Liberty University School of Divinity

Reaching the Thai People of Southeast Asia: A Model for Discipleship and Leadership Training

A Thesis Project Submitted to

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Doctor of Ministry

by

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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This thesis addresses training the Thai national leadership in discipleship and leadership qualities to develop a church planting movement with the main goal of evangelizing the unreached people groups throughout the countries of China, Vietnam, Laos, Thailand and Myanmar. The Thai have become dependent on foreign funds and though they are an independent people, they are beginning to realize that there are strings attached—with money comes control. The model will be built around a sustainable farm, which will help in developing vocational skills in order to become indigenous and autonomous. In this thesis it is my purpose to present a plan to help them reach the goal of a church planting movement by developing discipleship and leadership training.

Abstract length: 119 words.

Dedication

I dedicate this work to my wife, Kathy. She is truly a gift from the Lord. She is my partner in life, my partner in parenting and my partner in ministry. She has a wealth of common sense and integrity. Without her I would not be a very good husband, father, pastor, teacher, or leader. I am a better person and a better Christian because of her. Thank you, honey!

Contents

Chapter 1 1

Introduction 1

Statement of the Problem 4

Special Terminology 5

Statement of Limitations 6

Biblical/Theological Basis 7

The Great Commission 12

Transformation 14

Discipleship 18

The Cost of Discipleship 19

Spiritual Nature and Responsibilities of a Thai Leader 21

The Study of Ephesians 4:11–16 22

Description of Methodology 27

Review of Literature 28

Summary 34

Chapter 2 35

History of Mission Work in Thailand 35

Background of the Thailand 35

People 35

Geography 39

Economy 40

Culture 42

Religion 48

A Brief History of Buddhism in Thailand 49

A Brief History of Islam in Thailand 51

A Brief History of Protestantism in Thailand 54

Beginnings of Strategic Partnerships with Asian Nationals 58

Agriculture in the Life of the Thai People 60

History of the Thai Language 62

Conclusion 63

Chapter 3 64

Transformation of the Thai 64

Spiritual Condition 65

Worldview of the Essan People 67

The Concept of Hell 68

The Concept of Heaven 69

The Concept of Nirvana 70

Beliefs Relating to their Concept of the Divinities (thevada) and the Spirits (phi) 72

Concept of Sin 72

Social Challenges 73

Internal Migration 75

Prostitution and Trafficking 76

Corruption 78

Social Transformation 80

Economic Situation 82

Educational System 84

Conclusion 87

Chapter 4 88

Training the Thai 88

Results of Interviews 89

Strategic Partnerships with Asian Nationals and Church Planting Movements 94

Success in Cross-Cultural Ministries 95

The Aim of SPAN 96

History of Modern Church Planting Methods 99

A Model for Planting Healthy Churches 101

The Nature of Leadership 101

Definition of Leadership 102

Method of Leadership 103

Strategy of Leadership 104

State of Thai Leaders 105

Recruiting Thai Leaders 106

Must be Called of God 107

Sacrificial Commitment 109

Must Be Teachable and Trainable 109

Must Have Passion 110

Must Be Open to Transformation 111

Must Be Open to Becoming Healthy 112

Training of Thai Leaders 113

Conclusion 117

Chapter 5 118

The Model for Training and Discipling the Thai 118

The Strategy: Training Leaders for a Movement 118

Training Leaders to Become Strong Leaders 118

The Establishment of the Essan Christian Institute (ECI) 119

The Purpose of ECI 121

Training Leaders as Catalysts for Making Disciples 121

Teaching Basic Biblical and Church Planting Skills 122

Teaching Agricultural and Business Skills 127

Teaching Basic Knowledge of Business and Marketing 129

Training Leaders to Become Economically Independent 130

Micro Lending for Self-support 131

A Present Farm Model 132

Other Farm Models 133

Aquaponics Farm 133

Date Palm Trees 134

Vision of a Thailand Transformed: Concluding Thoughts 135

Bibliography 138

Appendix A 148

Appendix B 150

Appendix C 153

Appendix D 156

Appendix E 157

Tables

1.1 Agricultural Land (Percent of Land Area) 3

1.2 Arable Land (Percent of Land Area) 3

2.1 Percentage of Population per Ethnic Group in Thailand 36

2.2 Religious Adherence in Thailand 49

2.3 Religious Demography Affiliation 51

2.4 Projected Change in Global Population 52

2.5 Christian Groups in Thailand 57

4.1 Formal Mode of Education 114

4.2 Non-Formal Mode of Education 115

4.3 Informal Mode of Education 116

Figures

4.1 Jesus' Method for Leadership Multiplication and Development..... 103

5.1 Map of Northeast Thailand 120

Chapter 1

Introduction

Data collected by the Joshua Project, International Mission Board (IMB), and Gospel for Asia indicate that millions of Southeast Asians have never heard a clear-cut presentation of the Gospel of Jesus Christ.[1] Could it be that national pastors lack training on how to reach out? A strong passion of this author is to help unreached people groups of Southeast Asia receive the opportunity to hear the Gospel and be transformed by Jesus Christ. This is dear to God's heart and what our Savior taught because it was and is His vision. His desire was to see people radically transformed by His love. As a result, His disciples in the book of Acts would love others in the same way. This thesis will use agribusiness as a means of financial support and a training platform for national pastors and leaders to begin church planting movements among the unreached people groups of Southeast Asia.

The current world population is over 7.3 billion and steadily climbing.[2] In 1960, the population was about 3 billion. The population has more than doubled in fifty-five years. At the current rate, it is predicted that the human population will reach 8 billion people by 2025 and 9.6 billion by 2050.[3]

With this in mind, there will be a great need to feed this increased population. The need for food production for human consumption has increased exponentially. According to the 2007

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[1] "Has Everyone Heard?", *Joshua Project*, http://joshuaproject.net/resources/articles/has_everyone_heard, "People Groups", imbConnecting, http://www.peoplegroups.org/. "Our Primary Aim is Sharing the Good News!"PhD*ia*, accessed August 6, 2015, http://www.gfa.org/about/what-we-do/.

[2] "Current World Population," accessed May 23, 2015, http://www.worldometers.info/world-population/.

[3] "World Population to Increase by One Billion by 2025," *United Nations Population,* accessed May 23, 2015, http://www.unfpa.org/news/world-population-increase-one-billion-2025.

United Nations' global assessment, a quarter of all farmland is highly degraded. As a result, it is expected that farmers will need to produce 70% more food to feed the projected 9.6 billion people by 2050. This would add up to one billion additional tons of wheat, rice and other cereals and 200 million additional tons of beef and other livestock.[4]

In Thailand, it is estimated that 40% of the people are involved directly or indirectly in agriculture. For this reason, agribusiness would be an appropriate model, especially in the northeastern region known as Esaan, a traditional farming area. According to a report by the US Department of Agriculture, "Thailand is Southeast Asia's second largest economy with a Gross Domestic Product (GDP) of $366 billion."[5] Thailand remains a strong competitor with agricultural exports resulting in more than 62% of its GDP.

Thailand is included in the top ten ranked exporters of food in the world.[6] Thailand is one of the world's largest exporters of rice, canned tuna, chicken, seafood and canned pineapple. The government has declared Thailand as the "Kitchen of the World."[7] For example, in 2011, "the value of Thai food exports increased 20% from the previous year owing to strengthened economic performance amongst major food importers such as the US, Japan, and ASEAN countries."[8] From the following charts, it can be observed that Thailand has the largest percentage of agricultural land in the region.

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[4] "UN: Farmers Must Produce 70% More Food by 2050 to Feed Population," *The Guardian*, accessed, http://www.theguardian.com/environment/2011/nov/28/un-farmers-produce-food-population.

[5] Sukanya Sirikeratikul, *Gain Report* (Bangkok: USDA Foreign Agricultural Service, 2014), 2.

[6] "FACTBOX-The World's Biggest Exporters and Importers of Food," *Reuters,* April 18, 2008, accessed May 24, 2015, http://in.reuters.com/article/2008/04/18/trade-wto-food-idINL1835607720080418.

[7] Thailand Board of Investment http://www.boi.go.th/tir/issue_content.php?issueid=104;page=42 and http://www.boi.go.th/index.php?page=opp_food, Thailand Ministry of Foreign Affairs http://www.mfa.go.th/main/en/media-center/30/41487-Thailand-Kitchen-of-the-World.html and Thai Trade http://www.thaitrade.com/news_detail.php?id=164.

[8] "Food Industry in Thailand 'Kitchen of the World,'" *Royal Thai Embassy in Mexico*, accessed December 3, 2015, http://thailatinamerica.net/mexico/index.php/en/about-thailand/economy/thai-indus/296-food-industry-in-thailand-kitchen-of-the-world.

Table 1.1. Agricultural Land (Percent of Land Area)[9]

	2010	2011	2012
Cambodia	32.0	32.0	32.6
Lao PDR	10.3	10.6	10.7
Myanmar	19.2	19.2	19.3
Thailand	41.2	41.2	42.8
Vietnam	34.7	34.8	35.0

Table 1.2. Arable Land (Percent of Land Area)[10]

	2010	2011	2012
Cambodia	22.7	22.7	23.2
Lao PDR	6.1	6.2	6.3
Myanmar	16.5	16.5	16.6
Thailand	30.8	30.8	32.4
Vietnam	20.8	20.6	20.6

With this in mind, Thailand would be a strategic base for developing an agribusiness model for church planting for Asia. An agribusiness would be used to help finance the training and developing of national Thai pastors and leaders. This paper will identify what would

[9] "Data - Agricultural Land," *The World Bank*, 2015, accessed May 22, 2015, http://data.worldbank.org/indicator/AG.LND.AGRI.ZS. "Agricultural land refers to the share of land area that is arable, under permanent crops, and under permanent pastures."

[10] "Data - Arable Land," *The World Bank*, 2015, accessed May 22, 2015, http://data.worldbank.org/indicator/AG.LND.ARBL.ZS. "Arable land includes land defined by the FAO as land under temporary crops (double-cropped areas are counted once), temporary meadows for mowing or for pasture, land under market or kitchen gardens, and land temporarily fallow. Land abandoned as a result of shifting cultivation is excluded."

constitute a feasible agribusiness that could be replicated by Thai pastors and leaders and would generate income to support their church planting efforts. At the same time, the pilot agribusiness would generate sufficient income to support a training facility to provide pastors and leaders with the required skills for reaching out.

There is a need to gather research on the types of marketing products for this agribusiness model. Pastors and leaders need to be surveyed to determine what training and education they have had. This needs to include if they have had training in any type of business or marketing. Within this interview process, the research needs to determine if the leaders would have a desire for agriculture or business.

Statement of the Problem

The challenge of fulfilling the Great Commission, in the Thai context, will require significantly more well trained and autonomous indigenous pastors to actively plant churches. The following questions need to be asked. What kind of model would be helpful in training the pastors and leaders for church planting in the unreached countries of Southeast Asia? What kinds of spiritual/biblical, agricultural or business training would be best suitable to help them become bi-vocational pastors and agribusiness operators? What are the domestic, regional and international markets? How do you provide startup money for the church planter?

This thesis addresses these problems by stating two assumptions. First, church planting is part of God's plan. God will continue to promulgate His kingdom to the world by using the church. Since Pentecost, God has used the church as his primary instrument in the New Testament era to "reconcile all things to Himself."[11]

[11] Colossians 1:20. Unless otherwise noted, all biblical passages referenced are in the *New American Standard Translation* (LaHabra, CA: The Lockman Foundation, 1995).

Second, God will continue to fulfill His plan by using leaders to reconcile the world to Himself. In the Old Testament, since the days of Abraham, the vessel God used was the Israelites. He used spiritual leaders such as Moses, Joshua, Gideon, David, and Solomon to guide His chosen people through defining moments in their history. God would reveal his plans through the prophets such as Samuel, Isaiah and Jeremiah. God will continue to proclaim his message to the world by revealing these plans to his people.

This thesis will cover in detail the agribusiness model the Thai ministry team plans to implement to successfully navigate the transformation from a dependent Thai ministry to a fully autonomous, indigenous, and multiplying Thai ministry and church planting movement. This begins by transforming the Thai leadership starting in Thailand and moving throughout Southeast Asia and finally ending in China where the Thai lived originally before migrating. The transition will take approximately two generations to complete. This project will examine the process that will enable the Thai leadership to manage the transformation successfully. Next, it will explore the past and present of spiritual, socio-economical, educational, and physical (health) transformation of the Thai. Finally, this paper will cover in detail the lessons that were learned in the past and will include recommendations and strategies for mission groups who desire to use this model.

Special Terminology

Before June 23, 1939, Thailand was known as Siam.[12] In this paper, the present day term Thailand will be used when referring to the country.

[12] The reader can refer to the following sources for more information: http://www.historytoday.com/richard-cavendish/siam-officially-renamed-thailand, http://www.mapsofworld.com/thailand/facts.html, http://www.chiangmai-chiangrai.com/campaign_reverse_thailand_to_siam.html.

There are many different spellings of the region of Northeast Thailand. The region is known in the Thai language as ภาค อสาน. Some of the spellings are Issan, Isaan, Isarn, Esarn, Esan or Esaan. For the purpose of this paper, the term Esaan will be used when referring to Northeast Thailand.

An unreached people group could be defined as "a people group within which there is no indigenous community of believing Christians able to evangelize this people group."[13] Unreached people are defined in this thesis using this definition.

The church is defined as a "body or organization of religious believers." The word church is derived from the Greek word *ekklésia*, coming from two Greek words, *ek* meaning "'*out from* and *to*" and *kaléō* or "to call." The description is a "people *called out from* the world and to God, the *outcome* being the *Church* (the mystical *body of Christ*) – i.e. the universal (total) body of believers whom God calls *out* from the world and *into* His eternal kingdom."[14]

The Association of Southeast Asian Nations, or ASEAN, had its beginnings in 1969 with five countries: Indonesia, Malaysia, Philippines, Singapore and Thailand. Since then, the countries of Brunei, Cambodia, Laos, Myanmar (Burma) and Vietnam have been added. This organization has added political and economic strength to the region helping to resolve issues and overcome obstacles between them.[15]

Statement of Limitations

Other than the parameters set by the above outline, this project will be limited in the following ways. First, the author will not discuss *all* the possible sustainable farm models that

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[13] "Has Everyone Heard?", *Joshua Project*, accessed August 6, 2015, http://joshuaproject.net/resources/articles/has_everyone_heard.

[14] *Strong's Concordance – "Ekklésia*," 2004 - 2013, accessed August 21, 2015, http://biblehub.com/greek/1577.htm.

[15] "Association of Southeast Asian Nations (Asean)," U.S. Department of State, accessed January 8, 2016, http://www.state.gov/p/eap/regional/asean/.

are available. There are many, but for the sake of brevity, this paper will focus on an agribusiness model for northeast (NE) Thailand. Second, this project will not posit the opinion that this is the only way to do sustainable farms to establish agribusiness or that this is even the best way. There are many ways to do cultural transformation of particular people groups. This project is covering only the aspect that this is one way that a local foundation could make the transition to a sustainable farming/agribusiness model. Third, the author is not forwarding the opinion that if someone chooses another method, the method is wrong or inferior to the sustainable farm. Fourth, this thesis will not recommend that any missionary or church make the transformation without careful deliberation and firm conviction that moving in that direction is God's will for them. Fifth, the author will not recommend that a missionary move in the transformational direction unless there is full agreement and support from the mission agency or home church in question. Sixth, this thesis will not comprehensively examine the pros and cons of any particular style for transforming in the transition direction; rather, the focus will be upon the positives and negatives for the Thai Foundation. Last, this thesis project will be limited to the area of NE Thailand known as Esaan. The research would need to determine markets domestically, regionally, and internationally. The physical conditions of North East Thailand would need to be determined concerning the areas of rainfall and soil. A large major problem, for example, or constraint to the agribusiness model could be the lack of labor. The research would help determine the needs.

Biblical/Theological Basis

First, the foundation for evangelism and "lostness" will be examined followed by the Great Commission. The Great Commission provides the biblical rationale for evangelizing the Thai people and can be gleaned from those passages. Next, Romans 12:2 will be used to examine

the words "conform" and "transform" and how they relate to the Thai. Afterwards, attention will be given to the ecclesiological passages related to discipleship training showing how the body grows when every part is connected and functions "according to the proper working of each individual part."[16] Then, Scripture passages will be examined to show some of the spiritual nature and responsibilities of a Thai leader. Finally, other verses will be considered that relate to the goal for the disciple and how that training is essential to the ultimate goal of presenting "every man complete in Christ."[17]

In the New Testament Jesus declares the mission of God the Father. The mandate from Scripture is clear concerning world evangelization. Before His ascension into heaven, Christ gave the Great Commission as the foundation for evangelism and cross-cultural missions work in order to build His church. Jesus told His disciples,

> All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.[18]

The church was to become the instrument to bring the lost to Christ.

Concerning the meaning of the word lostness, Ed Corley in his article "Six Principles of Lostness" states, "By the word lostness, we mean that which separates a soul from the power and reality of Christ's indwelling Life."[19] Using this definition, it would refer to a human being (who

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[16] Ephesians 4:16.

[17] Colossians 1:28.

[18] Matthew 28:18b-20. The Great Commission includes Mark.16:15-18, Luke 24:44-49, John 20:19-23 and Acts 1:8.

[19] Ed Corley, "*Six Principles of Lostness*: *With which Every Person Must Contend*" found on http://www.maschil.com/Maschils/SALVATION_PART2_SIXPrinciples.htm, accessed on December 23, 2011. Ed works with Berean Ministries.

has a soul) who would be "dead in trespasses and sin."[20] In other words, they would be without the "indwelling Life"[21] of Christ.

When talking of the lost, Luke shared one of the greatest truths of the Bible spoken by Jesus Christ: "The Son of Man has come to seek and to save that which was lost."[22] The work of Christ is consummated in that one verse. This verse could arguably be one of the most important in Scripture and applicable to all mankind.

Jesus developed the concept of lostness when He shared about the lost sheep, lost coins, and lost peoples in Luke 15. A group of Jesus' companions, the tax collectors and sinners, listened to him as He shared: "What man among you, if he has a hundred sheep and has lost one of them…. Or what woman, if she has ten silver coins and loses one coin…" (Luke 15). This crowd did not have any trouble understanding Jesus. They knew what it meant to be lost.

Concerning the lost, there are three categories the author would like to present. The first group would be those who have had numerous "opportunities" to respond to the Gospel through direct contact within their culture and yet have chosen to ignore or reject Christ. The second group would be people who have the means by which they could hear and respond to the Gospel because of the availability of Scripture, freedom in the media and access to churches. Finally, the third group would not have any means of Christian contact and therefore would not have any opportunity to hear the Gospel in a culturally relevant manner.

Missiologists would consider this latter group of lost people as the "unreached peoples," "hidden peoples,"[23] or occasionally "frontier peoples."[24] Unreached people can be defined as

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[20] Ephesians 2:1.

[21] Corley, 2.

[22] Luke 19:10.

[23] Ralph Winter, "Waving the Flag for 'Hidden' Peoples," *Mission Frontiers*, http://www.missionfrontiers.org/issue/article/waving-the-flag-for-hidden-peoples, accessed August 14, 2012.

follows: "They are without an indigenous Christian movement in large enough numbers and with adequate resources to evangelize the rest of their group."[25] "These 'separate peoples' are mostly Muslim, Hindu and Buddhist, and include significant urban populations. They have been described as unreached people groups, least-evangelized, least-reached peoples, and in what is possibly the most accurate and unsettling description of all, ignored peoples."[26] Remarkably, Christ's ascension took place nearly 2000 years ago and still over half of the world's peoples have not had the opportunity to hear the Gospel in a culturally relevant manner!

The Southern Baptist Great Commission Task Force made this very important statement:

> There are almost 7 billion human inhabitants of planet Earth. At the most generous estimate, somewhere around 1 billion are believing Christians. That means that over 6 billion people are lost, without Christ, and thus without hope. Of these 6 billion, over 3.5 billion have never heard the Gospel of Jesus Christ. Over 6,000 people groups are without any Christian witness…. We must see a tidal wave of evangelistic and missionary passion, or the numbers of unreached people groups will only grow, and lostness will spread. [27]

A question debated throughout the ages is, "What happens to people who do not have the opportunity to hear the Gospel? Where will they spend eternity?" Paul addresses these questions in his epistle to the Romans. This is an important passage to study concerning those who do not have an opportunity to hear the Gospel.

> For there is no partiality with God. For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; for it is not the hearers of the Law who are just before God, but the doers of the

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[24] For this thesis, we will refer to these groups as unreached people.

[25] Patrick Johnstone, Marti Smith, and John Hanna, eds., *The Unreached Peoples* (Seattle, WA: YWAM Publishing, 1996), 17.

[26] S. Kent Parks and John Stott. "Missing Peoples: The Unserved 'One-Fourth' World: Especially Buddhists, Hindus & Muslims" presented in the Cape Town 2010 Advance Paper on May 7, 2010.
The Cape Town 2010 Advance Paper was written by S. Kent Parks *(1)* and John Scott as an overview of the topic to be discussed at the Multiplex session on "Missing Peoples: The Unserved 'One-Fourth' World," final presentations at the Congress.

[27] "Penetrating The Lostness: *Embracing a Vision for a Great Commission Resurgence among Southern Baptists*" FINAL REPORT OF THE GREAT COMMISSION TASK FORCE OF THE SOUTHERN BAPTIST CONVENTION (as amended and adopted by the Southern Baptist Convention, June 16, 2010).

> Law will be justified. For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, on the day when, according to my Gospel, God will judge the secrets of men through Christ Jesus.[28]

Paul declares that God has written His Law upon every person's heart. Therefore, even if a person has never heard the Gospel, they will stand condemned. Sin has broken the relationship between God the Father and man, His creation.

There is an incredibly long list of words in the Greek New Testament when speaking of mankind's broken relationship with God. Most of these can be found throughout Paul's Epistles. The most common Greek word for sin is *hamartia*, "miss, miss the mark." Its main use in the New Testament was "of man's sin which is ultimately directed against God."

One finds Paul using the following Greek words for sin:

1. *hamartía,* "the missing of the mark."
2. *paraptóma,* also used in this verse as *trespasses* and has the meaning of "stumbling aside by making a false step."
3. *adikía,* the "departure from what is right; wrong, iniquity, falsehood, deceitfulness."
4. *parabásis* which means "the overpassing of a line; a transgression."
5. *parakoé* which means "the disobedience to a voice."
6. *agnóema* which means "ignorance of what one should have known."
7. *éttema* which means "failure; the diminishing of what should have been rendered in full measure."

[28] Romans 2:11-16.

8. *anomía* and *paranomía* both of which mean "the non-observance of a law; lawlessness."[29]

These words describe the fallenness of mankind and the great need for God's redemption. Also, demonstrates the grace of God that Christ overcame them all by his death on the cross. God is greatly concerned about the lostness and redemption of mankind. Therefore He has commissioned every disciple.

The Great Commission

The Great Commission is the prime mission of every Christian and every church. In the New Testament, it can be found in five passages in the New Testament.

The main verb in Matthew 28:19-20 is "to make" disciples of all the nations.[30] This is what our Lord called the New Testament church to do. While believers are to present the Gospel and win people to Christ, it does not stop there. There is more to the Great Commission than preaching the Gospel. The difficult facets of making disciples take a long time to facilitate and are extremely laborious. Three modal participles are embraced in this passage: (1) "in your going"; (2) "baptizing them in the name of the Father, Son and Holy Spirit"; and (3) "teaching them to observe all that I commanded you."

Another key passage is Mark 16:15. Here Jesus commanded his disciples to "go into all the world and preach the Gospel to all creation." This verse points to the scope of the mission: *all* the world; *all* of creation.

Luke 24:46-48 determines what this preaching was to look like; it was for "repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from

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[29] Corley, 3-4.

[30] Craig L. Blomberg, *The New American Commentary*, vol. 22, *Matthew* (Nashville, Tenn.: Broadman Press, 1992), 359.

Jerusalem. You are witnesses of these things." When this passage is compared to Acts 1, it is very similar as Luke wrote both accounts.

In John 20:21, Jesus says, "Peace be with you; as the Father has sent Me, I also send you." Jesus demonstrated the manner in which his disciples were to evangelize—as the Father sent Jesus to redeem the world, now Jesus is sending His disciples in the same manner. They have the ministry of reconciliation.

In Acts 1, as Jesus is preparing to ascend back to heaven, He commanded his disciples "but you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria and even to the remotest part of the Earth."[31] In this passage, Jesus gives a progression to them. First, there is the promise of the Holy Spirit. Second, they were to be His witnesses. Lastly, He declares the geographic nature and shows the direction of the mission, the progression that it was to be presented. Thai house churches that are meeting in villages can have a geographic presence. This allows the church to view communities with a different point of view. Additionally, it helps the church to determine church planting possibilities within communities in terms of "influence" and "where there is no influence."[32] The goal is for the Thai people to hear a clear presentation of the Gospel and be transformed by Jesus Christ.

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[31] Acts 1:8.

[32] There are software programs, developed by eSTAR (available at http://e-star.ws/ws/index.php/en/) that will plot on a map every church member's house in Thailand and from there leaders can begin to formulate connections and ideas in regard to where the church may want to plant a new church. Statistics, Training and Resources (eSTAR material website http://www.thaicrc.com/)

Transformation

Transformation by God of His people is not a new concept. God's transformation is found in the Old Testament with "Israel in the Wilderness."[33] God transformed them from slaves living in the land of Egypt to victors in the Promised Land. The wilderness is an important concept when it comes to transformation of God's people.[34] The Israelites lived in Egypt as slaves and enter the Promised Land victorious and free. One can find many examples of transformation in the Old Testament. For example, God transformed Joseph from being sold into slavery to becoming the second in command in Egypt, Samson into a powerful man, and David from a shepherd boy into a great king.

One of the main characters in the New Testament had a phenomenal transformation, the Apostle Paul.[35] The story begins with Saul (Paul's Hebrew name) persecuting the Church of Jesus Christ (Acts 7). He continues his persecution but on his way to Damascus, he is knocked to the ground (Acts 9)…now the transformation begins. The Lord calls out, "Saul, Saul, why are you persecuting Me?"[36] As he begins his ministry to the Gentiles (Acts 13:9), he becomes known by his Roman name, Paul.[37] Paul was transformed by our Lord, Jesus Christ.

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[33] The theme of the wilderness journey begins in Exodus and climaxes by the arrival of the Israelites in the Promised Land found within the book of Joshua.

[34] D. Keith Innes, "Wilderness in the Old Testament: Narrative, Environment and Interpretation" (Master's thesis, University of Bristol, 2000).

[35] See Acts 9, 22 and 26.

[36] Acts 9:4.

[37] Frederick Fyvie Bruce, *Spreading Flame: The Rise and Progress of Christianity from Its First Beginnings to the Conversion of the English* (Eugene, OR: Wipf & Stock Publishers, 2004), 18, 81. Bruce points out that Paul "was born into an orthodox Jewish family, and as his father was a Roman citizen, he inherited this distinction, a rare one among eastern Jews. In Jewish circles he bore the name of Saul, but in the Gentile world he was commonly known by his Roman cognomen Paullus, Anglicized as Paul."

The Bible points out that we have been called out of this world in order to become citizens of heaven.[38] The Apostle Paul states, "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect."[39] As Paul points out, transformation begins with our thinking. Paul uses two present passive imperatives in verse two. The impact of the verse implies "Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within."[40] Transformation is in accepting Jesus Christ as Lord and allowing Him to change a person. Transformation is not something a person does, but it is what God does to a person to make them vessels for His glory and honor. Strategic Partnerships with Asian Nationals (SPAN) wants to provide avenues for transformation to occur among the Thai people. Once it occurs, training needs to take place. There is a great need to build healthy church leaders. As one website states, "If we do the right thing with the right people at the right time it may be small but it can transform nations!"[41] SPAN is committed to do our part in God's transformation of the Thai people. SPAN needs to look at the end result and constantly keep it in focus. Evangelism and the Great Commission are the means, but the end result is a transformed life in Christ.

"Do not be conformed." There is a tension in conforming to this world. Paul tells us, "I have become all things to all people that by all means I might save some."[42] By saying this, is

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[38] See John 15:19; John. 17:14; James 1:27 (not to be spotted by this world); 1 John 2:15 (do not love the world); James 4:4 (do not be friends with the world) and Ephesians 3:20.

[39] Romans 12:2.

[40] Romans 12:2, J. B. Phillips, *The New Testament in Modern English*, 1962 edition, published by HarperCollins.

[41] Malcolm Webber, "Our Values," *LeaderSource SGA*, http://www.leadersource.org/about/values.php, accessed May 17, 2012.

[42] 1 Corinthians 9:22.

Paul saying he is not conforming to the world? Note what Paul later says: "Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved."[43] What Paul is saying is that he is being counter-cultural.

"But be transformed." The word "metamorphosis" is transliterated from the Greek word μεταμορφοῦσθε (*metamorphousthe*). The description refers to a change of form (e.g., when a caterpillar becomes a butterfly). Paul commands Christians to "allow God by means of the ministry of his Holy Spirit to bring about in their lives, resulting in a recognizable external change of actions and conduct."[44] Therefore, Christians are to be changed from "caterpillars" and are to become "butterflies."

When Paul used this word "transform," it is important to observe that he uses the passive voice.[45] This would indicate that "transformation" is not something Christians do by their own power alone, but rather it is something that is done to us by the Holy Spirit. When a person studies how Paul used the Greek word "renewal" (*anakainwsei*) found in Romans 12:2, they find that he used it in only one other place. Elsewhere, it is found in Titus 3:5, where Paul says that God, "saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and *renewing by the Holy Spirit*" (emphasis mine).[46] Paul is pointing out that the Holy Spirit is the Agent for "renewal." The Holy Spirit is the one who renews the mind and the Christian becomes dependent on Him.

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[43] 1 Corinthians 10:32-33.

[44] Richard N. Longenecker, *The Epistle to the Romans: A Commentary On the Greek Text*, The New International Greek Testament Commentary (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2016), 839.

[45] Ibid.

[46] Titus 3:5.

What is a Christian being transformed into? He or she is to be transformed into the image of Christ. Paul shares, "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit."[47] This was God's intention: "For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren."[48]

Transformation takes place from the inside out. This process affects us not only externally (behavior) but also internally (thinking).[49] Paul makes a very clear statement in which he points out that transformation has taken place. This refers to the fruit of the Spirit—love, joy, peace (Galatians 5:22-23). The fruit of the Spirit replaces the works of the flesh in the earlier verses. The process of transformation began the working of the Holy Spirit through faith in Jesus Christ. The Holy Spirit is in the process of transforming us into His image. The process continues as a Christian brings others into His presence.

There is a dichotomy between not being conformed to this world and yet being in the world. Andrew Walls points out two impulses he calls the Indigenizing Principle and the Pilgrim Principle.[50] The Indigenizing Principle is where God accepts a person in their present condition. This is based upon Christ's work alone and not upon what a person has done or become. On the other hand, the Pilgrim Principle is where God desires to transform us into what He wants us to be. Andrew Walls compares the two this way:

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[47] 2 Corinthians 3:8.

[48] Romans 8:29.

[49] Longenecker, 839. Also see Robert H. Mounce, *The New American Commentary*, vol. 27, *Romans* (Nashville, Tenn.: Broadman & Holman, 1995), 181.

