

Chapter 1 : Developing Kingdom Strategies - One Another Ministries

You know your church needs to rethink its strategy. You know there is no real sense of how to accomplish the work that God has called your church to do. You look at your church, and it seems that.

As a result, Christians organize all society in function of this law, and from this comes order and peace. A Christian society also presupposes a fight against evil and all those threats that attack the good order of society. When a society upholds the law of God and rejects evil in all its manifestations, there are all the elements for progress and sanctification. Above all, he has sought to destroy in the minds of Christians the idea of this fight between good and evil. Thus, he employs several strategies to keep Christians out of the good fight. Deprive Christians of an Enemy He has sought by all means to cause mankind to disbelieve in him. He encourages a culture which spreads the idea that he does not exist or is not a threat. Once his existence is called into question, it is only a small step to convince mankind that moral evil in any form also does not exist. Hence, disbelief in Satan destroys the need to fight against evil and our vices. Evil becomes a kind of disease that can be cured by proper psychiatric or medical treatment. People are led to believe that bad things happen because people are ill-informed or uneducated. Others claim that evil deeds are the result of adverse circumstances or oppressive social structures. Satan does everything possible to promote a society that denies the idea of a fight between good and evil, and therefore between God and himself. He promotes the defect of getting people to not hate evil. Deprive Christians of an Ally To disbelieve in Satan is to be logically committed to a disbelief in God. By this strategy, the devil deprives us of our greatest and most powerful support in the fight against evil. By promoting disbelief in God, it is easy to convince Christians that moral good does not exist. Rather, any good is merely an emotional state without any real value. Good is a feel-good condition for weak individuals. Above all, society must not promote a concept of a moral good since good is merely a matter of opinion. Disguise Evil by Making It Look Good Even by destroying the notions of good and evil, the devil finds it difficult to get society to practice outright evil since it is so contrary to our nature and good order. Often the devil needs to disguise evil in order to lead Christians and all society to perdition. Satan is an expert in determining the proper moment to attack. He watches society and understands its dispositions, needs, desires, and circumstances. He knows that he will be defeated if he suggests outright evil to an upright people. Thus, he will confuse his victims by disorganizing their feelings; he will suggest something seemingly praiseworthy as a means for deviating the person to an evil end. He will lead and confuse all society to perdition by proposing that men seek after things that appear helpful but really are not good. Satan suggests to us that the satisfaction of our own needs, desires and ambitions however legitimate they may be is more important than doing the Will of God. What does Saint Thomas Aquinas say about Marriage? Indeed, Satan tried to do this with Christ Himself when He suffered hunger after fasting for forty days and nights. Saint Thomas Aquinas speaks of this action of the devil as a *deordinatio*, a perversion of the proper order of things. By Original Sin, we tend toward evil and disorder. Satan capitalizes on this tendency by turning things upside down. He suggests to us that the satisfaction of our own needs, desires and ambitions however legitimate they may be is more important than doing the Will of God. God allows temptation but He also checks and restrains the tempter. When all society resists Satan, it leads to an order that is conducive to virtuous life in common. When Satan employs these strategies against us, we should immediately have recourse to God and the Blessed Mother. We should engage in this cultural fight that Satan promotes. In so doing, we can humiliate the devil by showing him his powerlessness against the Grace of God. Saint Thomas teaches that God allows the just to be tempted to show them the greatness which grace bestows on them. In other words, as long as we are engaged in the fight against evil, we can be assured of victory and a return to order. God controls the devil and will assure his defeat. As Seen on Catholic

Chapter 2 : Culbertson: Missions strategies and tactics course

A Christian perspective. Sensible eating will combat health risks like Type 3 Diabetes and Alzheimer's, our global obesity, excitotoxins in our food. Learn this Christian strategy.

