

SPRING 2024

HeartCry

MAGAZINE



PURE

and UNDEFILED

CAMBODIA

CONTENTS

Dear Brother and Sister in Christ,

As Christians, we have a people, a tribe, a family that is transnational, transethnic, and transcultural. It is made up of everyone who calls upon the Name of the Lord and does His will. They are our father, mother, sister, brother, and child (Matt. 12:48-50). Therefore, their well-being is our ultimate concern. When they suffer, we suffer; when they weep, we weep; when they rejoice, we rejoice (Rom. 12:15).

At HeartCry, our primary ministry is the support of indigenous missionaries around the world, who faithfully preach the gospel of Jesus Christ so that all of God's people might be gathered from every tribe and tongue. Because our great desire is to exalt the name of Christ among the nations (Mal. 1:11), this demands that His gospel be not only proclaimed, but also exemplified through genuine love for His people—love that is demonstrated “not with word or tongue only, but in deed and truth” (1 John 3:18).

In this issue of HeartCry Magazine, you will read about many ongoing works of such love for God's people. In Cambodia, you will read stories of HeartCry missionaries who are faithfully caring for the spiritual and physical well-being of their flocks. One missionary runs an orphanage (see page 17) that is home to twenty-five children rescued from the Cambodian streets. Another missionary cultivates an aquaponic garden (see page 31), from which he feeds members of his church—many of whom are widows—who would otherwise go hungry.

When we obey the Great Commission to “go into all the nations” with the gospel of Jesus Christ, we absolutely must go for the glory of God! But we must never forget that we also go for the love of humanity! No matter who we may meet—however lowly or vile they may be—we must remember that such were some of us. But we have been washed, sanctified, justified by the precious blood of the unblemished Lamb (1 Cor. 6:11)!

As you read this issue, please do not only read, but also truly pray! These are stories of real people, accomplishing real works, and enduring real trials. These are your brothers, your sisters, your sons, and your daughters in Christ. As you read about them, pray for them! Together through prayer, in our total dependence on God, we might accomplish more for His Kingdom than through all the organized powers of the flesh.

Your brother,
Paul Washer

PURE
and UNDEFILED

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A YOUNG GIRL WADES ACROSS THE FLOODED STREETS OF KOMPONG KHLEANG, CAMBODIA.



FEATURED NEWS



FRANCE

NEW YEAR, NEW LIFE IN CHRIST

EVERY THURSDAY AT 12PM

UPDATES FROM THE FIELD

Updates from the Field is a weekly series offering a boots-on-the-ground perspective of the mission field. Through the eyes of HeartCry missionaries and regional coordinators, you can travel around the world and see firsthand the amazing works God is doing among the nations. In these short episodes of 1-5 minutes, witness the conquest of the gospel and learn how to pray for real missionaries in real places accomplishing real works for the Kingdom of God.

From HeartCry missionary David Romer in Paris, France: “The transition between 2023 to 2024 could not have been more blessed. “At our Christmas service we had the joy of welcoming eight new members, four of whom were baptized. It was particularly special to meditate during advent on the living proof of the achievement of God’s purpose in sending His Son: ‘...so that whoever believes in Him should not perish, but have eternal life’ (John 3:16). “A few weeks later, we had the joy of celebrating the baptisms of two young wom-

en who have found their refuge in Christ. Once again, God’s Word came alive before our eyes. Please continue to pray for these new believers, that they would grow in the grace and knowledge of our Lord and Savior Jesus Christ (II Peter 3:18). Pray for Bonne Nouvelle Church in Paris as their membership grows, that they would be a devoted house of prayer (Isaiah 56:7), set apart for Christ and unstained by the world (James 1:27). Finally, pray that they might find a more adequate meeting place. ●●●



MYANMAR | “The Matu people live in the Southern part of Chin State, Myanmar. They began a translation project of the New Testament eighteen years ago, completing it this past year. But before the New Testament could be distributed, the war reached their area. Civilians were killed. Pastors were arrested. They had to flee their homes. We praise God that HeartCry was able to provide 1800 copies of the Matu translation of the New Testament to refugees now residing in a neighboring country. I am overjoyed that they are able to read God’s Word in their own language!” –Protected Missionary



SWEDEN

BAPTISMS IN SWEDEN

From HeartCry missionary Daniel Noren in Sweden: “Last weekend we had the joy of having two baptisms: a couple from India, the wife from a Hindu background and the man from a cultural Christian background. Coming to Gothenburg had a huge impact on them. The wife became convicted of her sin, and God used the sermons of RC Sproul and Paul Washer to draw the husband close to Himself. Give thanks with us for God’s work in this couple’s life. Last weekend we received them and an American sister as new members in our church.

“This year we have seen growth like never before in our small little church, increasing our membership more than 50% in one year—and more are on their way.

“Please pray for faithfulness for me and my fellow elder as we shepherd with increased responsibility. Also please pray for more elders.” ●●●



CANADA

HEARTCRY MISSIONARY CLIFF KRIZ BECOMES PASTOR AT TABER MISSION

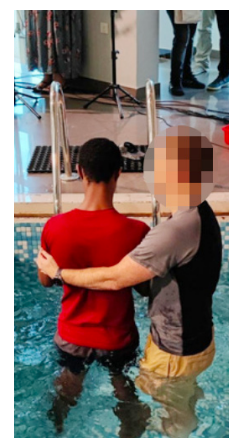
From HeartCry missionary Cliff Kriz in Tabor, Alberta, Canada: “The Taber mission is a church planting effort for which we have prayed a long time. Our sending church, which is forty minutes away, had ten families who live near Taber and had been traveling for years to attend. There was simply no other church for them in their town. For this reason, we are beginning this church plant to serve them, so that the good news of Jesus Christ would go forth and His name would be magnified in all of Taber. We covet your prayers: that we would be devoted to this work, faithful to love God’s people, and that the Lord would be honored as we gather to worship Him.” ●●●

WATCH VIDEO OF THIS STORY



HUNGARY | “As the weather has become colder, we are less able to evangelize in the streets, but nonetheless we try to create as many opportunities as possible to share the gospel. On a recent Saturday we organized an evangelistic hiking trip to the hills around Budapest. Some unbelievers came and we were able to talk to them about Christ. One person that I continue sharing with is one of my atheist high school classmates. I always try to steer the conversation to the gospel, and how his presuppositions and worldviews are inconsistent. I tell him that rejecting Christ is not an intellectual issue but a moral one. Please pray for him and for the others with whom we are sharing the gospel.”

—Benjamin Toth



MIDDLE EAST | “Update on our student ministry: We’ve recently gained a new group of students from Africa. We praise God that three of them joined our church, and one of them was baptized. It is evident that these students are eager to learn about God’s word and to be discipled by older Christians. Please pray that they would grow in godliness.”
— Protected Missionary



ASIA | “One young lady visited our church saying, ‘I am a good girl, I am eligible for baptism.’ After talking with her, it was evident that she did not know the gospel. After five years of urging and sitting under regular preaching of the Word, the Lord opened her heart and she came to genuine faith. She confessed her sins and trusted the Lord Jesus Christ as her Savior.”
— Protected Missionary

UKRAINE | “I recently made three humanitarian aid trips to the front line to visit the pastors of a few churches that remained in the midst of the war. God is at work among the people there, and many have confessed their faith and have been baptized. At one church near the front, around 600-700 people attend each Sunday, though it is forbidden to gather so many people at one time. The pastor of the church said that he cannot stop people from coming—they are aware of the risk, but come anyway to hear the gospel. Despite the horrors of war, God is saving people by His mercy and grace.

“When the war began, there was another church near the front lines that had only three people in attendance. However, when I visited recently, there were approximately 120 people in attendance! Some come just to be helped with physical needs, but others are interested in the gospel. Whenever I travel, though it is an exhausting trip of over 100km, I return home greatly encouraged by those who have chosen to stay and serve, and how God is using them to change lives.”

—Vitali R.

ZAMBIA | “We have had an outbreak of cholera in Zambia because of shallow wells and toilets. Zambia recorded the highest number of cases of cholera. Because of this, opening school dates have been extended. This affects us as a church, as we cannot currently perform baptisms because we use a stream to baptize new believers. Please pray for us.”
 —Blessings Ndhlovu

FRANCE | “We recently baptized a sister in our church. Until last year she had never heard the gospel. She had been invited to our conference, but the night before she dreamed that she was praying in a Muslim mosque. She had never entered a mosque, and is not from a Muslim background, but she woke up thinking that she should skip the conference and buy a Quran to read. Then, at the last minute, she decided to attend the conference anyway, and there she was converted and gave her life to Christ! She was powerfully moved by the sermons, and has read all the books we gave out. She now attends our church!”
 —David Romer

GERMANY | “Encouraged by God’s faithfulness over the past year, we look to the future with confidence in His gracious guidance. We are looking forward to the baptisms of three people in March, and to a small conference with Dr. Benedikt Peters (a respected Bible teacher and author), which is to take place in Waiblingen in October. This conference will focus on the topic of revival. We would be grateful if you would join us in praying for our church this year.”
 —Richard Friesen

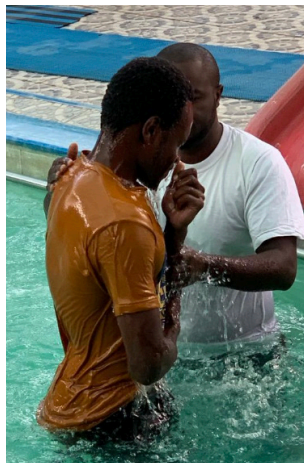


KENYA

KINGDOM GROWTH AT GRACE BAPTIST NAIROBI

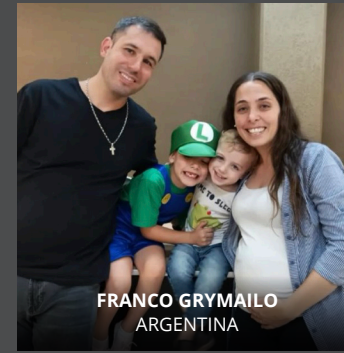
From HeartCry missionary Sam Oluoch in Kenya: “Praise God for salvation! The Lord has continued adding to our numbers. We had a wonderful time listening to the testimonies of eight new believers. Our sister Debbie (in red) grew up in a Jehovah’s Witness family. Though she was a Jehovah’s Witness, she was never settled in that religion. After listening to different sound preaching online, she rested upon Christ and was saved. She eventually discovered us—in her own words, ‘a biblical church.’

“Debbie has never looked back. She has never missed a Sunday fellowship for the past ten months since she first came to our church. We have truly enjoyed her fellowship and commitment.