[50] Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 7-8.

> Along with the indigenizing principle which makes his [the Christian] faith the place to feel at home, the Christian inherits the pilgrim principle, which whispers to him that he has no abiding city and warns him that to be faithful to Christ will put him out of step with his society; for the society never existed, in East or West, ancient time or modern, which could absorb the word of Christ painlessly into its system.[51]

Discipleship

The Great Commission is very clear that the disciple of Jesus Christ must make disciples. Jesus was declaring that the goal of evangelism, and the mission of the church, is to make disciples. Therefore, discipleship is an important aspect of the Thai leader. The leader is to instill in the Thai disciple a firm belief and faith that motivates them to obey all that Jesus commanded—"teaching them to observe all that I have commanded you."[52]

Throughout the book of Acts, there can be found the importance of sound doctrine by the Apostles. The early church took great care to train their leaders theologically. Yet Andrew Walls states, "Clearly Luke wanted to emphasize that what they lived was inseparable from what they believed."[53]

The Greek word for disciple in the New Testament is "*mathetes*." The word means to be a "learner" or more specifically "adherent." Muller says, "A man is called a *mathetes* when he binds himself to someone else in order to acquire is practical and theoretical knowledge…. One can only be a *mathetes* in the company of a *didaskalos*, a master or teacher, to whom the *mathetes* since the days of the Sophists generally had to pay a fee."[54]

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[51] Ibid., 8.

[52] Matthew 28:20.

[53] Robert E. Coleman, *The Master Plan of Discipleship,* (Grand Rapids, MI: Revell, 1998), 25.

[54] D. Muller, "Disciple" (*maqhth*), *The New International Dictionary of New Testament Theology* Vol. 1, General Editor: Colin Brown (Grand Rapids, MI: Regency Reference Library, Zondervan Publishing House), 484.

The Cost of Discipleship

Jesus was very careful in pointing out the cost of discipleship to his disciples. He said, "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who observe it began to ridicule him, saying, 'this man began to build and was not able to finish.'"[55] John Stott wrote this about these verses,

> The Christian landscape is strewn with the wreckage of derelict, half-built towers—the ruins of those who began to build and were unable to finish. For thousands of people still ignore Christ's warning and undertake to follow him without first pausing to reflect on the cost of doing so. The result is the great scandal of Christendom today, so-called 'nominal Christianity.' In countries to which Christian civilization has spread, large numbers of people have covered themselves with a decent, but thin, veneer of Christianity. They have allowed themselves to become somewhat involved; enough to be respectable but not enough to be uncomfortable. Their religion is a great, soft cushion. It protects them from the hard unpleasantness of life, while changing its place in shape to suit your convenience. No wonder the cynics speak of hypocrites in the church and dismissed religion as escapism.[56]

A Christian is one who follows after Christ, committed completely to Christ and one who has a desire to please God. The call to Christian discipleship demands a full commitment on our part. Jesus told his disciples,

> Whoever acknowledges me before others, I will also acknowledge before my Father in heaven. But whoever disowns me before others, I will disown before my Father in heaven. Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn 'a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man's enemies will be the members of his own household.' Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me. Whoever does not take up their cross and follow me is not worthy of me. Whoever finds their life will lose it, and whoever loses their life for my sake will find it.[57]

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[55] Luke 14:28-30.

[56] John R. W. Stott, *Basic Christianity* (London: Inter-Varsity, 1958), 108.

[57] Matthew 10:32-39, NIV (also see Luke 14:25-35).

When the author took a course on *Perspectives on the World Christian Movement*, it opened up his eyes to what God was doing around the world. He had what he called "tunnel vision" in that he was, like many American Christians, ethnocentric. Through this course, one is taught that the Bible is "the basis for missions." Also, just as important, missions was "the Basis of the Bible."[58] As a result of these statements, our mandate for world missions is not constrained to a small number of biblical references. From cover to cover, God's mission can be found in the Bible is to redeem mankind to Himself. This includes ALL peoples. In Genesis 10-12, God's plan was to break up humankind into various different cultural and linguistic groups. Throughout the Old Testament, God placed the obligation to share with each of these groups upon Israel.

God's desire is to see people from every people, tongue, nation, and tribe. John declares,

> And they sang a new song, saying:
> "You are worthy to take the scroll,
> And to open its seals;
> For You were slain,
> And have redeemed us to God by Your blood
> *Out of every tribe and tongue and people and nation*,
> And have made us kings and priests to our God;
> And we shall reign on the Earth." (Emphasis mine)[59]

There will be so many that it will be difficult to count.

> After these things I looked, and behold, a great multitude which *no one could number, of all nations, tribes, peoples, and tongues*, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, [10] and crying out with a loud voice, saying, "Salvation *belongs* to our God who sits on the throne, and to the Lamb!" (Emphasis mine)[60]

The glory of Christ is to be displayed among the nations (1 Chron. 16:24; Ps. 97:6; 99:3-5).

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[58] Steven C. Hawthorne, *Perspectives on the World Christian Movement,* (Pasadena, CA: William Carey Library, 1982), 1-1.

[59] Revelations 5:9-10, NKJV.

[60] Revelations 5:9-10, NKJV.

Spiritual Nature and Responsibilities of a Thai Leader

The Apostle Paul established a strong foundation in teaching the churches on his missionary trips. He encouraged the new converts not be dependent on him financially. An example was the church in Corinth.[61] A major problem in missions is dependency of the national worker on the foreign missionary. This creates an atmosphere where growth and development are dormant. The national worker will develop an attitude that nothing can be done without the authority and guidance of the missionary. Instead, it is critical that the national leader become dependent upon the working of the Holy Spirit in them and not upon the missionary. According to a proverb, "Give a man a fish, and you feed him for a day. Teach a man to fish, and you feed him for a lifetime."[62]

Already established earlier in this thesis, the goal of every disciple is to obey the Lord's command found in the Great Commission. In Acts 2:28-47, a list of activities the early church were to follow. There is a list of at least seven clear commands in this passage. They are:

1) Repentance and faith — v 38
2) Baptism — v. 38
3) Commitment (teaching, fellowship, service and worship) — v. 42
4) Observance of the Lord's Supper — v. 42, 46
5) Prayers — v. 42
6) Giving — v. 45
7) Great Commission — v. 38, 47

This list is by no means exhaustive but it gives us a great starting point. Ted Engstrom said, "Consider that a number of people in the Bible were trained for places of leadership even though

[61] See 1 Corinthians 9:12–18.

[62] This quote has been attributed to Lao Tzu, the Chinese founder of Taoism, 4th Century BC. The idea is that it is better to teach someone how to do something than to provide it for them.

they had received a call from God. The best example is probably the disciples, who were trained at the feet of Jesus for three years."[63]

The Study of Ephesians 4:11–16

There is an important concept in this passage concerning equipping the saints for the work of the ministry. Some important concepts are:

1. God gave some (apostles, prophets, evangelists, and pastors/ teachers) to equip the saints.
2. The saints are to do the "work of service."[64]
3. The goal of the equipping is a "mature man"[65] who will not be tossed about by every wind of doctrine and will "speak the truth in love"[66] and grow up into Christ.

There is an interesting Greek word in this passage for equipping found in Ephesians 4:12. The word *katartismon* means to "mend, restore, set right, make complete, prepare, supply and to be fully trained."[67] This concept paints a visual word picture similar to that of a "fisherman mending a net or restoring something for its proper use."[68] The idea is given that it must be done deliberately, intentionally and personally and not to be done from afar. Discipleship means focusing on and reaching the individual. The individual is being taught on how he or she can properly fit into the body of Christ being equipped for the work of the ministry. Importantly, the individual must realize that there is the ministry.[69]

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[63] Ted Engstrom, *The Making of a Christian Leader: How to Develop Management and Human Relations Skills*, 9th ed. (Grand Rapids, MI: Zondervan, 1978), 62.

[64] Ephesians 4:11.

[65] Ephesians 4:13.

[66] Ephesians 4:15.

[67] "A Concise Greek-English Dictionary of the New Testament," s.v. "καταρτινζω."

[68] Walvoord and Zuck, 635.

[69] Francis Foulkes, *Tyndale New Testament Commentaries*, ed., vol. 10, *Ephesians: an Introduction and Commentary* (Downers Grove, Ill.: Inter-Varsity Press, 2008), 127, accessed October 22, 2017, http://search.ebscohost.com/login.aspx?direct=true&scope=site&db=e000xna&an=1094099.

Colossians 1:28 says, "We proclaim Him admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ." Note that the phrase "every man" is repeated three times in this verse. The Apostle Paul is making the important distinction that the individual person is important to God, therefore moving toward the goal of every individual functioning "according to the proper working of each individual part."[70] This creates a team and then something powerful will result. Importantly, discipleship must stay focused on the individual by forming small groups. This will help prevent the discipler from doing ministry from afar. The great Puritan pastor, Richard Baxter, said that "he could have a greater impact on a person's life in 30 minutes of 'personal work' than he could through ten years of public preaching."[71]

As we read through Scripture, we see Jesus spending personal time with His disciples. Following the example of Jesus, it is critical to disciple the Thai leaders in order to equip them for the works that God has destined them to accomplish. The importance of the leader to be working is because Jesus shared in the parables of the Talents and Minas that he would return unannounced and there will be an accounting.[72]

Discipleship cannot be done from a distance. Disciplers must help the Thai leader discover their unique and specific contribution in the body of Christ. Ephesians 2:10 teaches, "We are His workmanship created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."

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[70] Ephesians 4:16.

[71] David Miller, "Fetch Me Baxter," *Christianity Today*, December 1991, 28.

[72] Matthew 25 and Luke 19.

The importance of the Thai leader to be taught about the "spiritual weapons" is so that they learn to use the armor to put the enemy to flight. As a disciple, they must learn to take the offensive and know how to put the enemy on his heels.

Paul gives a list of weapons in Ephesians 6:10-20 the Thai leader can use in the struggle "against rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."[73] The armament and weapons in this passage include: (1) loins girded with truth; (2) a breastplate of righteousness;[74] (3) feet shod with the Gospel of peace; (4) shield of faith; (5) helmet of salvation; (6) sword of the Spirit, which is the Word of God; and (7) prayer and petitions; Christians are to pray at all times in the Spirit.

This passage describes the weapons a person would use in spiritual warfare. This is important for the long leader because they are engaged on the frontlines. Paul beckons Timothy in 2 Timothy 2:3-4, to "suffer hardship with me, as a good soldier of Jesus Christ. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier." Paul uses military metaphors to describe the spiritual warfare. He knows that the enemy will be tough. An essential point would be to teach the Thai leader that once he steps on the battleground, he is going to draw fire from the enemy. If the Thai leaders are not trained effectively, then he will be set up for failure. Even though he will be on the offensive, he will need protection. He will need the proper armor and weapons. With the proper training and use of those weapons, the enemy can be defeated and victories can be won.

Throughout Scripture, the Apostle Paul would also use athletic terms. "But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the

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[73] Ephesians 6:12.

[74] This is similar to 2 Corinthians 6:7 where the Scripture reads, "in the word of truth, in the power of God; *by the weapons of righteousness*" (NASB).

purpose of godliness."[75] When Paul talks about discipline, he used the Greek word "*gymnazo*" which means to "train, exercise, and discipline."[76] He said to the Corinthians,

> Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.[77]

Within this idea of discipline, Paul is saying that this should be the practice of a disciple. Paul is describing this discipline as being able to stay strong in facing opposition yet not give an offense. "Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified."[78] The Thai leader must be able to stand before others and say, "I exhort you therefore, be imitators of me"[79] and "be imitators of me, just as I also am of Christ."[80] This reminds us of the example of David who looked at the enemy, Goliath, and was not afraid but rather ran toward him. This is a model for the Thai leader.

Sacrifice is another concept the Thai leader needs to grasp. The Apostle Paul says in Colossians, "Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in filling up that which is lacking in Christ's afflictions."[81] Paul did not glory in his afflictions but rather he endured them. Editors comment,

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[75] 1 Timothy 4:7.

[76] "A Concise Greek-English Dictionary of the New Testament," s.v. "γυμναζω."

[77] 1 Corinthians 9:24-27.

[78] 1 Corinthians 9:27.

[79] 1 Corinthians 4:16.

[80] 1 Corinthians 11:1.

[81] Colossians 1:24.

> By this he did not mean that Christ's suffering on the cross was insufficient. He was speaking not of salvation but of *service*. It is a believer's privilege to suffer for Christ (2 Tim. 3:11; 1 Peter 3:13-14; 5:9; Heb. 10:32). The word "affliction" (*thlipsis*); never used elsewhere in the New Testament of Christ's death; means "distress," "pressure," or "trouble" (which Paul had plenty of). Ordinarily it refers to trials in life, not the pains of death.[82]

This type of commitment is one that will help Thai leaders not only to understand sacrifice, but they must understand that "Christ's afflictions"[83] are a part of the price paid to make disciples. To help us understand, Paul describes his afflictions he endured in 1 Corinthians 11:23-28:

> Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. Apart from such external things, there is the daily pressure on me of concern for all the churches.

The Apostle Paul certainly did his "share on behalf of His body (which is the Church) in filling up that which is lacking in Christ's afflictions."[84] Importantly, the Thai leaders need to know that sufferings and afflictions are a part of the process of being a disciple. As he takes the offensive for the Kingdom, the enemy will notice and will stage a counter-attack.

Essentially, the Thai leader must understand the biblical passages and concepts related to:

1. Multiplication - the goal of every Thai leader
2. The Great Commandment
3. The Great Commission
4. The New Commandment

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[82] Walvoord and Zuck, 675.

[83] Colossians 1:24.

[84] Ibid.

5. The practice of the early church
6. How the body functions
7. The fact that every person will give an account of their life
8. The violent nature of the Kingdom of God
9. The Spiritual weapons available to us
10. The sacrificial price to be paid.

The goal is for the Thai leader to have a working knowledge of the above principles and priorities. When the leader is making progress in these areas then very good results will follow.

The Thai people of Southeast Asia are considered one of these unreached peoples.[85] Many years ago God placed a burden on the author and his wife, Kathy's, heart to see the Thai people of Southeast Asia to have the opportunity to hear a clear presentation of the Gospel of Jesus Christ at least once. Their desire is to glorify God by enabling the North American church to develop partnerships to reach the unreached Thai people of Southeast Asia and beyond. Therefore, this paper is written to show the nature and purpose of recruiting, enlisting, training and developing Thai leaders on the mission field.

Description of Methodology

This thesis project will study how Strategic Partnerships with Asian Nationals (SPAN) determined to embark on a transformational path and then discovered a strategy to move a traditional mission ministry to a completely indigenous and autonomous system. Chapter one will demonstrate the biblical and theological basis for the project. Chapter two will give a brief history of the Thai people and Strategic Partnerships with Asian Nationals (SPAN) and the reasons why SPAN decided to make the transformation. Chapter three will describe the

[85] The Joshua Project lists 41 Thai groups as 100% unreached (http://www.joshuaproject.net/people-clusters.php); The Miao Unreached People Group http://www.miaoupg.com/, several Thai groups are listed on the Vietnam People Groups website: http://www.vnpeoples.org/Thai/default.htm; this site lists five different Thai groups in China: (http://www.prayway.com/unreached/countries/china.html).

transformation of the Thai. Chapter four will depict the training needed for the project. Chapter five will set out the strategies as solutions for transforming and training the Thai.

Review of Literature

Sources for agribusiness for church planters are somewhat limited. However, the bibliographic field expands when put in the context of "evangelization," "disciple making" or "leadership development."

Roland Allen, an Anglican missionary in China, wrote the classic book, *Missionary Methods: St. Paul's or Ours.*[86] Francis Bacon's attitude about books is applicable here: "Some books are to be tasted, others to be swallowed, and some to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously: and some few to be read wholly and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others."[87] This is one of those books that needs to be read "wholly, and with diligence and attention." This book has greatly influenced the church planter working in a cross-cultural context. Allen takes Scripture, particularly Acts chapters 13 through 28, to compare the missionary work of Paul's day and the present missionary work. Allen was greatly used of God to help national leaders govern and propagate their own churches throughout China. His dependence upon the role of the Holy Spirit is used as a model by missionaries today in church planting movements. However, Allen points out that the financial principles being used today in missions tend to be more harmful than advantageous to church planting.[88]

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[86] Roy B. Zuck, *Precious in His Sight: Childhood and Children in the Bible*, Grand Rapids, MI: Baker Academic, 1997.

[87] Francis Bacon, "Essays," *The Oxford Essential Quotations Dictionary*, American Edition, 1998.

[88] Roland Allen, *Missionary Methods: St. Paul's or Ours?* Grand Rapids, MI: Wm B. Eerdmans Pub. Co., 1962.

Another book that needs to be read carefully and deliberately is Steve Corbett and Brian Fikkert's book, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor-- and Yourself*. This book forces the missionary to take a hard look at how to minister to the poor. If we are not careful, we can do more harm than good. This is the reason why Thais must direct the operation of the model presented in this thesis. Corbet and Fikkert help the author to think through the part outsiders play in helping the poor in spirit.[89]

Robert Coleman's book, *The Master Plan of Evangelism*, was helpful for developing the model of training church planters. He wrote a similar book, *The Master Plan of Discipleship*. The books focus on how Jesus did ministry in the Gospels and is an inductive study of the book of Acts, respectfully. The importance of these books, although they have been around nearly 50 years and have had multiple reprintings, is that they need to be incorporated into the life of the church planter. The church planter must not only be a disciple of Jesus Christ, but also a disciple-maker. This is important to establish in the heart of the Asian church planter. Discipleship is greatly needed for the model to be long lasting and sustainable. The church planter must make a commitment to see this as being a major part in their ministry. We must remember Coleman's statement, "Half-hearted, luke warm commitment can never be condoned in the ranks of God's army."[90]

Actually, this book is more on learning about disciple making than evangelism. The author provides essential principles on effectively making disciples, which were not found anywhere else. These principles are based on the example of Jesus—such as selection, delegation, association and reproduction.

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[89] Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor-- and Yourself*. Chicago, IL: Moody Publishers, 2009.

[90] Robert Emerson Coleman, *The Master Plan of Discipleship*, (Grand Rapids, MI: F.H. Revell Co., 1998), 131.

In his book, *The Disciple Making Church*, Bill Hull outlines what a ministry looks like built on discipleship principles. He describes why discipleship is so important along with work values. He develops the progression from the early church being the first to develop into a mission church and finally becoming a discipling church. The premise upon which Jesus picked his twelve disciples, poured his life into them and sent them out to ministry is one the church today should model. The four-fold approach of Hull, which also parallels the ministry of Christ, can be summarized by the following outline: "Come and See"- Tell them what and tell them why, "Come and Follow Me"- Show them how and do it with them. Small Groups, "Come and Be with Me"- Let them do it for themselves, "Remain in Me and Make Disciples"- The disciple is released into the world.[91]

Many will find LeRoy Eims' book, *The Lost Art of Disciple Making*, a familiar theme—that discipleship's main goal is reproducing mature Christians. The book is a brief study. The author outlines a very biblical view on discipleship. He develops biblical examples starting with Jesus and including the twelve apostles. This book was very helpful as it provided thirty important topics in the appendix along with the tools to be able to hold a Bible study. A few of the topics the author found helpful were "Studying the Bible," "Witnessing" and "Follow-up." The section on "The Importance of Selection" was helpful.[92]

William Geddes, in his book *Migrants of the Mountains: The Cultural Ecology of the Blue Miao (Thai Njua) of Thailand,* says of his study: "We suspect that it is their devotion to the opium poppy which makes the Miao shifting cultivators in the complete sense of the term—not only the cultivations but the people themselves shift. The main purpose of this book is to show

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[91] Bill Hull, *The Disciple Making Church* (Old Tappan, NJ: Fleming H. Revell, 1990), 225.

[92] Leroy Eims, *The Lost Art of Disciple Making.* Grand Rapids, MI: Zondervan, 1978.

why this is so."[93] The intensive study was developed from the research of two village communities from 1958-59 and 1964-66. Geddes provides historical background of the Thai living in China and follows their migration into Vietnam, Laos and Thailand. Geddes focuses on the Thai social structure and agricultural economy, which includes opium production.

Someone who shaped this author's thinking about children is George Barna in his book, *Transforming Children into Spiritual Champions*. The message of this book is quite simple. One point is that we will lose the children unless we get them into a loving relationship with Jesus at a young age. Educating and transforming the Thai children is critical for church planting. Although the book is written for the American culture, there are some useful transferable principles for the Thai culture. There is a need to make children's ministry a priority and teach the parents to mentor their children.[94]

Rick Warren's book, *The Purpose Driven Church*, is extremely helpful to understand that discipleship cannot occur without having some type of "base path" or strategy to run on. The purpose driven church is a church that intentionally and strategically targets to move people into a salvation commitment, then intentionally moves the person to a covenant of membership, on to discipleship and finally into leadership. This system enables a church to move scores of members around a base path with the end result being that many disciples are created. This is discipleship at a "macro" level. That is, this type of strategy is something that involves the whole church. The church is straining to move people from the surrounding community to the "crowd" or celebration service of the church. The church must intentionally work to move the crowd to the

[93] William R. Geddes, *Migrants of the Mountains: The Cultural Ecology of the Blue Miao (Thai Njua) of Thailand,* (London: Oxford University Press, 1976), 33.

[94] George Barna, *Transforming Children Into Spiritual Champions*, 2nd ed. (Ventura, CA: Regal, 2013)

congregation and the congregation to the committed and the committed to the core.[95] This simple strategy can help any church move from ineffective to effective in a short amount of time.

The book, *The Unreached Peoples*, edited by Patrick Johnstone, John Hanna and Marti Smith, gives valuable information on the unreached people groups within the 10/40 Window. The purpose of the book is to give specific information on each unreached people group along with prayer requests to help a person pray through the window. Some of the information would include topics such as the size of the group and religious beliefs. They provide photographs of some groups to give you a visual image of how they live and their culture. This is helpful in determining church planting movements throughout Southeast Asia.[96]

A brief but comprehensive overview of disciple making is the book, *Disciples are Made, Not Born,* by Walter Hendrichsen. The authors cover the basics of being a true disciple of Christ, evangelism and follow-up. This drives home the idea of developing strong convictions in other disciples and the value of the call of God. The authors talk about the development process of selection and recruiting of disciples, imparting the basics [e.g., commitment, prayer and the study of God's word] to them with the goal of multiplication. The disciple is one who reproduces. A key verse used in the book dealing with church planting states, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others."[97]

A practical handbook that was helpful with the basics of disciple making and providing tools for aiding the disciple was *Personal Disciple Making: A Step by Step Guide for Leading a Christian from New Birth to Maturity*, in which Christopher Adsit describes four levels of

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[95] Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 206.

[96] Patrick Johnstone, Marti Smith, and John Hanna, eds, *The Unreached Peoples*. Seattle, WA: YWAM Publishing, 1996.

[97] Walter A. Henrichsen, *Disciples are Made; Not Born.* Wheaton, IL: Victor, 1979. 2 Timothy 2:2, NASB.

spiritual maturity: babies, children, adolescents and adults and the kind of spiritual food for each. What made this book so practical were the many charts and outlines for dealing with the initial follow-up of new believers that could be used in discipleship.[98]

In *The Making of a Mentor*, Ted Engstrom and Ron Jenson discuss the various characteristics of an influential mentor. Some of the helpful characteristics are self-discipline, godliness, servanthood and confrontation. For the trainer, it is important to model these components of leadership for the church planter.[99]

In *The Making of a Christian Leader*, the author, Ted Engstrom, discusses various leadership styles. A good leader needs to know how to manage and build relationships with people. As a leader develops his or her human relations and management skills, they will discover personality traits and strategies to be a good manager. Engstrom gives "personal traits," such as "delegation" and "creativity" that help with leadership development. These two in particular fit into the training of the Thai church planter.[100]

There were several manuals and articles which were helpful to the author. One such manual was the "Community Church Planting Ministry Manual" compiled by Bruce Bennett.[101] In this manual, Bennett mentions four models such as training center church planting, church-based church planting, disciple church planting and seminary church planting. The author will

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[98] Christopher Adsit, *Personal Disciple Making: A Step by Step Guide for Leading a Christian from New Birth to Maturity*. Nashville, TN: Thomas Nelson Publishers, 1988.

[99] Ted W. Engstrom and Ron Jenson, *The Making of a Mentor: 9 Essential Characteristics of Influential Christian Leaders*. Waynesboro, GA: Authentic Media, 2005.

[100] Ted W. Engstrom, *The Making of a Christian Leader.* Grand Rapids, MI: Zondervan, 1976.

[101] Bruce Bennett founded the Communities for Jesus (C4J) and developed the Village Church Planting model in 36 different countries in Africa between 2003 and 2010. The manual can be found on http://www.ccp.international/.

review the different models to determine a suitable church planting movement throughout Southeast Asia.

These books had a tremendous impact on the author. The books were useful in developing the concept of the model mentioned in this thesis.

Summary

The aim of this research is to identify a workable agribusiness model to be used for a church planting movement throughout Southeast Asia. The business model is what will make church planters financially less dependent on outside sources. With literally millions of Asians who have yet to hear a clear presentation of the Gospel of Jesus Christ, and the dependency of nationals on outside funds, it is imperative to develop a self-sustaining, bi-vocational, self-propagating model.

Chapter 2

History of Mission Work in Thailand

This chapter gives a general view of Thailand and the brief history of the mission work. None of the work presented is original research, rather it is a compilation of many other publications and authors. This is necessary to provide a background for the research.

Background of Thailand

In order to reach the Thai people with the gospel of Jesus Christ and develop a church planting movement, it is important to understand the background of the Thai people. There are a number of books and a wealth of material that details this background; therefore a brief summary is given here.[102]

People

Prior to 1937, Thailand was known as Siam and the Thai people were known as Siamese. The meaning of Thailand, which in the Thai language "Prathet Thai" or "Muang Thai," is "free people."[103] Thailand is made up of people from different ethnic backgrounds. In 1894, King Chulalongkorn had a strong desire for all peoples within the country to call themselves Thai. The king declared the following edict for Essan:

> From this time forward all officials from every level and every department, whether they are heads of large muang [sic] or small, whenever there is a survey of families or whenever a citizen comes requesting some official documentation from the government representative, be informed that you are to perform your duties in a new way. In the column for nationality you are to write only 'Thai Siamese' in all cases. It is now

[102] For more details, see Alex Smith, *Strategy to Multiply Rural Churches: A Central Thailand Case Study* (The University of Michigan: OMF Publishers, 1977), Edwin Zehner, "Church Growth and Culturally Appropriate Leadership: Three Examples from the Thai Church" (Master's thesis, Cornell University, 1987), Siriyupa Roongrerngsuke and Andreas Patrick Daniel Liefooghe, *Unlocking Leadership in Thailand* (Bangkok: National News Network, 2012), 20-34.

[103] Government of Thailand, *Thailand Official Yearbook.* (Bangkok: Government House Printing Office, 1964), 12.

> absolutely forbidden to use or write in the column for nationality 'Lao', 'Khmer', 'Say', 'Phi Tai', or the name of any other nationalities formerly employed. His majesty has proclaimed that all are 'Thai' nationals and in fact have been since the beginning of recorded time and has thus made this decision through the Ministry of the Interior.[104]

The following chart shows the make-up of the various ethnic groups in Thailand.

Table 2.1. Percentage of Population per Ethnic Group in Thailand

Ethnic group	Percentage of population
Thai	77.3
Central Thai	32.2
Esaan	26.6
Northern Thai	10.6
Southern Thai	7.9
Chinese	10.5
Malay	6.0
Khmer	2.4
Other ethnic minorities	3.0
Foreigners*	0.8

Source: World Christian Database
* The number of foreigners does not include temporary guest workers and illegal immigrants.

The Thai are the largest group, but they are not monolithic. The central Thai are the largest and the more influential group. The largest population of the central Thai are found in Bangkok, the capital of Thailand. The majority of the government officials come from this group. Bangkok has a population of 8,305,218 and central Thailand has a population of 18,183,308 giving a total of 26,488,526 people.[105] The northern Thai, about 11.5 million, are heirs to the heritage of the Lanna kingdom in Chiang Mai. The southern Thai live on the peninsula and have been influenced by living close to the Malay. Both the northern and the southern Thai speak a dialect that is quite different from that spoken by the language in Bangkok. The central Thai language is

[104] Quoted in Paul H. DeNeui, *String-tying Ritual as Christian Communication in Northeast Thailand*, (PhD thesis, Fuller Theological Seminary, Pasadena, CA, 2005), 78.

[105] "The 2010 Population and Housing Census," National Statistical Office, accessed May 22, 2016, http://web.nso.go.th/en/census/poph/cen_poph_10.htm.

taught in schools throughout Thailand.

The fourth Thai group is known as Essan. Northeast Thailand has a population of 18,966,090 making them almost as numerous as the central Thai. The reason they are called 'Thai' rather than 'Lao' is more political than ethnographic. They are descendants from Lao people flocking into northeast Thailand, and some of the older generation still call themselves 'Lao', though many people, including the younger generation Esaan, nowadays consider that to be a pejorative term. The Esaan are the poorest of all Thai, living on the relatively dry and infertile Khorat Plateau. Their language is closely related to Lao, but has been influenced more and more by central Thai because of the school system and television. The other Thai groups look down on Essan people.[106] The Essan people are the subject of research in this study.

There are at least five theories to the origin of the Thai people.[107] All human beings have the desire to answer the following questions: "Where do we come from?" and "How did we get here?" Therefore, a short study would be helpful. The author's intent is not to cover these in detail. There may be others, which have been presented, but they have not received any merit and thus will not be discussed in this paper.

The first theory is that the Thai originated in or around modern Szechuan located in Central China some 4,500 years ago.[108] La Couperie, a French Linguist at the University of London, made this theory popular by using linguistics to show that the Chinese dialects of the Ta Mung (an ethnic minority people group located in Szechuan, China) and the dialects of the Thai

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[106] Patrick Jory, "Multiculturism in Thailand? Cultural and Regional Resurgence in a Diverse Kingdom," *Harvard Asia Pacific Review*, accessed, http://www.hcs.harvard.edu/~hapr/winter00_millenium/Thailand.html. James Higbie, "Comparing Thai and Lao," accessed May 23, 2016, http://www.thailao.net/both_languages.htm. Many parts of this paragraph is personal views based on James Higbie's experiences living in both Thailand and Laos.

[107] Tossa Wajuppa, ed., *Phādāēng Nāng Ai: A Translation of a Thai-Isan Folk Epic in Verse* (Lewisburg, PA: Bucknell University Press, 1990), 29.

[108] Government of Thailand, 11.

in Southeast Asia. Anthropologists took a look at the physical and cultural appearances between the Thai and the Chinese and determined that this theory lacked substance.[109]

The second theory mentioned is that the Thai came from the Altai Mountains of Mongolia, which are located in central Asia. William Dodd was a missionary in Thailand. This theory originated with him, but there is little or no support for this claim. The Thai people are very agricultural. They are not nomadic and probably would not survive the journey from Mongolia to present day Thailand.[110]

A number of scholars proposed a third theory that the Thai originated in the areas of Yunnan, northern Vietnam, the Shan state of Burma, and modern Assam in India. While this theory is a little bit more accepted by the scholars, it is still debated. [111]

The fourth theory would have the Thai people originating in Indochina (modern Thailand, Laos & Cambodia). This theory is based on linguistics. There are two archaeologists, Quaritch Wales and Carlton S. Coon, who support this theory. This theory is also in debate. [112]

The fifth and last theory have the Thai originating on the Malay Peninsula and the Indonesian islands. Two Thai physicians developed this theory on the basis of genetics. They determined that the Thai and the Chinese are not related genetically. Therefore, this would disprove the migration from China. This theory they still debate.[113]

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[109] Terrien de la Couperie, Somdej Phrachao Bomrawong-ther Krom Phraya DumrongRaja Nuphap, Phraya Anuman Raja-Thon, Phra Boriharn-Thep Tani, and Luang Vichit Watakarn are advocates of this theory.