The solution is an equally radical form of strategic flexibility on the part of the Church, which must stand detached from all subsidiary political commitments, willing to enter into flexible alliances of convenience with any of the parties, institutions, and groups that jostle under the canopy of the liberal imperium. Progressive liberalism has its own cruel sacraments—especially the shaming and, where possible, legal punishment of the intolerant or illiberal—and its own liturgy, the Festival of Reason, the ever-repeated overcoming of the darkness of reaction. Because the celebration of the festival essentially requires, as part of its liturgical script, a reactionary enemy to be overcome, liberalism ceaselessly and restlessly searches out new villains to play their assigned part. Thus the boundaries of progressive demands for conformity are structurally unstable, fluid, and ever shifting, not merely contingently so—there can be no lasting peace. Yesterday the frontier was divorce, contraception, and abortion; then it became same-sex marriage; today it is transgenderism; tomorrow it may be polygamy, consensual adult incest, or who knows what. The uncertainty is itself the point. From the liberal standpoint, the essential thing is that the new issue provokes opposition from the forces of reaction, who may then be conquered in a public and dramatic fashion by the political mobilization of liberal forces. There are two ways of understanding this dynamic. On this view, militant progressivism is distinct from liberalism, indeed a betrayal of it. Liberalism is inherently unstable and is structurally disposed to generate the very forces that destroy it. A different view, and my own, is that liberal intolerance represents not the self-undermining of liberalism, but a fulfillment of its essential nature. When a chrysalis shelters an insect that later bursts forth from it and leaves it shattered, the chrysalis has in fact fulfilled its true and predetermined end. Liberalism of the purportedly tolerant sort is to militant progressivism as the chrysalis is to the hideous insect. At the level of revolutionary politics, the Church and clergy were central targets for the rage of the philosophes and the violence of the mob. Both politically and theoretically, hostility to the Church was encoded within liberalism from its birth. The deep causes of this antagonism are a question for another day. Patrick Deneen believes that liberalism is best understood as a Christian heresy, a mutation of Gnosticism. Ryszard Legutko thinks that liberalism ultimately finds intolerable the inegalitarian character of Christian salvation, which is unequally distributed. These accounts are both important, but neither, in my view, fully explains why liberalism behaves as it does, and in particular why it is so obsessed with sex. Why, exactly, is it that liberalism so often triggers a celebration of the Festival by attempting to disrupt traditional norms surrounding the family and sexuality? It is no accident, I think, that in the very first celebration of the Festival, the revolutionaries deliberately desecrated the holy altar of Our Lady in Paris, one of the great sacred places of Christendom. But whatever the deep causes may be, the phenomenon of hostility to the Church is unmistakable. The hostility is episodic, arising whenever the Festival must be celebrated anew, and in economically developed liberal polities typically takes the form of economic punishment, public shaming, and social sanctions for those who deviate from whatever the latest sexually inflected innovation may be. But the hostility is not less real for all that. In the face of this relentless structural aggression, where to turn for intellectual resources and political counsel? I suggest an unlikely pair of counselors: Macaulay, an enemy of the Church, and Carl Schmitt, a one-time Catholic who fell into apostasy. Behind them, however, stands the rather more respectable authority of St. He sneers above all at the Jesuits: Inflexible in nothing but in their fidelity to the Church, they were equally ready to appeal in her cause to the spirit of loyalty and to the spirit of freedom. Extreme doctrines of obedience and extreme doctrines of liberty, the right of rulers to misgovern the people, the right of every one of the people to plunge his knife in the heart of a bad ruler, were inculcated by the same man, according as he addressed himself to the subject of Philip or to the subject of Elizabeth. For Macaulay, an elite in a liberal Protestant confessional state who slipped in and out of government over the course of his career, the problem of the Jesuits is a problem above all of divided political loyalties. The Jesuit, even if nominally English as opposed to an out-and-out foreigner, owes his basic

allegiance to a hostile foreign power. His political flexibility is the telltale sign of his dogmatic inflexibility, an indication that he has a commitment higher than the state and its dictates. With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battle of their church, is written in every page of the annals of Europe during several generations. Politics makes for strange intellectual companionship, and there is none stranger than the coupling of Macaulay and Carl Schmitt, the Weimar lawyer and political theorist who fell away from Catholicism to become a Nazi "for a time, until even the Nazis became distrustful of his opportunism and drummed him out. Recent attempts to suggest that Schmitt was never a serious Catholic are desperately unconvincing. Schmitt was in fact a garden-variety apostate, who sold his birthright for a few pieces of silver from the Nazi regime" silver that was of course quickly snatched away in any event. But that is a discussion for another day. For the whole of the parliamentary and democratic nineteenth century, one most often heard the charge that Catholic politics is nothing more than a limitless opportunism. Its elasticity is really astounding; it unites with opposing movements and groups. Thousands of times it has been accused of making common cause with various governments and parties in different countries. Critics have demonstrated how it always pursues political coalitions, whether with absolute monarchs or monarchomachists; how, during the Holy Alliance, after , it became a center of reaction and an enemy of all liberal freedoms, and in other countries an exponent of these same freedoms, especially freedom of the press and freedom of education; how, in European monarchies, it preaches the alliance of throne and altar, and in the peasant democracies of the Swiss cantons or in North America it stands wholly on the side of a firm democracy. Catholic royalists and legitimists appear arm-in-arm with Catholic defenders of the republic. Some Catholics are tactically aligned with a socialism others believe to be in league with the devil. They have even parlayed with Bolsheviks at a time when bourgeois advocates of the sanctity of private property still saw in them a cabal of criminals hors la loi. With every change in the political situation, all principles appear to change save one: He saw that the universal jurisdiction and mission of the Church require it to be flexible in different places and times, willing to enter into coalitions that would be unthinkable for anyone with a merely political horizon. No one temporal ideology, no set political program, can limit the freedom of the Church. As the inheritor and baptizer of the universal pretensions of the Roman Empire, the Church acts in all lands under an infinite variety of political conditions. Strange as it may be, Macaulay and Schmitt, the liberal Protestant-trending-atheist and the conservative Catholic apostate, have it right. Dubious though this pairing may be, they have no less an authority than St. Luke to back them up. A Christian politics must always be strategic, viewing political commitments not as articles of a sacred faith, but as tactical tools to be handled in whatever way best serves the cause of Christ. Indeed, Acts is something of a manual of tactics for an embattled Church, navigating the complex political environment of a multicultural, multi-faith imperium that is both puzzled by the Church and structurally although episodically hostile to it "somewhat like our own liberal imperium. Before the Jews of Jerusalem, Paul calls himself a Jew and emphasizes that he was raised in Jerusalem although born in Tarsus and was a student of the famed rabbi Gamaliel Acts This sectarianism is, of course, a political tactic, intended to drive a wedge between the two factions. Roughly speaking, the Pharisees believed in the resurrection of the dead, the Sadducees did not, and Paul attempts to affiliate himself with the former to find shelter behind the partisan stalemate. We may note sotto voce that Paul was referring not, as the Pharisees would have it, to a general resurrection of the dead at the end of time, but to a distinctly singular Resurrection that had already happened; doubtless the blurring of that difference suited his ends. Before the Roman authorities, Paul sometimes emphasizes his Roman citizenship when it gives him immunity against certain punishments Acts On the other hand, he lets the Roman authorities view him as just another Jew when advantageous "as when a bored proconsul believes that the accusations of Jewish authorities against Paul are just an intramural dispute, of no imperial concern Acts How much this portrayal corresponds to the actual Paul is an open question, but it is of course true that Luke probably traveled with Paul on mission, and thus observed his tactics at close range; and it is also true that Paul famously wrote, To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the