“The morning of February 2nd was wonderful. We gathered beside the pool, singing songs of praise and seeing the gospel displayed in the baptism of five people! After this ordinance, the right hand of fellowship was given to eight believers to be admitted into our membership. Praise the Lord!” ●●●

NEWLY SUPPORTED MISSIONARIES



FRANCO GRYMAILO
ARGENTINA



LUIS MUNOZ
VENEZUELA



TIAGO BUGALHO
PORTUGAL



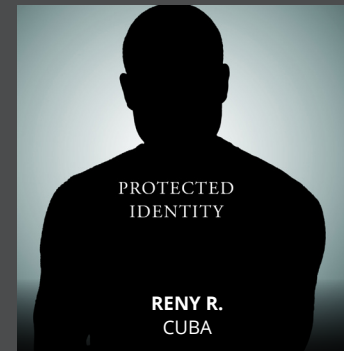
ANDRE LIMA
PORTUGAL



JAVIER CASTRO
EL SALVADOR



JONATHAN RUIZ
COLOMBIA

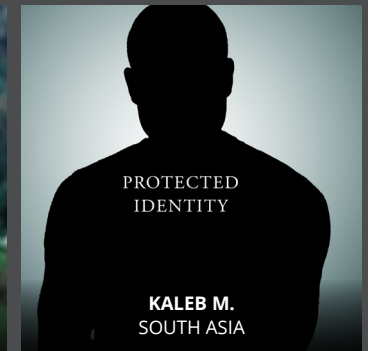


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RENY R.
CUBA

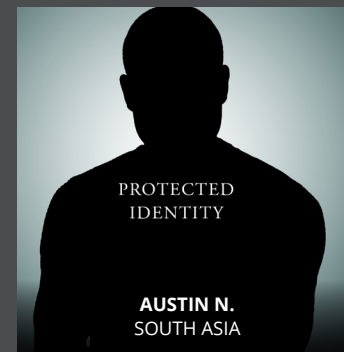


THANDUXOLO YOYO
SOUTH AFRICA



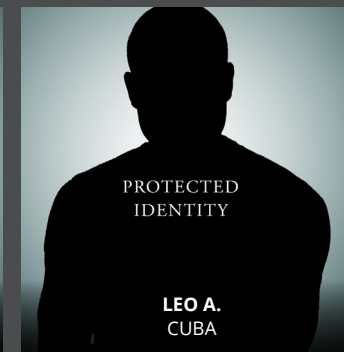
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KALEB M.
SOUTH ASIA



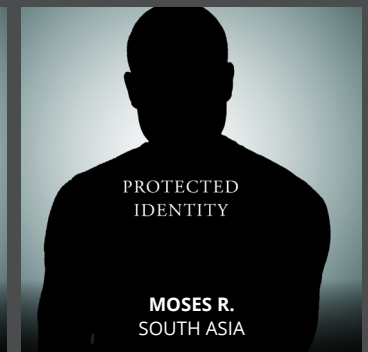
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AUSTIN N.
SOUTH ASIA



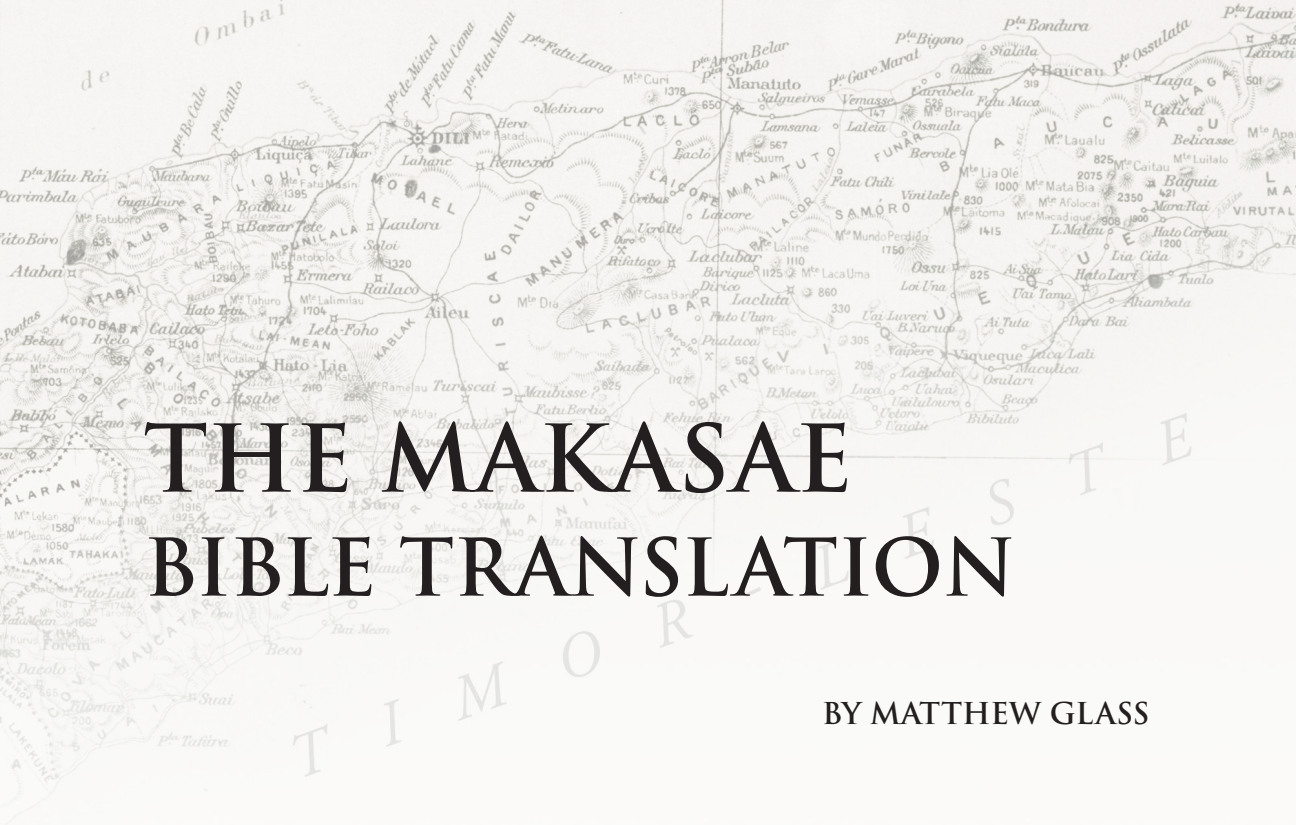
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LEO A.
CUBA



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IDENTITY

MOSES R.
SOUTH ASIA



THE MAKASAE BIBLE TRANSLATION

BY MATTHEW GLASS

Several years ago, I began making trips to Timor-Leste, a small island nation in Southeast Asia. Although the nation shares the same geographical space as Indonesia, it has always been distinct culturally and politically. For several centuries, Timor-Leste was governed by the colonial power of the Portuguese, while Indonesia was governed by the Dutch. But when the Portuguese left Timor-Leste in the 1970s, it was then taken over by neighboring Indonesia. Several decades of civil war ensued, until the Timorese gained independence in 2002. Given this history of diverse national influences, officially there are thirty-two indigenous languages in the country, and until recently there were no Bible translations available in any of these languages. Even though only half the people speak the Indonesian language, the Indonesian Bible was the only one available to the Timorese. In the last two years, however, a Bible translation was published in the country's *lingua franca*, Tetun.

During the first several trips I made to Timor-Leste, I traveled to the eastern part of the country where the Makasae language is spoken. HeartCry missionaries Francisco and Julio are both from the Makasae people and

speak its language as their mother tongue. As I was teaching the Bible to Makasae believers, I noticed that many of them could not understand any part of their Indonesian Bible because their comprehension of the Indonesian language was so low. Once, I sat down with an older Makasae woman who had been faithfully attending the Bible teaching. It was obvious from her attendance and her attentiveness that she was hungry for God's word. Yet, when I asked her basic questions to see if she was following the teaching, she could not respond. She even seemed embarrassed about using the Indonesian language because she knew so little.

Afterward, Francisco and I were talking and I asked: "Francisco, why are these Makasae believers using the Indonesian Bible when they cannot understand it? Isn't there another Bible translation that they can use?" He responded that there were no other translations available; at that time, not even the Tetun translation had been completed. Thus, even though the

Indonesian Bible was not understandable to them, it was the only one they possessed. We determined that day that we would do something to help these Makasae believers obtain God's word in their own language. We recognized that the church was immature, and its people were like spiritual children tossed to and fro by every wind and wave of false teaching. They were, in a sense, held captive by false teachers because they did not understand God's word.

In 2019, I began training the Makasae Bible translation team. We had several days of training for about ten to fifteen people who were interested in becoming a part of the team. Only about five of those people are still directly involved in the week-to-week work of translation; the others, however, continue to be involved in reviewing the work after a first draft is complete. This training in 2019 was only an introduction to Bible translation and the process of publishing a translation from beginning to end. Training the team is an ongoing process, as much of it requires on-the-job training. When certain needs or deficiencies are encountered, it is at that point that we know what to address in subsequent workshops.

CHECKING MARK'S GOSPEL

Since 2019, the translation team has completed the first draft and community-checking on Matthew's Gospel and Mark's Gospel. Because the source text for the translation (i.e., the Bible being used as the basis for the translation) is the Indonesian Bible and not the original Greek text, there must be a check for accuracy by people who know the Greek language. This is primarily the role that I play on the translation team. For this purpose, in December I traveled to Timor-Leste with Kyle Davis, a fellow worker from Bible Translation Fellowship. He is a translation consultant who has significant experience with the Greek text.

We spent two weeks checking three and a half chapters of Mark's Gospel. Since neither of us speak Makasae (though we have begun learning), it was necessary for us to check the translation using a back-translation. This means that someone from the team would give us a translation from their own Makasae draft into a language that we could understand. Usually this worked as follows: a team-member translated from their Makasae draft into Bahasa Indonesia, and one of the two English speakers would give Kyle a back-translation in English. We decided to use both languages because they were typically more accurate using the Indonesian language, but because Kyle does not know Indonesian, we also had to use English. Additionally, the Indonesian language was their source text, so it was easier to make a comparison with their source.

TIMELINE OF THE MAKASAE TRANSLATION PROJECT

- Feb 2024** | Makasae translation team travels to Bali to spend five days in intensive translation.
- Jan 2024** | Consultant checks continue weekly via Zoom.
- Dec 2023** | First consultant checks begin on Mark's Gospel in Dili. Four chapters have been checked.
- Apr 2023** | Makasae church leaders and others gather for the first community checking of Matthew's Gospel and Mark's Gospel.
- Mar 2020** | Matt Glass attempted to return to Timor-Leste to meet with the translation team, but half-way there had to return to Java since the entire country was closing its borders because of Covid-19. Translation stops for a year due to social restrictions with Covid-19.
- Mar 2019** | Matt Glass begins translation training for 10-12 people who are interested in taking part in the Makasae Bible translation. Team officially begins translating Matthew's Gospel.
- Oct 2017** | Matt Glass and Iwan Surma teach on Ecclesiology in Lospalos (eastern Timor-Leste). Begin to identify the need for a Bible translation in the Makasae language.
- Dec 2016** | Matt Glass's first trip to teach on the Gospel in Dili and in Lospalos (eastern Timor-Leste).
- Sep 2016** | HeartCry and a church in Jakarta send Francisco Noronha back to minister to his people in Timor-Leste.
- Jun 2023** | After finishing his degree program and getting married, Julio permanently returns to Timor-Leste to help pastor, evangelize, and take part in Bible translation.
- Sep 2022** | Matt Glass, Sean Johnson, and Utep Sapaat visit Timor-Leste for the first time since Covid-19. They teach on the decree and providence of God.
- Jun 2021** | Translation resumes.
- Jun 2019** | Matt Glass and team from St. Rose Community Church teach an exposition of Titus. Matt also met for two days with the Makasae translation team to see their progress on Matthew's Gospel.
- Sep 2018** | Matt Glass and team from St. Rose Community Church teach on hermeneutics in Dili. First meeting with Makasae church leaders to discuss the translation project for the Makasae Bible.

LEARN MORE

Watch a short video about the struggles of translating the Bible into the Makasae language. Scan code with your mobile device.