[110] Dr. William Clifton Dodd, and the Kun Vichit-Matra (Snga Kanja-napun) are two scholars who support this theory.

[111] A. R. Colquhoun, E. H. Parker, Wolfram Eberhard, Frederick Mote, Phraya Pracha-kijkorn-juk, Kachorn Suka-Panich, Jit Phumsak, William J. Gedney and Wang Wei Kun are proponents of this theory.

[112] Paul Benedict, Quaritch Wales, Carlton S. Coon, Sud Sang-Vichien and Shin U-Dee hold to this theory.

[113] Somsak Punta-Sombun and Pravej Vasi are two medical doctors who purport this theory.

According to La-ongsi, these theories do not have much support. Therefore, the debate goes on. [114]

The Thai Constitution stated in 1932 that the people have the freedom to profess any "religion, denomination or doctrine" they choose. The freedom to practice the various rites of a particular religion is only extended as long as it does not offend the Thai culture.[115]

Geography

Thailand is a constitutional monarchy located in the heart of Southeast Asia. The total area of Thailand is 513,120 km² (about 200,000 miles²) and roughly twice the size of Wyoming. Thailand borders the countries of Burma (1,800 km), Malaysia (506 km), Cambodia (803 km) and Laos (1,754 km) along with the Andaman Sea and the Gulf of Thailand.[116]

The climate of Thailand is tropical and has three seasons. First, there is the rainy, cloudy southwest monsoon from mid-May through October. The second is a dry and cool season from November to mid-March. The third is a hot and humid season from mid-March to mid-May. The land use has arable land (30.71%) and permanent crops (8.77%). The natural hazards include land subsidence and Bangkok resulting from the depletion of the water table and droughts and now the threat of rising sea levels.

Thailand has four regions. The focal point is the central plains which has been called the "Rice Bowl of Asia" because the Chao Phraya River supplies the far-reaching rice fields surrounding the capital of Bangkok. In the north are mountainous ranges which provide the

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[114] Wajuppa translates Kanchana La-ongsi's *Thin Kamnoed Khong Khon Thai* [The Origin of the Thai People] (Bangkok: Art & Culture, 1985), which is very helpful. Wajuppa mentions that one needs to read La-ongsi to gain additional details to this discussion.

[115] Found on Asian University Thailand's website http://www.asianust.ac.th/student-affairs/thai-culture-customs/religions-in-thailand.html, accessed on December 28, 2013.

[116] The information in this section can be found on the CIA World Factbook website: https://www.cia.gov/library/publications/the-world-factbook/geos/th.html, assessed July 14, 2014.

coolest weather. The tallest mountain is 2,565 meters (8,415 feet). The Khorat Plateau is the hallmark of Northeastern Thailand, also known as the Essan region. South Thailand moves down the Malaysian Peninsula, which separates the Andaman Sea from the Gulf of Thailand.

Economy

Since the middle of the 19th century until recent decades, Thailand was an agricultural rice exporting economy.[117] Year after year large stretches of new paddy fields were brought into production. One half of the economic story of Thailand, from roughly 1855, when the first international treaty was signed and international trade began in earnest, to 1970, when almost all land fit for agriculture had been placed into use, is the change of large areas of swamps and jungle into paddy fields. Peasants worked these growing numbers of paddy fields. This group grew during that period from a few hundred thousand to forty million. The other half of the story is the emergence of a Chinese business class, fuelled by immigration from Southeast China.

Until present day, economic and political processes in Thailand are dominated by interactions between the rural masses, which still retain some peasant characteristics, at least in the Northeast where one third of the population lives, and the mainly Chinese business elite. In the early 2000s, the popularity of Thaksin's Thai Rak Thai party was mainly due to populist policies for the rural areas and the lower class in urban areas. He was toppled in a 2006 military coup and later fled abroad. Thai Rak Thai's political effectiveness was mainly due to their serving the interest of the largest business conglomerates in Thailand, harnessing their monetary power to buy politicians among the elite, and votes among the masses.

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[117] This paragraph is based on Pasuk Phongpaichit, Sungsidh Piriyarangsan, and Nualnoi Treerat, *Guns, Girls, Gambling, Ganya: Thailand's Illegal Economy and Public Policy*, Chiang Mai, 1998; Pasuk Phongpaichit and Chris Baker, *Thailand: Economy and Politics*, New York, 2002; and Alpha Research, *Thailand in Figures: 2003-2004*, 9th edition, Bangkok, 2004.

Another important aspect of Thailand's economy is the illegal sector. A detailed study estimates it to be 20% of Thailand's GNP in 1995, while noting that it uses conservative estimates.[118] Gambling constitutes over half of the illegal economy. Prostitution has a significant share. The drug trade, smuggling, illegal arms trade, and human trafficking are the other major contributors. This has obvious moral consequences for the country, because so many people are part of the illegal economy, either as clients or as entrepreneurs. But the debilitating consequences go even further. The same study shows that all different branches of the illegal economy are interconnected, and that there is a very strong link from the illegal economy to legal national institutions: "…we also uncovered a regular pattern of linkages to powerful figures in the bureaucracy, military, police, and politics who provide protection to businessmen engaged across the whole range of the illegal economy."[119]

Thailand today is a strong player in the world economy. Thailand founded the Association of Southern Asian Countries (ASEAN). ASEAN plays an important role in the development of the countries along the Pacific Rim within the world economy. Thailand holds the 23rd position on the list of world's largest exporters, between Sweden and Australia, and is 22nd on the list of largest importers, between Australia and India. In 2001, Thailand had a Gross National Income (GNI) per capita of $1,940, slightly more than Russia, and slightly less than Turkey. The income is unequally distributed, both between regions and between professions. In Bangkok the average wage per month in 2001 was 10,065 Baht, while in the northeast it was only 2,976 Baht. Employees in professional positions on average earn about six times as much as employees in vocational or unskilled occupations. Much of the non-agricultural economic activity in Thailand is concentrated in Bangkok and surrounding provinces. This leads to

[118] Pasuk, Songsidh, and Nualnoi, p. 8.

[119] Ibid., 9.

significant disparity in income levels. The average household income in 2002 in Bangkok was 29,589 Baht per month, while in the province with the lowest income, Yasothon, the average was 6,045 Baht.

In recent decades the agricultural character of Thailand's economy has changed. In 2002, 40% of all employed persons were employed in the agricultural sector. However, they only contributed 10% to the Gross Domestic Product (GDP). Of the agricultural products, rice is still the mainstay. Rubber, sugar cane, cassava, maize, and fruit combined are slightly more important than rice. Other agricultural activities include raising chicken, shrimp farming and fisheries that contribute significantly to the economy.

Industrial products account considerably to the Thai economy. Some of the most productive areas are textiles, followed by vehicles, petroleum products, beverages, electronic products, and food. Thailand's economy depends heavily on the contribution of tourism. The number of foreign tourists arriving in Thailand grew from almost 7 million in 1995 to almost 11 million in 2002 with a similar increase in tourism spending.[120]

Culture

John Embree is considered the first to develop the concept of an anthropological model in 1950, and described it as a "loose structure."[121] He points out that the Thai do not express duty or obligation within family or social relationships. He also notes that there is no regularity and discipline in the Thai lifestyle.

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[120] Marten Visser, *Mission Series (Missiological Research in the Netherlands)*, vol. 47, *Conversion Growth of Protestant Churches in Thailand* (Zoetermeer: Boekencentrum, 2008), 20.

[121] The most important source for this paragraph is Suntaree Komin, *Psychology of the Thai People: Values and Behavioral Patterns*, Bangkok, 1991. Other sources are John F. Embree, "Thailand: A Loosely Structured Social System," *American Anthropologist*, 52:2 (1950), 181-193; Stanley J. *Tambiah, Buddhism and the Spirit Cults in North-East Thailand*, Cambridge, 1970; Titaya Suvanjata, "Is Thai Social System Loosely Structured?" *Social Science Review*, 1976, 171-187; Niels Mulder, *Everyday Life in Thailand: An Interpretation*, Bangkok, 1979; and Niels Mulder, *Inside Thai Society: Religion, Everyday Life, Change*, Chiang Mai, 2000.

Other scholars like Titaya discovered more structure in the villages where they did research than the 'loose structure' thesis would allow for. However, they did their research in north and northeast Thailand, which raises the question whether these results reflect a difference between central Thai culture and the rest of the country. The present author's opinion is this question is not given enough consideration in the various anthropological discussions on the subject. His own observations of village life in central Thailand and northeast Thailand lead to the thought that there might be some real and deep differences between the two.

The Thai anthropologists would disagree with the "loose structure." They feel that the Thai people are more dependent on each other developing strong interpersonal relationships.

Niels Mulder, a cultural anthropologist, points to a basic structure of how Thai people show their interaction among themselves with two core elements: *Bun* (moral goodness), a relationship built upon trust among insiders; and *Decha* (amoral power), a relationship built upon fear among outsiders. In each element, the difficulty comes in trying to determine who is higher on the hierarchical ladder.[122]

The present author does not feel qualified to determine which position would be correct. But, it should be noted that foreigners would land on the side of a "loosely structured" Thai society and that the Thai scholars would take the opposite position. An observation could be made that the foreigners either missed or did not recognize the significant difference in which the Thai people view their social relationships.

Suntaree Komin made a significant contribution towards the study of Thai culture. She made an accurate observation concerning the different anthropological publications about Thailand: "…many of these data lack empirical support. Some are speculations, others are

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[122] Mulder (1979).

observations based on limited sources, whole still others are bound by theoretical perspectives, scope of coverage and level of analysis…many still need empirical proof."[123]

She developed nine value clusters that are important to understanding the Thai psyche. In her study, the clusters were listed from most to least important, which are listed below in that order.[124]

1. *Ego orientation*. "Thai have a very big ego…they can be easily provoked to strong emotional reactions, if the "self"… is insulted."[125] The idea here would be face-saving, criticism-avoiding, and being considerate values. There is a concept in Thai that roughly means being hesitant to impose on others (*kreng jai*).

2. *Grateful relationship orientation*. Komin shares an important Thai term called *bunkhun* (indebted goodness). This "is a psychological bond between someone who, out of sheer kindness and sincerity, renders another person the needed helps and favors, and the latter's remembering of the goodness done and his ever-readiness to reciprocate the kindness."[126] The idea here is that *Bunkhun* must be returned continuously in a long lasting social relationship. When a person looks around, it is common to see politicians, or other people with power, exploit this value. For example, first, they will use it to help people, and then manipulate and exploit them.

3. *Smooth interpersonal relationship orientation*. "This orientation is characterized by the preference for a non-assertive, polite and humble type of personality…as well as the preference of a relaxed, and pleasant interaction which accounts for the 'smiling' and 'friendly' aspects of

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[123] Komin, 16. Komin is associate professor of social and cross-cultural psychology at the National Institute for Development Assistance (NIDA).

[124] Ibid., 132-213.

[125] Ibid., 133.

[126] Ibid., 139.

the Thai people."[127] Her study shows these values in this order: being caring and considerate, being kind and helpful, being responsive to situations and opportunities, being self-controlled and tolerant restrained, being polite and humble, being calm, being contented and social relation. There is an important aspect that these values are not connected to religion in any significant way, particularly when it comes literature linked with Buddhism. Moreover, whether it was Thai Buddhists, Thai Muslims or Thai Christians, they scored the same on these values. Komin adds "the present finding is also substantiated by an early study of the effects of Buddhism on the personality traits, particularly on the dimension of 'maintaining equanimity or staying uninvolved,' which found there was absolutely no significant difference found between Buddhist and Christian tenth grade (M.S. 3) students in Chiangmai."[128] An implication of these values is that in the Thai context, to be successful the most important thing is not to be capable, but rather to have a "polite appearance, presentation and approach."[129]

4. *Flexibility and adjustment orientation*. The study determined that 60% of the national sample "preferred to describe themselves as 'ever-flexible' than 'truly honest'…This is more so for Bangkokians, for government officials and for higher educated groups."[130] The relationship always takes precedent over principles.

5. *Religio-psychical orientation*. The findings point out that religion has an important place in the life of the Thai, though it is less so for Bangkokians, students, and the highly educated.[131] Religion will be dealt with later in the paper.

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[127] Ibid., 143.

[128] Ibid., 145.

[129] Ibid., 146.

[130] Ibid., 163.

[131] Ibid., 171ff.

6. *Education and competence orientation*. The Thai view education at a medium level. Education is seen more as a mechanism of achieving more prestige and more salary than it is for gaining knowledge. This "indicates that the Thai people value and give importance to form more than content of substance."[132] This demonstrates that Thais see academic degrees are more desirable than academic competence. Thais and foreigners alike note that the Thai does not mind getting in debt to show off their possessions, or to esteem what is considered as 'modern,' because the Thai value good form and appearance so much.

7. *Interdependence orientation*. This value tends to negate the 'loose structure' thesis. The study shows these values, which include 'brotherhood spirit' and 'being mutually helpful', would be much stronger in the rural setting than in the cities.

8. *Fun and pleasure orientation*. Thailand is depicted as the "Land of smiles." Therefore, the natural tendency is to view the Thai as putting a stronger emphasis on having fun than valuing work. In Komin's research, it was found that the private sector and the lower classes valued work over fun loving and pleasure. Yet, it is a different story for Bangkokians and government officials. Komin's finding indicates that the Thai does not necessarily place a very high value on fun but rather it is more a "means to support and maintain the more important interpersonal interaction value…the end result is the easy-going, relaxed, and superficial interaction, with limited revelation of the individual psychological depth."[133]

9. *Achievement-task orientation*. The majority of the Thai groups were ranked the lowest when it came to the value of 'ambitious and hard-working.' The exception was the Chinese Thai, who hold it as an intermediate value. The majority would consider relationships are more important than work. The study showed that this is much stronger for government officials than

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[132] Ibid., 186.

[133] Ibid., 192-193.

it is for farmers. A possibility is that Buddhism would be a good explanation for this because it favors detachment from material goods, encourages fatalism and stresses individualism (relating to their struggle to achieve their own insight and wisdom—nirvana). Yet interesting, Komin points out that the Thai are "this-worldly oriented,"[134] and they value material possession. But she points out that Americans' conception of achievement is quite different than Thais, which accounts for the low value attached to work. "…while the Americans having task itself and professionalism as achievement goals with self assertive efforts as means, the Thai give prestige and social recognition as goals for success in life, with work and relations as necessary means… achievement in Thai is more social in nature. Also, it is very rare that work alone would lead one to the Thai sense of achievement."[135]

Komin's research is extremely helpful in understanding the Thai psyche. The research gives insight how the values of ego orientation and grateful relationships are supported by the Thai concepts of relaxing, smiling and having fun. For Thai, the relational values would constantly place higher than values of work and achievement. This concept would be very important for the Westerner to understand. A colleague of the author gave some excellent remarks concerning Komin's research:

> Firstly, though Komin did her survey among a cross-section of Thai society, it certainly was not a representative sample. In the first sample, 42% of the respondents were government officials and 38% were students. In the second sample, 38% of the respondents were government officials. There is clearly a bias towards the higher educated, urban, and higher income population in her samples. It can be surmised from the study that this affects the results. Komin's analysis shows that farmers, when compared with government officials, place a much higher value on being mutually helpful, being self-controlled and on being forgiving. To a lesser degree farmers also rate being caring-considerate and being grateful more highly. It is far less important to them to be independent, responsible, educated, and capable. It would be worthwhile to re-analyze Komin's data and adjust the total sample for occupation.

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[134] Ibid., 205.

[135] Ibid., 208.

> Second, though Komin's publication is from 1991 the research stems from data collected in 1978 and 1981. Though the deeper values in a culture normally do not change dramatically over time, it cannot be assumed that all findings are still relevant after almost 30 years. Indeed, a research project in 2005 replicating Komin's work among university students gave a radically different ranking.[136] Interdependence orientation and fun-pleasure orientation had risen to the first and second rank. Religio-psychical orientation had fallen from fifth to ninth rank, while achievement task orientation had done the reverse. The most significant change of all is that ego orientation had fallen from the first to the eighth rank. This research suggests that the traditional Thai values of face-saving, criticism-avoiding, and being considerate have lost much of their significance in this group. This is an important change, though it is not certain whether these results would be true for the total population. Clearly this is an area for future research.[137]

Religion

Although Thailand is not considered a Buddhist state, it would be regarded as a Buddhist country. As a result, presently, there is a tremendous amount of freedom of religion. The Buddhist monks in Thailand have tried to move the country to a Buddhist state by changing the constitution. But the Constitutional Drafting Committee (CDC) has rejected it as Thailand's official religion.[138]

Today, there are several different religions and beliefs in Thailand. The Buddhist still makes up the vast majority. Islam is the second largest religion and quickly growing. Christianity comes in third with disparate religions dotted among the population of Thailand. Table 2 lists various religious adherence as reported in the National Census of 2010.[139]

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[136] Teay Shawyun and Krisda Tanchaisak, "Core Values of Thai Undergraduates Revisited in 2005: A Case Study of Assumption University," *Warasaan Wichakaan*, 12:1 (2005), 71-84.

[137] Marten Visser, *Mission Series (Missiological Research in the Netherlands)*, vol. 47, *Conversion Growth of Protestant Churches in Thailand* (Zoetermeer: Boekencentrum, 2008), 23-24.

[138] Khemthong Tonsakulrungruang, "Buddhist Politics and Thailand's Dangerous Path," *New Mandala*, January 15, 2016, accessed July 20, 2016, http://www.newmandala.org/buddhist-politics-and-thailands-dangerous-path/. Khemthong is a Thai constitutional law scholar.

[139] "Executive Summary - Census 2010," National Statistical Office, accessed July 22, 2016, http://web.nso.go.th/en/census/poph/data/090913_ExecutiveSummary_10.pdf, 3.

Table 2.2. Religious Adherence in Thailand

	Percentage
Buddhism	93.6
Islam	4.9
Christianity	1.2
Others and no religion*	0.3

Source: The 2010 Population and Housing Census
*Other religions include Hindu, Sikh, Animism and Confucian or Atheist.

A Brief History of Buddhism in Thailand

A tradition is held among the Thai people that Emperor Asoka of India's Mauryan dynasty was the first to send Buddhist missionaries to Thailand between 269 and 237 B.C. There is no evidence to support this, but it does support that Buddhism was well established by the 6th century B.C.[140] One anthropologist holds to the view that the Thai people were not converted to Theravada Buddhism until the 13th century.[141] The indication is that Indian traders, Buddhist monks, and Brahman priests greatly influenced the Indian culture along the Peninsula well before the Thai showed up.[142]

History shows that the Thai migrated from southern China between the 8th and 12th century. Coedes points out that "[t]he Thai 'invasion' was...a gradual infiltration along the rivers and streams that had undoubtedly been going on for a very long time, part of the general drift of population from the north to the south that characterises [sic] the peopling of the Indochinese

[140] Dhani Nivat, *A History of Buddhism in Siam*, Bangkok: Siam Society, 1965; Kenneth E. Wells, *Thai Buddhism-Its Rites and Activities*, Bangkok: Bangkok Times Press, 1975; Karuna Kusalasaya, *Buddhism in Thailand-Its Past and Present*, Kandy, Sri Lanka: Buddhist Publication Society, 1983.

[141] Charles F. Keyes, *The Golden Peninsula: Culture and Adaptation in Mainland Southeast Asia* (New York: Macmillan, 1977), 76. Keyes was a professor of anthropology at the University of Washington.

[142] See George Coedes, *The Indianised States of Southeast Asia*, translated by Susan Brown Cowing and edited by Walter F. Vella (Honolulu: East-West Centre Press, 1968).

Peninsula."[143] The Thai moved in and established capitals in Chiang Mai, Sukhothai and Ayuthaya near the end of the 13th century. Ramathibodi set up his kingdom in Ayuthaya in 1350 ruling over the Mons and Thais.[144]

Parakramabahu the Great, of modern day Sri Lanka, reformed Buddhist Sangha in the 12th century. The news spread to Thailand as Buddhist monks were sent to propagate throughout southeast Asia.[145] The missionary monks greatly influenced the Thai in Theravada Buddhism. Keyes maintains that, "By the end of the early fifteenth century at the very latest, the vast majority of the people living in what is today Burma, Thailand, Cambodia, and Laos had become adherents of Theravada Buddhism."[146]

According to tradition, the Thai defeated the Khmer and established the Sukhothai kingdom in 1238.[147] The Thai people felt that Sukhothai was truly the beginning of their own history. Buddhism became the official religion. It became intertwined with politics. In fact, "Above all else, Sukhothai was a Buddhist state, lavishly supporting a monastic community newly reinforced by and invigorated by a celebrated patriarch."[148] King Ramakhamphaeng would allow the Buddhist monks who preached the Dhamma of Buddha on a weekly basis.[149]

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[143] Coedes, *Indianised States*, 189.

[144] Keyes, *The Golden Peninsula*, 76.

[145] The term Sangha refers to the Buddhist community of ordained monks and nuns. For a detailed discussion of the Buddhist Sangha see: Peter Harvey, *An Introduction to Buddhism: Teachings History and Practices* (Cambridge: Cambridge University Press, 1990), 217-243 and http://www.viewonbuddhism.org/sangha_monks_nuns.html.

[146] Ibid., 82.

[147] "Thailand," U.S. Department of State, January 03, 2012, accessed February 3, 2016, http://www.state.gov/outofdate/bgn/thailand/195237.htm.

[148] David K. Wyatt, *Thailand: A Short History*, 2nd ed. (New Haven: Yale University Press, 2003), 31, 43.

[149] Ibid.

A Brief History of Islam in Thailand

Islam made late inroads into Thailand and never fully gained major traction to have an impact on the Thai although Islam has gained strength in recent years.[150] The majority of the ethnic Thai continue in their strong Theravada Buddhist belief. A great number of the Chinese Thai held to this belief, although a few of them followed the rituals of Mahayana Buddhism. According to Table 2.3, the other religions are small in number. Only the two top three religions will be mentioned in this paper.

Table 2.3. Religious Demography Affiliation

	Percentage	Approximate Population
Buddhism	93.2	64,420,00
Islam	5.5	3,770,000
Christianity	<1	600,000
Hindus	<1	70,000
Folk Religions	<1	60,000
Jews	<1	10,000
Other religions	<1	<10,000
Unaffiliated	<1	190,000

Source: Population data from United Nations (updated May 2011)
The 2010 Pew-Templeton

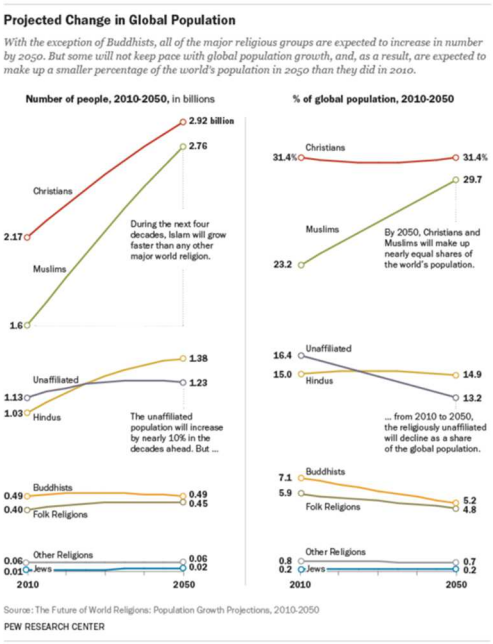
Although Christianity is still considered the largest religion in the world, Islam is projected to nearly double in the next thirty-five years (see Table 2.4). Islam is the second largest religious group in Thailand so it needs to be discussed (Christianity will be discussed later).[151] The majority of the Thai Muslims live in the southern most part of Thailand's peninsular. The Thai provinces of Narathiwat, Yala, and Pattani were originally a part of the Muslim sultanate of

[150] This paragraph is mainly based on Karuna Kusalasaya, *Buddhism in Thailand*, Kandy, 1965; David K. Wyatt, *Thailand: a Short History*, second edition, New Haven, 2003; and Thanet Aphornsuvan, *History and Politics of the Muslims in Thailand*, Bangkok, 2003.

[151] The main sources for this paragraph are Thanet Aphornsuvan *History and Politics of the Muslims in Thailand*, 2003, Michel Gilquin *The Muslims of Thailand*, Bangkok, 2002, and Alexander Horstmann, "Ethnological Perspectives on Buddhist-Muslim relations and coexistence in Southern Thailand," *Journal of Social Issues in Southeast Asia*, April 2004.

Pattani, which had proclaimed to be a Muslim kingdom in 1457. Previous to the arrival of Islam in the ninth century, Hinduism and Buddhism were the dominant religions in this area. This has created tension between the Malay Muslims and the Thai Buddhists for over 150 years. The Thai government has tried to quell the sedition.

Table 2.4. Projected Change in Global Population[152]



In southern Thailand, Muslims continue to reject the authority of the Thai government. A short chronology leading up to the insurrections are needed to understand the situation. Thailand (then called Siam) subdued Pattani and divided it into seven provinces in 1786. In the eighteenth century, there were a number of insurrections as a result of the western colonization of Asia. Pattani was fully incorporated within Siam in 1902. In order not to be colonized, Siam

[152] "Projected Change in Global Population." Pew Research Center, Washington, D.C. (February 1, 2015). http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/pf_15-04-02_projectionsoverview_projectedchange640px/ (used by permission).

capitulated four of the seven provinces to the British in 1909.[153] The insurgency continues to this day.[154]

While the majority of the Thai Muslims live in the south, there are many throughout Thailand. The next largest group is those living in and around Bangkok. Many of them are descendants of the Muslims who were used for forced labor in the nineteen-century. In Bangkok, the ethnicity of the Muslims varies. There are Cham people who originally came from Vietnam. There are Persians who already had high court positions in the Ayutthaya kingdom. In other areas of Thailand, Chinese Muslim communities can be found in the north, mainly from trading families who immigrated from Yunnan and from a battalion of Nationalist soldiers who fled China after the Communist take-over. In the rest of the country, Muslims form a very small minority.

Islamic concepts are taught in the Islamic schools (pondoks). This strengthens the Muslim identity and feeds the fundamentalist version of Islam. This has caused disunity between the Buddhist and the Muslim.[155] The Muslim identity is distinctly more conspicuous than the Buddhist identity.

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[153] Paul Chambers, "Thailand's Deep South Smoldering Imbroglio: Causes and Exit Strategies," *Asia Peacebuilding Initiatives*, accessed July 28, 2016, http://peacebuilding.asia/thailands-deep-south-smoldering-imbroglio-causes-and-exit-strategies/.

[154] Read Brad Adams, "Thailand: Insurgents Seize Hospital in South," *Human Rights Watch*, March 15, 2016, accessed July 28, 2016, https://www.hrw.org/news/2016/03/15/thailand-insurgents-seize-hospital-south, Gabriel Domínguez, "A Look at Southern Thailand's Smoldering Insurgency," *Deutsche Welle*, July 20, 2015, accessed July 28, 2016, http://www.dw.com/en/a-look-at-southern-thailands-smoldering-insurgency/a-18591878 and Palash Ghosh, "A Private Little War: Muslim Insurgency in Southern Thailand Rages, Ignored by Outside World," *International Business Times*, March 12, 2014, accessed July 28, 2016, http://www.ibtimes.com/private-little-war-muslim-insurgency-southern-thailand-rages-ignored-outside-world-1560930.

[155] Suhaimee Sateemae, Tarik Abdel-Monem, Mahsoom Sateemae, "Religiosity and Social Problems Among Muslim Adolescents in Southern Thailand," *Journal of Muslim Mental Health* 9, no. 2 (Winter 2015): 3-24.

Islam is growing throughout Thailand at a fairly good rate. There are an estimated 2,000 mosques in Thailand, which more than 100 are located in Bangkok.[156] The Muslims in the south prefer to be called "Malay Muslims" in order to keep their ethnicity. It is estimated that 44% of the Muslims are located in the south and the rest in the various provinces of Thailand.[157] There is a mosque in Udonthani (Kuwatil Islam Mosque). The author sees more and more Muslims in the city and believes this will affect the thesis model in NE Thailand.

A Brief History of Protestantism in Thailand

The first recorded history of Thai contact with Christianity was by Roman Catholic priests in 1553. The Catholics did not establish a permanent ministry until after 1655. What is interesting is that in 1770, the Catholic Church had over 1000 members but consisted of foreigners.[158]

The first missionary to come in contact with the Thai was Ann Hesseltine Judson. She evangelized the Thai captives from the Burmese-Siamese war from 1813 until 1826. Yet, it was not until 1828 that the first Protestant missionaries entered Thailand. Many of the Karen people left Burma and entered Thailand to escape persecution. In 1929, the first Karen missionary came from Burma to evangelize the Karen.

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[156] "Muslim in Thailand," *Royal Thai Embassy, Riyadh, Kingdom of Saudi Arabia*, accessed July 31, 2016, http://www.thaiembassy.org/riyadh/th/organize/29025-Muslim-in-Thailand.html.

[157] Imtiyaz Yusuf, "Many Faces of Islam," *Documentation for Action Groups in Asia*, accessed July 29, 2016, http://www.daga.org.hk/readingroom/fundamentalism/islam/71007-thai_islam.htm.

[158] In this section, the author will be relying upon the research of a fellow missionary colleague. Marten Visser, *Mission Series (Missiological Research in the Netherlands)*, vol. 47, *Conversion Growth of Protestant Churches in Thailand* (Zoetermeer: Boekencentrum, 2008), 1-298. Much of the information is formed from the following sources: George Bradley McFarland, *Historical Sketch of Protestant Missions in Siam, 1828-1928*, Bangkok, 1999: Mejudhon, Nantachai. "Meekness: A New Approach to Christian Witness to the Thai People." PhD diss., Asbury Theological Seminary, 1998; Samuel H Moffett, *American Society of Missiology Series*, 1500-1900, Maryknoll, 2005; Alex G. Smith, *Siamese Gold: the Church in Thailand 1816-1982*, Bangkok, 1982; Kenneth Elmer Wells, *History of Protestant Work in Thailand, 1828-1958* (Bangkok, 1958).

The Thai were difficult to reach, therefore the missionaries concentrated on the Chinese population. As a result, they saw first baptisms among the Chinese in 1833. The first Protestant church established in Thailand was Maitrichit Church. The Presbyterian missionaries came in 1840 and were the major mission organization for over the next 100 years. Church planting among the Presbyterians and Baptist was extremely slow.

Daniel McGilvary, an American Presbyterian missionary in northern Thailand, had a very significant work. Dr. John Taylor Jones was the first Baptist missionary sent to Thailand by the American Baptist Missionary Union in 1833. Jones worked among the Chinese in Bangkok and baptized the first Chinese believers in 1835.[159] Church growth was slow at the beginning but began to develop much fruit from the 1880s until 1914. Among the Presbyterian work, the first baptism was in 1867, and it grew to nearly 7000 members in this time period but, again, it slowed. The rationale for this lack of growth after 1914 may be due to the inadequacy of shepherding these believers.[160] Obsession with setting up and organizing the new church plant was another reason for less attention spent on furthering the efforts on evangelizing and church planting. As the church growth slowed, there began a strong emphasis on schools and hospitals. The missions used this strategy as the core work of the church.