lawâ€™ though I myself am not under the lawâ€™ to win over those under the law. To the weak I became weak, to win over the weak. I have become all things to all men, to save at least some. All this I do for the sake of the gospel. His identity claims, and the political and legal claims following from them, are all true or valid, and his flexibility is openly professed. Paul shows us the real truth. Under an imperium that contains a myriad of shifting political identities and loyalties, falsehood is not only wrong but is in fact unnecessary. The strategic Christian need only emphasize, truthfully, one or another of his multiple political loyalties and identities as relevant and helpful to the audience and the occasion. In our world, the world of the liberal imperium with its multiple loyalties and identities jostling one another, the same is true. The strategic Christian may truthfully point to, and emphasize, his identity as to take my own example, only because I know it best an American, a New Englander, a WASP descendant of seventeenth-century Anglo-Dutch settlers, a cradle Episcopalian, a lawyer, an academic, a member in good standing of the overwhelmingly liberal intelligentsia, and above all, subordinating and organizing all these other loyalties, a Catholic. There is no need to dissemble about any of these identities; all are true and may publicly be disclosed and affirmed as and when useful. What is the goal of all these tactics? If we are to be entirely flexible about means, to what ends? The ultimate long-run goal is the same as it ever was: In global perspective, the situation is actually quite promising. The twin ideas that we live in a secular age and that Christianity is shrinking apply mainly in the liberal redoubts of the West, and not even all of them. Secularism is actually in decline, chiefly because secular materialists have so few children. The culture of liberalism, having attacked the family, proves incapable of reproducing itself. For the sectors of the Church that happen to lie within the boundaries of the decaying, and increasingly radical, liberal imperium, however, it is true that the main proximate short-run goal must be largely one of survival. As the liberal imperium ages and decays, its sectarians become ever more anxious about internal rebellion and external threats, and the persecution of non-liberals becomes more aggressive, systematic, and widespread. Strategically, the Church can be flexible as necessary on all dimensions save oneâ€™ the gospel teaching and sacramental practice of the magisterium, which perpetuates itself by apostolic succession. This radical political flexibility as to means, decried by Macaulay and justified by Schmitt, is a hard counsel; it means that ultimate allegiances to political parties, to the nation, even to the Constitution, may all have to go if conditions warrant it. It is not that the strategic Christian may not respect, support, and participate in upholding such thingsâ€™ that is of course often sensible, indeed mandatory as St. Alliances of common goals, as opposed to allegiances, are useful and appropriate, depending upon local conditions. Let me offer an example of the sort of position that will have to go. Such commitments are ideological; they are like freight that needs to be thrown overboard to lighten the ship in stormy waters. Neither statism nor libertarianism can be blessed as a fully and finally Catholic form of politics, for Catholics must be able to move between them. If and when we can jettison our temporal ideological commitments, we have many models of flexible collaboration. The Christian adviser to pagan kings and powers is a type frequently encountered in Scriptureâ€™ in, of course, the prefigured guise of the Jewish adviser to Gentile kings and powers. Mordecai, Joseph, and Daniel all fit the pattern, as does Esther in a different but equally important way. The adviser makes himself indispensable and thereby creates a reservoir of professional credibility, or personal loyalty, or delegated political power, to use when necessary on behalf of the Church. Here too there is no dissembling involved whatsoever: The adviser does, in all these cases, give excellent service or advice and sincere loyalty in all matters not touching on the faith, and never denies his or her ultimate commitments, although it is usually unnecessary to trumpet them. Sometimes, the only result will be that the Christian is driven out of public life, or loses a job, or a professional license, in a kind of low-temperature martyrdom. Christians will always have many different options for political engagement. In some or other circumstances, one or another of them will prove best in the light of prudential judgment; none has any logical or theological priority. Ignatius and Esther, and for a universal Church that draws upon the pattern and model of all of its diverse saints and ancestors and identities as necessary, in the spirit of Paulâ€™ the strategic Christian.

Chapter 3 : Strategic Planning for Christian Organizations

He is author of more than 50 books, including Desiring God: Meditations of a Christian Hedonist, and knows exactly the strategies that will be used against us. He.