We asked many questions and slowly progressed during the two weeks. Here are some things that Kyle wrote about the checking process:

“It was a joy to work with a team that had the freedom to work at their own pace, whereas many teams have an added burden of meeting deadlines, often imposed by donors. The translation of Scripture into Makasae is to become one of the earliest works printed in the language. Therefore, the team has many decisions to make regarding not only translation choices, but also with the awareness that they are setting precedents for spelling, punctuation, capitalization, etc.

“The history and multilingualism of Timor-Leste requires the team to carefully consider influences on the Makasae-speaking community that come from several translations of Scripture in Bahasa Indonesia, Tetun, and Portuguese. We often referred to multiple translations in these other languages and discussed the impact that different translation decisions into Makasae might have.”

TRANSLATION ISSUES

We identified several issues during the checking process. All of these slowed down our progress, yet they are part and parcel of translating the Bible into any language. These issues offer a small glimpse into the daily work and challenges that translators often face in the tedious process of translating God’s word.

1. *Terms for God, Lord, and the demonic.* The existence of these terms is often taken for granted in many languages. Since most Makasae are animists, the chief deity they worship is *Uluwatu* (the moon). The translation team has rightly determined that using this term would only bring confusion to Makasae speakers, so they chose the word *Da’ekoru*, roughly meaning “head,” as a rendering for the Greek word *θεός* (God). Even though using *Ulu-*

watu would bring confusion, it will still take some time for people to accept using another term. One Makasae-speaker that heard Mark 1 being recited responded by saying, “No, no! We use *Uluwatu*!” HeartCry missionary Julio asked, “Who is *Uluwatu*? It is the moon, is it not?” Then Julio said, “*Da’ekoru* is the One who created the moon.”

“THE
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OF SCRIPTURE
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EARLIEST WORKS
PRINTED
IN THE
LANGUAGE.”

A greater challenge came with translating the Greek word *κύριος* (Lord). The team had also used *Da’ekoru* to render this term. Thus, we spent time discussing these terms and trying to find another appropriate word that could be used for “Lord,” since it is necessary to have distinct terms for each. (There are some other terms used to refer to God/Jesus in the NT that will also need to be delineated when the

time arrives). To render *κύριος*, they settled on the word *Guawa*, which means “owner.”

The greatest challenge, though, came from translating terms for Satan and demons. The Makasae language only has one word to refer to both Satan and demons. At first, the team was hesitant to borrow the word *Satanas* from Portuguese/Tetun. Their hesitancy was understandable. In the Indonesian language (the source text for the translation), the word used to refer to a demon is *setan* (or *setan-setan* for demons). Since most Makasae believers have primarily used the Indonesian Bible, there was a fear that *Satanas* would not be understood to refer to Satan but to a demon. We spent the better part of a day trying to find a solution for how to consistently use all the terms referring to Satan and all the terms referring to demons.

2. *Making explicit vs. leaving ambiguous.* The Greek New Testament is often ambiguous. This sometimes happens through the use of non-specific words, the use of pronouns that could possibly refer to more than one person or thing, or the absence of verbs or nouns that are implied. Every translation makes certain ambiguous information explicit for the sake of clarity. However, these choices must be made



For All Generations

THOUGH HUNGRY FOR THE WORD OF GOD, THIS OLDER MAKASAE WOMAN COULD NOT FULLY UNDERSTAND THE INDONESIAN BIBLE. FOR THE FIRST TIME, THE MAKASAE BIBLE-TRANSLATION PROJECT IS PROVIDING ACCESS TO THE WORD OF GOD FOR MAKASAE PEOPLE IN THEIR OWN LANGUAGE. IT WILL BE A LASTING BLESSING FOR GENERATIONS TO COME.

carefully because sometimes making information explicit obscures the original meaning of the text. One example we encountered was in the story of Jesus healing the man with the withered hand in Mark 3:1-6.

Jesus asks his fellow Jews in the synagogue, “Is it lawful to do good on the Sabbath or to do evil, to save life or to kill?” (3:4). The team’s rendering in Makasae (following the Indonesian Bible) made explicit what was saved or killed. It read, “Is it lawful to do good on the Sabbath or to do evil, to save a person or to kill a person?” This rendering actually closely matches what some Bible translator notes suggest. However, it obscures Jesus’s argument.

Jews interpreted the command to rescue a fallen animal (Deut. 22:4) to have continuing validity even on the Sabbath. In situations of emergency, they were permitted to do work on the Sabbath in order to be merciful and save life. Jesus was making an argument from the lesser to the greater. His point was that if showing mercy to an animal on the Sabbath was permitted, how much more would showing mercy for a human life be permitted. For this argument to be clear, only an ambiguous word such as “life” can be used, because it applies equally to animals and humans. If “person” is used then Jesus’s argument is obscured.

3. *Foreignizing vs. domesticating.* The general trend in Bible translation is to domesticate the Bible into the target culture as much as possible. The assumption is that this helps native language-speakers understand the text

and grasp its relevance. The tendency is to produce a text that is so at home in the target culture that it does not even seem like a translation. But when applied consistently, a domesticating translation philosophy fails to accurately communicate the historical and cultural context in which the Scriptures

were revealed. The Bible is a historical document and its historicity is vitally important for Christ’s followers—the fact that God accommodated His revelation to time and space in specific cultural contexts is at the core of the doctrine of Scripture. A translation philosophy that “brings the biblical text toward people” rather than “bringing people toward the biblical text” can obscure the historical location of the Bible’s revelatory events. It also makes some passages difficult to understand.

One simple example we encountered comes from Mark 2:18-22—a passage that occupied us for almost eight hours! In 2:22, Jesus speaks metaphorically about animal skins being used as a container for wine—i.e., wineskins. The Makasae people, while having both a word for animal skins and a word for liquid containers, do not use animal skins as liquid containers. In this case, the domesticating impulse would use a word that is commonly used by Makasae people to refer to a liquid container made from a bamboo shaft. However, if that were used in the translation, then the passage would make no sense. Liquid containers made of bamboo would not expand as the wine fermented. Thus, domestication rather than illuminating the text for Makasae people would only cause confusion.

4. *Presuppositions and interpretation.* No one interprets the Bible from a blank slate. Anyone who reads its pages brings with them a host of theological ideas, as well as other ideas about how the world operates. The key is to let the Bible shape and correct our presuppositions and reorient our minds. This is why it is important to have some degree of self-awareness about the lenses through



The Translation Team

FROM LEFT TO RIGHT: JULIO (HC MISSIONARY), MARIO, SAMUEL, AGUSTINO, PAI DOBRA, ABRAO, INOCENCIA, FRANCISCO (HC MISSIONARY).

which we read the Bible. This is also why it is important that Bible translation teams have some evangelical theological diversity. A diversity functions to provide checks and balances that keep the team from inadvertently emphasizing their own pet doctrines when the biblical text does not share that emphasis.

Ideas about how the world operates also affect Bible translation. When we were checking Mark 2:18-22 (the passage mentioned above), this became obvious to us. In the mindset of the translators, new cloth begins to stretch after it is washed (it certainly doesn’t shrink). This observation is based on their own day-to-day experience. The longer they wear and wash clothing, the more the clothing stretches. Thus, their initial translation was consistent with their own experience. It took some time, then, for us to work through the logic of the metaphor and refine the translation so that it faithfully communicated what Jesus said.

These are just a few of the issues that we faced when checking Mark’s Gospel. As I mentioned before, these are all daily challenges for Bible translation, but they are rarely considered by the average reader. Whenever we see any type of finished product, such as a wooden table or a chair, we do not consider all the problems solved in the production of that thing. We would only be able to understand the problem-solving of a woodworker if we were able to go into his workshop and watch the process. Hopefully, this discussion has offered a small glimpse into the workshop of our Makasae brothers and sisters who faithfully labor to translate God’s word into their own language. They face these types of translation issues every week as they meet together. Let us pray that God would give them wisdom and skill to rightly handle the word of truth as workers who need not be ashamed of what they are accomplishing for Christ’s kingdom. ●●●

“THE BIBLE IS A HISTORICAL DOCUMENT AND ITS HISTORICITY IS VITALLY IMPORTANT FOR CHRIST’S FOLLOWERS.”



PURE *and* UNDEFILED

Cambodia

“Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.”

—James 1:27

FROM BUDDHISM TO CHRIST

THE TESTIMONY OF DARA HEN

Dara Hen and his wife Savun began an orphanage for children in Cambodia. Today the Orphanage “One in Love” is home to twenty-five children, who are growing in the grace and knowledge of Jesus Christ. Dara is a pastor and evangelist, who disciples and trains other pastors in Cambodia. The following is the story of his conversion and of God’s providential guidance in beginning the orphanage.



I grew up in a Buddhist family in Cambodia under the Khmer Rouge, the communist regime of Pol Pot. My father and I were taken to work in labor camps. There were groups for adults and children; my father was taken to one of the adult groups and I to the children’s. But only after one month I was put alongside the adults, where we were forced to build a dam by carrying boxes of dirt. We had no machinery to help us, only a hoe and a bucket and ourselves. We dug the dirt, boxed the dirt, and carried the dirt all day long. If we refused to work, we would be taken to “study.” Study did not mean school, but where they made you learn to kill for the regime.

In other camps, people were planting and gathering food—rice, bananas, mangoes, and coconuts. If you ate what you gathered, you would be considered an enemy of the regime. They would send you to “study.” You were only to eat the food provided by the regime, which was a kind of porridge.

For a time, I was part of a youth camp. “Youth” meant people between the ages of fourteen and forty. During the day we went to the field and worked, building dams and planting food. At noon the guards rang a cowbell, and all the workers gathered to eat the regime porridge. I lived in one of these camps away from my parents. Around fifty of us stayed in the same room each night—girls on one side, boys on the other. Falling in love was forbidden. If they discovered two people had fallen in love, they would kill them. “Love” was determined by the regime, which would match up girls and boys and force them to marry. This is how my sister and her husband were married. But what did “love” mean in such a context? I would return to this important question later in my life. Meanwhile, under the regime, one must do only what the regime commanded; everything else was forbidden.

One day we were out in the field cutting grass and gathering manure for fertilizer. Around four o’clock, I wandered away to look for food. I was skinny and starving. I came to the bottom of a hill where I saw ten trucks

by the road. Each truck carried maybe ninety people. Next to the hill was a pond and a jungle beyond it. The guards began blaring music through a speaker, loud enough that nothing else could be heard. Then they took the people one by one and shot them. A few guards killed around four-hundred people that night.

I became frightened and ran away. I hid in the jungle until, later that night, I returned home to my mother and told her what I had seen. She said, “Stop speaking! Somebody will know you are hiding. You have run away from camp, and you have discovered what they’ve done. You now have two offenses against the government. They will kill you now!”

From then on, I would hide in the jungle during the day and go home at night. I did this for a month. The leader of the camp looked for me, but he never found me. After a month I went to another camp and gave them a different name. I told them I would work in the day

and return to my mother and father at night, because I could not live without them. They agreed.

At night I would return home but still had to hide, because the leader of the former camp kept watch on our house. If the guards discovered I was there, they would kill my family.

They came each night to investigate. We had to hide whatever rice we cooked, because this was illegal. We gathered rice from one of the farms. If the guards saw the boiling water, they would know we were cooking, and then they would kill us. Our lives continued like this until 1979, when the regime fell.

AT HOME, my father, mother, and grandfather taught me to live according to Buddhist ethics: do

good, receive good; do bad, receive bad. In this worldview, not only is it possible to be good, but also, by being good a person can earn and receive good rewards. My parents frequently

**“They took
the people
ONE BY ONE
and shot
them.”**

brought me to a Buddhist temple, where we would bring food, money, and other things as sacrifices to the idols and gifts for the monks. I was taught that Buddha is the only true god.