The American Presbyterian and American Baptist churches joined together and formed the Church of Christ in Thailand (CCT) in 1934. Over time, several other Protestant dominations became a part of CCT. There were various disparate nationalities in these groups from USA, Australia, New Zealand, Europe, Korea, Philippines, Japan and Taiwan. CCT became a member

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[159] Samuel F. Smith, *Missionary Sketches: A Concise History of the American Baptist Missionary Union*, Boston: W.G. Coerthell Publishers, 1885, 173-188.

[160] Smith, 157.

of the World Council of Churches in 1948 and has about 130,000 members.[161] CCT is the largest denomination in Thailand. There were other groups who came to work such as the Seventh Day Adventists (SDA) and the Christian and Missionary Alliance (CMA). The main focus of the CMA has been on Esaan (northeast Thailand). The Baptists have seen some church growth among the Karen and Mon in northern Thailand.

Japan invaded Thailand in December 1941 and, under extreme pressure, the Thai government sided with the Axis. This brought about a persecution of the Thai churches and Christians. Some missionaries had left the country and many churches were seized and closed during this time. Fortunately, after the war, some missionaries came back and helped re-established works and churches.

In 1949, Mao Zedong came into power in China and immediately began persecuting the Christians, and it is claimed that 10,000 missionaries were forced to leave the country.[162] He was determined not to have any foreign influence on the Chinese people. Many of these missionaries came to Thailand.

Among the new missions coming into Thailand were a large number of Pentecostals and charismatics. The Finnish Free Foreign Missions (now FIDA International) sent the first Pentecostal missionaries, Verner and Hanna Raassina, to Thailand in 1946. Joining them were groups including the Pentecostal Churches of Norway (later joined by other Scandinavian Pentecostals), the Assemblies of God, and the Pentecostal Assemblies of Canada. They would start new denominations. There were other evangelical mission groups who would enter during

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[161] "Church of Christ in Thailand," *World Council of Churches*, accessed August 8, 2016, https://www.oikoumene.org/en/member-churches/church-of-christ-in-thailand.

[162] "Persecution of Christians in China," accessed August 11, 2016, https://www.mtholyoke.edu/~geary20d/worldpolitics/maozedeng.html. The author believes that no names are mentioned concerning the sources due to the fact that persecution continues to this day.

this period (see Table 2.5). They were the Foreign Mission Board of the Southern Baptist Convention (SBC), World Evangelization Crusade (WEC), and Overseas Missionary Fellowship (OMF). There were mission groups, like New Tribes Mission (NTM) and the American Churches of Christ Mission (ACCM), who would focus primarily on the tribal population. Many of these groups would affiliate with the Evangelical Fellowship of Thailand (EFT).

Table 2.5: Christian Groups in Thailand[163]

Churches	Congregations	Members
Catholic Church	454	256,541
Church of Christ in Thailand (CCT)	1,095	76,648
Karen Baptist Convention (CCT)	416	27,040
Hope of God International	496	17,365
Latter-Day Saints	81	9,730
Associated Churches (OMF)	318	11,143
Lahu Baptist Conv of Thailand (CCT)	66	5,320
Thai Baptist Churches Association	94	7,156
Christian Fellowship Assembly of God	72	5,000
Full Gospel Churches in Thailand	135	6,750
Gospel Church of Thailand (CMA)	140	4,790
Other Denominations (81)	1,727	75,167
Total Christians [92]	**5,094**	**502,650**

There were more missionary groups who entered Thailand after 1978 and some focusing on church planting developed their own denomination. The Korean missionaries were the main influx with over 200 coming. They were well received, as they were Asians who had been very successful. The problem was that the Koreans had a more difficult time adjusting to the Thai culture.

The Thai church continued to grow with Thai nationals taking over the leadership roles. The church advanced to each of the 76 Thai provinces but was limited to an exiguous group as they were spread thin. The exciting part of the church growth was that the tribal groups grew very fast. Tribal groups were tribes who migrated into Thailand. In the north, they are called hill

[163] Jason Mandryk, Operation World DVD-ROM 2010. www.operationworld.org (accessed November 5, 2015).

tribe people because they resided in the mountainous regions. Some were born in Thailand, but because they lack documentation, they are not recognized as Thai citizens.[164] As a result of Thai nationals' persistence and resolve, there was a development of many independent local churches and independent denominations. Most of these independent groups became a part of the Evangelical Fellowship of Thailand (EFT).

There are five main Christian groups recognized by the Thai government, which are registered through the Department of Religion. They are the Roman Catholic Church, CCT, the Thailand Baptist Convention (TBC, started by the Southern Baptist International Mission Board), EFT, and the Seventh Day Adventists (SDA). In 2004, CCT, TBC and EFT developed the first ever congress for church planting called the Thailand Evangelism Committee. They came up with a vision "to plant a new church in each of the nation's approximately 800 districts by 2010, with a 'Christian presence' in each of the 8,000 sub-districts and a 'Christian witness' in each of the 80,000 villages."[165]

Beginnings of Strategic Partnerships with Asian Nationals

Strategic Partnerships with Asian Nationals (SPAN) was started in 2002 in America by the author and his wife. SPAN begun with the idea of Asians reaching Asians. Training would begin with Hmong leaders to train their own people with the idea that they would reach not only Thailand, but go into other Asian countries. They saw the problem of other nationalities coming to America for training but most not returning to their home country. They felt led by God to go to Thailand and train Hmong to train Hmong and, hopefully, they would be led by God to go

[164] Mark Johanson, "Thailand's Lost Tribes: The Natives Who Are Not Citizens," International Business Times, August 23, 2011, accessed August 12, 2016, http://www.ibtimes.com/thailands-lost-tribes-natives-who-are-not-citizens-708246.

[165] "Thailand Evangelism Committee," Thailand Evangelism Committee, accessed August 12, 2016, http://www.phuketchurch.org/TEC/english.htm.

beyond Thailand. They believe Asians can reach Asians better than Westerners. They based themselves in Bangkok, Thailand, as a central point to reaching into all of Thailand.

SPAN had looked into working in the Provinces of Ubonratchathani, Mukdahan, Udonthani and Chiang Rai. These were strategic places and official crossing points into the country of Laos. The plan was to establish training centers with Thai and Hmong leadership. The desire was to work alongside a Thai or under a Thai, but not be the leader. The goal was to turn the centers completely over to nationals.

In 2002, the vision narrowed to working specifically with the Hmong people. The author and his wife met with Roscoe Brewer, founder of Enabling Partners in Church-Planting (EPIC) Ministries, who helped placed this burden on their hearts. He put them in touch with Ron Miller who runs a hostel for hill tribe children in the city of Chiang Rai. A young Thai man, who received Christ while at the hostel, had been commissioned by his home church to start a Thai church two hours away in Chiang Khong.

This young man's name is Somboon Rompanatham. When the author met Somboon in 2002, he had just graduated with a bachelor's degree in Bible. Somboon was the first in his family to receive Christ as Savior. His father was a shaman in the Hmong village. The people in the village had picked Somboon to become the next shaman. After receiving Christ, he was asked to leave the village. Something he had the opportunity to do that most Hmong do not have is to study in high school. This is important because the average Hmong child may get up to a third grade education. They would not be able to read or write. Education will be one of the main tools to help elevate the Hmong. After receiving his high school diploma, he went to Bible school and received his bachelor degree. He will be the man God has brought into the author's life in a provincial way to lead the ministry.

The Thai Church in the city of Chiang Rai had sent him to start a church in the town of Chiang Khong. Chiang Khong is in the Chiang Rai Province located along the Mekong River across from the country of Laos. The author asked him what vision had God put upon his heart. He shared that God had laid upon his heart to reach and train the Hmong located in the restricted countries of Laos, Vietnam, China, and Myanmar (Burma). This was exactly what God had laid upon the author's heart so both visions were meshed together. The author has been working with Somboon, training and mentoring him, even to this day. The author and his wife left the country to pursue another ministry in August, 2005, in Maryland, USA. The author has traveled to Thailand two to three times a year to continue the transitioning leadership completely to Hmong. The goal is to start a church planting movement starting in Thailand and moving back through Laos and Vietnam and finally back to the origination of the Hmong, China.

Agriculture in the Life of the Thai People

Nature has been very kind to the Thai people, which has caused a "mai ben rai"[166] attitude. Agriculture has been very important to the Thai people. There is a Thai proverb that says, "Rice on the land and fish in the water."[167] This points to the importance of both of these staples in the diet of the people.

In 1997, Thailand experienced an economic crisis that shook throughout Asia. His Majesty King Bhumibol Adulyadej was very concerned about the country. He had a strong desire to improve the quality of life for the Thai people. On December 4, 1997, during his royal address, His Majesty said: "In fact, I have often said… to be a tiger is not important. The important thing is for us to have a self-supporting economy. A self-supporting economy means

[166] Which can mean "no worries" or "it's nothing." It can be a carefree feeling.

[167] John E De Young, *Village Life in Modern Thailand*, (1958) ed. (Berkeley: University of California Press, 1955), 100.

to have enough to survive."[168] The king realized that it is important to establish a "self-supporting economy." The author has not come to the conclusion that the people have completely envisioned this concept in their minds and hearts. The plan is to teach and share the vision with the people so they will capture and own it themselves.

A study was completed to determine the knowledge of farmers concerning organic vegetable farming in northeast Thailand.[169] Ninety percent of the respondents recognized that good soil (sandy loam) was necessary to produce good organic vegetables. Additionally, a majority knew that organically balanced fertilizer raises vegetables yields; green manure increases organic matter to the soil, and crop rotation is needed for proper nutrient management. They struggled in their knowledge in such areas as they thought that flood irrigation is good for organic vegetable cultivation, chemical pesticide could be used at a critical stage for organic vegetable cultivation. They did not know that chemical pesticide should not be used as organic produce must be chemical-pesticide free, chemical-fertilizer free and it must be environmentally friendly by definition.[170]

Agriculture has been the backbone of the Thai life and economy for centuries. Nearly half of all Thais are farmers who are engaged in some agricultural practice.[171] In the northeast, while rice continues to be the mainstay, the farmers also raise sugarcane and tapioca. Most of the Essan farmers maintain a subsistence living. Although the GDP has decreased due to the increase of the manufacturing industry, this gives the enormous potential to be prepared to have

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[168] "King Bhumibol and His Enlightened Approach to Teaching," accessed December 16, 2014, http://thailand.prd.go.th/ebook/king/new_theory.html.

[169] Shimul Mondal, Theerachai Haitook, and Suchint Simaraks, "Farmers' Knowledge, Attitude and Practice Toward Organic Vegetables Cultivation in Northeast Thailand," *Kasetsart Journal* 35 (2014): 158-66, accessed August 13, 2016, http://kasetsartjournal.ku.ac.th/kuj_files/2014/A1403261001427343.pdf.

[170] Ibid., 161. The Food and Agriculture Organization established this definition in 1998.

[171] "Thailand: Kitchen of the World," Foreign Office: The Government Public Relations Department, accessed August 20, 2016, http://thailand.prd.go.th/ebook2/kitchen/ch1.html.

the capacity of available modern production technologies that will meet cleanliness and safety standards. This would set Thailand up to be as the "Kitchen of the World."[172]

History of the Thai Language

Thai (in Thai: ภาษาไทย, Phasa Thai) is the official language of Thailand. There is a common dialect for each of the regions. Bangkok and the central provinces surrounding speak Central Thai. Southern Thai is spoken in the southern provinces, northern Thai is spoken in the northern mountainous provinces and Essan is a dialect spoken in the northeastern provinces, which is closely related to the Lao language. The Thai language is tonal and the alphabet uses forty-four consonants and fifteen basic vowel characters. A majority of the Thai words come from ancient languages of Pali and Sanskrit. King Ramkamhaeng has been attributed with creating the first Thai alphabet in 1283.

As mentioned earlier, Thailand has many different disparate people groups living throughout the country. Additionally, there is a large diversity of languages throughout Thailand. There are 72 different languages, all of which are considered living languages. Out of these different languages, 51 are found to originate in the region and 21 outside. Most are active, but there are nearly a third in trouble or dying.[173] This would be one reason that nationals would be critical in planting churches because they would speak the local language(s).

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[172] Thailand Board of Investment http://www.boi.go.th/tir/issue_content.php?issueid=104;page=42 and http://www.boi.go.th/index.php?page=opp_food, Thailand Ministry of Foreign Affairs http://www.mfa.go.th/main/en/media-center/30/41487-Thailand-Kitchen-of-the-World.html and Thai Trade http://www.thaitrade.com/news_detail.php?id=164.

[173] Lewis, M. Paul, Gary F. Simons, and Charles D. Fennig (eds.), *Ethnologue: Languages of the World, Nineteenth edition.* Dallas, TX: SIL International, 2016, http://www.ethnologue.com/country/TH. A list of the 72 languages can be found on this website.

Conclusion

Throughout this chapter, the history of Thailand was discussed by looking at the people, geography, economy, culture and religion. Concerning religion, a little deeper look into Buddhism, Islam and Protestantism was developed. The vision of SPAN was examined to set the stage of the beginning. Agriculture plays a big part in the overall thesis. A discussion of language was needed because it can be one of the major barriers of reaching people.

In the next chapter, the discussion will move in the direction of transforming the Thai. Therefore, it is important to understand the background of the Thai people and what affects them to develop a plan to reach the Thai people with the gospel of Jesus Christ and develop a church planting movement.

Chapter 3

Transformation of the Thai

> Our work begins where God's grace has laid the foundation; we are not to save souls, but to disciple them. Salvation and sanctification are the work of God's sovereign grace; our work as His disciples is to disciple lives until they are completely yielded and surrendered to God. One life wholly yielded to God is of more value to God than 100 lives simply awakened by His Spirit. God brings us to a standard of life by His grace, and we are responsible for reproducing that standard in others.[174]

To transform the Thai people, one must learn their spiritual condition, social situations, economic problems and educational systems. The transformation by God of His people is not a new concept. We see God's transforming work in the Old Testament with "Israel in the Wilderness."[175] God transformed them from slaves living in the land of Egypt to victors in the Promised Land. The wilderness is an important concept when it comes to transformation of God's people.[176] The Israelites left Egypt as slaves and entered the Promised Land victorious and free. One can find many examples of transformation in the Old Testament. For example, God transformed Joseph from a slave into the second in command in Egypt, Samson into a powerful man, and David from a shepherd boy into a great king. A New Testament example of transformation is that of Saul. He is one of the main characters in the New Testament and had a phenomenal transformation.[177] He was transformed from an enemy of the church to an Apostle of Christ.

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[174] Oswald Chamber, "The Warning Against Desiring Spiritual Success," *My Utmost for His Highest*, accessed February 18, 2017, https://utmost.org/the-warning-against-desiring-spiritual-success/.

[175] The theme of the wilderness journey begins in Exodus and climaxes by the arrival of the Israelites in the Promised Land found within the book of Joshua. For more on this topic, see Innes, D. Keith. *The Old Testament Wilderness in Ecological Perspective*. http://www.ringmerchurch.org.uk/Keith/ (accessed February 13, 2013).

[176] Read chapter 3 "The Wilderness Journey: Transition and Change," D. Keith Innes, *The Old Testament Wilderness in Ecological Perspective*. WEB. http://www.ringmerchurch.org.uk/Keith/.

[177] See Acts 9, 22 and 26.

Spiritual Condition

To accomplish a better communication of Jesus Christ to the Thai, it is necessary to have an understanding of their syncretistic worldview. In addition, one needs to study some of the contextualized practices to speak to the heart of the Thai Folk Buddhist. Thai Folk Buddhism may be understood as a persistent, complex, and syncretic dimension of the Buddhist tradition characterized by beliefs and practices dominated by magical intent and fashioned with the purpose of helping people cope with the uncertainties and exigencies of life.

Buddhism in Thailand is not close to being, in the purest sense, a true Buddhist religion. In reality, a conglomeration of many religions and beliefs.

> Although Thailand is considered to be technically a Buddhist nation (Buddhism is the state religion), in actuality it is not. No more than from 5 to 10 per cent of the entire Thai population can be said to be Buddhists in the "pure" sense of the word. Close to 90 percent of the Thai population are syncretistic in their practice of "Buddhism." They practice some of the moral teachings of Buddhism and follow the structure of the religion to a certain extent. At best, however, Buddhism is a superficial veneer under which both Animism and Brahmanism flourish. For these reasons, it may be somewhat correct to say that the 5 to 10 percent elite Thai Buddhists are resistant to Christianity because of a firm anchorage in Buddhism, but the same would not by any means be true of the rural Thai Buddhist who comprises the majority of the population in Thailand.[178]

Thai Buddhism has become syncretistic with Brahmanism and Animism.[179] As missionaries come to work with Thai Buddhist, they discover it is not what they have been taught. Some are shocked after discovering what they read in books is not true.[180] After arrival, as they observe Thai Buddhism as it is lived and practiced, they realize it is actually a conglomeration of many religions and

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[178] James W. Gustafson, "Syncretistic Rural Thai Buddhism" (Master's thesis, School of World Mission and Institute of Church Growth, 1970), 237-38.

[179] Read Gustafson "Syncretistic Rural Thai Buddhism," Paul H. DeNeui, "Contextualizing with Thai Folk Buddhists," In *Sharing Jesus in the Buddhist World*. David Lim and Steve Spaulding, eds. Pasadena, CA: William Carey Library, 2003, and Alex G. Smith, *Siamese God: A History of Church Growth in Thailand*. Bangkok: Kanok Bannasan.

[180] For example, Kosuke Koyama in his book, *Waterbuffalo Theology* (1974), describes "Thai Buddhism as, perhaps, the purest form of Buddhism practiced in the world today."

beliefs.[181]

The question is, "If Thais are true Buddhists, then why do they have spirit houses in front of their homes, businesses, and hotels?" As one walks the sidewalks, there are an abundance of Thais selling amulets and charms. Thais will have tattoos for spiritual protection.[182] What exactly is Thai Buddhism? If a Thai were asked this question, the typical answer would be "To be Thai is to be Buddhist."

The Essan people have developed a pragmatic view. They practice whatever works for them. It appears that much of the actual practices follow animistic tradition. Animism, or primal religion, can be defined as,

> The belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and, consequently, that human beings must discover what beings and forces are influencing them in order to determine future action and frequently, to manipulate their power.[183]

The Thai, particularly the Essan (northeast) Thai, practice a folk religion. There are many rudimentary religious components. They include primitive animistic beliefs, ancestral worship, belief in supernatural powers, magic, amulets, auspicious time, and numerous superstitions, Brahmanism and Buddhism. Keyes describes the belief systems of an Essan villager:

> If asked his religion, the Thai-Lao villager will reply without hesitation that he is a Buddhist (*phuttasatsanikason*) or that he 'respects Buddhism' (*napthu phutthasatsana*). He sees no conflict between claiming to be a Buddhist and following other beliefs and practices that have no connection with the Triple Gems of Buddha, Dhamma, and Sangha. To him, religion (*satsana*-ศาสนา) is by definition otherworldly, concerned with one's cosmic destiny. In the

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[181] "Brahmanical" rites, spirit cults and Buddhist rites …form an interrelated set, with different values being attached to them in a single religious field [found in Stanley Jeyaraja Tambiah, *Cambridge Studies in Social Anthropology*, vol. 49, *The Buddhist Saints of the Forest and the Cult of Amulets: A Study in Charisma, Hagiography, Sectarianism, and Millennial Buddhism* (Cambridge Cambridgeshire: Cambridge University Press, 1984), 381].

[182] DeNeui, 121-146.

[183] Gailyn Van Rheenen, *Communicating Christ in Animistic Contexts* (Pasadena, CA: William Carey Library, 1991), 19. Van Rheenen points out the term "animism" was originated by Edward B. Tylor in 1873 in *Religion in Primitive Cultures* and defined as, "the doctrine of Spiritual Beings. This includes the belief in souls and in a future state, in controlling deities and subordinate spirits, resulting in some kind of active worship."

> Thai-Lao villager's belief system the various supernatural beings, soul-stuff, divination and manipulation of omens all belong to a this-worldly sphere and pose no challenge to Buddhism which belongs almost entirely to other-worldly considerations.[184]

It would appear that most Buddhists would not seem to have a sense of personal sin and no real concept of God.[185] Sin would be a foreign concept to the Buddhist. A Cambodian Buddhist shared this comment with a missionary: "When I was fleeing during the war, I ran into a Catholic church. There I saw the figure of Jesus twisted on the cross, and I was shocked to learn that Christians worship this man. How could they even respect someone who obviously had such terrible karma?"[186] This would be the same thought as the Thai Buddhist. Their thought process is that Jesus must have suffered because of something bad he had done his previous life. They either do not know anything of Jesus Christ or have some austere misconception about him.

Worldview of the Essan People

The concept of worldview comes from the German term, *weltanschauung*, and was first conceived in 1790 by the Prussian philosopher, Immanuel Kant, in his *Critique of Judgment*.[187] There are basically two worldviews. The first major worldview would be the Theist worldview. This worldview traces its origin back to a creator God. In Genesis, we find that God created man without sin. Man was meant to have a relationship with his Creator. In Genesis 3, sin enters into

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[184] Charles F. Keyes, "Peasant and Nation: A Thai-Lao Village in a Thai State" (PhD diss., Cornell University, 1966), 192.

[185] Thomas K. Newhouse, "The Christus Victor Atonement Motif Applied to Evangelism among Folk Buddhists in Mainland Southeast Asia" (Master's thesis, Wheaton Graduate School, 2012), 1. Newhouse has been a missionary amongst Buddhist peoples for more than thirty years.

[186] Scott Griswold, "Sharing Jesus with Buddhists," *Ministry: International Journal for Pastor* (June, 2012): 1, accessed September 8, 2016, https://www.ministrymagazine.org/archive/2012/06/sharing-jesus-with-buddhists.

[187] Lew Weider and Ben Gutierrez, *Finding Your Worldview: Thinking Christianly about the World*, ebook, 1st ed. (Lew Weider and Ben Gutierrez. Database, 2013), accessed August 31, 2016, http://www.mywsb.com. Chapter four describes worldview in detail.

the world through Satan, the great deceiver. The second worldview is the non-Theist worldview and includes Hinduism, Buddhism and Secular Humanism.

The Thai worldview has been revealed through evidence from the *patommoon* palm-leaf manuscript and the beliefs of the Essan villagers of Ban Nonglom village in Maha Sarakham province in Northeast Thailand.[188] Through this manuscript, an understanding of the concept of hell, heaven and nirvana can be constructed.

The Concept of Hell

According to the manuscript, it can be ascertained that the Essan people of the past believed in hell.[189] They believe that hell has 31 planes of existence,[190] which come in various sectors and sizes. Hell is a place for the phi pret (evil spirits) of the dead who had bad karma and lacked sufficient merit. The family will make merits and transfer these merits by giving to and serving the Buddhist temples and monks. The idea is to provide a way of escape from hell with the opportunity to be reborn on earth or in heaven.

In another manuscript, the *moonpatompunna*, there is mention of a clerk who is the keeper of hell. There are two manuscripts in which the clerk documents the daily deeds of every human living on the earth. One manuscript is gold and the other steel. The keeper records the names of all who participated in merit making in the gold manuscript. Those who sin are recorded in the steel manuscript.[191]

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[188] Somjitsripunya, Supon. "Lokkatat chow ban pak tawan auk sieng nua chak nung seu karm (A Worldview of Rural Society from Short Palm-leaf Manuscripts in Northeastern Thailand)" (Master's thesis, Srinakharinwirot University, 1987), 84. Most of the information in this section is derived from Chansamone Saiyasak, "A Study of the Belief Systems and Decision Making of the Isan People of Northeast Thailand with a View Towards Making Use of These Insights in Christian Evangelism" (PhD diss., Evangelical Theological Faculty, Belgium, 2007).

[189] Ibid., 169.

[190] Ven. Suvanno Mahathera, *The 31 Planes of Existence* (Penang: Inward Path, 2001), 19-27.

[191] Somjitsripunya, "Lokkatat chow ban," 169.

Somjitsripunya conducted a survey in 1984 at the Ban Nonglom village in Northeast Thailand, which showed that 100% of the people in that village believe in hell and were trying to avoid committing sin or *bap* (บาป) so that they could escape from it. In addition, the findings reveal that 71% of the villagers believe that if one has committed sin or *bap*, he will go to hell after he dies. Therefore, the fear of being punished or suffering in hell is preventing the villagers of Ban Nonglom from committing sin or *bap*.[192]

The Concept of Heaven

Besides their belief in hell, the Essan people also believe in heaven, which they call *sawan* (สวรรค) and also *muang fa*. In their belief system, heaven is considered to be a dwelling place for the *phi fa* (ghost or spirit of the local folklore of Essan) or the *thevada* (divinities or deities-เทวดา). Ones who are able to accumulate a considerable amount of merits are believed to be reborn as *thevada* (เทวดา) when they pass away. Heaven has many levels and is located above Mount Meru. The *Britannica Encyclopedia* explains Mount Meru:

> In Hindu mythology a golden mountain stands in the center of the universe and is the axis of the world. This mountain, Mount Meru, is the abode of the gods. Its foothills are the Himalayas, to the south of which extends Bharatavarsha (Land of the Sons of Bharata), the ancient name for India.[193]

They would consider heaven to be a place of utmost happiness. However, those in heaven are no different from those on earth and in hell. They are still under the law of karma and the cycle of rebirth. Komjitsripunya agrees: "Heaven is a land of ultimate happiness but still under the cycle of reincarnation. Heaven is not permanent but is still part of the cycle of death and rebirth."[194]

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[192] Ibid., 170-182.

[193] "Mount Meru | Mythology," *Encyclopedia Britannica*, last modified 2016, accessed September 17, 2016, https://global.britannica.com/topic/Mount-Meru-mythology.

[194] Komjitsripunya, "*Lokkatat chow ban*," 92.

Any human being who desires being reborn in heaven or any *thevada* (divinities or deities) already in heaven should continue making meritorious deeds to insure they will either be reborn as *thevada* or remain as *thevada* in heaven. As indicated in the *patommoon*, anyone who observes religious precepts and performs meritorious works in a religion will be reborn in his next life as a *thevada*. Those who attain to this level will then dwell in one of the levels of heaven commensurate to his karmic power. Explaining the meaning of the manuscript *patommakup*, Komjitsripunya states, "Anyone who performs a small amount of meritorious deeds will be reborn in a lower level of heaven after death. Whoever has accumulated much merit will be reborn in a higher level of heaven when he dies."[195]

The 1984 findings of Komjitsripunya's research in Maha Sarakham province of northeast Thailand conclude that 100% of the villagers of Bon Nonglan believe that merit they performed while alive on earth will continue to have efficacy by allowing them to be reborn in heaven.[196] The findings disclose another important ancient Essan belief, which is that the making of merit is done in hope of attaining a better future life. Basing his position on the Essan manuscript *patomkup* (sheet Numbers 10 and 11), Komjitsripunya asserts that "whoever performs and accumulates much meritorious deeds, if he is not reborn in heaven, will be reborn on earth as someone who is completely equipped with wealth, a respectable status, a noble rank, and a long life."[197] This view is still shared by the Essan villagers of Ban Nonglom and other parts of Essan.

The Concept of Nirvana

The universe, consisting of heaven, earth, and hell, is still under karmic power and is subject to the cycle of rebirth or reincarnation. At the same time it does not provide a final

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[195] Ibid., 94.

[196] Ibid., 184.

[197] Ibid.

secure, happy place for either humans or the *thevada* (เทวดา). All are still under the power and cycle of suffering, sorrow, and living on earth. The ultimate answer for the *thevada* (เทวดา) and humans is believed by Essan and other Buddhists to be nirvana. The Essan call it *nipan*, and it is considered to be the place of bliss without any desire, attachment, or suffering. *Nipan* is held to be a place beyond the power of karma, and it is not subjected to the cycle of death and rebirth. Basing his view of *nipan* or nirvana on the Essan ancient manuscript *moonpatompunna*, Komjitsripunya says that:

> *Nipan* is a place where all desire and suffering is extinguished. It is the highest ideal place in Buddhism because humans and animals in the three places, which are hell, earth, and heaven, still remain subjected to the endless cycle of death and rebirth. Whoever keeps accumulating merit will eventually reach *nipan* or nirvana, which is the highest place without the endless cycle of birth, aging, pain, and death.[198]

According to his survey, only 22% of the Essan villagers of Ban Nonglom even attempt to accumulate merit sufficient for reaching *nipan* or nirvana.[199] They believe that one has to accumulate more merit than a *thevada* to be able to reach *nipan* or nirvana. Also, before a person can reach *nipan* or nirvana, he has to be a Buddhist saint or a Buddha.

In summary, the research on the belief systems relating to the concept of the universe indicates five significant points. First, they believed that the earth was created by the *Phi-Tan*, caused by natural evolution, or caused by the wind, which was caused by the Word. Second, the first man and woman, Pu Sangkasa and Ya Sangkasee, were either born from two large bottle gourds chiseled by *Phi Tan*, by cause of a wind, or by the action of the Word. Third, the Essan believe that hell was created for spirits of the dead who lack sufficient merit and have bad karma. Relatives or kinsmen can make merit and transfer merit to their dead loved ones in hell so that they can escape and be reborn on earth or heaven. Fourth, the Essan believe only those who

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[198] Ibid.

[199] Ibid.

make merit can be reborn as one of the deities in heaven. However, those who are in heaven are subjected to the law of karma and the cycle of rebirth as are those on earth and in hell. Fifth, the Essan believe nirvana to be a place beyond the power of karma and those who dwell in it are not subjected to the cycle of death and rebirth. Not only does a person have to accumulate sufficient merit, he has to be a Buddhist saint or a Buddha.

Beliefs Relating to their Concept of the Divinities (thevada) and the Spirits (phi)

As an ongoing part of the investigation into the belief systems of the Essan, the Essan's concept of spirits (or *phi*) and the divinities (or *thevada*-เทวดา) will now be considered. A clear understanding of these concepts is important to further comprehend their effects on the formation of the Essan's core values or value system. These values in turn directly influence the decision-making process for conversion to Christianity.

Concept of Sin

The Essan define sin as it relates to the Buddhist and animistic belief in *phi* (spirits). In its relation to Buddhism, sin is seen in terms of karma and reincarnation and in relation to the belief in the *phi*, sin is perceived as displeasure to the *phi*.

One of the fundamental ways prescribed by Buddhism for its Essan followers to avoid sin, which is bad karma or *bap* (บาป-sin), is to observe the five Buddhist religious precepts for laymen. These precepts given by Dutch anthropologist B. J. Terwiel, the Extraordinary Professor of Language and Cultures of South-East Asia and Oceania at Leiden University in the Netherlands and also the Chair of Thai and Lao Languages at the Universität Hamburg, are translated from the Thai into English as follows:

I undertake (to observe) the rule of abstinence from taking life.
I undertake (to observe) the rule of abstinence from taking what is not given.
I undertake (to observe) the rule of abstinence from wrong sensuous pleasure.