Whether a Jewish proselytism existed or not that would have served as a model for the early Christians is unclear, see Circumcision controversy in early Christianity Jewish background for details. Soon, the expansion of the Christian mission beyond Judaism to those who were not Jewish became a contested issue, notably at the Council of Jerusalem. The Apostle Paul was an early proponent of this expansion, and contextualized the Christian message for the Greek and Roman cultures, allowing it to reach beyond its Hebrew and Jewish roots. From Late Antiquity onward, much missionary activity was carried out by members of religious orders. Monasteries followed disciplines and supported missions, libraries, and practical research, all of which were perceived as works to reduce human misery and suffering and glorify the Christian God. St Patrick evangelized many in Ireland. St David was active in Wales. During the Middle Ages , Ramon Llull c. Medieval[edit] During the Middle Ages Christian monasteries and missionaries such as Saint Patrick , and Adalbert of Prague propagated learning and religion beyond the boundaries of the old Roman Empire. In the seventh century Gregory the Great sent missionaries, including Augustine of Canterbury , into England. The Hiberno-Scottish mission began in Their travels took them as far as China in an attempt to convert the advancing Mongols , especially the Great Khans of the Mongol Empire. Catholic missions after [edit] Main article: Catholic missions One of the main goals of the Christopher Columbus expedition financed by Queen Isabella of Spain was to spread Christianity. The most active orders were the Jesuits , Augustinians , Franciscans and Dominicans. The Portuguese sent missions into Africa. These are some of the most well-known missions in history. In both Portugal and Spain, religion was an integral part of the state and evangelization was seen as having both secular and spiritual benefits. Wherever these powers attempted to expand their territories or influence, missionaries would soon follow. By the Treaty of Tordesillas , the two powers divided the world between them into exclusive spheres of influence, trade and colonization. The proselytization of Asia became linked to Portuguese colonial policy. Catholic missions in Asia[edit] Main article: Catholic missions Portuguese trade with Asia rapidly proved profitable from onwards, and as Jesuits arrived in India around , the colonial government in Goa supported the mission with incentives for baptized Christians. Later, the Church sent Jesuits to China onwards and to other countries in Asia. For over a hundred years, occupied by their struggle with the Catholic Church, the early Protestant churches as a body were not strongly focused on missions to "heathen" lands. In North America, missionaries to the Native Americans included Jonathan Edwards â€” , the well-known preacher of the Great Awakening ca â€” , who in his later years retired from the very public life of his early career. He became a missionary to the Housatonic Native Americans and a staunch advocate for them against cultural imperialism. This pattern of grudging acceptance of converts played out again later in Hawaii when missionaries from that same[which? In the course of the Spanish colonization of the Americas , the Catholic missionaries learned the languages of the Amerindians and devised writing systems for them. Then they preached to indigenous people in those languages Quechua , Guarani , Nahuatl instead of Spanish, to keep Indians away from "sinful" whites. An extreme case of segregation occurred in the Guarani Reductions , a theocratic semi-independent region established by the Jesuits in the region of the future Paraguay between the early 17th century and From onwards the Moravian Church began sending out missionaries. His interest grew to a furious sort of "backwards homesickness", inspiring him to obtain Baptist orders, and eventually to write his famous pamphlet, " An Enquiry into the Obligation of Christians to use Means for the Conversion of Heathen ". It inspired a movement that has grown with increasing speed from his day to the present. Protestant missionaries from the Anglican and Lutheran and Presbyterian traditions starting arriving in what was then the Ottoman Empire in the first half of the 19th Century. The mainstream of the Baptist denomination, however, supported missionary work. After spending time in the newly formed United States of America strengthening the infant Methodist Church alongside Episcopal colleague Francis Asbury , the British-born Coke left for mission work. During his time in America,

Coke worked vigorously to increase Methodist support of Christian missions and of raising up mission workers. Coke died while on a mission trip to India, but his legacy among Methodists – his passion for missions – continues. Missionary preaching in China using The Wordless Book A wave of missions, starting in the early s, targeted inland areas, led by Hudson Taylor – with his China Inland Mission –. Taylor was later supported by Henry Grattan Guinness – who founded Cliff College , which continues as of [update] to train and equip for local and global mission. The missions inspired by Taylor and Guinness have collectively been called[by whom? Taylor, a thorough-going nativist , offended the missionaries of his era by wearing Chinese clothing and speaking Chinese at home. His books, speaking, and examples led to the formation of numerous inland missions and of the Student Volunteer Movement SVM, founded in , which from to about sent nearly 10, missionaries to inland areas, often at great personal sacrifice. British Empire[edit] In the 18th century, and even more so in the 19th century, missionaries based in Britain saw the Empire as a fertile field for proselytizing for Christianity. All the main denominations were involved, including the Church of England, the Presbyterians of Scotland, and the Nonconformists. Much of the enthusiasm emerged from the Evangelical revival. Within the Church of England , the Church Mission Society CMS originated in [10] and went on to undertake activity all around the world, including in what became known as "the Middle East". The Methodists, led by George Whitefield , were the most successful and after the revolution and entirely distinct American Methodist denomination emerged that became the largest Protestant denomination in the new United States. Increasingly colonial officials took a neutral position on religious matters, even in those colonies such as Virginia where the Church of England was officially established, but in practice controlled by laymen in the local vestries. After the Americans broke free, British officials decided to enhance the power and wealth of the Church of England in all the settler colonies, especially British North America Canada. Tensions emerged between the missionaries and the colonial officials. The latter feared that missionaries might stir up trouble or encourage the natives to challenge colonial authority. In general, colonial officials were much more comfortable with working with the established local leadership, including the native religions, rather than introducing the divisive force of Christianity. This proved especially troublesome in India, where very few local elites were attracted to Christianity. In Africa, especially, the missionaries made many converts. Of the 21st century there were more Anglicans in Nigeria than in England. They established schools and medical clinics. Christian missionaries played a public role, especially in promoting sanitation and public health. Many were trained as physicians, or took special courses in public health and tropical medicine at Livingstone College, London. The rise of nationalism in the Third World provoked challenges from critics who complained that the missionaries were teaching Western ways, and ignoring the indigenous culture. The Boxer Rebellion in China in involved very large scale attacks on Christian missions and their converts. The First World War diverted resources, and pulled most Germans out of missionary work when that country lost its empire. The worldwide Great Depression of the s was a major blow to funding mission activities. Mott , an American Methodist layperson, the conference reviewed the state of evangelism, Bible translation, mobilization of church support, and the training of indigenous leadership. The conference not only established greater ecumenical cooperation in missions, but also essentially launched the modern ecumenical movement. The next wave of missions was started by two missionaries, Cameron Townsend and Donald McGavran , around These men realized that although earlier missionaries had reached geographic areas, there were numerous ethnographic groups that were isolated by language, or class from the groups that missionaries had reached. Cameron formed Wycliffe Bible Translators to translate the Bible into native languages. McGavran concentrated on finding bridges to cross the class and cultural barriers in places like India, which has upwards of 4, peoples, separated by a combination of language, culture, and caste. Despite democratic reforms, caste and class differences are still fundamental in many cultures. An equally important dimension of missions strategy is the indigenous method of nationals reaching their own people. In Asia this wave of missions was pioneered by men like Dr G. The "two thirds missions movement" as it is referred to, is today a major force in missions. Most modern missionaries and missionary societies have repudiated cultural imperialism, and elected to focus on spreading the gospel and translating the Bible. Often, missionaries provide welfare and health services, as a good deed or to make friends with the locals. Thousands of schools, orphanages, and