In 1992 I began to doubt the teachings of Buddhism. One of my close friends invited me to attend his Christian church, but I was stubborn. I replied, “No, I have been taught that the only god is Buddha. I’ve always sacrificed all things to Buddha.” But he replied, “The only way is Jesus.” I said, “My heritage is Buddhism, my family are Buddhists. How can I change from believing in Buddha to believing in Jesus?”

At the time I was around twenty-six years old. My friend urged me to come to his church because there were many beautiful girls there. This enticed me—I had no interest in Christ, but plenty of interest in meeting beautiful girls. I also wanted to study and improve my English, and this would give me an opportunity. I agreed to attend, but with no thoughts of Christ and many thoughts of myself and my desires. That Sunday, as the service was ending and the congregation prayed, I thought, “This is my chance to turn around and see what girls are here.” I gave no attention to what was being preached or prayed, the words meant nothing to me.

Next Sunday my friend invited me again, and I happily agreed. There was only one church in my town, about six miles from my house. For the next three weeks I rode my bike there and back, though at that point I did not understand what a church really was, and I did not know the meaning of salvation. I only went to indulge my interest in seeing the girls who attended. But the third Sunday, the pastor began preaching from John 3:16. Suddenly my thoughts changed—I began thinking about what it means to love. “For God so *loved* the world...” What does love truly mean? Afterward I asked the pastor for a Bible, and the next week I read that verse again and again. One evening, I prayed to God, “If there is some other God besides Buddha, please show me!”

I continued to read the Bible, and though I struggled to understand, I came to the conviction that Jesus was my salvation and the one

The Killing Fields

“EVERYWHERE IS FULL OF BONES, FULL OF BONES ON THE HILL.” - DARA HEN

DARA IS STANDING ON ONE OF THE MANY KILLING FIELDS OF THE KHMER ROUGE.

THESE WERE PLACES OF MASS EXECUTION AND BURIAL, WHERE THE KHMER ROUGE MURDERED OVER ONE MILLION PEOPLE DURING ITS COMMUNIST RULE OF CAMBODIA IN THE 1970'S. UNDER THE REGIME, ONE COULD DO ONLY WHAT THE REGIME COMMANDED; EVERYTHING ELSE WAS FORBIDDEN. ANYONE DEEMED A “POLITICAL CRIMINAL” WOULD BE IMPRISONED IN RE-EDUCATION CAMPS AND EVENTUALLY EXECUTED. THE KHMER ROUGE WAS STRINGENTLY ATHEISTIC. RELIGIOUS ACTIVITY WAS NOT TOLERATED, AND CHRISTIANS WHO WERE DISCOVERED WERE KILLED.

STOUNG, CAMBODIA. 2023.



true God. With this new conviction in my heart, I began to teach my friends and family about Jesus, but they were angry with me. “Worship Buddha and not an evil spirit!” they would say.

Because of my love for Christ, I soon decided to study at Bible school. During this time, God called me to be a pastor. In my heart I said, “No I cannot, because I am poor! I do not have enough to be responsible for God’s people.” But God had a plan for me.

Around 2004, I was working as an English teacher while still wrestling with the sense of calling to ministry. I had decided that I wanted to be an English teacher and not a pastor, but I still knew God was calling me to preach. One morning, while riding my motorbike to work, I was going quite fast because I might be late. Suddenly I saw a truck and another motorbike fast approaching me on either side of the road. There was nowhere for me to turn, and no time to slow down. I knew I must choose in this moment which one to hit. If the truck, I would die; if the motorbike, I might live with grave injuries, but the other rider might not survive. I closed my eyes and heard a great crash.

People in the surrounding area ran to us. They thought they saw me die. But when I opened my eyes, I told the man standing over me, “Please take my motorbike off of me.” He helped me stand up, and I had no grave injuries—only a slight wound on my elbow, nothing else. I saw a woman lying on the ground by the side of the road. I prayed, “Lord, you are my Lord. Please heal her.” I helped carry her to a car to be taken back home, though I do not know what became of her. After this I prayed: “God, you are my God. From this point forward I will go wherever You have me to go, and I will be used by You however You will use me.”

That week, a member of our church became sick, and she was taken to the hospital. I went there to pray for her, and soon she recovered. A sick man on a nearby bed heard me pray, and that week his wife came to my house and asked me to return to the hospital to pray for him. When I went there, the people at the hospital knew of God’s answers to my prayer.



Dara’s Wife, Savun

BECAUSE DARA’S MINISTRY OFTEN CALLS HIM AWAY FROM THE ORPHANAGE, THE CHILDREN ARE PRIMARILY CARED FOR BY HIS WIFE, SAVUN. THE CHILDREN CALL SAVUN “MOTHER,” BECAUSE SHE IS THE ONLY MOTHER THEY HAVE KNOWN. SAVUN FAITHFULLY SERVES THE TWENTY-FIVE CHILDREN AS WELL AS HER HUSBAND. SHE IS RARELY SEEN RESTING.

STOUNG, CAMBODIA. 2023.

They all gathered to listen to me, all the doctors and patients. I began to preach to them, but they could not hear me. I raised my voice until I was shouting, so that all could hear the gospel. When I returned home, a friend asked me why I had done this. “Because this is what God wants me to do,” I said. “It is not what I want to do.”

After this I went to evangelize at a Buddhist temple, and there I saw two orphans whose parents had died from HIV. While I was there, I saw them being struck by the leader of the temple. I asked one of the monks, “Why does he hit the children? They have no parents!” The monk replied, “Because they tried to steal a mango.” I began to cry. I prayed, “God, is there no one to help these children? Is there no place for them to stay? Please do something!” These orphans became a burden on my heart,

though I did not know what to do for them other than pray.

Sometime later, I was led by providence to visit a church in another country in Asia. I rode a bus to the village where this church was located. Other pastors were there at this church, and one of them was Timothy Jotham* from the United States. The worship service began; they played music through speakers, and everyone was singing.

At this point, the church building was surrounded by state police. They cut off our electricity and the music stopped. Still, everyone kept singing. The police arrested most of us in the church, but some of the men were

able to flee into the cornfields that surrounded the building. We were taken on a bus to the police station, where we were put outside in the grass. I sat next to Timothy Jotham. We began talking and I told him about the orphans in Cambodia.

The police came to interrogate us, setting up a camera to record. Meanwhile we simply prayed and prayed. Timothy said, “It’s almost time for my flight, I need to leave.” So we prayed again, and soon the police released us.

In 2008, with the help of Timothy and others, I began the Orphanage of One in Love. We started with five children, and today we have

“I saw two orphans BEING STRUCK by the leader of the temple. I began to cry. I prayed, ‘God is there no one to help these children?’”

twenty-five.

*Timothy Jotham is the HeartCry coordinator for Asia. Read his account of meeting Dara on the next page.



The Future of Cambodia

AT THE ORPHANAGE OF ONE IN LOVE, DARA TEACHES THE CHILDREN DILIGENTLY "AS THEY SIT IN THE HOUSE, OR WHEN THEY WALK BY THE WAY, OR WHEN THEY LIE DOWN OR WHEN THEY RISE UP" (DEUT. 6:7). THESE CHILDREN ARE THE FUTURE OF CAMBODIA, THE SEEDS OF TRUE FAITH.

"IT'S VERY IMPORTANT FOR ME TO TEACH THE CHILDREN TO READ THE BIBLE BECAUSE THE BIBLE TELLS THEM HOW TO LIVE, TO OBEY GOD AND TO TRUST GOD ALONE, BECAUSE JESUS IS THE LIVING GOD. I WANT ALL THE CHILDREN TO LEARN WHAT THE BIBLE TEACHES. I WANT THEM TO BE GOOD AND TO BE A LEADER IN THE FUTURE OR TO BE A PASTOR IN THE FUTURE. SO I WANT TO TEACH THEM. I TRAIN THEM EVERY NIGHT TO READ THE BIBLE, TO LEARN HOW TO PRAY, AND TO LEARN HOW TO PREACH THE BIBLE."

-DARA HEN

A PROVIDENTIAL ENCOUNTER

by Timothy Jotham

Editor's note: Timothy Jotham now works as the HeartCry Coordinator for Asia. What follows is his brief account of his first meeting with Dara. (Country names have been redacted for the protection of our missionaries).

It was Memorial Day in the early 2000's. That day my wife had gone to a nail salon, where she had seen an Asian man reading a Bible in his own language. Once home, she told me about him and initially wanted me to go to speak with him. Though I was not able at the time, one evening later in the week, as we were running errands in town, we happened to see this same man walking across the street. I went to speak with him, and he invited us to a Bible study with others from his church. We gratefully attended, and though we could not understand their language, it was a joy to be among other believers from their nation. Knowing I worked in missions, the pastor of this church told me of a pastor back in his home country. He gave me his information as a lead to follow.

Eventually I went there to visit him. This

was the occasion at the church when we were raided by the police. They detained us and took us to the police station, where they interrogated us. While there, I began a conversation with Dara, who told me about his desire to begin an orphanage for the children in Cambodia. Eventually the U.S. Embassy called and had me released. Dara was also able to return to Cambodia.

When I returned home in the U.S., I went back to the pastor who had initially recommended the church I visited, and I told him the story. Amazingly, he said he did not know this pastor at all—somehow, he had mistakenly given me the wrong information and I ended up visiting these pastors who nobody back home knew. But God had ordered our steps and providentially brought us together. We were blindly stumbling around in the dark, and He ordained all of it. Eventually we were able to help Dara begin the orphanage he had envisioned, and since I joined HeartCry we've been blessed to continue supporting Dara and these other pastors in Cambodia. ●●●



The Orphanage of One in Love

WHILE EVANGELIZING IN THE STREETS OF CAMBODIA, PASTOR DARA HEN SAW MANY ORPHANS IN HIS COMMUNITY WHO WERE NEGLECTED AND ABUSED, TRYING TO SURVIVE ON THEIR OWN. SEEING THESE CHILDREN IN DISTRESS, DARA WAS MOVED TO BEGIN AN ORPHANAGE WHERE NOT ONLY THE CHILDREN'S PHYSICAL NEEDS COULD BE MET, BUT WHERE THEY COULD GROW IN THE NURTURE AND INSTRUCTION OF THE WORD OF GOD. IN 2008, DARA BEGAN THE ORPHANAGE WITH FIVE CHILDREN. TODAY IT IS HOME TO TWENTY-FIVE.

AT THE ORPHANAGE OF ONE IN LOVE, EACH DAY FOLLOWS THE SAME RHYTHMS: THE CHILDREN DO THEIR MORNING CHORES, THE OLDER ONES RIDE THEIR BIKES TO SCHOOL, AND IN THE EVENINGS THEY GATHER TOGETHER FOR WORSHIP BY THE SINGING OF PSALMS, HYMNS, AND SPIRITUAL SONGS, FOR PRAYER, AND THE READING OF SCRIPTURE. DARA TEACHES THESE CHILDREN THE FULL COUNSEL OF CHRIST, TRAINING THEM TO BECOME FAITHFUL DISCIPLES, DEVOTED CHURCH MEMBERS, AND FUTURE PASTORS AND EVANGELISTS.

STOUNG, CAMBODIA. 2023.

The Youngest Orphan

THE YOUNGEST ORPHAN IS A GIRL NAMED DARY, WHO WAS BROUGHT TO THE ORPHANAGE AS A NEWBORN.