> I undertake (to observe) the rule of abstinence from false speech.
>
> I undertake (to observe) the rule of abstinence from intoxicants which cause a careless frame of mind.[200]

These precepts are intended to prevent bad karma or *bap* (sin), which will definitely have future consequences on one's disposition in his next life and future rebirths. In reality, however, the precepts are easily broken by any Essan who has undergone the ceremony to receive them. Once broken, the precepts will produce bad karma, which will then have repercussions on his next life and further rebirths. Commenting on the attitude and motivation of the rural Thais for keeping the five Buddhist religious precepts, Terwiel states:

> It is not for fear of breaking a precept that people refrain from killing animals or are rather embarrassed about doing so. After all, there is no apparent reluctance to break other precepts. The main reason why the killing of animals is surrounded with manifestations of guilt feelings appears to lie in the belief in the *karmic* repercussions of the act of killing.[201]

Besides perceiving that the Buddhist religious precepts are a preventive measure against *bap* (sin), the Essan see the benefit of receiving the religious precepts in a practical way. This perception is again expressed by Terwiel who says, "Receiving the five precepts can be seen as a ritual cleansing, a purification which enables the laymen to receive the benefits of the ceremony in a proper manner."[202]

Social Challenges

What are some of the social problems of Thailand? The list is long and, therefore, for the purpose of this paper, it will be limited to a few.

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[200] B. J. Terwiel, *Monks and Magic*, Scandinavian Institute of Asian Studies Monograph Series, vol. 24 (Studentlitteratur: Curzon Press, unknown), 189-90.

[201] Ibid., 196-97.

[202] Ibid., 191.

Loan sharks: Illegal lending is endemic to Thailand and creates many problems. There have been recorded complaints to the government that these black market debts can go up to 20% per month in interest rates. Hired thugs will forcefully collect from those who do not pay. Some are called "black helmet" debt collectors because they ride motorcycles to intimidate the people who are late.[203] There is a story of a woman who set herself ablaze because the government did not help.[204]

This problem spreads throughout Thailand and involves many different nationalities. Here are headlines concerning the problem of loan sharks in Thailand:

> "German Loan Shark Suspect Takes Flight Before Raid"
> "30 Million Baht a Month Loan Sharks Raided"
> "Chinese Loan Sharks are Asking Young Women for Nude Selfies as Collateral for Online Loans"
> "23 Arrested for Loan-sharking in Phitsanulok"
> "Guinea Loan Shark Arrested in Bangkok"
> "Woman Kidnapped in Pattaya Over Debt"
> "Loan Shark Gang Executes Victim Inside His Own House in Khon Kaen"[205]

Life for the Essan farmer becomes extremely difficult as they endeavor to earn a living. They are very dependent upon rainfall during the rainy season. When they have a drought for several months, it causes them to lose their crops and therefore puts them in debt. They have borrowed money from the Bank for Agriculture and Agricultural Cooperatives of Thailand and now have no money to repay the debt. Therefore, they turn to the loan sharks. They find themselves caught in the debt trap.

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[203] Jon Fernquest, "Illegal Lenders: How They Cheat Poor People," *Bangkok Post*, July 23, 2012, accessed December 23, 2016, http://www.bangkokpost.com/learning/learning-news/303907/illegal-lenders-how-they-cheat-poor-people.

[204] "Thailand, a Happy Hunting Ground for Loan Sharks," *The Nation*, October 23, 2014, accessed December 23, 2016, http://www.nationmultimedia.com/news/opinion/today_editorial/30246086.

[205] "Loan Shark," *Thailand News*, accessed December 23, 2016, http://www.thailandnews.co/tag/loan-shark/.

Internal Migration

Poverty in Essan has affected family structure. Mothers and fathers are leaving their children with the grandparents while they go to find work in Bangkok or other urban centers. The estimation is that over three million Thai children have been affected by this migration.[206] A study shows that the majority of these children come from Essan.

> A 2006 study by the Thai government and UNICEF found that 17.5 per cent of Thai children – whose parents are still alive – are not living with their parents. In Isaan [sic], where many parents migrate for work, almost a quarter (24 per cent) of children are not living with their parents. This compares with 18 per cent in northern Thailand, 13 per cent in the central region and 8 per cent in the south.[207]

Parents living apart from their children, often for years, has a tremendous impact on their lives. Migrating for better opportunities would be common throughout the world, but it would be the parent's goal for it to be a short period of time. In Thailand, it could be long term and even permanent.[208]

Separation from their parents can cause children to experience poor nutrition and emotional trauma. Runee, a teacher at a daycare center in the Buriram Province shared, "Children who live with grandparents are often more scared and fussy, but children who live with their parents are more confident. These children are so scared that the grandmothers have to stay with them at school during their first week, otherwise they cry until they are red in the face and they throw up."[209]

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[206] "Village Children Stunted by Poverty as Parents Leave for Bangkok," *Daily Mail*, March 23, 2016, accessed December 23, 2016, http://www.dailymail.co.uk/wires/afp/article-3505585/Village-children-stunted-poverty-parents-leave-Bangkok.html.

[207] Alisa Tang, "The Impact of Parental Migration on the Children Left Behind and Their Caretakers," *UNICEF*, June 2012, accessed December 24, 2016, https://www.unicef.org/thailand/reallives_19165.html.

[208] Ibid.

[209] Ibid.

Non-government organizations are working together to increase economic development and growth to keep the Essan people home. They are trying to make suggestions to increase the quality of education. This has been slow due to the coups and political unrest in the country.

Prostitution and Trafficking

Prostitution in Thailand is not stringently monitored and therefore not strictly illegal. There are solicitation and public nuisance laws in effect. The law states, "A 'Jon' soliciting the services of a prostitute is liable under the Prostitution Law only if the solicitation is done 'openly and shamelessly or causes a nuisance to the public.'"[210] This is widely accepted and tolerated throughout Thailand. Corrupt local officials see the commercial value and therefore will overlook it and even protect it.

There appears to be a great gap in the number of prostitutes in Thailand. The gap ranges from the millions to hundreds of thousands. For example, "In 2004 Dr. Nitet Tinnakul from Chulalongkorn University estimated that 2.8 million sex workers were active in Thailand, comprising roughly of two million women, 20,000 adult males and 800,000 minors under the age of 18."[211] But on the other end, a 2001 report by the World Health Organization shows: "The most reliable suggestion is that there are between 150,000 and 200,000 sex workers."[212] The U.S. State Department noted in the 2008 Human Rights report: "A government survey during the year found that there were 76,000 to 77,000 adult prostitutes in registered entertainment establishments. However, NGOs believed there were between 200,000 and 300,000

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[210] "Laws Regulating Commercial Sex and Entertainment Places," *Thailand Law Forum*, November 30, 2009, accessed December 24, 2016, http://www.thailawforum.com/sex-crimes-in-thailand-part2.html.

[211] Ibid.

[212] "Sex Work in Asia," *World Health Organization*, July 2001, accessed December 27, 2016, https://web.archive.org/web/20111111205451/http://www.wpro.who.int/internet/resources.ashx/HSI/docs/Sex_Work_in_Asia_July2001.pdf.

prostitutes."[213] In 2015, *Havocscope*, a global black market database, estimates about 250,000 for the number of prostitutes working in Thailand. They also point to a very profitable industry that makes $6.4 billion in Thailand.[214]

History shows that prostitution has been in Thailand for many centuries. There is documentation by the Chinese voyager, Ma Huan, in 1433 writing overt references to prostitution. In 1604, Van Neck, a Dutchman, noted that when foreigners would arrive in Bangkok, they were asked if they would desire a woman. Another Dutchman, Gisbert Heeck, wrote in 1655 it was common that many men would have mistresses. Prostitution cannot be blamed completely on the west but the American soldiers during the Vietnam War did not help dispel this accusation. The Japanese during World War II also helped to exacerbate the problem.

In the Thai society, in some cases, it is common for Thai men to visit prostitutes or to have an "mia noi" or "minor wife." The general attitude of the Thai people is that prostitution has been around for a long time and therefore interwoven into Thai society. What seems to be surprising is that Thai women are so seemingly accepting of it. "The endorsement of prostitution does not come from men only; a majority of Thai women, especially of the upper and middle classes, readily agree with this logic."[215]

The U.S. Department of State places countries on three different tiers to determine whether they meet the Trafficking Victims Protection Act's (TVPA) standards. Tier 3 is described as "Countries whose governments do not fully meet the minimum standards and are

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[213] "2008 Human Rights Report: Thailand," US Department of State, February 25, 2009, accessed December 27, 2016, https://www.state.gov/j/drl/rls/hrrpt/2008/eap/119058.htm.

[214] "Prostitution Statistics," *Havocscope*, accessed December 27, 2016, http://www.havocscope.com/prostitution-statistics/.

[215] Kittiwut Jod Taywaditep, Eli Coleman, and Pacharin Dumronggittigule, "Thailand," *The International Encyclopedia of Sexuality*, accessed December 27, 2016, http://www.sexarchive.info/IES/thailand.html.

not making significant efforts to do so."[216] Thailand has improved from being Tier 3 in 2015 to Tier 2 in 2016.[217] It is still serious, as the 2016 report states: "Thailand is a source, destination, and transit country for men, women, and children subjected to forced labor and sex trafficking. Thai victims of trafficking and some of the estimated three to four million migrant workers in Thailand are forced, coerced, or defrauded into labor or sex trafficking."[218]

The victims of trafficking were "employed in maritime fishing, seafood processing, low-end garment production, and domestic work."[219] The abuse has become very serious. According to one report, "29 of 49 (58 percent) surveyed migrant fishermen trafficked aboard Thai fishing boats had witnessed a fellow fishermen killed by boat captains in instances when they were too weak or sick to work."[220] Trafficking abuse permeates throughout Thai society. For example, a 42-year-old woman is being charged with human trafficking. She is accused of forcing her own 13 year-old daughter to have sex with an elderly man for money.[221]

Corruption

Transparency International ranked Thailand 76 out of 168 nations. The index specifically examines public sector corruption.[222] But, it doesn't stop there as it has affected the private

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[216] "Tier Placements," U.S. Department of State, accessed December 27, 2016, https://www.state.gov/j/tip/rls/tiprpt/2016/258696.htm.

[217] Tier 2 is described as "Countries whose governments do not fully meet the TVPA's minimum standards, but are making significant efforts to meet those standards." "Tier Placements," U.S. Department of State, accessed December 27, 2016, https://www.state.gov/j/tip/rls/tiprpt/2016/258696.htm.

[218] "Trafficking in Persons Report 2016," U.S. Department of State, June 2016, accessed December 27, 2016, https://www.state.gov/documents/organization/258882.pdf.

[219] "Country Narratives: Countries N through Z," U.S. Department of State, 2011, accessed December 27, 2016, https://www.state.gov/j/tip/rls/tiprpt/2011/164233.htm.

[220] Ibid.

[221] Khanittha Sitong, "Mother Accused of Forcing Her Daughter, 13, Into Prostitution," *The Nation*, September 30, 2016.

[222] "Corruption Perceptions Index (2015)," *Transparency International*, accessed December 26, 2016, http://www.transparency.org/country#THA_DataResearch_SurveysIndices.

sector. "All levels of Thai society suffer from endemic corruption. Even though Thailand has the legal framework and a range of institutions to effectively counter corruption, companies may regularly encounter bribery or other corrupt practices."[223]

One of the areas affected by corruption is the judicial system. This creates risk for businesses starting up in Thailand. For example, when dealing with a case in court, "litigants sometimes influence judgments through extra-legal means, including bribes."[224] The Thai police have the sad distinction of being one of the most corrupt institutions in the country, because of its entanglement in politics and a patronage system.[225] Bribes are commonplace throughout the country. For example, the Thai immigration police receive bribes to overlook false passports at the border.[226] The author has personally witnessed money placed in passports and then handed to an immigration officer at the airport.

There is corruption involving public officials and public services. These would include irregular payments, bribes and gifts. This happens so frequently that forty-eight percent of surveyed Thais expect financial losses due to bribery and corruption.[227] A possibility is that this is connected to public officials receiving low wages, and it is culturally acceptable to receive

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[223] "Thailand Corruption Report," *GAN Business Anti-Corruption Portal*, accessed December 26, 2016, http://www.business-anti-corruption.com/country-profiles/thailand.

[224] Ibid.

[225] "Thai Police's Internal Investigation into Corruption Widens Following Arrests," *The Guardian*, November 25, 2014, accessed December 26, 2016, https://www.theguardian.com/world/2014/nov/25/thai-senior-police-officer-corruption-charges.

[226] "Bangkok Blast Investigation Reveals Corruption in Thai Immigration Police," *Sputnik International News*, September 11, 2015, accessed December 26, 2016, https:sputniknews.com/asia/20150911106862795/.

[227] "Economic Crime in Thailand," *PwC's 2014 Global Economic Crime Survey*, accessed December 26, 2016, http://www.pwc.com/th/en/consulting/forensic/assets/economic-crime-thailand-2014-en-02042015.pdf, 13.

gifts when doing business.[228] The Customs Administration, Public Procurement and the fishing industry have been affected by corruption to mention a few.

The good news is there has not been a negative report concerning the Thai Land Administration or the Tax Administration. Actually, Thailand's land services have improved in three areas. First, companies can start a business simply by making registration payments easier and cutting down the time needed to get a company seal. Second, companies can gain access to credit information. Thailand now provides credit scores to banks and financial institutions. Third, Thailand has streamlined the provisions for company liquidation and now provides restructuring for small and medium-sized companies. This has made it easier for companies to resolve insolvency. The report shows, "Thailand is among the highest ranking countries in terms of cost and time efficiency when dealing with construction permits." [229]

Thailand's tax administration has lowered the tax rates more than most regional areas making it more conducive for companies. The Thai Revenue Department has lowered the possibilities of bribery by having companies pay taxes online. As a part of the cleanup in this area, the National Anti-Corruption Commission (NACC) has indicted a former Revenue Department chief in connection with a 4.3-billion Baht value-added tax (VAT) refund scam.[230]

Social Transformation

Scripture teaches us that God's ears are open to the cries of the poor (Exod 3:7-9). It is up to God's people to respond to that need (James 5:1-6). The need is to allow the Holy Spirit to teach us concerning God's plan and purpose in helping the distressed people of northeast

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[228] "2015 Investment Climate Statement - Thailand," U.S. Department of State, accessed December 26, 2016, https://www.state.gov/e/eb/rls/othr/ics/2015/241763.htm.

[229] *Doing Business 2017: Equal Opportunity for All*, 14th ed., *World Bank Group Flagship Report* (Washington, DC: World Bank, 2016), 1, accessed December 26, 2016, http://lib.myilibrary.com?id=977968, 185.

[230] Natthapat Phromkaew, "Ex-Revenue Boss Charged," *The Nation*, November 25, 2016.

Thailand. Then, as the body of Christ, we need to act on it. Therefore, a person must recognize the challenge to assuage the suffering by identifying its root causes. The Gospel of Jesus Christ is liberating, and it is the leader's job to teach and make the people aware of its healing power. Jesus Christ has brought peace, has broken down the wall of hostility and has reconciled all peoples to God the father (Eph 2:14-17). The Lausanne Movement declared in 1983 that:

> Conscious of our struggle to find a biblical view of transformation that relates its working in the heart of believers to its multiplying effects in society, we pray that the Spirit will give us the discernment we need. We believe that the wisdom the Spirit inspires is practical rather than academic, and possession of the faithful rather than the preserve of the elite. Because we write as part of a world full of conflict and a church easily torn by strife we desire that the convictions expressed in this document be further refined by God's pure and peaceful wisdom.[231]

The Lausanne Movement suggested changing the traditional word of *development* used in missions to *transformation*. The word development has had a negative connotation in the past. Transformation fits more concisely into the concept of missions. For example, development gives the idea that a person should pursue their own self-interests rather than those around them. This needs to be challenged with the biblical teaching of stewardship (Luke 12:13-21; 16:13-15; Phil 2:1-4).[232]

The process of transformation must be examined in the illumination and teachings of the Bible and in the words of Jesus Christ. Then this must be applied to the lives of the Essan people. The enormous task is to impel them to repudiate the secular forces of society and culture, as these forces have controlled their lives and thinking but run contrary to Scripture. These powerful forces have determined how they think of right and wrong. It has become their moral compass. Satan has blinded their mind against the glorious light of the gospel (2 Cor 4:4).

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[231] "Transformation: The Church in Response to Human Need," *Lausanne Movement*, June 12, 1983, accessed December 22, 2016, https://www.lausanne.org/content/statement/transformation-the-church-in-response-to-human-need.

[232] Ibid.

As the Essan people hear a clear presentation of the gospel, the Holy Spirit will begin to work in their hearts. Then, transformation will change them from a life that is contrary to God's design for humankind to a life that has peace with God and in harmony with Him (John 10:10; Col 3:8-15; Eph 4:13). Asians base their decisions as a group, not as individuals. They are connected as family.[233] Hazel Markus, social psychologist and professor of behavioral sciences at Stanford University, points out, "The idea is that the person is not a whole, but a part, and only becomes whole in connection with others."[234] Once they have placed their faith in Jesus Christ, transformation to the Gospel of Jesus Christ changes their lives. They will be released from the power and consequences of sin. This new nature will allow them to demonstrate their love toward God and toward others (Rom 5:5), and make them "new creatures in Christ" (2 Cor 5:17). At this point, it can be seen that it is Christ who transforms the social culture.

There are many who would laugh at the idea that we need Christ to improve our society. Many would actually find such an idea dangerous, considering the checkered history of Christianity. But, as G.K. Chesterton writes in *What's Wrong With the World*, "The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried…Men have not got tired of Christianity; they have never found enough Christianity to get tired of."[235]

Economic Situation

The economic situation relates closely to social challenges. It is important to recognize that Thailand is a hierarchical society.[236] This will help in understanding the economic situation

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[233] See Marcia Carteret, "Cultural Values of Asian Patients and Families," *Dimensions of Culture*, accessed December 23, 2016, http://www.dimensionsofculture.com/2010/10/cultural-values-of-asian-patients-and-families/.

[234] Amy S. Choi, "How Cultures Around the World Make Decisions," October 21, 2014, accessed December 23, 2016, http://ideas.ted.com/how-cultures-around-the-world-make-decisions/.

[235] G K. Chesterton, *What's Wrong with the World* (San Francisco: Ignatius Press, 1994), 54-55.

[236] Henry Holmes, Suchada Tangtongtavy, and Roy Tomizawa, *Working with the Thais: A Guide to Managing in Thailand* (Bangkok: White Lotus, 1995), 26.

in Thailand. Additionally, it will help determine how one behaves with the superior and the inferior. An anthropologist describes the Thai hierarchy system this way:

> Younger-elder, child-parent, layman-priest, peasant-official—bonds between inferior and superior compose the family, the village, and the nation. In return for the service and respect of his subordinate the superior gives protection and leadership. In none of those relationships is there any provision for the inferior to challenge the wisdom of his superior to express ideas of which his superior might disapprove, or to provide direction to his superior's actions.[237]

To fully understand how the hierarchic system fits into the economic situation, one needs to understand the Buddhist mindset of *karma*, which is acquired through the form of merit (*bun*) or demerit (*bap*). This will determine your position in the hierarchy. To the Thai, *karma* is the "sum-total of its merits and demerits accumulated in innumerable past existences."[238]

There are economic factors that preserve the hierarchic structure in Thailand. First, there is what some call income inequality. Somchai Jitsuchon, an economist from Thailand Development Research Institute (TDRI), says, "Lower middle-income earners haven't been able to catch up with the rich and are being *squeezed* by the lower-income group. While they still *stand to benefit* from technology and *globalisation* (sic), corruption is compounding their problem."[239] There are a few who step out of poverty by getting a secondary education to improve their lives. He later says, "In Thailand, the richest 20% make almost 60% of the income, the highest among Indonesia, Laos, Malaysia, the Phillippines (sic) and Vietnam in 2009. In addition, the poorest 20% garnered only 4% of the income, also the lowest among the group."[240]

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[237] John P. Fieg, *Interact, Guidelines for Thais and North Americans*, Country Orientation Series (Chicago, IL: Intercultural Press, 1980), 14.

[238] Ven. Mahasi Sayadaw, "The Theory of Karma," *Buddha Net*, accessed December 31, 2016, http://www.buddhanet.net/e-learning/karma.htm.

[239] Jon Fernquest, "Income Inequality in Thailand," *Bangkok Post*, December 11, 2011. He defines income inequality as "differences in income between the rich and the poor in a country, measured in different ways."

[240] Ibid.

Second, there appears to be no social welfare in Thailand. Figures show that the population is getting older year-by-year. In 2016, "11% of the Thai population (about 7.5 million people) are 65 years or older, compared to 5% in 1995." It "is projected that 17 million Thais will be 65 years or older – more than a quarter of the population" by 2040."[241] Some researchers have come to the conclusion there is no social welfare in Thailand.[242] This is critical because the Thai people depend on each other for economic needs. In Thailand, there is no government housing for the elderly and no government support for the unemployed, disability or child benefits. Therefore, in the Thai society, children depend on the parents and, later, the parents will depend on the children.

Educational System

The education system in northeast Thailand is far below international and even national standards. The results from the 2010 Ordinary National Education Test (O-NET) showed poor academic testing by the students. Two major areas where students tested poorly were in the Thai de facto national language of Thailand and in English. Thai is the national language and English is the main foreign language. Neither of these languages is declared in the Thai Constitution. One researcher notes that it was not only because of the lack of resources or malnutrition which lead to stunted growth, but determined that Essan students were learning the wrong language.[243]

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[241] "Thailand Economic Monitor - June 2016: Aging Society and Economy," *The World Bank*, accessed January 1, 2017, http://www.worldbank.org/en/country/thailand/publication/thailand-economic-monitor-june-2016-aging-society-and-economy.

[242] Payan Eumsilp, "Thai Social Welfare (Does It Exist?) and Aging Society (Who It Affects)," accessed January 1, 2017, http://sydney.edu.au/southeast-asia-centre/documents/pdf/eumsilp-payan.pdf. This is part of a thesis which includes several researchers.

[243] Most of the information in this section is derived from John Draper, "Op-ed: Solving Isaan's Education Problem," *The Isaan Record*, December 12, 2011, accessed December 29, 2016, http://isaanrecord.com/2011/12/12/op-ed-solving-isaans-education-problem/. Draper has been a lecturer in the Department of Foreign Languages at Khon Kaen University for nearly ten years. He holds a BA in Modern History from Oxford University and two MAs in Applied Linguistics from the University of Southern Queensland. He conducts research and is published in the areas of language policy and planning, multilingualism and

Concerning Thai language testing, all the provinces of Essan placed in the lower half of scoring. This testing only took place in 2005 and 2010. Out of the 76 provinces, the highest ranked in Essan was 43. And even though the Ministry of Education gave 300 million baht (approximately $8,382,229.67) for teacher training, the most any of the provinces moved up was only two to three ranks in the test results after five years. The lowest ranked Essan province, Kalasin (73/76), did not move at all. The bottom line is that the Essan "students graduating from secondary school tend to have difficulties reading the front page of a Thai newspaper."[244]

English is "a principal gateway language and a prerequisite for entering prestige professional career paths such as medicine, dentistry, pharmacy and engineering."[245] The results were even worse. Out of the 76 provinces, the highest ranked was 36. The statistics show "students exist in an even more extreme two-tier education system as regards English, and again, little has changed in five years."[246]

The researcher points to two conclusions from these results. The first conclusion is this median ranking depicts Essan as having "the worst education system as regards teaching both the de facto national language and English." The second conclusion is the "position has not changed significantly in the last five years despite the expenditure of hundreds of millions of baht on teacher training."[247] Statistics show it is widely accepted that the quality of many schools is below standard.[248] Average test scores have been very low. The NESDB's assessment is that 60

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sociolinguistics. He is also a researcher with the Center for Research on Plurality in the Mekong Region, based at Khon Kaen University.

[244] Ibid.

[245] Ibid.

[246] Ibid.

[247] Ibid.

[248] See "Office of the Permanent Secretary, Ministry of Education," *Educational Statistics in Brief 2008*, 2009, Table 24, 71.

percent of all teachers underperform.[249]

The main reason is not lack of intelligence but due more to malnutrition and lack of resources. Dealing with malnutrition in Essan, the 2009 UNDP Thailand country report noted, "The four provinces classified as most vulnerable with 'significantly negative main food insecurity and nutrition outcomes' are all in the outer Northeast (Yasothon, Nong Bua Lam Phu, Nong Khai, Nakhon Phanom). The next most vulnerable category includes the rest of the Northeast…. In short, nutritional deficiency is a regional problem."[250] Another reason for malnutrition is the size of families (5.7 vs. 4.0 national Thai average). In Essan, it has been found that several growth-limiting micronutrients (e.g. calcium, phosphorus, iron, vitamin A and zinc) and low intakes of energy have been reported in children. These deficits have been linked to "reduced linear growth, as well as impaired immune competence, cognition and school performance."[251] Although Thailand is considered a developing country, many of the Essan children are *cognitively stunted* (a technical term) and some may die because of malnutrition.[252]

One of Thailand's leading English newspapers, *The Nation*, had an editorial about the poor education in Essan. The article pointed to the lack of resources such as poorly trained teachers and the lack of good textbooks and computers resulting in low IQ test results. The poor performance on IQ tests is attributed to "not enough decent schools, libraries, teachers and education funding, which children in Bangkok have easy access to."[253] There is a Chulalongkorn University Academic Service Center report which reported that 1) the curriculum had too much

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[249] NESDB, *Report on the Assessment of Progress under the Ninth Development Plan*, 2002-2006.

[250] *Human Security, Today and Tomorrow: Thailand Human Development Report 2009* (Bangkok, Thailand: United Nations Development Program, 2010), 21.

[251] Gibson, R.S., Manger, M.S., Krittaphol, W., Pongcharoen, T., Gowachirapant, S., Bailey, K.B. and Winichagoon, P. (2007) "Does Zinc Deficiency Play a Role in Stunting among Primary School Children in NE Thailand?" *British Journal of Nutrition*, 97(1), 167.

[252] Draper, "Op-ed: Solving Isaan's Education Problem."

[253] "Essan Being Failed by Inequalities in Education System," *The Nation*, July 28, 2011.

content, 2) the students were not adequately prepared, 3) the teachers are not adequately prepared and were overloaded with responsibilities, 4) there was an inadequate supply of textbooks, study books, reference books and IT support, 5) there was a lack of budget, 6) the classes have a large number of students with inadequate management, 7) the teachers relied on multiple choice tests rather than essays because the they lack time to grade them, and 8) students are unable to achieve the standard required for real life situations.[254]

Conclusion

Spiritual transformation is not new to the church. Throughout church history, that has been a desire in the heart of the Christian. God wants to see a transformation of the heart. God has set eternity in the heart of man (Eccl 3:11). Mankind has a spiritual hungering. Through the spiritual transformation of an individual, a clan is transformed…through the spiritual transformation of a clan, a village is transformed…through the spiritual transformation of a village, and eventually the Essan people as a group will be transformed. The final result would be a church planting movement.

Spiritual transformation happens when Jesus Christ changes us. This transformation is not something we do, but what God does to us to make us vessels for His glory and honor. We want to provide avenues for spiritual transformation to occur among the Thai people. Once it occurs, leadership training needs to take place. As one website stated, "If we do the right thing with the right people at the right time, it may be small, but it can transform nations!"[255] We are committed to doing our part in God's transformation of the Essan people in the areas of spiritual, social, economic and education.

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[254] Foley, J. A. "English In...Thailand," *RELC Journal* 36.2 (2005): 223-34. 31 Dec. 2016. <doi:10.1177/0033688205055578>.

[255] Malcolm Webber, "Our Values," LeaderSource SGA, http://www.leadersource.org/about/values.php (accessed May 17, 2012).

Chapter 4

Training the Thai

Contextualization is not making the gospel palatable, but making it understandable.[256]

Building effective Thai leadership will be essential for training the Thai. George Barna points to leadership as being the most important habit of an effective leader. He emphasizes:

> Let me divulge one other important lesson from our research on leadership in effective churches. You can overcome many deficiencies in a church's ministry and organization, but you cannot compensate for the lack of good leadership. Nothing will cripple or even destroy a church more completely than the absence of effective leadership.[257]

There is a strong connection between the effectiveness of a leader and having a healthy church. Therefore, it is necessary to develop the leader. The quality and effectiveness of a leader is a good indicator of the health of a church. The author agrees with Barna that the health of a church is dependent on the quality of its leadership. Barna notes, "the presence or absence of strong leadership is one of the traits that distinguish the highly effective churches of America from those that are doing well-intentioned religious activity."[258]

The understanding of leadership in Essan is based on power, status, position and reputation. These values are reinforced in the typical Bible school education. Generally, when these students become church leaders, they are more concerned with status than service for Jesus Christ. This is demonstrated when new pastors will not train lay leaders because "They may know more than me." The elders and deacons of the church then lack any opportunity

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[256] Twitter message by Ed Stetzer, October 31, 2013.

[257] George Barna, *The Habits of Highly Effective Churches: Being Strategic in Your God-Given Ministry* (Ventura, CA: Regal Books, 1999), 55.

[258] George Barna and Mark Hatch, *Boiling Point: It Only Takes One Degree* (Ventura, CA: Regal Books, 2001), 245.

for theological and practical biblical training. In most cases, those who are actually serving the church and doing the work of the pastor, do so without any training.[259]

Vimolwan Yukongdi, a Thai researcher, reports there is not a great deal of material in English that specifically talks about Thai management and leadership,[260] nor has there been much in the way of a complete study of Thai leadership styles or effectiveness in Thai Christian churches. Therefore, this study will be done on the material available.

There has been a strong emphasis on evangelism and church planting within Thailand. The author has seen evangelism of new believers and new churches built, but there has been a lack of attention to developing leaders. The importance of developing healthy leaders must be at the same level of priority as church planting. This is the only way we will plant and grow sustainable churches. This chapter will first look at the results from the interviews and some conclusions. Then look at the nature of leadership, the state of Thai leadership, and the recruiting and the training of Thai leaders.

Results of Interviews

1. There were nineteen pastors interviewed. The average length of each of their individual ministries was eighteen and one half years with an average of 58.2 people in their church. They were asked to share their source of income. Seventy-five percent (73%) received their support from the church, 16% from a business source, 11% from agriculture and 4% from other means.

What does this suggest for new ministers?

a. The fact that these individuals earn some income from business, agriculture and other opportunities suggest it can be done.

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[259] James W. Gustafson, "The Historical Development of the Center for Church Planting and Church Growth in Northeast Thailand." Unpublished paper given for World Relief Phase III workshop, Udon Thani, Thailand, February 14-March 4, 1983.

[260] Vimolwan Yukongdi, "A Study of Thai Employees' Preferred Leadership Style," *Asia Pacific Business Review*, 16 (1-2), 2010, 161-181.

b. As new pastors start out, they cannot expect to earn an income from the congregation.
c. There is a low percentage of earning from business, agriculture and other means. This indicates they may not see other activities as viable means of income. They may have tried and failed and they did not include this in their response. It is also possible they may see engaging in income generating activities as 'beneath' their position.
d. Based on discussions with experienced ministers, between 5000 to 10,000 Thai Baht per month is a very low income in Thailand.
e. In discussions, there is some indication that training leads them to expect support from the church. They may expect to earn a small amount from their own congregation but a larger amount from external sources.