hospitals have been established by missions. One service provided by missionaries was the Each one, teach one literacy program begun by Dr. Frank Laubach in the Philippines in 1935. The program has since spread around the world and brought literacy to the least enabled members of many societies. In some colonies, these mission stations became a focus of settlement of displaced or formerly nomadic people. Particularly in rural Australia, missions have become localities or ghettos on the edges of towns which are home to many Indigenous Australians. The word may be seen as derogatory when used in this context. Additional events can be found at the timeline of Christian missions. Contemporary concepts of mission[edit] Sending and receiving nations[edit] Major nations not only send and fund missionaries abroad, but also receive them from other countries. In 2010, the United States sent out 32, missionaries, while 32, came to the United States. Brazil was second, sending out 34,, and receiving 20, France sent out 21, and received 10, Britain sent out 15, and received 10, India sent out 10, and received 10, Other major exporters included Spain at 21, sent out, Italy at 20,, South Korea at 20,, Germany at 14,, and Canada at 8, Large recipient nations included Russia, receiving 20,; Congo receiving 15,; South Africa, 12,; Argentina, 10,; and Chile, 8, The largest sending agency in the United States was the Southern Baptist Convention, with 4, missionaries, plus support staff working inside the United States. In recent years, however, the Southern Baptist foreign missionary operation the International Mission Board has operated at a deficit, and it is cutting operations by 15 percent. It is encouraging older missionaries to retire and return to the United States. It regards "mission" as that which is designed "to form a viable indigenous church -planting and world changing movement. This Christian missionary movement seeks to implement churches after the pattern of the first century Apostles. The process of forming disciples is necessarily social. In this view, even those who are already culturally Christian must be "evangelized".

Chapter 4 : Four Strategies Satan Uses Against Christian Order

The Christian Servant Leader's Role Model: Jesus' People Development Strategies By Mike Waddell on 12/08/ in Leadership Style, Modeled on Jesus, Servant Leadership People development is as vital in the church and Kingdom enterprises as it is anywhere but sadly, so often, little attention is given to this topic and people are expected.

Today, I want to take the opposite position – encouraging you to engage culture! In my last post, we looked at the picture above and made some assumptions. But what if I was wrong? What if he was simply trying to blend with the culture around him, building relationships for the purpose of eventually witnessing to them about Jesus? Engage Culture I am sure some of you reading this are asking why we should spend time wildly speculating about the reasons for this modification. I understand, but I think the lesson is worth discussing. In fact, I think there is a huge lesson here for all of us. The apostle Paul actually wrote some very compelling Scripture about this very idea. It was his intent to engage culture by blending into the world around him for the purpose of winning souls to Jesus. He would do anything within the guidelines of Scripture to accomplish this goal. Read his words on the subject. To the Jews I became like a Jew, to win Jews; to those under the law, like one under the law – though I myself am not under the law – to win those under the law. To the weak I became weak, in order to win the weak. I have become all things to all people, so that I may by every possible means save some. We ARE to engage culture. Unlike in the last post, our purpose is not to gain acceptance and security. We are not looking for love. We are looking to share love instead. I encourage you to change your mindset or broaden it to see winning those around you to Christ as your primary purpose. To accomplish this goal, you will have to take drastic measures at times. You will need to be willing to build relationships with those you want to impact for eternity, with whatever methods are necessary and effective. Here are 7 ways you can engage culture around you, blending in for the purpose of relationship and eventual evangelism. Are you already doing any of these? Is your motive pure? Strategy 1 – Join the effort A great way to begin building relationships with other business people in your area is to join a civic organization. While you are sure to find Christians in these groups, you will also find those who either have no faith or simply associate with a faith out of convenience or tradition. Whatever the case, a membership in one of these organizations will give you plenty of opportunities to build relationships with the lost. Strategy 2 – Connect With Business Groups These groups can be trade associations, mastermind or networking groups, or simply social groups centered around the common interest of business. There are many benefits to these groups, but the main one concerning us is the presence of those who do not know Jesus. Enjoy the other benefits, but keep your primary purpose at the forefront of your mind! Strategy 3 – Be Inclusive With Local Competition The typical business leader does not necessarily spend much time with his or her direct competition. Reverse this trend and see if there is a local marketing association or trade group made up of your local competitors. If not, maybe you should start one! Assuming you know your competition includes those without an evident faith in Christ, begin building relationships with them through a group setting like this. Strategy 4 – Serve With Non-Profits Here is a way that will allow you to give back to your community at the same time. Joining a non-profit board will put you in contact with many leaders from various industries. Your knowledge of the common leadership language among these people will assist you in building the relationships you seek. You could also take another approach and serve as a volunteer. In this way you will interact with those on the front lines, meeting needs and bonding with each other. You can also find a local event center with a calendar of fundraisers for local causes. Be intentional and engage with any of these. You will find plenty of relationship opportunities here. Strategy 6 – Engage Your Employees Too often, business leaders are quick to look outside their businesses for evangelism opportunities, but never look inside their employee base for the same. Clearly, this strategy comes with the need for a little more discretion. It is very difficult to both lead and build close relationships with your employees. In fact, some would say it cannot work. My advice here is to begin engaging your employees about their families, hobbies, and outside pursuits. Show a genuine interest in what makes them tick. Over time, you will build trust and some will allow you to speak into their lives. If you are going to pursue this strategy, I would suggest a plan that includes a company chaplain. Go to Him and pray