THROUGHOUT CAMBODIA, MANY CHILDREN LIKE DARY ARE LEFT TO THE STREETS, VULNERABLE TO VIOLENCE, STARVATION, EVEN TRAFFICKING. THEY DO NOT RECEIVE EDUCATION AND GROW UP INDOCTRINATED IN THE BUDDHIST RELIGION. SOME ARE TAKEN TO BE RAISED IN BUDDHIST TEMPLES.

THESE CHILDREN ARE LEFT AT THE DOORSTEP OF THE TEMPLES BY PARENTS WHO CANNOT TAKE CARE OF THEM. HERE THE CHILDREN LIVE, WORK, AND ARE TAUGHT THE TEACHINGS OF BUDDHISM. THEY SPEND THEIR DAYS CHANTING BEFORE IDOLS. THEY KNOW NO OTHER LIFE. THEY ARE RAISED TO BECOME BUDDHIST MONKS.

BUT THE GOSPEL OF JESUS CHRIST IS MAKING INROADS, EVEN INTO THESE DARKEST AREAS OF CAMBODIA. AT THE ORPHANAGE "ONE IN LOVE," AN ENTIRE GENERATION OF CHILDREN ARE BEING RAISED IN THE GRACE AND KNOWLEDGE OF THE LORD JESUS CHRIST. MANY OF THEM WILL GROW INTO EVANGELISTS, MISSIONARIES, AND CHURCH PLANTERS, WHO WILL CONTINUE TO SPREAD THE LIGHT OF THE TRUE GOSPEL.

STOUNG, CAMBODIA. 2023.





Srey Leak

THIS IS SREY LEAK. HERE SHE IS HELPING THE CHILDREN PICK FLOWERS FOR THE EVENING MEAL. AS A SMALL CHILD, SHE ARRIVED AT THE ORPHANAGE "ONE IN LOVE" WITH HER TWO SIBLINGS, AND THEY HAVE LIVED THERE FIFTEEN YEARS. SHE EXPRESSES HOW GRATEFUL SHE IS TO HAVE HAD FOOD AND SHELTER AS A SMALL CHILD, WHEN OTHERWISE SHE WOULD HAVE HAD NOTHING. SREY LEAK SAYS THAT SHE USED TO BE UNHAPPY GROWING UP, BUT SHE BEGAN STUDYING THE BIBLE AND CAME TO KNOW THE LIVING GOD. IN HIS WORD, HE GUIDED HER THROUGH HER SEASONS OF DARKNESS. AFTER FINISHING SCHOOL, WHERE SHE STUDIED AGRICULTURE, SREY RETURNED TO THE ORPHANAGE TO LIVE AND WORK. SHE WAS RECENTLY MARRIED, AND SHE SAYS THAT SHE HAS FOUND TRUE JOY LIVING AND SERVING HERE AT THE ORPHANAGE.

STOUNG, CAMBODIA. 2023.



Maria

THIS GIRL, MARIA, WAS BROUGHT TO THE ORPHANAGE AS A BABY, EXTREMELY SICK FROM MANY AILMENTS, ONE OF WHICH WAS AIDS. PROVIDENTIALLY, BEFORE BEGINNING THE ORPHANAGE WITH HER HUSBAND, SAVUN HAD WORKED AT A CLINIC FOR PEOPLE WITH AIDS AND GAINED EXPERIENCE WHICH SHE NOW USES TO SERVE MARIA.

MARIA SAYS THAT HER FAVORITE PASSAGE OF SCRIPTURE IS GENESIS CHAPTER ONE, WHEN GOD CREATED THE WORLD.

FOR THE LAST THIRTEEN YEARS, GOD HAS SHOWN MIRACULOUS GRACE IN MARIA'S LIFE, SPARING HER LIFE THROUGH MANY TRIALS. ONCE, WHEN SHE WAS ONLY EIGHT YEARS OLD, MARIA WAS HIT BY A MOTORCYCLE, WHICH CRACKED HER SKULL AND CAUSED BLEEDING IN HER BRAIN. DOCTORS SAID THAT SHE WOULD DIE WITHIN A FEW HOURS. YET SHE SURVIVED BY THE MERCY OF GOD, AND SPENT A MONTH HOSPITALIZED IN A COMA. THROUGH THE POWER OF PRAYER, AND BY GOD'S MERCY, MARIA AWOKE FROM HER COMA AND REGAINED HER HEALTH.

STOUNG, CAMBODIA. 2023.

Serving Widows In Distress

"I PRACTICED BUDDHISM AND I BUILT AN ALTAR. THEN I HEARD ABOUT JESUS CHRIST, THAT HE ALONE IS THE TRUE GOD. AND SO I AM NOW SERVING THE LORD AND NOT THE FALSE GODS. I BURNED THE ALTAR AND NOW I AM WITH CHRIST. THOUGH I AM POOR, I AM NOT POOR! WHETHER ABUNDANCE OR LACK, BOTH ARE FROM GOD. I AM HAPPY AND JOYFUL FOR THIS FOOD THAT I HAVE RECEIVED. I AM HAPPY THAT I CAN USE THESE TO COOK A DELICIOUS MEAL!"

VARIN, CAMBODIA. 2023.



MISSIONARY SPOTLIGHT: *Pooy K. (Cambodia)*

Food scarcity is a common plight in Varin, Cambodia. Many Christians go hungry for lack of resources. Oftentimes, corrupt finance companies will deceive land-owners by lending them money, knowing they cannot repay it; then, through extortion, the companies take their land. As these people lose their property, they also lose the ability to grow food and sustain their livelihood. This practice afflicts many families, and is common among widows who are especially vulnerable.

But God is faithful to His people. He does not forget the afflicted: He strengthens their hearts, He vindicates the oppressed. He is a loving father to orphans and to widows. In His mercy, God has provided a way for His people in Varin, Cambodia to live and continue their labor for the gospel.

HeartCry missionary Pooy has built an aquaponic system to grow food for the support of local Christians. Here they have access to free food, including fish and vegetables.

In his earlier years, Pooy was a soldier stationed in Thailand, and though he was a true believer, the army would not allow him to read his Bible. Later he became a fisherman working between Thailand, Malaysia, and Indonesia. But God called him back to Cambodia to be a fisher of men, to preach the message of the gospel. Today he is the pastor of a church in Varin, Cambodia. Through this aquaponic garden, he helps sustain the members of his church, ten of whom are widows.

Christ said that whoever gives food to the hungry or water to the thirsty, even to the least of God's people, he has given food and water to Him, and he shall not lose his reward. But men cannot live on food and water alone, but on every word that proceeds from the mouth of God. Though Pooy serves his church members with the food they need to survive, his greatest service to them is the preaching of the gospel, teaching them the full counsel of God.

Though their bodies need nourishment, so much more do their souls. In the Word of God, they have received the bread of life; in the gospel of Jesus Christ, they have received living water, and they will never thirst again. ●●●

Pastor Kien Proom

HEARTCRY MISSIONARY KIEN WAS ONCE A BUDDHIST MONK AND A WITCH DOCTOR. BEFORE HE WAS SAVED, HE WAS ONE OF THE LEADING PRIESTS IN A BUDDHIST PAGODA. HOWEVER, KIEN BEGAN READING THE BIBLE AND HE BELIEVED IN CHRIST. AFTER THIS HE WAS TAUGHT THE SCRIPTURES BY KELLY, A FRIEND OF HEARTCRY. IN TIME, KIEN KNEW THAT GOD WAS CALLING HIM INTO MINISTRY, TO PREACH THE GOSPEL IN A POOR REGION OF CAMBODIA CALLED KOMPONG KHLEANG. TODAY HE IS THE PASTOR OF THE VALLEY OF BERACAH CHURCH.

KOMPONG KHLEANG, CAMBODIA. 2023.



THE VALLEY OF BERACAH CHURCH

The following is the story of the church in Kompong Khleang pastored by HeartCry missionary Kien Proom. Affectionately called “The Boat Church,” the members first met on a floating structure, tossed to and fro by the literal waves of the lake. In his own words, pastor Kien testifies of the faithfulness of God throughout its tumultuous years.

This church does not belong to any man, but to God alone. This is the place of our blessing, where Christians worship in spirit and truth. It is like the Valley of Beracah, where King Jehoshaphat assembled the people to worship God. For this reason, this church is called the Valley of Beracah Church.

When I first came to faith I was living in Moat Klah (a floating village). My youngest brother persecuted me and caused divisions in our church. It was a constant struggle to worship God in the midst of this. I considered moving to a different village, but there was nowhere to go. Eventually our church decided to move to Kompong Khleang, even though we had no place to live there. Once we arrived, we stayed in a floating church building. It was challenging because the waves from other boats caused it to constantly rock back and forth, day and night.

I remember saying to God, “Why is it so difficult to follow You?” We were being persecuted not only by outsiders, but from our own families. It was around this time that I prayed, “Lord, wherever You are pleased to put me, let me glorify Your name there.”

Not long after, I was connected to HeartCry through Kelly, and was able to attend a

HeartCry training seminar at Dara’s church in the village of Stohng. From this meeting, the HeartCry team visited our church in Kompong Khleang, and our prayers for a church building were answered through their support.

After the construction of our church building was completed, I wanted to put a large cross on the roof. It was my desire to demonstrate that this is a church of God. But this desire was resisted by local authorities. There was no Protestant community in this village. There

are only Buddhist temples and Catholic churches. The Valley of Beracah church is the first biblical church in Kompong Khleang.

Being a Protestant means that we stand against the government religion, which is Buddhism. The Catholics work closely with the Buddhists. Our community was angry with us, because we would not blend in with either the Catholics or Buddhists. I prayed earnestly to God for wisdom and guidance to understand why He

had blessed us with this church building, but would still allow us to experience persecution.

We were required to register our church with the government, and one pastor was guiding me through the process. After meeting with the Provincial Ministry of Cults and Religions, I was informed that our church did not meet the requirements to be registered.

“Valley of Beracah Church is the FIRST BIBLICAL CHURCH in Kompong Khleang.”

...continued on page 37



The Church on Stilts

JUST AS VALLEY OF BERACAH CHURCH IS PROPPED UPON STILTS FOR STABILITY, MUCH MORE IS IT BUILT UPON THE SURE FOUNDATION OF CHRIST, THE ROCK OF HIS CHURCH. BUT MANY IN CAMBODIA DO NOT HAVE THIS SURE FOUNDATION. THEY GIVE THEIR DEVOTION TO FALSE GODS, THEY OFFER THEIR WORSHIP TO IDOLS BUILT BY MEN.

KOMPONG KHLEANG, CAMBODIA, 2023.



The Former Boat Church

THE STRUCTURE THAT WAS ONCE USED AS A FLOATING CHURCH BUILDING HAS BEEN RAISED UP ON STILTS AND NOW SERVES AS THE HOME OF PASTOR KIEN. SOME OF THE BLUE PLASTIC BARRELS THAT WERE USED TO FLOAT THE STRUCTURE CAN STILL BE SEEN.

KOMPONG KHLEANG, CAMBODIA. 2023.

The government therefore banned us from worshipping God.

I prayed that God would allow us to meet and worship Him. I took down the large cross from the roof and put it inside the building, along with the sign of our church name. But I wanted to be genuine in my confession, worshipping the one true God with pure and undefiled devotion—not bowing to stones or statues, not bowing to Buddhist monks, while also bowing to the true God at the same time.

As Christians, we believe that there is only one God. Scripture says, “God created the

heavens and the earth.” He created all things—man, animals, everything. We know it is all by His grace. Moses received the commandments

“The government therefore BANNED us from worshipping God.”

from God at Sinai: “You shall have no other gods before me.” I followed these commands, and I asked God to allow our church to be registered.