2. Pastors were asked separate questions about their understanding of both discipleship and leadership training. Concerning their understanding of discipleship, 42% of participants had a "median" understanding and 42% had a "good" understanding. Concerning their understanding of leadership training, 53% had a "median" understanding and 42% had a "good" understanding. For both questions, the rest had a 5% each of "very little," "little" and "very good" understanding. 47% gained their understanding came from Bible school and seminar training with 37% from the church/pastor.

What can be gained from this information?

a. Pastors appear to get most of their understanding from their studies at Bible school or seminar training.
b. There is still a lot of room for improvement to learn more about discipleship and leadership training.

c. In discussions, knowledge of these topics was limited with the need to expand their understanding to a deeper level. What does it mean to be a true disciple of Christ? What does it mean to "deny myself, take up my cross and follow Christ?" How does SPAN follow up with new believers and disciple them into becoming Christ followers?

3. In the next section, pastors were asked about what they saw as the major spiritual needs of the Thai people. Nearly two-thirds (63%) identified the lack of discipleship as the top issue. About a quarter (21%) pointed to the lack of good biblical knowledge and lack of unity among believers.

What can be gained from this information?

a. These results reaffirm the need for training in discipleship.

b. The results suggest that the pastors are aware of the need for discipleship training.

c. Pastors recognize the need for good biblical knowledge and lack of unity among the Thai membership.

4. When asked what type of discipleship and leadership training do the Thai people need, the answers varied. Some of the answers were:

1. G12[261]
2. One on one
3. Through relationships and Bible school
4. Jesus Model
5. Submit to trainer, be teachable

What can be gained from this information?

a. Pastors who are aware of the weakness of discipleship training attempt to use a program such as the G12 model.

[261] In Thailand, mostly charismatic groups such as the Assembly of God use G12. See https://g12.co/en/g12/.

b. In discussions and personal interviews, there is a strong disconnect between discipling members and following up new believers.

5. Pastors were asked if they think a Thai pastor can support himself/herself financially? Sixty-eight percent (68%) said "no." Only 32% felt that a pastor could support him or herself. Those who felt self-support was possible said it would be through business and agriculture.

What can be gained from this information?

a. The pastors who completed this questionnaire were already established in their ministries with an average of 18 ½ years of service.
b. Since the majority felt a pastor could not be self-supporting, this would indicate a weakness in their teaching and training.
c. An observation of the author, while attending Thai churches he has been involved with, is that there has not been any teaching on giving to the church.

6. Pastors were asked if they had ever been involved in farming or agribusiness. There were five out of the nineteen who answered in the affirmative. The others either answered "No" or left it incomplete. The ones who had experience were involved from one year to fourteen years. A few commented that they were not successful.

What can be gained from this information?

a. It would appear that most were thinking their ministry was more important and were not involved with farming or agribusiness.
b. "Not successful" suggests a lack of training in income generating activities such as agriculture.

7. Pastors were asked if a microloan were provided, would this help support your ministry and family? Three of the pastors did not answer. Of the remaining 16, seven (43%) said, "Yes, it would help" and nine marked "No, it would not help (57%)."

What can be gained from this information?

a. There appears to be a lack of understanding about what microloans are and how they work.
b. The results point to the importance of this thesis to teach exactly what it means to be self-supporting and how a microloan could help with set up costs.

8. Pastors were asked if the problem of discipleship could be overcome through training and support? Again, three of the pastors did not answer. Of the remaining 16, nine (57%) said, "Yes, it would help" and seven (43%) marked "No, it would need something else." Only three answered the question, "If no to the previous question, what would be needed?" The answer was they would support training that would bring their members to maturity.

What can be gained from this information?

a. Because the count was nearly split, a reason could be that some do not understand totally what discipleship truly means.
b. There appears to be some desire for discipleship training.
c. It has been the experience of the author being involved in ministry in Thailand that follow-up is a major problem.

9. The last four questions asked if pastors were aware of any agriculture organizations in Thailand, aware of personal development opportunities such as workshops and/or farmer field schools,[262] involved in personal development workshops and/or farmer field schools, and/or aware of non-formal and informal education through the Thailand Ministry of Education Department? Respectively, the answers were 11 "Yes" and 7 "No," 12 "Yes" and

[262] The Farmer Field School (FFS) is a group-based learning process that has been used by a number of governments, NGOs and international agencies to promote Integrated Pest Management (IPM). See https://ideas.repec.org/p/ags/gewi06/14950.html, http://www.fao.org/agriculture/ippm/programme/ffs-approach/en/ and http://www.fao.org/docrep/016/i2561e/i2561e.pdf.

7 “No,” 10 “Yes” and 9 “No” and 7 “Yes” and 11 “No.” There were a few questions unanswered.

What can be gained from this information?

a. There appears to be a fair awareness of agricultural organizations and personal development opportunities within Thailand.
b. Pastors were split in their involvement with personal development workshops or farmer field schools.
c. Most were unaware of education through the Thailand Ministry of Education Department.
d. This would be an area of instruction for the students.

Strategic Partnerships with Asian Nationals and Church Planting Movements

Strategic Partnerships with Asian Nationals (SPAN)[263] is the instrument the author will use to address the issues mentioned in the interviews. SPAN started in 2002 with the idea of “spanning” or building bridges between churches in America with Thai churches. One of the first things started was a Bible training center. SPAN trained students using the *Firm Foundations: Creation to Christ* [264] materials from New Tribes Mission (a chronological study of the Bible) and the *Bible Training Centre for Pastors*[265] (BTCP). This is a two-year program. Both sets have been translated from English to Thai.

[263] SPAN was strategically implemented to develop partnerships between American churches and among the Thai and tribal group churches. It is not an entity in or of itself. SPAN is a strategic concept thought up by the author and his wife in order to minister to Asians. It has no budget and is not a 501C. SPAN consists of supporting churches in America and churches among the Thai and tribal group nationals. SPAN does not have a website.

[264] http:www.ntmbooks.com/firm_foundations_creation_to_christ.

[265] This website will give you the Program Summary Manual which describes the ten courses that are taught: http://www.bibletraining.com/Downioads/PSM.pdf.

SPAN desires to continue training students in the chronological Bible stories found in *Firm Foundations: Creation to Christ.*[266] The story begins with the book of Genesis and follows through to the life of Christ. This material has been extremely beneficial in helping the Thai understand God's nature and character, man's sinful state and separation from God, God's grace, presence and activity throughout history and Christ as the promised Redeemer. For example, there was a hill tribe elder who said, "Before you taught us from the middle to the top of the tree. Now we are hearing about the bottom of the tree. It brings into focus much which was confusing before."[267]

For missionaries to be effective in a cross-cultural setting, they must first be students of culture; that is, knowing how people organize their world. Culture can be defined as:

> … an integrated system of beliefs (about God or reality or ultimate meaning), of values (about what is true, good, beautiful, and normative), of customs (how to behave, relate to others, talk, pray, dress, work, play, trade, farm, eat, etc.), and of institutions which express these beliefs, values and customs (government, law courts, temples or churches, family, school, hospital, factories, shops, unions, clubs, etc.), which binds a society together and gives it a sense of identity, dignity, security, and continuity.[268]

Success in Cross-Cultural Ministries

There are several characteristics of a successful missionary in a cross-cultural ministry. First, the missionary is willing to get acquainted with the people. He mixes with the people he wants to reach. Second, he is willing to learn from people. He must be a learner and be self-aware that he does not belong to their culture. Third, the successful missionary is willing to work with the people. The author overheard one national leader make this comment: "We want missionaries who will come to work, not on us, but with us." The last characteristic of a successful missionary is a love for the people. People will respond to

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[266] An example of the story of Cain and Abel can be found on the following webpage: http://www.ntm.org/images/FFCCAdult.pdf.

[267] A story told on https://answersingenesis.org/gospel/evangelism/firm-foundations-lasting-faith/.

[268] Lausanne Committee for World Evangelism (1978). The Willowbank report: Consultation on Gospel and Culture (Lausanne Occasional Papers No.2, 7). Wheaton, IL.

genuine Christian love.[269]

The Aim of SPAN

The desire of SPAN is to work with the churches in America and Thailand in fulfilling the Great Commission by aggressively planting indigenous churches among unreached people groups in Southeast Asia (SEA). The belief is the Holy Spirit has joined a partnership in a common purpose, goal and calling to rapidly deploy resources, in a culturally and contextually sensitive way to Thai and Southeast Asia people groups that currently have no indigenous church. The principles and team design have been referred to in the mission literature as characteristics of a Church Planting Movement (CPM). Although some terms and descriptions in this thesis may be unusual in missions, SPAN understands that everything it hopes to do or accomplish will only happen as the Holy Spirit empowers. Therefore, understanding the human limitations, weaknesses and failures, SPAN is completely dependent on the faithful prayer and encouragement of the team members and the supporting churches and friends. Another understanding is that the Holy Spirit is involved in all aspects of its lives and efforts as SPAN attempts to work alongside Him in the fulfillment of the Great Commission and Great Commandment.

SPAN believes the vision, mission, goals, values, organizational design and leadership of this ministry reflect a CPM purpose driven methodology. A CPM is defined as "a rapid and multiplicative increase of indigenous churches planting churches within a given people group or population segment."[270] This method of evangelism was selected because it is biblically based and has resulted in dramatic indigenous church growth with maturing bodies of believers who aggressively replicate themselves within and across people groups. Ten universal elements of successful CPM's are: 1) prayer, 2) abundant gospel sowing, 3)

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[269] Panel Discussion, "The Successful Missionary." (1967). https://urbana.org/transcript/successful-missionary-1967.

[270] "Church Planting Movements" booklet, David Garrison (IMB, 2000), 7.

intentional church planting, 4) scriptural authority, 5) local leadership, 6) lay leadership, 7) cell or house churches, 8) churches planting churches, 9) rapid reproduction, and 10) healthy churches.[271] Under many circumstances found among the unreached today, a CPM "holds the greatest potential for the largest number of lost individuals glorifying God by coming into new life in Christ and entering into new communities of faith."[272]

From the first day, SPAN's desire is to work with God to inspire a reproducible vision in indigenous churches so by their very nature they are immediately winning the lost and reproducing themselves. Ten common factors associated with CPM's are: 1) worship in the heart language, 2) evangelism has communal implications, 3) rapid incorporation of new converts into the life and ministry of the church, 4) passion and fearlessness, 5) a price to pay to become a Christian, 6) perceived leadership crisis or spiritual vacuum in society, 7) on-the-job training for church leadership, 8) leadership authority is decentralized, 9) outsiders keep a low profile, and 10) missionaries suffer.[273]

CPM's characteristically anticipate that team size, instrumental goals, resources and efforts will regularly change as experimentation and innovations take place in an attempt to rapidly adapt to unanticipated changes in the environment. This methodology not only conforms to scriptural truth, evangelistic realities and as understood through experience but is also reinforced through published articles and research in both missions and the secular world. SPAN envisions a team that places its primary emphasis on the goal of starting movements of indigenous churches that rapidly reproduce. This differs from a goal of "planting churches" because it anticipates and works toward multiplicative increase versus incremental increase and is dependent on new indigenous Christians and churches teaming

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[271] Garrison, 33-36. Also a helpful guide is Dr. Dempsey's "The Art and Science of Developing Leaders."

[272] Garrison, 9.

[273] Garrison, 37-40.

with missionaries rather than strictly a missionary-led effort from outside the people group. As such, this organization believes it needs to be empowered with authority, resources, and information and be held accountable for accomplishment of its changing goals as led by the Holy Spirit and approved by its stakeholders (SPAN, churches, team members and unreached people groups).

SPAN believes the rapidly changing world and increasing resistance to the gospel necessitates a deep understanding of the relationship between worldviews, beliefs and values of the unreached and the gospel message. Therefore, SPAN anticipates a heavy investment in on-going research, and communication and consensus building with all stakeholders prior to and during efforts to implement agreed upon plans. SPAN believes that geographical boundaries do not easily fit with a people group-driven ministry model. As such, SPAN anticipates that it may need the skill, talents, gifts and wisdom of a combination of mobile residential, non-residential, full-time and part-time missionaries to participate in the task. SPAN believes that the best resource for these skills, talents and gifts already exist in the local churches that support missionaries. Since SPAN believes that these valuable resources are available but largely untapped, it believes it must initiate and sustain efforts to involve our local churches beyond their financial and prayer support. SPAN believes it can help their supporting churches develop a passion for the people groups it is trying to reach through various proven methods. Some may be through training programs, preaching or through the provision of church leaders and members for periodic and routine participation in its evangelistic efforts. SPAN believes that this will provide its team the expertise and assistance it needs, as well as communicate a growing burden for the unreached. SPAN believes it can enhance SPAN's value to our constituency, especially the larger churches.

SPAN believes that its team's vision will drive the mission accomplishment, which will drive its goals. SPAN believes that its value system will drive team members to

appreciate and depend on each other's gifts, skills and abilities as it works in unison for a common purpose.[274] SPAN's desire is to employ any "no strings attached" secular or church resource necessary to quickly meet the spiritual and temporal needs of the unreached. The plan calls for the development and implementation of discipling methodologies[275] that promote a passion and purpose in new believers and planted churches, to become missionaries to their own people group. SPAN's plan includes the development and implementation of methodologies to effectively train nationals to become leaders and rapidly assume leadership and ownership of their local church. SPAN does not anticipate a long-term residential status among the people group once an indigenous church is planted. Once an indigenous church has been planted, national leadership is in place, and a sufficient level of spiritual maturity is evident, SPAN will redeploy missionaries to another unreached Thai people group of their choosing, that have similar worldviews, values and beliefs. Succinctly, the steps can be described as model, assist, and watch and leave (MAWL).[276]

History of Modern Church Planting Methods

There have been several paradigm shifts over the past five to six decades. Donald McGavran was the founding Dean (1965) and Professor of Mission, Church Growth, and South Asian Studies at the School of World Mission at Fuller Theological Seminary in Pasadena, California. He was instrumental in beginning the church growth movement in the 1960s. His method was to share the gospel with receptive peoples using sociological

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[274] This was stressed in a LU DMin class and can be found in the handouts: "How to Develop Leaders in a Church Setting" and "Personal Ministry Inventory" (see S.H.A.P.E., http://www.sdfa.org/pdf/shape-test.pdf).

[275] Some of these were presented in the DMin class and in the handouts.

[276] This was originally presented by Curtis Sergeant (an IMB missionary) in a PowerPoint presentation in Chiang Mai, Thailand, ~ 2003. For further explanation of these steps, please see http://www.dawnministries.orgiassets/files/pdf/other-resources/cpm booklet.pdf and http://guymuse.blogspot.com/2007/07/model-assist-watch-leave.htm.

research. He once wrote that good deeds "must never replace the essential task of a mission, discipling the peoples of the earth."[277]

As a Presbyterian missionary, Ralph D. Winter developed Theological Education by Extension (TEE) in Guatemala, which is used around the world in missions. He was the founder of organizations such as the U.S. Center for World Mission (USCWM), William Carey International University, and the International Society for Frontier Missiology. In Winter's 1974 presentation to the Lausanne Committee, he challenged listeners to shift "global mission strategy from a focus on political boundaries to a focus on distinct people groups."[278] He proposed the idea that missions do not target countries, but rather that "mission agencies needed to target the thousands of people groups worldwide, over half of which have not been reached with the gospel message."[279]

As a Southern Baptist missionary, David Garrison wrote a pamphlet called *Church Planting Movements* (CPM) in 1998. He was assigned by the mission to profile the phenomenon of the church planting movements around the world. He discovered principles that were demonstrated where there was a rapid multiplication of churches planting churches.[280]

In the 21st-century, Steve Smith and Ying Kai are two men God has used greatly in the church planting movement. They document their methodology in their book *T4T: A Discipleship Re-Revolution*. The idea of re-revolution comes from what they saw taking place in East Asia. Many of the principles reflect what took place in the first century church.

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[277] Donald A McGavran, "My Pilgrimage in Mission," *International Bulletin of Missionary Research*, 10 (2) (1986), 53–57.

[278] "About Dr. Winter." *The Ralph D. Winter Story*. Web. 20 Jan. 2017. <http://www.ralphdwinter.org/>.

[279] Ibid.

[280] Garrison, "Church Planting Movements," 1.

A Model for Planting Healthy Churches

The emphasis of Garrison, Smith and Kai is rapid church growth. There are positives and negatives to this rapid growth.[281] In planting healthy churches, there is a need to accentuate the biblical and theological foundations.

There are a few biblical and missiological principles, which need to be learned and taught. Mission work cannot be accomplished without the work of the Holy Spirit. Jesus told his disciples he would leave but would send the Holy Spirit to help us accomplish greater things. He said, "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father."[282] As a church planter is being trained, the teacher must implant the vision to accomplish greater things than the teacher. [283] The mentoring principle mentioned by the apostle Paul is helpful. He wrote: "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also."[284]

The Nature of Leadership

The Bible teaching about the nature of Christian leadership is unique and valuable. There is a side in which God selects, calls, and equips his chosen leaders. There is also the practical side where people learn specific leadership skills. Here is how the two sides work together.

There is a need to handle the difficulty of defining leadership. Bennis and Nanus assert there are over 350 definitions of leadership. They simply write, "Leadership is what

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[281] Steve Smith and Ying Kai, review of *T4T: A Discipleship Re-Revolution*, by George G. Robinson, "Review and Preview" *Global Missiology* (October 2011), accessed January 20, 2017, http://ojs.globalmissiology.org/index.php/english/article/viewFile/681/1694. Also see David Sills book, *Reaching and Teaching,* for an example of this type of critique of CPM methodology.

[282] Matthew 14:12.

[283] Nathan and Kari Shank, *Four Fields of Kingdom Growth: Starting and Releasing Healthy Churches* (Northeast India, 2014), 8. Some of the material in this section was derived from this manual.

[284] 2 Timothy 2:2.

gives an organization its vision and its ability to translate that vision into reality."[285] Ken Blanchard, writes, "Leadership is a process of influence. Anytime you seek to influence the thinking, behavior, or development of people in their personal or professional lives, you are taking on the role of a leader."[286] Another writes that leadership "is the art of getting things done through people…the art of combining ideas, people, things, time and faith to achieve predetermined objectives."[287]

Definition of Leadership

For the sake of this paper, the definition of Stephen Macchia will be used. Macchia likes how J.W. McLean and William Weitzel defined leadership in their book, *Leadership: Magic, Myth or Method*:

1. A person
2. Involved in a process
3. Of influencing and developing a group of people
4. In order to accomplish a purpose
5. By means of supernatural power.[288]

Macchia breaks it down this way. Leadership begins with the person. Second, a leader is involved in a process of growth and development. Third, there is no leadership without a group of people to influence and develop, and the size of the group is immaterial. Fourth, there are always purposes for leadership. The purposes can be stated or implied. Fifth, and most important for Christian leaders, is the fact the leadership process is supernaturally empowered.[289]

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[285] Warren G. Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge*, (New York: Harper & Row, 1985), 4.

[286] Kenneth H. Blanchard and Phil Hodges, *Lead Like Jesus: Lessons for Everyone from the Greatest Leadership Role Model of All Time* (Nashville, TN: Thomas Nelson, 2005), 5.

[287] Peter Wiwcharuck, *Building Effective Leadership: A Guide to Christian and Professional Management* (Three Hills, Alta, Canada: International Christian Leadership Development Foundation, 1988), 52-53.

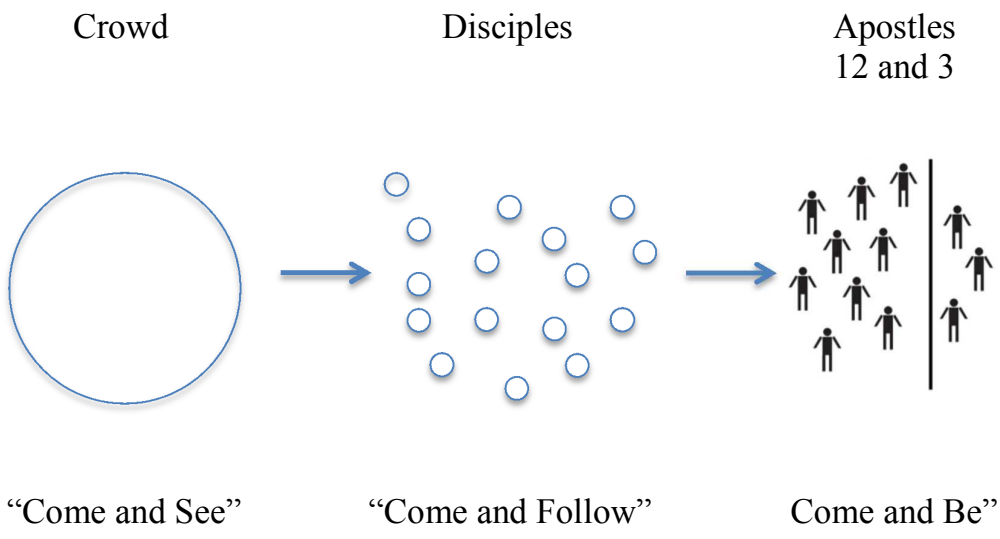
[288] Stephen A. Macchia, "Leadership Defined," *Christianity Today*, 2007, accessed January 2, 2017, http://www.christianitytoday.com/pastors/2007/july-online-only/090704a.html.

[289] Ibid.

Method of Leadership

In the Bible, it is interesting to note that Jesus trained in small numbers. He also trained in large numbers, which also included a free meal (Mark 6:33-44). He would use long training sessions. He chose not to use short training sessions because this led to shallow disciples and disciples who were looking for a handout (John 6:26). The ones who would stay and listen, would follow him and become faithful disciples. Robert Coleman aptly points out "the more concentrated the size of the group being taught, the greater the opportunity for effective instruction."[290]

While looking at the approach of Bill Hull in his book, *The Disciple Making Church*, Rapidly Advancing Disciples (RAD) describes a design that is analogous (see Figure 4.1),[291] known as Jesus' Method for Leadership Multiplication and Development.



[290] Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Revell, 2006, 1993), 25.

[291] Wilson Geisler, "Rapidly Advancing Disciples (Rad): A Practical Implementation of Current Best Practices," *Church Planting Movements*, 2011, accessed January 2, 2017, http://www.churchplantingmovements.com/images/stories/resources/Rapidily_Advancing_Disciples_(RAD)_Dec_2011.pdf, 4.

Jesus' method was to choose a small number of disciples from those who faithfully followed him. Jesus would train further to reach the world from this modest obedient group.

Using the method of Jesus Christ, the first step would be to filter committed disciples. The next step would be to discover twelve passionate church planters who would be selected and then trained and equipped for three years. Eventually these church planters would train and equip others for the purpose of training and equipping others (2 Tim 2:2). RAD suggests that one stays with the same group of twelve for the whole three years. The natural tendency is to become overzealous and try to train many different groups in this timeframe. The problem is these church planters will be shallow, ill equipped and unable to train others.[292]

Strategy of Leadership

Jesus was not concerned with width. He was not concerned with publicity or fame. When Jesus trained, he trained with depth, desiring impact in the culture. Michael Hyatt shares Jesus' five-pronged strategy. The first was He led himself. The idea here is, **"**If you can't lead yourself, you can't (and positively shouldn't) lead others."[293] The second prong is He confided in the three. Most Bible students realize that Jesus' inner circle was Peter, James, and John. They were allowed to experience special occasions with Jesus. They experienced the Mount of Transfiguration and Jesus taught them things he did not teach the others.

Third, He trained the twelve. He picked the twelve who would follow him. He poured his life into theirs. He told them they would do greater things than him (John 14). The fourth prong is He mobilized the seventy. This intimate group was sent out two-by-two for specific assignments. The fifth and last prong is, he taught the multitudes. Jesus spoke parables in his public ministry. He shook up their paradigm. When he finished teaching, many were

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[292] Ibid., 5.

[293] Jelani Faraja Kafela, *Following the Oil* (Columbia, SC: Kingdom Book and Gift Publishers and Booksellers, 2017), 55.

confused and did not understand what he meant. He wanted them to think more eternally.[294] This strategy worked in a phenomenal way, because in Acts 17:6, it can be seen where the disciples turn the world upside down.

Hyatt warns that leaders today have a tendency to concentrate on the last two strategies. They do this in neglect of the first three. This may be due to their public teaching ministry where they mobilize larger groups for specific ministry.

Rather, leaders need to concentrate on the first three strategies and train a smaller number of disciples. This would begin with building deep relationships with even a smaller group of disciples into whom SPAN pours its lives. This would result in a deep and lasting impact on the world. The desire would be to see this impact outlive SPAN.[295]

The strategy can also be seen of the apostle Paul in 2 Timothy 2:2. In this passage, Paul instructs Timothy to look for potential disciples who have the ability to mentor others.

State of Thai Leaders

In the previous chapter, it was noted that Thailand is a hierarchical society built on the patron-client relationship. This is ingrained within the psyche at a young age:

> A significant part of socialization is oriented toward making the young learn appropriate behavior to deal with it [client-patron social structure]. In particular, they are taught to recognize the difference between high and low status "*thi sung thi tam*" (literally "high place" and "low place") and the behavior appropriate to each. Those who do not recognize and conform to the norm of behavior of "*thi sung thi tam*" are frowned upon and disliked in society.[296]

To completely understand this relationship one must first understand the meaning of *bunkhun*.[297]

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[294] Ibid.

[295] Ibid.

[296] Chai Podhisita, "Buddhism and Thai World View," *Traditional and Changing World View*, ed. Amara Pongspaich and others, Bangkok: Chulalonkorn University Social Research Institute, 32.

[297] Steve Taylor, "Patron-Client Relationships," accessed January 4, 2017, http://www.bbsthai.org/stevebbs/Round%20Table%20patron-client.pdf. บุญคุณ.

Bunkhun, or indebted goodness, is a Thai word indicating a psychological bond between one who has shown kindness and sincerity by providing help in favor and another who remembers the kindness in constant need to reciprocate the kindness.[298] A person providing *bunkhun* is seen as a person of mercy and kindness. This is demonstrated when the superior or stronger person shows benevolence to a subordinate or lower statute. "A boss should be forgiving of a subordinate who has made a big mistake. A teacher should be generous with time and effort to help his or her students. A rich person should be generous with tips to servants and donations...."[299]

Transformation of the church leadership and church is a challenge. When relationships and structures come in conflict with biblical principles or biblical ethics, the Thai Church needs to be transformed by the renewing of the mind.[300] "It may take time, however, maybe even generations for a true transformation to take effect. While this transformation is in process, anyone wishing to work in a relevant way must, to some extent, work within the patron-client system."[301]

Recruiting Thai Leaders

The recruitment of Thai leaders in Essan is very difficult. They are very poor and the majority are farmers. They cannot afford to be away from their farms for weeks at a time. There would have to be a special strategy or funds to allow them to take time off for training.

The author has been involved in ministry within Thailand for nearly 20 years. There have been many thoughts and suggestions in recruiting Thai leaders. The following are a few of those thoughts. These are in no way exhaustive or complete.

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[298] Komin, *Psychology of the Thai People*, 168.

[299] Henry Holmes, Suchada Tangtongtavy, and Roy Tomizawa, *Working with the Thais: A Guide to Managing in Thailand* (Bangkok: White Lotus, 1995), 31.

[300] Romans 12:1-2.

[301] Stephen C. R. Taylor, "Patron-Client Relationships and the Challenge for the Thai Church" (Master's thesis, Discipleship Training Centre - Singapore, 1997), 83.

Must be Called of God

God must call the church planter. The Holy Spirit told the early church, "Set apart for Me Barnabas and Saul for the work to which I have called them."[302] An important note in scripture, the missionary is sent by Jesus Christ just as God sent the Son (John 20:21). According to the Great Commission, disciples are to follow the command of Jesus rather than be controlled by the needs of the people. Oswald Chambers notes,

> The great controlling factor is not the needs of people, but the command of Jesus. The source of our inspiration in our service for God is behind us, not ahead of us. The tendency today is to put the inspiration out in front— to sweep everything together in front of us and make it conform to our definition of success. But in the New Testament, the inspiration is put behind us, and is the Lord Jesus Himself. The goal is to be true to Him— to carry out *His* plans.[303]

Some writers encourage the missionary to share his vision with nationals. The danger the author has seen is that many nationals, particularly in Essan, are poor and looking for support. Therefore, when the missionary shares his vision, the national will declare his vision is the same. In many cases, this is not due to a call or commitment to God, but rather a means to support his family. A tactic used by the author was to ask the national what vision God has laid upon his heart. Leroy Eims writes, "Jesus did not hastily rush out and grab the first people who showed interest. To Him this was a momentous decision that would have far-reaching consequences."[304]

Leadership comes in the form of natural and spiritual. One does not desire spiritual leadership. One must be called by the Holy Spirit to serve in full time ministry as a leader. A.W. Tozer writes:

> A true and safe leader is likely to be one who has no desire to lead, but is forced into a position of leadership by the inward pressure of the Holy Spirit and the press of circumstances…. There was hardly a great leader from Paul to the present day but that

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[302] Acts 13:2.

[303] Oswald Chamber, "What Is a Missionary?" *My Utmost for His Highest*, accessed January 30, 2017, https://utmost.org/what-is-a-missionary/.

[304] LeRoy Eims, *The Lost Art of Disciple Making* (Grand Rapids: Zondervan Corp., 1978), 29.

> was drafted by the Holy Spirit for the task, and commissioned by the Lord of the Church to fill a position he had little heart for…. The man who is ambitious to lead is disqualified…. the true leader will have no desire to lord it over God's heritage, but will be humble, gentle, self-sacrificing, and altogether as ready to follow as to lead, when the Spirit chooses another to lead."[305]

The wise missionary trainer will not declare the end result of his mission. Bishop Stephen Neill shares a warning:

> If we set out to produce a race of leaders, what we shall succeed in doing is probably to produce a race of restless, ambitious and discontented intellectuals. To tell a man he is called to be a leader is the best way of ensuring his spiritual ruin, since in the Christian world ambition is more deadly than any other sin, and, if yielded to, makes a man unprofitable in the ministry. The most important thing today is the spiritual, rather than the intellectual, quality of those indigenous Christians who are called to bear responsibility and the younger churches.[306]

The critical point is that the church planter feels God's calling upon his life and his spouse shares his calling to plant. The Bible does not dictate the amount of involvement for the wife. Yet the Bible is clear when Paul shares that the main area of responsibility for any wife is to support and be submissive to her husband (Eph 5:22-24). Church planting can be lonely and discouraging. Therefore, it is important to have a help-meet whose calling is as strong as her husband's. The death of the ministry can be when a man feels the lack of support from his wife. This could be due to criticism, loneliness on her part, among other reasons. They leave the ministry and, in some cases, end in divorce.[307]

Sacrificial Commitment

One of Jesus' requirements was a sacrificial commitment. Jesus was the ultimate example of sacrifice in that He gave his life for the whole world. He was a model for his

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[305] Taken from A. W. Tozer in "The Reaper," February 1962, 459, as quoted in J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, [updated ed. (Chicago, IL: Moody Publishers, 2007), 30.

[306] Bishop Stephen Neill, as quoted in J. Oswald Sanders, *Spiritual Leadership*, 150.