that He would show you those areas where you can intentionally build relationships for the purpose of pointing others to Him. Go in with an open mind and eager heart. Begin paying close attention to your surroundings for opportunities He may be presenting to you. I promise, He is faithful to answer your request here. Can you see the urgent need for Christian business leaders to engage culture? Do you currently engage culture with any of these strategies? Which of these strategies will you implement?

Chapter 5 : Christian Hulen - FP1 Strategies

Materials for course in Strategies of Missions taught at Southern Nazarene University by Howard Culbertson.

But exactly what is strategic planning from a Christian context and how should it be conducted? Strategic planning is used interchangeable with such familiar terms as long-range planning, vision formulation, mission statement, and environmental analysis. All of these concepts have a common denominator: What kind of church or Christian organization do we ideally want to be? How are we different from other churches or other Christian organizations? Why do we exist? What do we most want to accomplish? Strategic planning answers these questions. What are we like now, and how do we want to be different several years from now? What do we do best? What are our unique and special strengths, capabilities, and competencies? What resources human, financial, facilities are at our disposal? In what ways are our resources limited and constrained? Why do people come to our church rather than to another? To what kinds of people and groups are we best prepared to minister? What are their expressed needs? What principles and ideals do we believe in most strongly? In what new directions do we most want to grow? What are the most fervent dreams and hopes of key leader

The Right People: Use the following questions to select the members of your church or organization who are best suited to be strategic planners. These are members who:

- Focus on the "forest" whole organization more than the "trees" specialized functions?
- Seem to have a real passion for envisioning future possibilities rather than seeing only past failures or current limitations?
- Have the best in-depth insight into how the organization really works and functions.
- Are more interested in ends the whats and whys than in means the hows?
- Are most committed to what you are striving ultimately to accomplish?

Chapter 6 : 7 Biblical Strategies every Christian must use against Satan

Dear Christian, that is an absolute lie for Jesus defeated Satan. Here are 7 Biblical strategies to follow through from the Word of God Satan wants to instill fear in every Christian that he is stronger than God the Father.

June 26, Christian and Satan: Today we are going to focus on 7 strategies that every vigilant Christian must use against Satan. The leopard knew where the baboons rested with their little ones, and stealthily watched them through the day. It used strategies to capture the weakest link and was an expert in climbing the tree as well. Dear friend that is an absolute lie for Jesus defeated Satan at the Cross. The stone was rolled away, and Christ is sitting at the right hand of the Father. The day will soon come, when the King of Kings will return to take His Bride home and cast our mutual enemy into the lake of fire. But while we, Christians live on this earth let us put on the full armor of God and fight against the devil. Dear Friend, this enemy and the warfare is real, he is not a part of some fictional story. He lurks around like a roaring lion to intimidate us, and patrols to and fro to see who he can malign. Do not let Satan outwit us!! Satan is father of lies, accuser of brethren, disguises himself as the Angel of Light, Old Serpent, and a deceptor. Note, he is a disguiser!!!! Being steadfast in our faith and calling: To fight this warfare, we must first set our mind on Christ- the Author and Finisher of our Faith. A saved Christian can never be a swayed believer, but is a Steadfast Child of God. [Click To Tweet](#)

4. Recognizing our weakest links: We must know what our personal struggles are, who the weakest person is in our home, and uplift them to the throne. Every temptation and warfare that comes our way must be met on our knees wearing the full armor of God. Pay close attention to our wandering mind, stubborn heart, and weak flesh as we stay alert of the power of darkness wishing to subdue us

5. Resistance is using a defensive operation against temptation to sin. Resist the devil by praising God, worshipping Jesus, and by praying without ceasing. Resist the devil, and he will flee from you.

Chapter 7 : Biblical Strategies - How you get to where God is taking you.

Church Christian education is the administration and coordination of programs or strategies to facilitate spiritual growth or discipleship into Christ-likeness.