Soon I met a pastor in a nearby village who connected me with officials in Phnom Penh who helped us. It took some time, but now our church is officially registered. Today we have freedom to meet and worship, and we no longer fear the authorities. Today the cross and sign are back on top of our

building, as a testament of the one true God whom we worship.

God has been faithful to help us in every challenge. When we were meeting in the floating church building, there were more than a hundred people in attendance and the building was too small. God provided this new building and our church’s registration. When our church boat was leaking, God answered our prayers to give us a fiberglass boat. Later, when our building structure collapsed, God answered our prayers through HeartCry to build a structure that is much more stable. Today this

structure stands safely on land in Kompong Khleang. God has been faithful through all of it.

“God has been FAITHFUL to help us with every challenge.”

Yes, it is difficult to be a Christian here, and it is challenging to be faithful in ministry. Yet I want to finish my work, and I love the people in my church, even those who have abandoned or persecuted us. Therefore, I have one important prayer request: Pray that the Lord will raise up elders for this church. This church is not my church! If I am no longer here, may the Lord allow this church to continue. The most important thing is that we worship Him. ●●●



CHILDREN LISTEN TO THE PREACHING OF SCRIPTURE AND PARTICIPATE IN WORSHIP IN THE VALLEY OF BERACAH CHURCH. THEY ARE PART OF A NEW GENERATION IN CAMBODIA, GROWING UP IN THE NURTURE AND INSTRUCTION OF THE WORD OF GOD.



HEARTCRY MISSIONARY KIEN PREACHES TO THE CONGREGATION OF THE VALLEY OF BERACAH CHURCH, THE ONLY CHURCH IN KOMPONG KHLEANG. KIEN AND HIS CHURCH MEMBERS ARE REACHING FAMILIES WITH THE GOSPEL, AND PEOPLE OF ALL GENERATIONS ARE GROWING IN THE NURTURE OF GOD'S WORD.

The Floating Village of Kompong Khleang

KOMPONG KHEANG IS A FISHING VILLAGE. ITS INHABITANTS LIVE IN FLOATING HOUSES OR STRUCTURES SUPPORTED ON STILTS. THEY TRAVEL FROM PLACE TO PLACE IN BOATS. FOR YEARS, THE VALLEY OF BERACAH CHURCH WAS KEPT AFLOAT ON PLASTIC BARRELS. TODAY THE CHURCH HAS A NEW BUILDING AND ITS MEMBERSHIP IS RAPIDLY GROWING.

KOMPONG KHEANG, CAMBODIA. 2023.



Valley Of Beracah Church



Evangelism on Flooded Streets

THE MEMBERS OF VALLEY OF BERACAH CHURCH ARE ALSO ACTIVE IN EVANGELISM. PASTOR KIEN LEADS THESE EVANGELISTIC EFFORTS, TAKING TO THE FLOODED STREETS TO PREACH ABOUT THE TRUE GOD—WHO IS NOT BUDDHA, BUT THE LORD JESUS CHRIST. THROUGH THE POWER OF THIS GOSPEL MESSAGE, MANY HAVE TURNED FROM THEIR IDOLATRIES AND HAVE GIVEN THEIR LIVES TO CHRIST.

LEFT: PASTOR KIEN PREACHES THE GOSPEL TO A MAN REPAIRING HIS MOTORBIKE.

KOMPONG KHLEANG, CAMBODIA. 2023.



The Grandma Evangelist

FROM HEARTCRY MISSIONARY KIEN: "WE CALL THIS WOMAN THE GRANDMA EVANGELIST. SHE LOVES SHARING THE GOSPEL, AND TRAVELS TO MANY REMOTE PLACES TO EVANGELIZE. SHE IS ALWAYS SHARING THE GOSPEL WITH OTHERS AND HANDING OUT GOSPEL TRACTS WHEREVER SHE GOES. HER PASSION FOR THE GOSPEL INSPIRES AND ENCOURAGES ME TO DO THE SAME."

KOMPONG KHLEANG, CAMBODIA. 2023.



The Burning of the Spirit House

THIS IS ONE OF THE MEN WHO HEARD THE GOSPEL THROUGH PASTOR KIEN. THIS MAN IS A MECHANIC, AND WAS ONCE A BUDDHIST. BUT AFTER HEARING THE TRUE GOSPEL, HE BELIEVED CHRIST AND RECEIVED NEW LIFE THROUGH THE TRUE POWER OF THE HOLY SPIRIT. LIKE MANY CHRISTIANS IN CAMBODIA, WHEN THEY ARE CONVERTED, THEY TAKE THEIR IDOLS AND BURN THEM WITH FIRE, SYMBOLIZING THEIR PURE AND UNDEFILED DEVOTION TO CHRIST, NO LONGER STAINED BY IDOLATRY, SET FREE FROM THE BONDAGE OF SIN.

KOMPONG KHLEANG, CAMBODIA. 2023.

WATCH
March 29, 2024



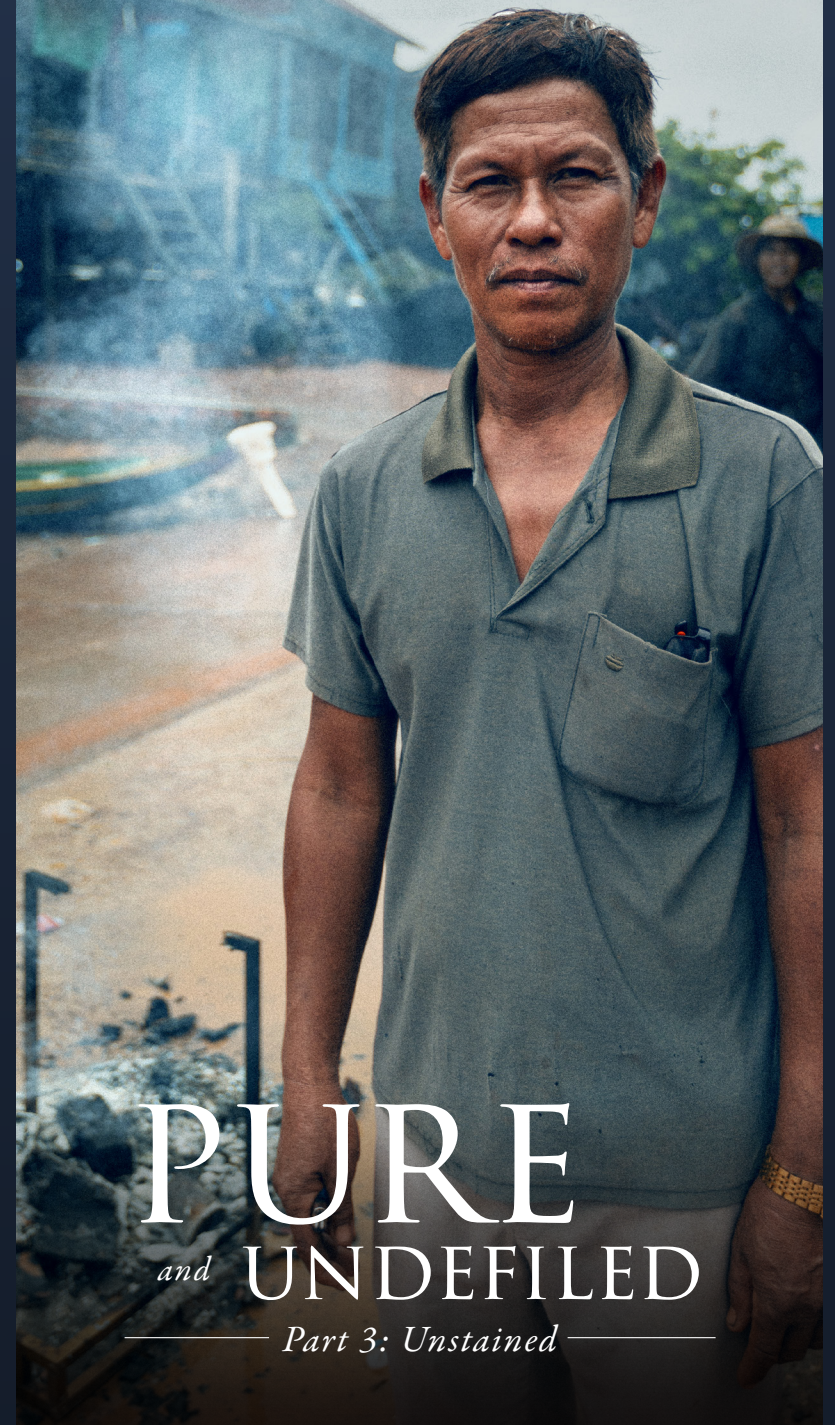
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THE CAPTAIN AND COMFORTER OF THE GREAT COMMISSION

BY PAUL WASHER

VARIN, CAMBODIA. 2023.

The church that gives itself to the Great Commission is strengthened by two powerful realities. The first is “All authority has been given to Me in heaven and on earth.” The second is, “Lo, I am with you always, even to the end of the earth.” The first has to do with who the Lord is and the second with the promise of what He will do. These two truths are not only helpful to strengthen and comfort the church militant but they are absolutely necessary. Jesus has sent His church out as a sheep among wolves¹ to carry out the greatest assault upon the kingdom of darkness that has ever been launched. How can His people go forward into the fray without the assurance that the One who rules the nations² will not only accompany them but will go before them until the task is accomplished and the church militant becomes the church victorious.

As the disciples approached Christ on the mount, He saw their doubt. In response, He

drew near to them and proclaimed, “All authority has been given to Me in heaven and on earth.” His declaration certainly strengthened them but it begged the question as to how His authority would aid them in the herculean task that had been entrusted to them. He answered their question with a promise that settled the matter once and for all, “Lo, I am with you always, even to the end of the age.” This final promise is permeated with meaning and each word is worthy of exposition.

Christ begins with “Lo.” In English, the word is an exclamation that is used to draw attention to an amazing or interesting event.³ It is translated from the Greek interjection *idouí*, which calls the hearer or reader to focus his attention on a singular matter of unusual importance. It may be translated, “Look!” “Behold!” “Pay Attention!” or even “Understand and remember!” With the same authority that called Lazarus from the dead, Christ calls His disciples to focus all their cognitive powers on a singular promise, “I am with you.”

In the years to come, the disciples would

face a multitude of difficulties — the weakness of the flesh, fear, confusion, doubt, the opposition of men and devils, persecution, and even martyrdom. But here, Christ calms their fears with a single promise, “I am with you.” All that the disciples really needed to know was that they would forever be accompanied by the One in whom all wisdom, strength, and authority resided. This teaches us that our weaknesses, the difficulties of the task, the daunting nature of the trials, and the strength of our adversaries become of no consequence in the presence of the church’s omnipresent, omniscient, omnipotent, and always faithful Champion.

When Jesus told His disciples previously that He was going away, their hearts became troubled.⁴ Now that His leaving was at hand, their hearts were doubly agitated. In response, He reinforced His promise with additional assurances. Literally, “Behold, I, with you I am, all the days, until the consummation of

the age.” Not merely “I am with you,” but “I will be with you.” Not merely “I will be with you periodically or now and then,” but “I will be with you without intermission or interruption.” Not merely “I will be with you for an extended period of time,” but “I will be with you until the very moment of My coming at the end of the age.” In summary, Jesus is saying to His anxious emissaries and to His church throughout the ages:

“Look at who I am — the King of kings and the Lord of lords. Look at what I have accomplished — I have put away my people’s sin, conquered death, and triumphed over the kingdom of darkness. Understand and remember what I now promise — I, even I, will be with you always, in the fullness of all that I am, even to the end of the age.”