[307] Thom Rainer, "Seven Things to Consider If Your Spouse Is Not Supportive of Your Ministry," *Thom Rainer, Growing Healthy Churches. Together.* (blog), March 4, 2015, accessed January 27, 2017, http://thomrainer.com/2015/03/seven-things-consider-spouse-supportive-ministry/.

disciples and for us to follow.[308] He told his disciples "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me."[309] The disciples responded by leaving everything and following him.[310]

Dennison noted that Christian leadership is a commitment to serve God, the church and the world.[311] The Essan people seek to benefit themselves, which makes it extremely difficult for a leader to first seek the good of others. Leaders would have a small income compared to other members of the country, and this would result in a great challenge to a ministry—if they do not make a total commitment to the Lord and to ministry. Personal commitment is a great obstacle for Essan leaders.

Must Be Teachable and Trainable

Louis Armstrong says, "There are some people that if they don't know, you can't tell them."[312] The church planter needs to determine whether he will be open to the trainer's feedback and has the willingness to change. This is a choice. One writer points out that teachability, "has two aspects to it; one is being a learner and the other is to pass it on, to share insights and what we have learned with others to disciple them."[313] The church planter will learn from others. From what he has learned will come the basis for determining his point of view, his process, and his decision-making.

God demands excellence in a ministry. When it comes to training, Aristotle once said, "Excellence is an art won by training and habituation. We do not act rightly because we have

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[308] J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, [updated ed.] (Chicago, IL: Moody Publishers, 2007), 24.

[309] Matthew 16:24; Mark 8:34; Luke 9:23; compare Luke 14:27.

[310] Matthew 4:19-22.

[311] Jack L. Dennison, "A Strategy for Leadership Development in the Local Church" (PhD diss., Fuller Theological Seminary, 1989), 16.

[312] Louis Armstrong, "Brainy Quote", accessed January 28, 2017, https://www.brainyquote.com/quotes/quotes/l/louisarmst131755.html.

[313] Richard J. Krejcir, "The Character of Teachability," *Into Thy Word*, accessed January 28, 2017, http://www.intothyword.org/apps/articles/?articleid=35231&columnid=3803.

virtue or excellence, but we rather have those because we have acted rightly. We are what we repeatedly do. Excellence, then, is not an act but a habit."[314] Training can help build the skills needed in a church planter. These skill sets will need to be constantly honed and sharpened.

As church planters continue to train, their performance will improve and build confidence. The trainer will evaluate their skills and will be able to see their progress and abilities, which can be used to help them grow and learn. They need to constantly and actively seek out training, which will build skills and productivity. Eventually, they will be able to focus on their ministry because the training will be second nature to them.

Must Have Passion

Paul writes, "Brethren, my heart's desire and my prayer to God for them is for *their* salvation."[315] An essential point is that the church planter has a passion for church planting. The church planter needs to be passionate about spreading the gospel of Jesus Christ to areas where Christ is not known. After William Carey tabulated the need of nations, he proclaimed "All these things are loud calls to Christians, and especially ministers, to exert themselves to the utmost in their several spheres of action, and to try to enlarge them as much as possible."[316]

The church planter's passion for fervent prayer needs to be two-fold. He must pray 1) for God's preparation in his heart, and 2) for the Holy Spirit to move the non-Christian's heart closer to Christ. He also needs to pray passionately for those who are Christian worshippers that they will find the "freedom that Christ set us free"[317] and not under the law.

Must Be Open to Transformation

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[314] Aristotle, Values.com, accessed January 30, 2017, http://www.values.com/inspirational-quotes/5904-excellence-is-an-art-won-by-training-and.

[315] Romans 10:1.

[316] William Carey, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* (Leicester, England: Ann Ireland, 1792), 66, accessed January 28, 2017, http://www.wmcarey.edu/carey/enquiry/enquiry.html.

[317] Galatians 5:1.

A church planter must give evidence of a personal relationship with Jesus and a transformed life. Before the church planter can have an impact and change the world around him, he first must be changed and transformed by God. God wants to make him "a vessel for honor, sanctified, useful to the Master, prepared for every good work."[318] Sometimes, God brings the church planter into the most unlikely and difficult situations to teach him some of life's most difficult lessons. And just when he thinks he has completed his lessons, God will instruct him further.

Then the church planter can plant a church, which will be an agent of change, a focal point to reflect Jesus' good character and purposes within a world of unbelief and separated from God. Because of this separation, the aim of the church will be to restore whole people groups and communities, which will bring honor to God and benefit all men. As agents of transformation, the church will turn their world upside-down for Jesus Christ (Acts 17:1-9).

Jesus told his disciples, *"*You are the salt of the earth...You are the light of the world...let your light so shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."[319] Jesus uses three metaphors in this passage to help the church make changes in the spiritual, cultural, and moral realms to turn the world right side up for Jesus. The church will serve as light, salt, and leaven to change society. As light, from their times of prayer and study in the Spirit (2 Cor 3:2-18), the church will shine the glory of Christ on a dark world. As salt, the church will preserve all that is wholesome and good and be agents that resist corruption and decay that threatens to undermine or destroy it. Finally, as leaven, the church will not be affected by the world by tenaciously seeking the Kingdom of God and His righteousness.[320]

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[318] 2 Timothy 2:21.

[319] Matthew 5:13-16.

[320] Many of the thoughts were taken from T. M. Moore, "The Church as Agent of Change," *Christian Worldview Journal* (August 09, 2014), accessed January 29, 2017, http://www.colsoncenter.org/the-center/columns/viewpoint/22133-the-church-as-agent-of-change.

Must Be Open to Becoming Healthy

The church planter believes that healthy churches are built on holistic church growth. Besides numerical growth, he also desires spiritual and organic growth. The church planter need not worry about the number of people. His dependence is upon God. Willimon and Wilson sum it up well:

> If you measure the success of your ministry by the size of the crowd…or the praise of denominational authorizes, you are in deep trouble in the small church…. But if you sense that you are called of God—if you know that your ultimate authority and final validation of your ministry come from the faithful service and celebration of the Word and its confrontation by God's people, your servanthood will continue to be blessed. You will have the joy of knowing that you are faithfully proclaiming the Word, and that you are an instrument of God's grace for the people who worship in a church of small membership (emphasis mine).[321]

A leader believes in the unity of the church. Therefore, he creates environments to encourage fellowship and commitment. He must learn how to deal with conflict in a healthy way. He will model good listening skills, patience and respect for all people including those with whom he disagrees. Paul writes, "so we, who are many, are one body in Christ, and individually members one of another."[322] God desires the Church to be a cohesive body of individual believers. They need purpose, reason and structure as they are joined together and minister. The church planter realizes the strength of the church is in its unity.

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[321] William H. Willimon and Robert Leroy Wilson, *Preaching and Worship in the Small Church*, Creative Leadership Series (Nashville: Abingdon, 1980), 123.

[322] Romans 12:5.

Training of Thai Leaders

An early missionary in Thailand, Daniel McGilvary, shared these words: "I frankly confess that our greatest mistake has probably been doing too much of the work ourselves, instead of training others to do it and working through them…. For the ultimate establishing of the church, and to meet the demands of the age, we must have workmen thoroughly equipped." [323]

There are three basic modes of education: formal, non-formal, and informal. Cole cites the importance in comprehending the differences between these modes. Knowing the difference is crucial to the development of a program and curriculum to bring about particular training outcomes. The leader understands that "particular modes of training best correlate with particular training outcomes." Program and curriculum development help clarify the training outcomes and find the mode of training that will give the best-specified outcomes desired.[324]

Formal education involves a carefully well-planned curriculum with a continuous process for learning. There is a set of prerequisites and credentials. This is generally a long-term process.

A mixture of theoretical, factual, information oriented content is the strength of formal education. Cole notes that "in-school" forms make it feel detached from real life settings and practice. These reasons show that "formal theological education is widely geared more toward preparation for future service rather than preparation in service."[325]

Table 4.1 is a synopsis of these forms, illustrations exemplifying the mode, and the training objectives of the formal mode of education.

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[323] Daniel McGilvary, *A Half Century Among the Siamese and the Lao: An Autobiography* (New York: Fleming H Revell Co, 1912), 416.

[324] Victor Babajide Cole, *Training of the Ministry: A Macro-Curricular Approach* (Bangalore, India: Theological Book Trust, 2001), 129.

[325] Ibid., 130.

Table 4.1. Formal Mode of Education

Form of	Illustration	Objectives
Theoretical Factual Information-oriented High content level	Residential schooling	To Know To Understand To Apply To Analyze To Synthesize To Evaluate

Source: Cole, Victor Babajide, *Training of the Ministry – A Macro-Curricular Approach*. (Bangalore, India: Theological Book Trust, 2001), 131, Table 6.1.

Non-formal education is "any organized, intentional and explicit effort to promote learning to enhance the quality of life through out-of-school approaches."[326] An author points out, although non-formal education has existed throughout human history, it was only included as an educational approach in the early 1960s.[327]

Non-formal education is conspicuously different from formal education as it is considered "flexible, indigenous, functional, concrete, low structure, immediate, participatory, community-centered, and accessible."[328]

> Nonformal [sic] education is characterized by its efforts to closely relate learning to ongoing, practical individual and community concerns. The daily life functions of home, field, business, and community affairs provide the context for the educational means and ends. Learning experiences are short-term, occur in simple settings, use locally-developed materials, and involve varied age groups. The teaching-learning methods are highly interactive and experientially oriented. Sponsors of NFE (i.e. nonformal educational) include such agencies and organizations as human services, self-help groups, government agencies, libraries and museums, businesses and unions.[329]

The non-formal mode of training provides a real world context, is practical, and more task-oriented, which provides a nurturing atmosphere for teaching new skills. These are the

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[326] Horace B. Reed, "Nonformal Education." *Beyond Schools: Education for Economic, Social, and Personal Development* (Amherst, MA: Citizen Involvement Training Program, Community Education Resource Center, School of Education, University of Massachusetts, 1984), 52.

[327] Ibid., 53.

[328] Ibid., 62.

[329] Ibid., 69.

main strengths. Non-formal training is economical because it does not need buildings and is not centralized. This makes it more flexible in delivery. The weakness of the non-formal is that it does not provide large amounts of information and decreases the basic role of theoretical knowledge.[330]

Table 4.2 is a synopsis of the forms, illustrations exemplifying the mode, and the training objectives of non-formal education.

Table 4.2. Non-Formal Mode of Education

Form of	Illustration	Objectives
Practical skills	Apprenticeship Refresher courses Personal enrichment courses	To do (or perform tasks)

Source: Cole, Victor Babajide, *Training of the Ministry – A Macro-Curricular Approach*. (Bangalore, India: Theological Book Trust, 2001), 132, Table 6.2.

Informal education refers to the education people receive through social interaction and through the experiences of day-to-day life. Reed does not accept it as education due to the fact it is not deliberately planned.[331] Yet Cole says it has a profound effect because it "concerns acquisition of character, attitudes, values (moral and spiritual), and practical skills. . . . aspects of education that have proved tantalizingly elusive to the formal education mode."[332]

The weakness of informal training is that it lacks communicating theoretical knowledge and focus of attention on certain skills. But it should not be ignored because it can help build character and spiritual formation. Scripture indicates that Jesus, Paul and others used informal training to help shape lives and develop leaders.

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[330] Cole, *Training of the Ministry*, 130.

[331] Reed, "Nonformal Education," 62.

[332] Cole, 133.

Table 4.3 is a synopsis of the forms, illustrations exemplifying the mode, and the training objectives of informal education.

Table 4.3. Informal Mode of Education

Form of	Illustration	Objectives
Attitude development Character formation Spiritual formation	Life-long education Home education Peripatetic education Modeling Mentoring	To receive To respond To appreciate or value To be characterized by a value

Source: Cole, Victor Babajide, *Training of the Ministry – A Macro-Curricular Approach*. (Bangalore, India: Theological Book Trust, 2001), 134, Table 6.3.

Each mode has a role in developing an all-round education. But each must deal with the categories of knowing, being, and doing. How they deal with these categories requires an additional consideration.[333] Cole says that determining the mode heavily depends upon the desired training outcome envisioned:

> The most salient characteristics regarding desired training outcomes are these: if the major outcomes desired in the learned behavior is theoretical knowledge, then formal educational mode is the best available. If the major outcomes desired in the learner is practical skill acquisition, then non-formal mode is the most appropriate. If, however, the major outcome is in terms of character formation and the like, the informal mode is most suited for such.[334]

Peripatetic informal training complements both formal and non-formal education by making them more effective. Informal education incorporates living in community, modeling, and mentoring.[335] Scripture points to the importance of training occurring in the home, which integrates all three modes. The home is the biblical center for equipping people for life, godliness, theological education, spiritual formation, and vocation.[336]

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[333] Ibid., 142.

[334] Ibid., 135.

[335] Ibid.

[336] Robert J. Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, MI: W.B. Eerdmans Pub., 1999), 83.

This is built on the thought that learning is best as an active participant rather than a passive recipient. Educational and social theorists emphasize the central role experience plays in learning. One writer refers to it as "transformative learning."[337] The "experiential learning movement" appeared in the 1950s bringing about a shift from "formal, abstract education, where teachers present information and hope that students will later apply the knowledge to more experience-based approaches."[338] Experiential learning moved "from the periphery of education to the center," which meant it is not only a method for transferring and acquiring content but fundamental to meaningful learning.[339]

> In its simplest form, experiential learning means learning from experience or learning by doing. Experiential education first immerses adult learners in an experience and then encourages reflection about the experience to develop new skills, new attitudes, or new ways of thinking.[340]

Training in Essan will incorporate both informal and non-formal training. Considering the context and learning ability of the Essan people, a combination of these two modes would work best to encourage transformative learning.

Conclusion

This chapter has evaluated the interview questions with possible considerations. The nature of leadership, the state of Thai leaders, and the recruiting and training of Thai leaders has been examined. The philosophy of training has been dealt with. This is by no means an exhaustive review, but it is a means by which to look at possibilities, particularly in Essan, but also, throughout Southeast Asia where the desire is to see church planting spread. The next chapter will look at the strategic model for training.

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[337] Patricia Cranton, *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults*, The Jossey-Bass Higher and Adult Education Series (San Francisco: Jossey-Bass, 1994).

[338] Linda H. Lewis and Carol J. Williams, "Experiential Learning: Past and Present." *New Directions for Adult and Continuing Education,* vol. 62, *Experiential Learning: a New Approach*, eds: Lewis Jackson and Rosemary S. Cafferella (San Francisco: Jossey-Bass, 1994), 6.

[339] Ibid., 5

[340] Ibid.

Chapter 5

The Model for Training and Discipling the Thai

What the soul is in our body, the Holy Spirit is in the body of Christ, which is the church.
~ Augustine[341]

To be successful, God will need to do a mighty work in transforming Essan. In this thesis, a human effort, with God's help and direction, has been made to help bring about this transition. Strategic Partnerships with Asian Nationals (SPAN) will need to invest a tremendous amount of energy and enthusiasm into the whole process.

The main concept is to build a sustainable farm model, which would include vocational, Bible and leadership training. The official name for the Thai Foundation as registered with the Thai government is Holy Living Foundation. For this to take place, there will need to be constant recruiting and training of Thai leaders. This chapter will look at the strategy for training leaders for a movement. This will be accomplished by training leaders to become strong leaders, as catalysts for making disciples and to become economically independent. Other areas of discussion will be the Essan Christian Institute, teaching basic biblical and church planting skills, teaching agricultural and basic business and marketing skills, and micro lending for self-support.

The Strategy: Training Leaders for a Movement

Training Leaders to Become Strong Leaders

The desire for a better home begins with a better family member. If the desire for a better government, it begins with a better citizen. Aristotle said, "The whole is greater than the sum of

[341] B A. Gerrish, *Christian Faith: Dogmatics in Outline* (Louisville, KY: Westminster John Knox Press, 2015), 1, accessed September 4, 2017, http://ebookcentral.proquest.com/lib/ucm/detail.action?docid=3446610, 221.

its parts."[342] If this is true, when the individual parts that make up the whole are good and reliable, what follows is that the whole itself is good and reliable. Thus, the proverb "A chain is only as strong as its weakest link" would hold merit.[343] Therefore, the desire for a better church begins with a better church member. But how does one become a better church member? There is need for strong leaders to teach them.

Paul wrote this concerning a strong church: "from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love" (Eph 4:16). Since the members do not all have the same talents, the "proper working" of this verse speaks to the ability of all the parts together, contributing their best. When each part of the body is using their talents, there will be an increase in the growth of the body as a whole.

The Establishment of Essan Christian Institute

In order to meet the needs of the Thai people, the author has helped to establish an education center for the purpose and method of accomplishing this strategy called Essan Christian Institute (ECI). SPAN will work with ECI to develop the model. There have been regular meetings for the purpose of establishing ECI. The training center will come directly under Sajatharm Baptist Church and Holy Living Foundation. Sajatharm is located in the city of Udon Thani, a strategic point in Northeast Thailand, and approximately 52 miles from Vientiane, the capital of Laos.

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[342] Aristotle, "Holism," *New World Encyclopedia*, accessed September 3, 2017, http://www.newworldencyclopedia.org/entry/Holism.

[343] This proverb has been attributed to Thomas Reid in his *Essays on the Intellectual Powers of Man*, 1786. In it is this line: "In every chain of reasoning, the evidence of the last conclusion can be no greater than that of the weakest link of the chain, whatever may be the strength of the rest."

Figure 5.1. Map of Northeast Thailand

Taken from https://joshuaproject.net/people_groups/15460/TH (Used by permission)

The ECI committee began meeting in 2013 to establish the institute. They developed the following statements.

1. **Vision Statement**: To develop effective and skillful leaders in biblical principles so they will become a positive transformative force in their community.

2. **Motto**: Essan Transforming the World.

3. **Goal of Center**: The main goal of the center is to expand the Kingdom of God starting with Essan and moving throughout the world. This will be done by recruiting, training and developing disciples in two ways. The first will be through biblical and theological education and the second will be teaching vocational skills.

Other areas in the discussion are the goal of the institute, expected outcomes, project duration, budget summary, need assessment, objectives, institute description, application items, what facilities are needed and costs.

For the teaching aspect of the institute, the time the church planter will spend learning would be approximately 40 to 45% of the time. The development and teaching of a skill will be approximately 40 to 45% of the time. The church planter will use this skill to support himself and his family. Depending on the student, the skill will either be developed in the area of

agriculture or business. The last area will involve training in the necessary business and marketing skills. This will involve approximately 10 to 15% of the time.

The Purpose of ECI

The purpose of ECI is to become a regional center for training and discipling the Thai leadership. The desire for the training center is to develop and equip the task force in their own language and context by using non-formal and informal systems of training for effective church planting and discipleship among the unreached people groups of Southeast Asia.

1. To plant Thai Churches in every village of the four countries (Thailand, Laos, Southwestern China, and Vietnam).
2. To create ministers from the believers of the four countries to go back to serve in their own countries.
3. To develop quality of life, especially in the spiritual and the way of living through Bible training, vocational training.
4. To build relationships among believers in four countries as an alliance for the ministry.

The overall goal is to produce a graduate who will be trained to plant a sustainable and self-supporting ministry. The graduate will be informed at the start that ECI will not be providing financial support when the training is completed. ECI will accomplish this by teaching basic biblical and church planting skills, teaching agricultural and basic business and marketing skills, and micro lending for self-support. This is a plan that has started but still in progress.

Training Leaders as Catalysts for Making Disciples

The training methods, which will be the impetus for making disciples of all nations, involves three areas.

Teaching Basic Biblical and Church Planting Skills

ECI will use 40-45% of the time teaching basic biblical and church planting skills. The method best suited would be the non-formal and informal training approaches. One must be careful not to say that formal training lacks importance. On the contrary, it has a very important place in educating Thai full time workers. There are several formal Bible training centers in Thailand. Therefore, it is the intention of ECI to use non-formal and informal training.

Jesus used both non-formal and informal approaches when teaching and developing his disciples.[344] In following His tradition, ECI will use these approaches in teaching the church planters. Just as Jesus used real life experiences as he walked to teach his disciples, this will be the method employed at the institute. Like His lessons, the church planters will learn about the servant nature of leadership and how to deal with their pride, selfish ambition and conflict (Matt 20:20-28). In the upper room, Jesus illustrated an example of servanthood by washing the disciples' feet (John 13:1-15).

Jesus used informal methods. Informal training can be described as using "life-activities as the basis for purposeful training."[345] Robert Banks says, "most of Jesus' instruction to the Twelve was occasioned by real life events (e.g. Mark 8:14; 10:13-16; Luke 13:1; Matt 26:50-56), disputes (Mark 10:41-45); challenges (Mark 2:18-22; 10:1-10; Matt 17:24-27), observations (Mark 4:1-40; 12:41-44), questions (Mark 9:11-12, 38-41; Luke 11:1ff.), and comments (Mark 13:1-37)."[346]

> Almost anything could become grist to Jesus' mill—personal or group failure, inappropriate ambition and conflict among his followers, the presence or appearance of small children, a prostitute or a sick person; everyday objects and activities in the home,

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[344] Harley Atkinson, "Theological Education by Extension: An Alternative in Education," *Christian Education Journal* 10, no. 2 (Winter 1990): 29.

[345] J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 244.

[346] Banks, *Reenvisioning Theological Education*, 106.

> fields or countryside. In all the gospels—even those that contain long set pieces of instruction—Jesus relied mostly on dialogue, not presentation.[347]

A form of Jesus' informal teaching was the teaching of the disciples as he walked. He would use various figures of speech such as parables and allegories. An example is the allegory of the vine and the branches in John 15. Christ develops the metaphor of Himself as the true vine (vss. 1; 5), the Father as the vinedresser (vs. 1), and believers as the branches (vs. 5).

Jesus' informal style forced the listener to interact with what He taught. Part of the impact was a movement that eventually changed the world. In their book, the editors noted that Jesus',

> …teaching was largely informal — like his fascinating use of parable. These apparently simple folk tales have defied analysis in academic terms. In them Jesus threw the responsibility for learning back into the control of his hearers: 'Those who have ears to hear let them hear'. Even his more formal teaching had an enigmatic quality which has bewildered those seeking formal concepts and thought-out philosophies. Again, the effect of this is to leave control in the hands of the hearers, who are challenged to rethink their values systems and to begin to develop a radical alternative life style. Hardly any of Jesus' teaching was devoted to organization; the whole movement was left flexible and informal — still a cause of anguish within the church. This had a startling and dramatic consequence which was apparently quite intentional. The marginalized people or society were drawn right into the heart of the movement. Conversely the experts, those whose formal education gave them access to institutions of religion and state, found themselves pushed to the fringe, unable to understand.[348]

Jesus also taught in a non-formal way. His sermons were structured and systematic (Matt 5:1-7:29; Luke 6:20-49). There was a purpose underlying each well-prepared message. His mode of teaching was not desultory. Rather, He taught in parables, purpose driven stories, and riddles, of which most were understood and remembered by his followers. What is important for ECI is the model be reproducible, practical and contextual, hence the informal and non-formal approach.

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[347] Ibid.

[348] Tony Jeffs and Mark Smith, eds., *Using Informal Education* (Buckingham: Open University Press, 2000), 92.

A major part of Paul's ministry was involved in non-formal training. Paul's principle method was to involve others by using a partnership model, both of churches (e.g. Phil 1:5) and of individuals (Phil 2:22, 25). Concerning individuals, Paul would invite them to be co-laborers, not servants, and learn from his example (Phil 4:9). Paul was deliberate in encouraging individuals to follow him as he followed Jesus Christ (Phil 3:17-21; 1 Thess 1:6; 2 Thess 3:7-9; 1 Tim 1:2, 18; 4:6-16; 2 Tim 1:2-15; 2:2-3; 3:10-17). Paul wrote about Timothy, "You know of his proven worth, that he served with me in the furtherance of the gospel like a child *serving* his father" (Phil 2:22). He calls Epaphroditus "my brother and fellow worker and fellow soldier" (Phil 2:25 cf. 4:2). Paul's co-workers would learn from him and their experiences together. Out of these experiences, they would accomplish the mission together (e.g. Phil 3:17). Banks says that about 40 people were partners with Paul. Not only did they accomplish the building of God's kingdom, but also were seen as "a community in action in which learning and maturing also took place."[349]

The biblical model of ministry formation can be described as church planters being prepared for ministry by sharing everyday life and work with "key figures" (i.e. teachers) and small villages around them. The key figures and followers served together in "ministry partnerships." This was when learning and development took place, while they did ministry together out in the world.[350]

> The purpose of these groups was not to increase in knowledge of their basic traditions, progress in moral or spiritual formation, or the development of skills associated with ministry or leadership. It was active service or mission in furthering the kingdom . . . Within that framework, however, spiritual growth and practical development, as well as substantial learning took place. Such learning was often in service and nonformal [sic] in character; at other times it was more extensive and systematic . . . The point of departure for such instruction was often the life-situations of individual members, the group as a

[349] Ibid., 118 cf. 114.

[350] Ibid., 125.

whole, or the context in which they were operating. As a result, it took varying forms, including presentation, dialogue, questions, and private conversations.[351]

Theological Education by Extension (TEE) is a well-known non-formal training method. TEE was developed by the Presbyterian Seminary of Guatemala in 1963 to be contextually relevant to the culture and was so effective that the training led to a worldwide movement.[352] TEE was developed because of (1) the gap between the training of the average pastor and the needs of local churches and their mission; (2) the gap between actual church leaders and the (typically) young, unmarried men who volunteered for Bible school and seminary training; and (3) the gap between the curricula of the schools and the needs of the indigenous context.[353]

There was a case study on six TEE programs in Africa. As a result, five values or principles were developed to help understand the theoretical philosophy of TEE. They were arranged in order of priority:

(1) An indigenous location of training: The primary purpose being that training ministers among the people leads to direct and immediate application.

(2) Students being active in ministry: The reason, again, was so that application of learning would be direct and immediate, and to avoid the problem of students dropping out due to the perceived irrelevance of theological education to ministry.

(3) A focus on real problems: The concern of these TEE programs was to help students with real and present rather than hypothetical or future issues.

(4) Avoidance of cultural dislocation: Prior experience of residential training had led to reintegration problems for students that had been educated in far-away contexts.

(5) Training functional leadership for the church: Prior experience with residential

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[351] Ibid,. 123.

[352] See Ralph D. Winter, *Theological Education by Extension* (Pasadena, CA: William Carey Library, 1969), 22; F. Ross Kinsler, *The Extension Movement in Theological Education: A Call to the Renewal of the Ministry* (South Pasadena, CA: William Carey Library, 1978), vii; Agustin Battle and Rosario Battle, "Theological Education by Extension: A Guide for T.E.E. Workers in Developing Countries." Nairobi, Kenya: Uzima (1983), 2; Harley Atkinson, "Theological Education by Extension: An Alternative in Education," *Christian Education Journal* 10, no. 2 (Winter 1990): 31; Robert W. Ferris, *Renewal in Theological Education: Strategies for Change*, A Bgc Monograph (Wheaton, IL: Billy Graham Center, Wheaton College, 1990), 13-15.

[353] David J. Hesselgrave, *Evangelical Missiological Society Series*, vol. no. 1, *Scripture and Strategy: The Use of the Bible in Postmodern Church and Mission* (Pasadena, CA: W. Carey Library, 1994), 156-57; Kinsler, *The Extension Movement in Theological Education*, 2.

> academic programs had been that church leaders were trained beyond the capacity of the local church to benefit from or support the trained ministers.[354]

The TEE program was used in different ways in different parts of the world. Even so, there were common components, which include the use of self-study material, application of learning through practical work and regular schedule seminars with the teacher.[355]

Formal, non-formal, and informal education are needed to have successful training. Formal education takes place in the classroom with the use of tables, chairs, whiteboards, computers and projectors. Non-formal classes are generally small groups who may meet in homes or small rooms. Informal education has no limitations. The teaching can take place at any place and at anytime. An Old Testament example is where Moses shared how parents are to instruct their children about God's Commandments: "These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up."[356] Formal and non-formal education methods are naturally beneficial; the crux is the "flushing out the Good News—being living examples of what it means to be a Christian—is especially visible through the informal process."[357]

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[354] Stewart Snook, *Developing Leaders through Theological Education by Extension: Case Studies from Africa*, A Bgc Monograph (Wheaton, IL: Billy Graham Center, Wheaton College, 1992), 44.

[355] Atkinson, "Theological Education by Extension," 28. See programmed instruction by Ted Ward and Margaret Ward. 1970. *Programmed Instruction for Theological Education by Extension*. East Lansing, MI: Ted W. Ward and Kenneth B. Mulholland 1976. *Adventures in Training the Ministry: A Honduran Case Study in Theological Education by Extension*. Nutley, NY: Presbyterian and Reformed Publishing Company, 113-117.

[356] Deuteronomy 6:6-7.

[357] La Verne Tolbert, *Teaching Like Jesus: A Practical Guide to Christian Education in Your Church* (Grand Rapids, MI: Zondervan, 2000), 138.

Teaching Agricultural and Business Skills

There is a great proverb that states, "You give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime."[358] ECI will use 40-45% of the time teaching agricultural and business skills. Mission groups have created a dependency upon the missionary and the funds they give. Therefore, the church planter will learn agricultural and business skills to become a "tentmaker." This will prepare him to become autonomous, sustainable and self-supporting.

What is a tentmaker? The term refers to the Apostle Paul who supported himself and his colleagues through his tentmaking skills. Paul was from Tarsus, which had a reputation for its unique and high quality tents. His tentmaking skills helped open an opportunity in areas hostile to the Gospel. There are various definitions. A tentmaker is "…missions-committed Christians who support themselves abroad, and make Jesus Christ known on the job and in their free time."[359] "Tentmakers are Christians who use their business or employment to further the work of evangelism, church planting, and other service for God."[360] As a tentmaker, Paul developed a strategy of producing a lay movement. This was the quickest way to evangelize the world. As he established churches, they became self-producing, self-governing and self-supporting.[361]

An agricultural enterprise, business or trade will help support the church planter. 'Tentmaking' is a viable strategy for fulfilling the Great Commission. Tentmaking as mission often provides the only means of entering restricted-access nations. The church planter will be

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[358] This quote has been attributed to Lao Tzu, the Chinese founder of Taoism, 4th Century BC.

[359] Ruth E. Siemens, "The Vital Role of Tentmaking in Paul's Mission Strategy," *International Journal of Frontier Missions* 14, no. 3 (July-Sept 1997): 121.

[360] *Tentmaking Missionaries: Principles of Business and Employment for Our Lord Jesus Christ* (Shropshire, UK: The Missionary Training Service, 2002), accessed February 12, 2017, http://tent.goweb.no/content/_filestorage/135.pdf, 5.

[361] Siemens, 126.

trained on how to use either agriculture or business skills to be self-supporting. The agriculture aspect would include learning livestock husbandry, minor agronomy skills and horticulture (fruit or wood) for profit. A few possible areas of agriculture/business training would include:

- Farming and aquaponics
- Bag and clothing training
- Handicraft training
- Sewing training
- Microenterprise training

This list is not exhaustive. The ideas are meant as a creative catalyst to brainstorm possibilities for the church planter. Ultimately, the trainer will need to sit down with the church planter and help him devise a plan to support himself.