And how does it work for the Christian leader? Each day has enough trouble of its own" Matt. Are we to plan for the future? Is it like fortune telling or palm reading? Or do we just ask God to bless our prognostications? According to Richard Slaughter, "Strategic foresight is the ability to create and maintain a high-quality, coherent and functional forward view and to use the insights arising in organizationally useful ways;. It represents a fusion of futures methods with those of strategic management. The need for organizations to plan for the future is as old as business itself, and organizations that fail to adapt to environmental changes cease to exist. Over a half century ago, Peter Drucker noted, in his book *The Practice of Management*, that managers not only have to determine "what is" the business of the organization, but "what will be" the business in the future. Strategic Foresight and Who God Is God is omniscient, omnipresent and eternal; therefore, He knows everything about everybody in the past, present and future. Wow, how do we package that in our space-time continuum? God has perfect strategic foresight. Combined, these characteristics are the building blocks to perfect strategic foresight. He knows the future. We can, at best, achieve imperfect strategic foresight or, at worst, thoughtless hindsight. In Proverbs, Solomon, the wisest man, said "To man belong the plans of the heart, but from the Lord comes the reply of the tongue. Throughout the assessment process, one examines the fundamental question of the mission: One determines the primary customer: One also determines the supporting customers: One engages in research to learn directly from customers what they value, decide what the results should be and develop a plan with long-range goals and measurable objectives. Issachar contributes just men out of a total force of ,, yet those men made a unique contribution. All of the others are described as brave warriors, armed for battle, experienced soldiers or "armed with every type of weapon," yet it is clear that the men of Issachar bring knowledge and insight that more than makes up for their lack of fighting force. Biblical leaders who were in tune with God were given clear strategies as to how they could achieve the goal that was set before them. Many of these required unconventional choices. Gideon was instructed by God to restrict his numerical forces severely and cause the enemy to panic and flee, undoubtedly reducing the death toll amongst his troops. Joshua was given precise instructions as to how he should take the city of Jericho. Paul chose to follow God in appealing to stand trial in Rome before Caesar when he could have been set free. Luke records Jesus giving the Great Commission to the apostles in Acts 1: In this case, there is no clearly articulated strategy. The disciples are scattered from Jerusalem as a result of persecution and are then guided by God stage by stage e. For Jonah, the strategy is clearly outlined, and Jonah is so uncomfortable at the prospect of being used by God in this way that he heads in the opposite direction with well known consequences. Yet this does not mean that Christian leaders should not carry out a strategic analysis of a situation. Luke records Jesus teaching, "Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it" Luke The Bible gives us the principles to determine the strategy. We may or may not be given specific guidance as to how we should approach the vision; we may or may not receive this guidance at the strategic or at the tactical level. However, just as Jesus taught the disciples to think and act according to the principles of the kingdom, so we too, can develop our understanding of the principles of the kingdom and their application to the mission and ministry of our organizations. Daniel was elevated to a high position in the court of Nebuchadnezzar because of his knowledge of God, and served Darius as one of three administrators. Strategy should be a team effort; it is not to be done alone. We should j oin with others who have diverse views and experiences. The topic was technology horizons for the future. But as much as they talked about technology being the answer to the future, I realized all the more that God is in control of the future. We can plan for the future, but we must commit our plans to God. Commit to the Lord whatever you do, and your plans will succeed" Proverbs We, as Christian leaders, should use strategic foresight to plan for the future, but then commit the plans to the Lord that He would carry them out according to His will. He is now the Director of the Center for Leadership

Excellence where he consults with Christian leaders to develop their God-given leadership gifts. Daniel has a Ph.

Chapter 8 : A Christian Strategy by Adrian Vermeule | Articles | First Things

A Christian Strategy by Adrian Vermeule November T he problem is the relentless aggression of liberalism, driven by an internal mechanism that causes ever more radical demands for political conformism, particularly targeting the Church.

They were to declare and demonstrate the coming of the Kingdom of God on their own for the first time. As I pondered this story I saw an account of Jesus the servant leader, developing people to achieve their full potential for the Kingdom. Often as Christian leaders we look to Jesus only as a spiritual role model and then we look to the world for our models of leadership. He uses others, but just here there are two to that are easily seen. Recruit – Train – Deploy. This may seem obvious, it may appear to be quite ordinary and expected. Alas for many leaders, even in churches and Christian organisations, it is not what they do. People are recruited with loads of potential but little competence in the new role. Together the leader and the trainee move through 4 phases: The leader shows the trainee what needs to be done and the trainee observes. The leader leads the implementation of the task, explaining and directing the trainee who assists. The trainee leads the task and the leader assists. The trainee is delegated to complete the task while the leader observes. The trainee becomes competent and eventually leaves the process fully fledged, no longer a trainee. Evaluation is a vital step in each phase. It is important because it not only helps the leader and the trainee assesses progress and agree what still needs to be done. It also allows the trainee to reflect. This reflection process is key to effective learning as new connections are made, deeper understanding is developed and improved practices identified. The four stages will overlap, especially where confidence and competence is growing. In most learning situations development is undertaken in parallel on more than one area. Progress is unlikely to be at an even pace across all areas. So for one area the student and leader could be working in Phase 3 or 4 while still being at phase 1 or 2 for another. The tasking of the 12 was to cast out demons and heal the sick. In short they were to declare and demonstrate the Kingdom of God. How did they learn what to do and teach? In this episode, where they are sent out, Jesus is releasing them to use that which they have learned. They are moving in to the place where they take the lead and Jesus is the observer. When its done they return and evaluate what they have done, telling Jesus all about it. Where is phase 3 in the process? In this episode it is not evident but shortly after they are challenged by Jesus to feed the . Their view of how the world works is challenged by how the Kingdom of God works. It seems that exercising power over the physical world by healing the sick is easier for them to understand than is exercising power of the physical world by making 5 loaves and 2 fish feed plus. In this case Jesus assists them. In the preceding chapters we see Jesus showing the disciples about healing and casting out demons. They have also witnessed his explaining the Kingdom of God to the people. Mark also tells us how he took them aside to help them understand the riddle of the parables he told. This whole process is about growing and preparing the disciples to achieve their full potential for the Kingdom of God. It is a model of service. He is concerned for them and his focus is on equipping them to be fully effective; to be the Christian leaders that God wants them to be. This is the outlook of the Christ-centred servant leader. Equipping the Disciples There are some interesting things to learn from the detail of Jesus teaching and coaching of the disciples, especially as they go out and return. People are important They have been taught to be concerned for people not just their task. This is a hallmark of servant leadership. Think back to Mark chapter 5 when Jesus was surrounded by a heaving crowd. One of his tasks was to declare the Kingdom of God to the people. Here was a key opportunity but then Jairus comes and asks Jesus to heal his child so that she will not die. Jesus gives himself to Jairus and his daughter. He stops and gives her time, he blesses her and commends her faith. In these episodes Jesus demonstrates that he is here to serve not simply to complete tasks. He is showing the disciples what it is like to be a servant leader in the Kingdom of God. He is also showing the disciples that in the Kingdom of God we need to see that things work differently than in the world. Witness the episode with his friend Lazarus. Both the responsibility and the authority to do the Job Jesus gave the disciples a task a responsibility and also he gave them the authority to complete the task. Without the authority, even though they may have had the skills, they would not have been empowered to do what was expected of them. This again seems obvious but quite often it is something that is overlooked and