Christ’s promise of His ongoing presence gave His disciples the confidence to spread the gospel throughout the entire known world in one generation. This same promise is given to

¹ Matthew 10:16

² Revelation 12:5; 19:15

³ Oxford English Dictionary

⁴ John 14:27-29; 16:5-7

every disciple and every local church until the very end of the age. Although its implications are multiple, we will focus on only two: Christ is with His church as its Companion and as its Champion.

CHRIST OUR COMPANION

To know that Christ is with us and for us provides the greatest comfort to the church and the individual believer. Although His ministry on behalf of His people is multiform, it can be divided into two distinct categories. He is *with us* here on earth through the ministry of the Holy Spirit and He is *for us* in heaven as He sits at the right hand of God and intercedes for our every need.

In the upper room, Jesus promised His disciples, “I will ask the Father, and He will give you another Helper, that He may be with you forever.”⁵ On ascending to the throne, He sent the Holy Spirit to dwell in His people and minister in His stead.⁶ It is through the Spirit that the Father and the Son are not only with us but indwell us.⁷ The title, “Helper” is translated from the Greek noun *paraklētos*, which literally refers to one who is “called alongside” as an advocate to plead our cause and as a helper to render to us whatever we need to overcome and do the will of God. The word “another” is translated from the Greek adjective *állos*, which denotes a replacement of the same quality or kind. The Holy Spirit is not a concession or a lesser auxiliary; He is the Spirit of the Living God. In fact, Jesus previously assured His disciples, “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”⁸ This is an extraordinary statement. In fact, it would be difficult to accept if it did not come from the Lord Himself. Most of us would sacrifice dearly for a few minutes of our Lord’s companionship, even for a glimpse of His face. And yet, He assures us that the church is in a better



The Church in Varin, Cambodia

PASTOR POOY K. STANDS WITH MEMBERS OF HIS CONGREGATION AFTER A MID-WEEK WORSHIP SERVICE.

state now than if He were physically and visibly present.

We are not adequate in ourselves to live in a manner worthy of the calling that we have received⁹ or to carry out the tasks that we have been given. Moreover, we do not even know what we need or how to pray for it. Our salvation, our hope, and our glory is that Christ has sent us another *paraclete*, the Holy Spirit. He knows our every weakness and need. He also intercedes for us according to the will of God and with an understanding too profound for words.¹⁰ In turn, God responds to the Spirit’s intercession by granting us through the

Spirit exactly what we need to persevere and overcome; to not only hold our ground but to advance.

The Christian’s journey is long and oftentimes arduous. The difficulty becomes even more acute when the believer and the local church embrace their role in the Great Commission. It is at that moment that hell lifts its head and finds a new foe. That being the case, it is the greatest comfort to know that Christ is with His church in the Spirit and that His ministry continues unabated and improved here on earth. He is our constant Companion, Counselor, Comforter, Advocate, and Helper

to render to us whatever we need, not only to stand against the onslaught of hell, but to batter its gates until its irons give way and they lie in ruin. Knowing that we have such a companion, we are emboldened to say, “The Lord is my Helper, I will not be afraid. What will man do to me?”¹¹ And again, “Behold, God is my helper; the Lord is the sustainer of my soul.”¹²

CHRIST OUR CHAMPION

It is common to read Christ’s final words in the commission and think of Him as only accompanying His church and supplying its

⁵John 14:16

⁶John 14:26 - “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.” John 15:26 - “When the

Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me.”

⁷John 14:23 Jesus answered and said to him, “If anyone loves Me,

he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.”

⁸John 16:7

⁹Ephesians 4:1

¹⁰John MacArthur writes, “As Paul says explicitly, the groans are not even audible and are inexpressible in words. Yet those groans carry profound content, namely divine appeals for the spiritual welfare of each believer. (Romans 1–8, The MacArthur New Testament Commentary. (Chicago: Moody Press, 1991), 467)

needs as it goes forward to advance His cause. However, this is a truncated view of our Lord's participation in the Great Commission. The church will be victorious, not because Christ stands in the back or even on the side, but because He has fought and won the war and goes before us to plunder the spoil. He has not merely sent the church into battle but He leads the charge. The One who supplies His armies' needs and heals their wounds, is the same who rides before them; and He will continue His charge until the gospel is preached in the remotest part of the earth and a great multitude from every nation and tribe and people and tongue are worshipping before the throne.¹³

We must always remember that there is only one Hero in the great work of redemption and only one Captain who leads the armies of God. It is the Lamb! It is for this reason the symbol of the Moravian missionary movement was a Lamb marching forward with banners unfurled.

The first disciples were not the stuff of legends, and today, the church militant has its ranks filled with the same ignobility. The Apostle Paul wrote:

"For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are."¹⁴

Given the above truth, how can the church survive, let alone, prevail? We look to ourselves and weep, but the Scripture points us to the Lamb and says, "Stop weeping; behold, the Lion that is from the tribe of Judah, the

Root of David, has overcome."¹⁵ It is only by the strength of our Elder Brother that we can prevail. He is our Champion that goes before us and we rally to His banner. His will strengthens ours, He makes our courage hold, and He keeps our ranks from breaking. We stand and march forward because He is at work in us "both to will and to work for His good pleasure."¹⁶

We need more than a Christ who accompanies us; we need a Christ who goes before us. This truth is revealed with amazing clarity in Moses' final counsel to Israel as they were about begin their conquest of Canaan. At first, he says to the nation, "Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes *with* you. He will not fail you or forsake you."¹⁷

Then two verses later, Moses says to Joshua, "The LORD is the one who goes *ahead* of you; He will be *with* you. He will not fail you or forsake you. Do not fear or be dismayed."¹⁸ In Moses' exhortation, Israel and Joshua found their consolation and strength to conquer the promise land. In these same words, the church find its courage to conquer the nations with the gospel. The Lord who goes *with* His people is the Lord who goes *before* them.

In Christ, God has sent us "a Savior and a Champion"¹⁹ and He is "with us like a dread Champion" and an "awe-inspiring warrior."²⁰ The Philistines boasted in their champion Goliath but he was slain by a shepherd boy who was but a faint shadow and crude outline of our Shepherd King.²¹ When David struck the giant and cut off his head, "The men of Israel and Judah arose and shouted and pursued the Philistines... and plundered their camps."²² They were timid and ashamed until their David delivered them, but in his victory they were made bold. Since our David has

"disarmed the rulers and authorities and made a public display of them, having triumphed over them,"²³ should we not arise and pursue the enemy until he is plundered? Out of devotion to David, the three mighty men put their lives in jeopardy, broke through the camp of the Philistines, and drew water from the well of Bethlehem.²⁴ Abishai the brother of Joab swung his spear against three hundred.²⁵ Benaiah the son of Jehoiada went down and killed a lion in the middle of a pit on a snowy day.²⁶ If these men showed such devotion to David, should we not show far greater devotion to the One whom David called Lord?²⁷ Furthermore, their David could only inspire them by example, but our David can empower us "by the exertion of the power that He has even to subject all things to Himself."²⁸

As Joshua was readying Israel to cross the Jordan and march into Jericho, he had an encounter with an extraordinary person. The text reads:

"Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, 'Are you for us or for our adversaries?' He said, 'No; rather I indeed come now as captain of the host of the LORD.' And Joshua fell on his face to the earth, and bowed down, and said to him, 'What has my lord to say to his servant?' The captain of the LORD'S host said to Joshua, 'Remove your sandals from your feet, for the place where you are standing is holy.' And Joshua did so."²⁹

Like Israel, the church is in the midst of an impossible battle but the Captain of the host of the Lord is in our midst. The question is not, "Is He for us" or "Is He on our side." He has promised to be with us "always even to the end of the age." The question is, "Are we with Him? Are we on His side?" "Are we in the center of His will?" We can only answer these questions with certainty to the degree that we are submitting our lives and ministries

to His word. Like Joshua, the only appropriate response to Christ's promise is for us to fall on our faces before Him and inquire, "What has our Lord to say to His servants?"³⁰

VICTORY IN THE MIDST OF SUFFERING

It is encouraging and empowering to know that Christ is not only with us but that He goes before us. Borrowing words from the prophets and apostles that have gone before us, we can exclaim to all those who would oppose, "Devise a plan, but it will be thwarted; state a proposal, but it will not stand, for God is with us."³¹ And again, "What then shall we say to these things? If God *is* for us, who *is* against us?"³²

In Christ, we have grounds for our confidence, however in the midst of our exultation, we must be wary of triumphalism and an over-realized eschatology. The church will be victorious, the Great Commission will be fulfilled, and the elect from every tribe, tongue, people, and nation will be gathered. Nevertheless, it will happen through great trial, suffering and loss. After Christ had called Saul on the road to Damascus, He sent Ananias to him, saying:

"Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name's sake."³³

This prophecy was fulfilled over and over in Paul's life and ministry. In fact, in II Corinthians 11:23-28, he defended the authenticity of his apostolic ministry in terms of the quality and quantity of his sufferings:

"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

¹¹ Hebrews 13:6¹⁴ I Corinthians 1:26-28¹⁷ Deuteronomy 31:6²⁰ Jeremiah 20:11¹² Psalm 54:4¹⁵ Revelation 5:5¹⁸ Deuteronomy 31:8²¹ I Samuel 17¹³ Revelation 7:9-10¹⁶ Philippians 2:13¹⁹ Isaiah 19:2²² I Samuel 17:52-53²³ Colossians 2:15²⁶ II Samuel 23:20²⁹ Joshua 5:13-15³² Romans 8:31²⁴ II Samuel 23:15-17²⁷ Matthew 22:42-45³⁰ Joshua 5:13-15³³ Acts 9:15-16²⁵ II Samuel 23:18²⁸ Philippians 3:21³¹ Isaiah 8:10

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. Who is weak without my being weak? Who is led into sin without my intense concern?"

Paul's sufferings were intense but they were purposeful and necessary to advance Christ's kingdom in a world that lies in the power of the evil one³⁴ and under the sway of its own moral corruption.³⁵ In Colossians 1:24, Paul wrote, "I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions." This does not mean that there was anything deficient in the cross of Christ. It simply means that taking the news of His perfect work of redemption to the remotest regions of this hostile world would require an extraordinary measure of suffering on the part of the church—a suffering that was not only foreseen by Christ³⁶ but is under His sovereign decree. There will not be one tear shed or one drop of martyr's blood that wets the floor apart from Christ's word. When the martyrs in heaven cried out to God to avenge their blood, "there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also."³⁷ Yes, some of us will die, but no more and no less

than Christ has decreed!

Although Paul's sufferings were extraordinary, suffering for the sake of the gospel was not unique to him or to his generation. Jesus had all of His disciples in mind when He said, "In the world you have tribulation."³⁸ Paul told the church in Philippi, "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake, experiencing the same conflict which you saw in me, and now hear to be in me."³⁹ He admonished the Thessalonians to not be disturbed by their afflictions because they had been warned beforehand that they had been destined to suffer such things.⁴⁰ Finally, He reminded Timothy that "all who desire

**"PAUL'S
SUFFERINGS
WERE
PURPOSEFUL
AND NECESSARY
TO ADVANCE
CHRIST'S
KINGDOM"**

to live godly in Christ Jesus will be persecuted."⁴¹ Since suffering is the part and parcel of any who would identify with Christ in this fallen world, how much greater affliction can we expect if we dare rile the enemy by seeking to spoil him of souls? For this reason, the Great Commission can be a fearful enterprise!