ECI will have qualified Thai agricultural teachers who have had success in their personal lives. There is growing interest in organic farming throughout Thailand. There needs to be a strong supportive environment enabling small farmers to adopt appropriate farming methods. Many Essan farmers use chemicals on their farms. This led to health problems, and they were forced to learn new methods. An example given by Hirokawa:

> Mr. Chai has been using chemical inputs in farming since 1975 because he learned from others that these were effective in terms of producing good-quality products. However, he has observed that the soil quality has degraded over the years. When he got sick in 1998, the doctor concluded that his sickness was brought about by the exposure to too much chemicals. As such, he wanted to change his farming method, but he had no knowledge about it at that time.[362]

In Essan, the farmer's decisions may be influenced by family members, the village community, and external actors. There are cases where the farmer finds difficulty in changing his farming method unless he has approval from his family.[363] There is not much education can do in this area. Where 'tentmaking' can have an impact would be when there is a lack of information.

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[362] Sachika Hirokawa, "Promoting Sustainable Agriculture Development and Farmer Empowerment in Northeast Thailand" (PhD diss., Keio University, Japan, 2010), 361.

[363] Ibid., 362.

The farmer can be shown by example and provided with adequate knowledge about alternative farming. Without this example, they may not be aware that such a method exists. Training will provide various options and methods for the farmer. The external environment plays an important role on providing information, understanding, and also provides a support base.

Teaching Basic Knowledge of Business and Marketing

The final 10-15% of the time will be spent teaching basic knowledge of business and marketing. The average Essan person is not only poor. Hirokawa writes, "The statistics of per capita Gross Regional Products (GRP) showed that the per capita GRP of the Northeast is only 12–13 percent of Bangkok's, which means that the Northeast earns an average income which is only one-eighth of Bangkok."[364] They have a low level of formal education. Businessmen and women from Bangkok have a history of taking advantage of the situation.

Not only will tentmaking allow for a means of support, it allows the church planter to enter a restricted country, gives identity, helps build relationships, and a boldness to proclaim the gospel. Many country governments have a desire for outsiders to invest and develop within the country. This provides a great opportunity and opens doors with a church planter to invest his life in using business and agriculture within these countries. Tentmaking is the window that will shine the light of Jesus in these dark and closed countries.[365]

ECI will seek people teaching these topics that have experience and expertize. A retired business owner, Gary Shotton, says:

> To get business people around the world plugged-in to their calling—and to see a fire lit in the local church for revival—why not ask the countless number of highly experienced Christian business people in America to take a few days to share their experience? After

[364] Ibid., 357.

[365] Toby Miles, *50 Tentmaking Business Ideas* (Tentmaking Ideas, 2010), accessed February 9, 2017, http://www.bamedu.com/wp-content/uploads/2014/10/50-Tentmaking-Business-Ideas.pdf#page=20&zoom=180,-57,556, 4.

> all, who is more equipped to teach business people than business people? And as they spend a few days training others in the technical truths of improving sales, increasing production, and meeting customer demands, they also teach about ethics, honesty, integrity, and generosity as presented in the Bible. Everyone wins here.[366]

Shotton has developed a model for those making these trips. That model includes five aspects. The first is Business Mentoring Sessions. The trainer will teach in his/her area of expertize to those church planters interested in this particular area. There is a biblical emphasis in this teaching such as ethics, honesty and respect. The second aspect is Business Visitations where the trainer would make a trip to the student's place of business. The desire would be to establish relationships and provide encouragement. The third is University Lectures. This takes in the consideration that young business people are studying at the universities. After receiving formal invitations, it is the desire that the church planter would share in the classrooms and, in some cases, even to the entire student body. The fourth is Biblical Teaching Sessions. The trainer will teach Bible lessons on how to apply the Christian faith within the world of business and finance. The fifth and last aspect is Personal Development and Fun. A church planter will benefit from being in a different culture by growing personally and professionally. The church planter should have fun and enjoy different cultures, but it also a time to share Christ.[367]

Training Leaders to Become Economically Independent

Once learners have been provided with the appropriate training, they are prepared to begin their ministry. Although they learned an agricultural or business trade, they lack the funds for a startup. This is where micro lending will help.

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[366] McFarlane, "Six Ways to Get Involved in the 'business as Missions' Movement."

[367] Ibid.

Micro Lending for Self-Support

FARMS International has been working with micro lending for twenty-five years. They have a desire to help poor families in the world by teaching them the concept of self-support. A local church oriented ministry, they "provide loans, technical support for income generating projects, and spiritual training for families."[368] They make an agreement with the recipients to repay their loans back into a revolving fund or by tithing to their local church.

When it comes to collecting interest from the poor, as Christians, God calls to something different when dealing with other Christians. "If you lend money to My [sic] people, to the poor among you, you are not to act as a creditor to him; you shall not charge him interest."[369] SPAN plans to provide interest free loans to the church planters. This has worked in several situations. Families are given micro-loans to accomplish these projects. But this micro-loan program is unique for two reasons. One, the loans are interest free — families pay it all back when they can. Without charging interest, payback actually becomes a possibility.[370]

Joe Richter of FARMS says, "The idea of an interest free loan really can spur on these projects where the majority of micro-loans by secular and other religious organizations will be charging upwards of 36 percent and even higher interest on those loans which is very difficult for the loan recipient to pay back, as well as make a good profit."[371] Michael Phillips has partnered with FARMS International in northern Thailand among the tribal groups for about 18 years. He feels the interest free loan has been a great way to help the new leaders get started. The paying

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[368] Mission Network News, "Farms International," accessed February 4, 2017, https://www.mnnonline.org/mission_groups/farms-international/. Michael Thompson is the Executive Director of Mission Network News.

[369] Exodus 22:25.

[370] Julie Bourdon, "Interest Free, a Biblical Approach to Lending," *Mission Network News*, January 13, 2017, accessed February 4, 2017, https://www.mnnonline.org/news/interest-free-biblical-approach-lending/.

[371] Ibid. See http://www.farmsinternational.com/#.

back of the loans has a very good track record over 18 years.

As a result of the loans, the leader has had a better quality of life with minimal financial worries. They have good homes to raise their families and better vehicles in which to do their ministries. This allows the pastors and leaders more time to minister to the people. This is a benefit to the family as it enables them to have quality time together and help with the children's education.[372]

A Present Farm Model

The author has visited a farm started by a Chinese-Thai group, called New Life Drug Rehabilitation Center, located in Chiang Rai Province. The farm is, for the most part, self-supporting. The farm started small and has grown to over 500 rai (2.2 rai equals 1 acre) of land. They raise their own rice (a major staple of their diet) and vegetables. They raise their own animals such as pigs, water buffalo, ducks, among other animals. They raise some for food, for personal use and some for sale.

All the members of the administration are Christians. There are two main ministries. They help drug addicts and children. The farm is not completely a "sustainable farm." A very important aspect of New Life is they are recognized by a Thai government agency, The Office of Protection and Suppression of Drugs in Thailand.[373]

The transformation concept has motivated the farm idea for the Thai people. SPAN is working towards creating a sustainable model by partnering closely with organizations and understanding the key challenges they will face in implementing a sustainable farm. The key to addressing (eradicating) nutrition and poverty issues among the Thai will be developing a

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[372] Julie Bourdon, "Leadership Training for New Christians in Se Asia," *Mission Network News*, September 6, 2016, accessed February 4, 2017, https://www.mnnonline.org/news/leadership-training-new-christians-se-asia/.

[373] See Appendix H. It is important that a hill tribe people group are recognized by the Thai government. It gives creditability.

sustainable farm that provides for their own food but also to sell. The farm will promote and provide economic opportunities that would lead to long-term employment and viable incomes for Thai communities.

Other Farm Models

Aquaponics Farm

The author is presently working with an ECI team to build an aquaponic set up. Aquaponics is the combination of aquaculture (raising fish) and hydroponics (the soil-less growing of plants) that grows fish and plants together in one integrated system. The fish excretion provides an organic food source for the plants, and the plants naturally filter the water for the fish.

The present system is using a private pond stocked with fish. Therefore, there is no need to purchase fish or tank. The downside is that the pond water is dirty and therefore requires a two tier filtering system. The pond water will first enter the swirl filter. A swirl filter is used to remove particles of fine fish excretion. Next, it will pass through a bio filter. A bio filter is a "pollution control technique using a bioreactor containing living material to capture and biologically degrade pollutants." Common uses include "processing waste water, capturing harmful chemicals or silt from surface runoff, and microbiotic oxidation of contaminants in air."[374]

Items needed to build the aquaponic system include plastic pipe, pumps, tanks, grow bed, cement blocks, level, and hammer to name a few. There are many advantages to using aquaponics. To name a few:

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[374] Cornelius Onye Nichodemus, "Biotechnological Techniques of Waste Management and Limitations of Bioremediation," *Biotech Articles*, March 3, 2017, accessed August 17, 2017, http://www.biotecharticles.com/Environmental-Biotechnology-Article/Biotechnological-Techniques-of-Waste-Management-and-Limitations-of-Bioremediation-3810.html.

1. Growth of plants is significantly faster then traditional methods using soil.
2. Aquaponics grown vegetables are bigger and healthier than when grown in soil.
3. There is no need to use artificial fertilizer to feed the plants.
4. There is no need to dispose of fish waste or provide an artificial filtration system.
5. Significant reduction in land is required to grow the same crops as traditional soil methods.

This model will be used to train the future church planters. There should be ample opportunities to teach informal and non-formal biblical principles.

Date Palm Trees

Another model is the date palm tree farm located in the province in Udon Thani. A Thai official owns about 50 Rai, about 55 kilometers outside the city. He has several hundred date palm trees. To make the best use of the land, he has planted lemon trees in between.

Income

500B per kilo and 50 kilo per tree = 25,000B per tree (approximately $725 based on exchange rate at time of writing)
Trees per Rai: 33 (1 Acre = 2.529 Rai) = 825000 B per Rai (approximately $23,500 per rai)

Set up costs

Cost per tree: 600 Baht = $17
Trees per Rai: 33
Would need an excavator to dig 1-meter sq. holes (need cost figure)

Yearly costs

Caretaker: 10,000B per month = $285
Harvesters: 300B per day = $8.50

The date trees can bear fruit for 60 to 80 years. The owner shared that is better to start with eight-month old plants rather than seeds. This way you can control the number of male and female trees. He said you would need more than 50% male. The male plants do not produce fruit.

They are only used for pollination. The spacing between trees needs to be between 7 and 10 meters apart.

This would be a great source of income for the church planter. He would either need to have land or use government land. The king of Thailand is considered owner of all the land. In 1994, 40% of total land was classified as private. The rest is considered public or government land, which includes national parks, wildlife sanctuaries and land reform areas.[375] As long as the land is cultivated for a period of three years, the farmer will retain informal rights.[376]

Vision of a Thailand Transformed: Concluding Thoughts

People need to see the transformation in our lives and respond by saying, "The Lord, He is God!" Ultimately, it must be the work of the Holy Spirit that will transform the lives of the Thai people in Southeast Asia. SPAN has seen God work in amazing ways. One major example was in May 2010.

The author mentored a Hmong leader for about 14 years. His name is Somboon Rompanatham. Over time and with mentoring, Somboon has developed into a 'quality' person. He is honest, loyal, energetic, proactive, and has an overall good character. He has developed into a leader who knows where he is going and continues to develop the skills to take others with him. He will learn how to teach people go beyond him.[377]

Somboon's father accepted Christ as his Savior. The author and his wife have been praying for his father's salvation for a long time. His mother died in the fall of 2009. Somboon's

[375] Xavier Gine, "Land Security in Rural Thailand," accessed February 23, 2017, http://economics.yale.edu/sites/default/files/files/Workshops-Seminars/Development/gine-050912.pdf, 4-5.

[376] Ibid., 9.

[377] "Leadership 401" Thomas Road Baptist Church, Spring 2004.

father has lived with him for several months. His father has been going to church with him. You can read his note below.

> Thank you for praying for my father. Last night my father accepted the Lord! He has been a witchdoctor for over 40 years. There were many times that he had said that he wanted to become a Christian, but now he has finally accepted the Lord. Two weeks ago, he told me that he wanted to receive Christ as His Savior. Yesterday I invited Pastor Wutichai and Pastor NyiajLeng here to explain the gospel in greater detail to my father, and he prayed to receive Christ! When my mother first accepted the Lord, my father didn't like it at all. When my mother died, my father was more open to the gospel, and now he is saved also. Thank you again for your prayers! Please continue to pray for him that he will stand firm and steadfast in the faith. On June 2nd, we are going to return to my village and my father will burn the spirit altar in the house along with all of the spirit paraphernalia.
>
> God bless you.
> Somboon[378]

A biblical example would be the Gerasene Demoniac. Jesus told him, "Go home to your people and report to them what great things the Lord has done for you, and *how* He had mercy on you."[379] Some interesting lessons here. The man wanted to go with Jesus now that his life had been changed.

The goal of this model is to transform the psyche of the church planter/national from dependency to interdependency. "Therefore, I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be *transformed* by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect" [emphasis mine].[380]

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[378] This email was sent to the supporters in America who were not only financial supporters but also prayer warriors.

[379] Mark 5:19.

[380] Romans 12:1-2.

The desire is to see this transformation start in Essan, move throughout Thailand, SE Asia and throughout Asia. The transformation will take place by building a strategy to train leaders for a movement. The first step will begin by training leaders to become strong leaders. Then training leaders as catalysts for making disciples which is accomplished through teaching basic biblical and church planting skills, teaching agricultural and basic business and marketing skills. Finally, training leaders to become economically independent using micro lending for self-support.

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APPENDIX A

Training and its Effect on the Thai Community
Survey Questions

1. How long have you been in ministry?

2. How many people attend your church?

3. What are your sources of income?
   a. Church support?
   b. Business support?
   c. Agriculture support?
   d. Other? _____

4. What is your understanding of discipleship?
   a. Very little understanding?
   b. A little understanding?
   c. Medium understanding?
   d. Good understanding?
   e. Very good understanding?

5. What is your understanding of leadership training?
   a. Very little understanding?
   b. A little understanding?
   c. Medium understanding?
   d. Good understanding?
   e. Very good understanding?

6. What kind of discipleship and/or leadership training have you had?
   a. None?
   b. Training from church/pastor?
   c. Seminar training?
   d. Bible school training?
   e. Other? _____

7. What do you see as the major spiritual needs among the Thai people? (You may circle more than one)
   a. Lack of discipleship
   b. Lack of good trained leadership
   c. Lack of good biblical knowledge
   d. Biblical principles must supersede cultural principles
   e. Lack of unity among the believers
   f. Other? _____

8. What type of discipleship and leadership training do the Thai people need?

9. Do you think that a Thai pastor can support himself financially?
   a. No
   b. Yes
   c. Possible

10. If you answered "yes" to the last question, what kind of training would a pastor need to help him be self-supporting? For example, would agribusiness be a possibility?

11. Have you ever been involved in farming or agribusiness (for example, growing annual rice crop, rubber, sugar cane, cassava, other)?

12. If yes to the last question, for how long?

13. If training were provided, would you consider an agribusiness for financial support?

14. If a microloan (a loan which would be paid back with low interest rate) were provided, would this help support your ministry and family?
   a. Yes, it would help
   b. No, it is not necessary

15. Can all be overcome through training and support?
   a. Yes, it would help
   b. No, it would need something else

16. If no to the previous question, what would be needed?

17. Are you aware of any agriculture organizations in Thailand?

18. Are you aware of personal development opportunities such as workshops and/or farmer field schools?

19. Are you involved in personal development workshops and/or farmer field schools?

20. Are you aware of Non-formal and Informal education through the Thailand Ministry of Education Department?

APPENDIX B

Training and its effect on the Thai Community results

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1. How long have you been in ministry?	20	24	25	16	10	1	13	28	5	20	24	25	16	1	30	20	17	40	?
2. How many people attend your church?	20-50	?	80	30-40	50	30	25	?	25-30	20-50	55-70	60-70	15	40-50	200	80	14	30-40	?
3. What are your sources of income?																			
a. Church support?		1	1	1	1	1	1	1	1		1	1					1		1
b. Business support?	1													1					
c. Agriculture support?										1									1
d. Other		1											1				1	1	
4. What is your understanding of discipleship?																			
a. Very little understanding?										1									
b. A little understanding?			1																
c. Medium understanding?	1			1	1							1	1	1		1			1
d. Good understanding?		1				1	1	1			1				1		1	1	
e. Very good understanding?									1										
5. What is your understanding of leadership training?																			
a. Very little understanding?																			
b. A little understanding?										1									
c. Medium understanding?	1			1	1		1				1	1	1	1		1			1
d. Good understanding?		1	1			1		1	1						1		1	1	
e. Very good understanding?																			
6. What kind of discipleship and/or leadership training have you had?																			
a. None?																			
b. Training from church/pastor?	1	1		1							1					1	1		
c. Seminar training?		1	1		1					1	1		1	1	1	1			1
d. Bible school training?		1			1	1		1	1		1	1				1		1	
e. Other?							1												
7. What do you see as the major spiritual needs among the Thai people?																			
a. Lack of discipleship	1		1	1	1		1	1	1		1	1	1		1			1	

b. Lack of good trained leadership																			
c. Lack of good biblical knowledge		1				1				1						1			
d. Biblical principles must supersede cultural principles								1											
e. Lack of unity among the believers							1							1			1		1
f. Other?																			
8. What type of discipleship and leadership training do the Thai people need?	See thesis																		
9. Do you think that a Thai pastor can support himself financially?																			
a. No	1	1		1	1	1	1	1		1	1		1			1	1		1
b. Yes			1						1			1		1	1			1	
c. Possible																			
10. If you answered "yes" to the last question, what kind of training would a pastor need to help him be self-supporting? For example, would agribusiness be a possibility?	See thesis																		
11. Have you ever been involved in farming or agribusiness (for example, growing annual rice crop, rubber, sugar cane, cassava, other)?		Y		N	Y	N		N	N	Y	N	N	Y	Y	N	N	Y	Y	Y
12. If yes to the last question, for how long?					10-12									2			10	10	1
13 If training were provided, would you consider an agribusiness for financial support?		Y		Y	N	Y			Y	Y	Y	Y		Y	N		Y	Y	Y
14. If a microloan (a loan which would be paid back with low interest rate) were provided, would this help support your ministry and family?																			
a. Yes, it would help		1		1	1	1								1			1		1
b. No, it is not necessary			1					1		1	1	1	1		1	1		1	
15. Can all be overcome through training and support?																			
a. Yes, it would help		1		1	1	1							1	1			1	1	1
b. No, it would need something			1					1		1	1	1			1	1			

else																			
16. If no to the previous question, what would be needed?	See thesis																		
17. Are you aware of any agriculture organizations in Thailand		Y	N		Y	N	N	N	N	Y	Y	Y	Y	N	Y	N	Y	Y	Y
18. Are you aware of personal development opportunities such as workshops and/or farmer field schools?		Y	N	N	Y	Y	N	N	Y	Y	Y	Y	Y	N	Y	N	Y	N	Y
19. Are you involved in personal development workshops and/or farmer field schools?		Y	N	N	Y	N	N	N	Y	Y	Y	N	Y	N	N	N	Y	N	Y
20. Are you aware of Non-formal and Informal education through the Thailand Ministry of Education Department?		Y	N	Y	N	N	N	N	Y	N	Y	Y	N	N	Y	Y	N	N	N

APPENDIX C

Interview Questions (in Thai language)

การอบรมและผลกระทบต่อสังคมไทย

แบบสอบถาม

1. ท่านรับใช้พระเจ้ามานานเท่าใด
2. มีคนมาร่วมนมัสการในคริสตจักรของท่านกี่คน
3. ท่านมีรายได้จากแหล่งใดบ้าง
   a. จากคริสตจักร
   b. จากธุรกิจส่วนตัว
   c. จากผลิตผลเกษตร
   d. อื่นๆ.....
4. ท่านมีความเข้าใจเรื่องการสร้างสาวกแค่ไหน
   a. น้อยมาก
   b. พอเข้าใจ
   c. เข้าใจพอสมควร
   d. เข้าใจดี
   e. เข้าใจดีมาก
5. ท่านมีความเข้าใจการสร้างผู้นำแค่ไหน
   a. น้อยมาก
   b. พอเข้าใจ
   c. เข้าใจพอสมควร
   d. เข้าใจดี
   e. เข้าใจดีมาก
6. ท่านเคยได้รับการอบรมสร้างสาวกหรือสร้างผู้นำอย่างไร
   a. ไม่เคยมี
   b. เคยรับการอบรมจากคริสตจักรหรือศิษยาภิบาล

c. เคยรับจากการอบรม หรือสัมมนา
d. จากโรงเรียนพระคริสต์ธรรม
e. จากวิธีอื่นๆ.....

7. ท่านเห็นว่าคริสเตียนไทยมีความจำเป็นฝ่ายวิญญาณด้านใดมากที่สุด
   a. ด้านการสร้างสาวก
   b. ด้านผู้นำที่รับการอบรมอย่างดีมาก่อน
   c. ความรู้พระคัมภีร์อย่างดี
   d. ใช้หลักการของพระคัมภีร์มากกว่าหลักการตามวัฒนธรรม
   e. ความเป็นหน่งเดียวกันท่ามกลางผู้เชื่อ
   f. ด้านอื่นๆโปรดละบุ .....
8. ท่านคิดว่าคริสเตียนไทยต้องการรูปแบบใดในการสร้างสาวกและสร้างผู้นำ
9. ท่านคิดว่าคิษยาภิบาลไทยมีรายได้เพียงพอกับความจำเป็นไหม
   a. ไม่
   b. เพียงพอ
   c. น่าจะพอ
10. ถ้าท่านตอบว่า "ใช่" ในคำถามที่แล้ว
    ท่านคิดว่าพวกต้องการการอบรมด้านไหนที่จะเลี้ยงตนเองได้
    เช่นธุรกิจด้านการเกษตร เป็นต้น
11. ท่านเคยเกี่ยวข้องกับการทำเกษตร หรือทำธุรกิจเกี่ยวกับการเกษตรไหม (เช่น ปลูกข้าวนาปี ยางพารา อ้อย มันสำปะหลัง เป็นต้น)
12. ถ้าท่านตอบว่า เคย ท่านทำเป็นเวลานานเท่าใด
13. ถ้ามีการจัดอบรม
    ท่านจะพิจารณาเลือกธุรกิจการเกษตรเป็นทางเลือกเพื่อเลี้ยงตนเองไหม
14. ถ้ามีทุนกู้ยืมขนาดย่อม(การกู้ยืมที่ต้องใช้คืนในอัตราดอกเบี้ยต่ำ)
    ท่านคิดว่าจะเป็นการช่วยพันธกิจและครอบครัวของท่านอย่างไร
    a. ใช่ สิ่งนี้ช่วยได้
    b. ไม่มีความจำเป็น

15. การเลี้ยงตัวเองได้หรือไม่ ขึ้นอยู่กับปัจจัยการอบรมและเงินทุนสนับสนุนหรือไม่
    a. ใช่ มันจะช่วยได้มาก
    b. ไม่ เราต้องการอย่างอื่น
16. ถ้าท่านตอบไม่ใช่ ท่านคิดว่าท่านต้องการความช่วยเหลืออะไร
17. ท่านรู้จักองค์กรการเกษตรในประเทศไทยบ้างหรือไหม
18. ท่านเคยรู้จักการอบรมอาชีพเพื่อเลี้ยงตนเอง
    หรือการอบรมเกษตรพึ่งตนเองบ้างหรือไม่ เช่น การอบรมอาชีพ
    หรือโรงเรียนการอบรมเกษตร เป็นต้น
19. ท่านเคยเข้ารับการอบรมด้านดังกล่าวมาบ้างหรือไม่
20. ท่านรู้จักหรือได้ยินเรื่องการอบรมตามอัธยาศัยจากกระทรวงศึกษาธิการของไ
    ทยหรือไม่

APPENDIX D

Introduction Letter (in Thai language)

วันที่ 13 เมษายน 2017

เรียน ศาสนาจารย์ ดร. ประชา ไทยวัชรามาศ

เรื่อง ขอความร่วมมือกรอกแบบสอบถาม

ข้าพเจ้า นาย ดูเวน คาร์โมดี้ กำลังศึกษาปริญญาดุษฎีที่ คณะศาสนศาสตร์ มหาวิทยาลัยลิเบอร์ตี้ และกำลังทำการวิจัยเพื่อเป็นส่วนหนึ่งของการทำปริญญานิพนธ์ ตามข้อกำหนดของหลักสูตร
การวิจัยนี้มีจุดมุ่งหมายที่จะพัฒนาและสร้างหลักสูตรที่มีประสิทธิภาพในการสร้างสาวก และสร้างผู้นำคนในประเทศไทยที่เป็นหนึ่งในประเทศเครือข่ายเอเชียตะวันออกเฉียงใต้ ข้าพเจ้าจึงอยากขอความร่วมมือจากท่านในการทำวิจัยครั้งนี้

หากท่านเป็นศิษยาภิบาลที่คุ้นเคยกับการสร้างสาวกและการสร้างผู้นำอยู่แล้ว ขอให้ท่านกรุณาตอบคำถามตามแบบสอบถาม ซึ่งอาจจะใช้เวลาประมาณ 30 นาทีเท่านั้น
การตอบคำถามนี้ข้าพเจ้าจะรักษาความเป็นส่วนตัวของท่านโดยไม่มีการเปิดเผยตัวตนหรือข้อมูลส่วนตัวของท่านแต่อย่างใด
แต่ทุกอย่างจะเป็นการไม่เอ่ยแหล่งที่มาของท่านเด็ดขาด

ขอความกรุณาท่านที่จะอ่านแบบสอบถามนี้และกรอกข้อมูลอย่างสมบูรณ์ ตามลำดับขั้นตอนต่อไปนี้

1. ข้าพเจ้าจะอธิบายคำถาม
2. ให้เวลาท่านทบทวนคำถามเพื่อทำความเข้าใจอีกครั้ง
3. ท่านกรอกคำตอบตามแบบสอบถาม แล้วคืนให้กับข้าพเจ้า

ขอบพระคุณสำหรับความร่วมมือของท่านและขอพระเจ้าอวยพระพร

ขอแสดงความนับถือ

ศาสนทูต ดูเวน คาร์โมดี้
ผู้ทำสำรวจ

APPENDIX E

Consent Form (in Thai language)

การทำวิจัย

เรื่อง การสร้างคนไทยในเอเชียตะวันออกเฉียงใต้:
ต้นแบบของการสร้างสาวกและสร้างผู้นำ

โดย ศาสนทูต ดูเวน คาร์โมดี้

ข้าพเจ้าขอเชิญท่านให้เป็นส่วนหนึ่งของการทำวิจัยเพื่อศึกษาวิธีการสร้างสาวกแ
ละสร้างผู้นำท่ามกลางคริสตชนในภาคอีสาน
ท่านได้รับการคัดเลือกให้เข้ามามีส่วนร่วมเพราะท่านเป็นผู้ทรงคุณวุฒิในภาคอีสาน
และเป็นเพื่อนร่วมพันธกิจในการพัฒนาหลักสูตรนี้ร่วมกับข้าพเจ้า
กรุณาอ่านแบบสอบถามและคำถามเหล่านี้และสอบถามเพื่อทำความเข้าใจก่อนตอบคำถ
ามตามแบบสอบถามนี้

ข้าพเจ้า ศาสนทูต ดูเวน คาร์โมดี้ นักศึกษาระดับปริญญาเอก คณะสาสนศาสตร์
มหาวิทยาลัย ลิเบอร์ตี้ เป็นผู้ทำวิจัยครั้งนี้

วัตถุประสงค์ การศึกษาและทำวิจัยนี้ก็เพื่อการนำคนไทยแห่งเอเชียตะวันออกเฉียงใต้
โดยการพัฒนารูปแบบที่มีประสิทธิภาพในการอบรมการสร้างสาวกและสร้างผู้นำ

ลำดับการทำวิจัย ถ้าท่านยินดีมีส่วนร่วมในการศึกษาวิจัยครั้งนี้
สิ่งที่ท่านต้องทำมีต่อไปนี้

1. ข้าพเจ้าจะอธิบายการสำรวจนี้ให้ฟัง โดยใช้เวลาประมาณ 15 นาที
2. ข้าพเจ้าจะให้โอกาสท่านทบทวนคำถามและถามเพื่อทำความเข้าใจ
   โดยใช้เวลาประมาณ 15 นาที
3. ท่านกรอกข้อความตามคำถาม โดยใช้เวลาประมาณ 30 นาที

ความเสี่ยงและประโยชน์ในการวิจัย

ความเสี่ยงในการทำวิจัยมีน้อยมาก
อาจเปรียบได้กับความเสี่ยงปกติในชีวิตประจำวัน
และผู้เข้าร่วมไม่อาจคาดหวังประโยชน์โดยตรงจากการศึกษานี้

การตอบแทน

ผู้ตอบแบบสอบถามจะไม่ได้รับค่าตอบแทนใดๆจากการตอบแบบสำรวจนี้

ความเป็นส่วนตัว

การเก็บบันทึกจากการวิจัยนี้จะถูกจัดเก็บไว้เป็นส่วนตัว
หากมีการตีพิมพ์ในรูปแบบใดก็ตามจะไม่มีการอ้างแหล่งข้อมูล
การบันทึกผลการวิจัยจะถูกเก็บไว้อย่างปลอดภัย
มีแต่เพียงผู้ทำการวิจัยเท่านั้นที่จะเข้าถึงการบันทึกแรกได้
หากมีความจำเป็นต้องให้ข้อมูลกับผู้วิจัยรายอื่นข้าพเจ้าจะไม่ให้ข้อมูลส่วนตัวของท่านโดยไม่จำเป็น

ข้อมูลจะถูกเก็บไว้ด้วยระบบรหัสผ่านในคอมพิวเตอร์ของข้าพเจ้า
และจะถูกเก็บไว้อย่างน้อย 3 ปี ตามระเบียบของการทำวิจัย

ที่ปรึกษาและตัวข้าพเจ้าเท่านั้นที่จะเข้าถึงข้อมูลที่เก็บไว้ได้

ธรรมชาติของการศึกษาทำวิจัยนี้เป็นไปด้วยความสมัครใจ
ของผู้ตอบแบบสอบถามว่าจะยินดีตอบคำถามหรือไม่
และไม่มีผลต่อความสัมพันธ์ของท่านต่อมหาวิทยาลัยลิเบอร์ตี้ ทั้งในปัจจุบันหรืออนาคต
ท่านมีเสรีภาพที่จะตัดสินใจที่จะมีส่วนในการทำแบบสอบถาม หรือจะไม่ตอบคำถามใดก็ได้
หรือจะถอนตัวจากการตอบแบบสำรวจเวลาใดก็ได้ก่อนจะส่งคำตอบ

หากท่านมีคำถามโปรดสอบถาม โดยติดต่อข้าพเจ้า ศาสนทูต ดูเวน คาร์โมดี้
ท่านสอบถามได้ทุกประเด็นที่มี ข้อข้องใจ หรือถ้ามีคำถามภายหลัง
ได้โปรดติดต่อที่หมายเลข 088-561-3414 หรือท่านสามารถติดต่ออาจารย์ที่ปรึกษาคือ
ดร. เกรก ฟลอร์ ได้ที่ gsfaulls@liberty.edu.

หากท่านมีคำถามเกี่ยวข้องกับการศึกษาชิ้นนี้
และอยากสอบถามคนอื่นนอกเหนือจากผู้ทำการวิจัย อยากให้ท่านติดต่อ the Institutional review Board, 1971 University Blvd., Green Hall Ste. 1887, Lynchburg, VA 24515 or email at irb@liberty.edu.