defeats the whole process. What is the point of that? Placed outside their comfort zone So far Jesus had always been there for them. Now they were off on their own; placed a situation way beyond their comfort zone. This is essential for growth and achieving full potential. He made it safe for them by sending them in pairs. This is not about physical safety but having sufficient support. This in turn discourages people, preventing them from attempting the task in hand, in which case they never achieve their potential. So Jesus, the servant leader, gave them instructions on what to do. It meant they could tell people and demonstrate that The Kingdom of God is near without fearing rejection. Making mistakes and failing is OK Remember the story of the talents, how the man given one talent was afraid of his master in case he failed and so he did nothing but bury his talent. Fear of mistakes and failure paralyses. This issue of people rejecting the disciples was also an issue of potential failure. The task given to the disciples was to tell and show people that the Kingdom was near. Rejection would mean that they had failed with those people. In telling them how to deal with rejection, by moving on and shaking the dust from their feet as symbolic of their being rejected by God, he was giving the disciples permission to fail. In so doing he was releasing them to realise their potential. Otherwise they would have been constrained and tentative in the face of imagined opposition. Value people On their return they came to Jesus and debriefed. It also enables the trainees to share their successes and joys. It allows Jesus to show that the disciples are important to him. It is they that are valued as people and individuals not simply the completion of the task. So , in taking time to listen to the disciples Jesus demonstrated that they and their achievement were important to him. It has been said that being listened to is the next best thing to being loved. Reflection If you are a Christian Leader take a moment to consider how you relate to and develop people? Do you forget the training stage of the recruit “train -deploy process? If so what are you going to do about it? How will you change what you do as a Christian Leader? Mike has been an elder at Letchworth Baptist Church for more years than he cares to remember and has more than 30 years experience in the global telecommunications industry, working for multi-national organisation such as Nortel Networks. He was a founder of Cerebrus Solutions, a high tech company delivering advanced anti-fraud solutions to the telecoms industry, where he was Vice President of Professional Services. Then he was based in Stockholm in a similar role with Martin Dawes Analytics, a high tech software and services provider. Mike has many years of experience of leading teams in a complex and fluid international cross-cultural settings.

Chapter 9 : Understanding the Market For Christianity - a Report on Asian Christian Strategy by James F. I.

One of the interesting ways to create an interesting product is to zig where everybody zags. Apple did this with the white iPod and earphones, when most devices were either black or grey.

Contact Why pastors find Biblical Strategies so helpful Three reasons why pastors, counselors, and spiritual leaders find Biblical Strategies materials so helpful when they are ministering to those with struggles, challenges and temptations. What Biblical Strategies is All About This brief video details the resources you will discover whenever you open up a biblical strategies booklet. Just Like Jesus biblical strategies for growing well Throughout his earthly life Jesus grew increasingly reliant upon three spiritual resources. These same resources are available to you today. Change is possible, but only as you trust in the resources Jesus used. He walked where you walk so that you can learn to walk just like him. Both are essential for living the Christian life. Stowell, President, Cornerstone University "â€ a master at applying the Scriptures to everyday issues in such a way that lives are changed. An unusual ability to deliver biblical truth in an intensely personal and practical way. He invested hours talking to students, walking them through the process of life-change they hungered for. Min, President, Clarks Summit University "Distinctively giftedâ€ explains very difficult concepts in ways that all learners can grasp. More knowledge, more insight, more understanding, more hope. These packets help engrain Scripture into our hearts and mind. I once heard people compared to porcupines huddling together on a cold evening for warmth. Once they warm up, their quills begin to prick each other and they move away only to grow cold again. Perhaps, this is why Jesus warned us against meaningless repetition. When it becomes routine, it seems like the only thing that changes are the requests that we bring. Rather than just change the requests, try changing up the praise portion of your prayer time. Here areâ€ Read moreâ€ Categories: Prayer 4M Training 4M Training is a small group study for the average guy. Mature, master, minister and mentor in 13 easy to understand lessons. Click here to get started today. Newsletter Sign up for information about new book releases, free resources and more. Also From Biblical Strategies.