Christ has triumphed and will triumph, and the church militant on earth will become the church victorious in heaven. However, there will be suffering for those who seek to advance the kingdom. Therefore, we must settle the matter in our hearts beforehand. We must be able to say with the Apostle Paul that we are willing to "endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus *and* with *it* eternal glory."⁴² And again:

"But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God."⁴³ ●●●

³⁴ I John 5:19

³⁹ Philippians 1:29-30

³⁵ John 3:19-20; Romans 1:18; Ephesians 4:17-19

⁴⁰ I Thessalonians 3:1-4 – "Therefore when we could endure it no longer, we thought it best to be left behind at Athens alone, and we sent Timothy, our brother and God's fellow worker

in the gospel of Christ, to strengthen and encourage you as to your faith, so that no one would be disturbed by these afflictions; for you yourselves know that we have been destined for this. For indeed when we were with

you, we kept telling you in advance that we were going to suffer affliction; and so it came to pass, as you know."

⁴¹ II Timothy 3:12

⁴² II Timothy 2:10

⁴³ Acts 20:24

A Well Worn Bible

A MAN FOLLOWS ALONG WITH THE READING OF THE WORD OF GOD DURING THE SUNDAY WORSHIP SERVICE AT PASTOR KIEN'S CHURCH IN THE VILLAGE OF KOMPONG KHLEANG, CAMBODIA.

KOMPONG KHLEANG, CAMBODIA, 2023.





LITTLE MEN

By Paul David Washer

This story was first published in issue sixty-four of HeartCry magazine, Spring 2010

Several years ago, at the annual pastor's conference in Sullana, Peru, I was approached by a ragged, unshaven, unwashed mountain man from the Northern Andes Mountains. To reach the conference, he had traveled for days by foot, and finally in the back of an old cattle truck. At the conference, he slept on a straw mat on a dirty concrete floor, and because of limited facilities (150 pastors sharing one bathroom) he had been unable to bathe or shave. Nevertheless, for him it was one of the grandest moments in his life, to come to the city and attend a Bible conference where he would learn about doctrine and how to be a better pastor.

This brother approached me in the characteristic manner of the mountain men: his hat was off and held in front of him with both hands, his worn-out Bible tucked securely under his arm, and his head bowed, almost as if to apologize for bothering me. After thanking me for the teaching that day, he asked me if there was any way I could help him obtain a Bible dictionary. He said that his schooling had been very limited, and the only book he had ever owned was his Bible, which I saw was in complete disarray. He made it clear that he did not mean to bother me, and that he would do his best to pay what it cost, but that he needed a dictionary to be a better preacher and pastor. He said there were just some words and names he could not understand, and it made it difficult to teach his people.

The brother had no sooner made his request when both his face and voice were drowned out by a sea of other pastors who converged on us with questions and comments and sim-

ilar requests. I imagine that he had waited the entire conference, maybe the entire year for the moment to ask me for a simple dictionary, and yet as I was pulled off by the countless other men, he realized that his petition would go unanswered, at least for another year.

A year passed, and the brother made the same long journey down from the mountains to attend the annual Bible conference. On the first day of the conference, I was escaping to my quarters after a long day of teaching when I noticed a lone figure following from behind.

As our eyes met, the man quickly took off his hat and lowered his head as if he were a child waiting to be scolded for doing something he should not have done. I searched my memory trying to remember this one face among so many, but then, with his one question, it all came back to me as though it had been only the day before. He asked, "Brother Paul, did you bring any dictionaries this year?" Then he continued with the same argument that he had used the year before (as though he needed to justify his petition): "I am not a man of much schooling, and there are some words I cannot understand. I want to be a better preacher of the Gospel, and a better pastor to our congregation."

I had not brought any dictionaries to the conference because there were so many pastors, and in reality every one of them had such needs. But as I spoke with the brother, I realized that an exception had to be made. The next day I took a two-hour bus ride to the nearest Christian bookstore, but found nothing that would be useful for the brother. It was heart breaking to share with him the bad news, but he accepted it like a man who was accustomed to not seeing dreams come true.

Finally, the last night of the conference, a leader shared with me that he had bought two dictionaries in Lima, one for himself and the other to sell. I quickly bought the dictionary, and went out looking for the brother. I found him sleeping on the floor of the church under his old coat. I woke him and gave him his dic-

tionary. He began to cry.

After the tears subsided, I thought I should investigate something about the man's ministry. As I asked him about his church, he began to make excuses, saying that the church was only three years old, that it was in a very remote place, that the people were very poor, and that they were persecuted by the people of the town. I began to think that I could have given the dictionary to a more worthy missionary until finally I cornered him and asked, "Brother how many people have you baptized? How many faithful members do you have in your congregation after three years?" He responded apologetically and a bit embarrassed, "Brother Paul, we now have eighty adults faithfully attending, but we do have many children." It was not the answer I had expected. I congratulated

"OH THE DEPTH OF THE RICHES BOTH OF THE WISDOM AND KNOWLEDGE OF GOD! HOW UNSEARCHABLE ARE HIS JUDGMENTS AND UNFATHOMABLE HIS WAYS!"

the brother for his work, which seemed to give him more confidence to speak, and so he continued, "We are poor and many people are against us. As you can see I don't have much schooling, and it is hard for me to understand things. But the Lord is very wise and strong. He is very good to me because He knows we are poor and I never had much schooling."

I had to excuse myself from the room to keep from crying. He was a ragged, dirty, little man. His hair was uncombed, he was unshaven.

His clothes were old and ragged. The sandals he wore had been cut out of an old truck tire that someone had thrown away. He was poor and did not have much schooling, but he had been used of God to do an extraordinary work, a work that "greater men" have never accomplished. He is one of the reasons why HeartCry exists!

"God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God."

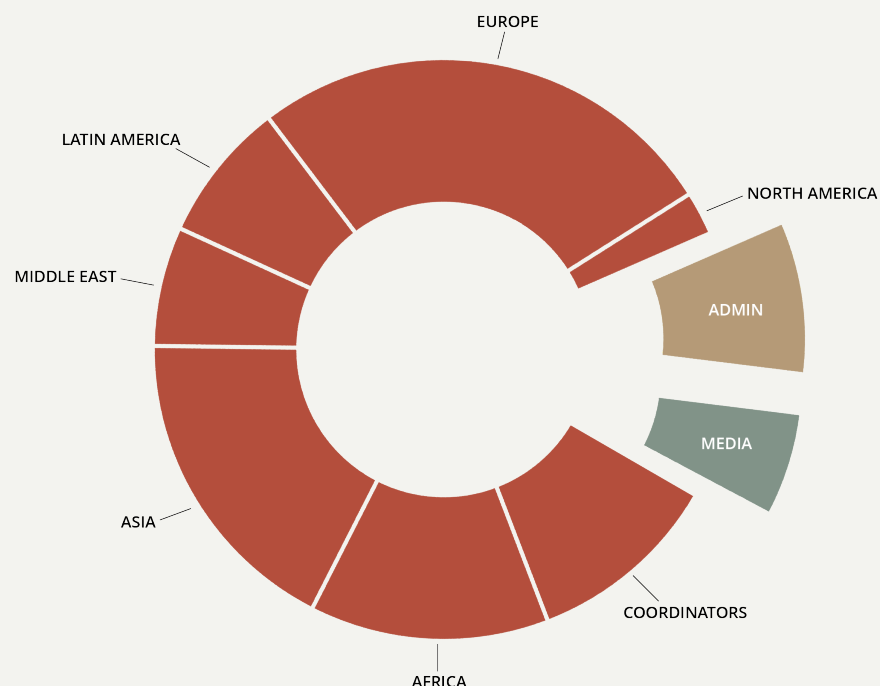
-I Corinthians 1:27-29

2023 FINANCIAL STATEMENT

Timor-Leste At Sunset

THE BANDA SEA NEAR DILI, TIMOR LESTE. MANY NEW CONVERTS ARE BAPTIZED IN THESE WATERS.

2023 YEAR IN REVIEW



EXPENSES BY TYPE	
MISSIONS 85.7%	
COORDINATORS	\$1,309,711
AFRICA	\$1,530,619
ASIA	\$2,033,832
MIDDLE EAST	\$763,854
LATIN AMERICA	\$899,951
EUROPE	\$3,027,957
NORTH AMERICA	\$278,755
TOTAL MISSIONS:	\$9,844,679
ADMIN 8.5%	\$978,339
MEDIA 5.8%	\$668,698
TOTAL:	\$11,491,716

2023 SUMMARY	
2022 YEAR END:	\$12,192,368
DONATIONS:	+\$11,544,198
INTEREST EARNED:	+\$436,607
BOOK ROYALTIES:	+\$22,675
EXPENSES:	-\$11,491,716
NET INCOME:	\$511,764
2023 YEAR END:	\$12,704,132

In 2023, 85.7% of all expenditure was allocated to the work of missions in preaching, teaching and church planting.

1. We regard every penny as the widow's mite, treating every missionary and donor as Christ among us.
2. We continue to labor in the harvest supporting elder-qualified men who are tested, approved, and sent out by biblically mature churches.
3. We will give the Lord of the harvest no rest in prayer to provide the qualified men needed to achieve our mission.

In 2023, 8.5% of expenditure was allocated to administration.

1. We are investing in our administrative stewardship capability to ensure excellence in navigating the complexities of international compliance, communications and transactions.
2. Our administration department stewards HeartCry's financial principles and spending philosophy of modesty and frugality, from donor administration through internal operations to our primary ministry of financial support of missionaries, with no fundraising activity.

In 2023, 5.8% was spent on media. To understand this expenditure, we must consider the two primary purposes of our media ministry:

Remote Training Program: Every week, we film training videos in our studio to educate churches and missionaries in various languages and in some of the most remote parts of the world.

Mission Education Program: It is essential that God's people hear reports from the field about God's work, that they might be encouraged in their faith, glorify God, and learn about missions. This is accomplished through our documentaries, quarterly magazines, an annual calendar, and social media.

****Building Rent:** HeartCry's current office is leased under a lease/purchase agreement in Roanoke, Virginia. The ongoing cost of the lease/purchase has been covered by a designated giver and is not taken from the general fund. The Lord is our Patron.

MISSIONS	
REGIONAL COORDINATORS	\$1,077,342
MISSIONARY SUPPORT	\$5,493,397
FACILITIES & PROJECTS	\$1,385,639
TRANSLATION & LITERATURE	\$405,393
TRAVEL & TRAINING	\$961,524
BENEVOLENCE	\$348,604
MINISTRY TOOLS	\$172,780
TOTAL:	\$9,844,679

ADMINISTRATION	
ADMINISTRATIVE STAFF	\$364,193
PROFESSIONAL SERVICES	\$126,501
BUILDING RENT**	\$256,572
UTILITIES & MAINTENANCE	\$99,277
OFFICE EXPENSES & SUPPLIES	\$24,034
COMPUTERS & SOFTWARE	\$49,029
CONFERENCES & MEETINGS	\$36,968
BANKING & DONATION FEES	\$21,765
TOTAL:	\$978,339

MEDIA	
MEDIA STAFF	\$352,050
A/V EQUIPMENT	\$40,041
COMPUTERS & SOFTWARE	\$29,565
SERVICES & CONSULTING	\$36,149
QUARTERLY MAGAZINE	\$146,460
CALENDAR	\$17,774
OTHER PUBLICATIONS	\$1,310
FACILITIES	\$7,719
FIELD TRAVEL	\$37,630
TOTAL:	\$668,698

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