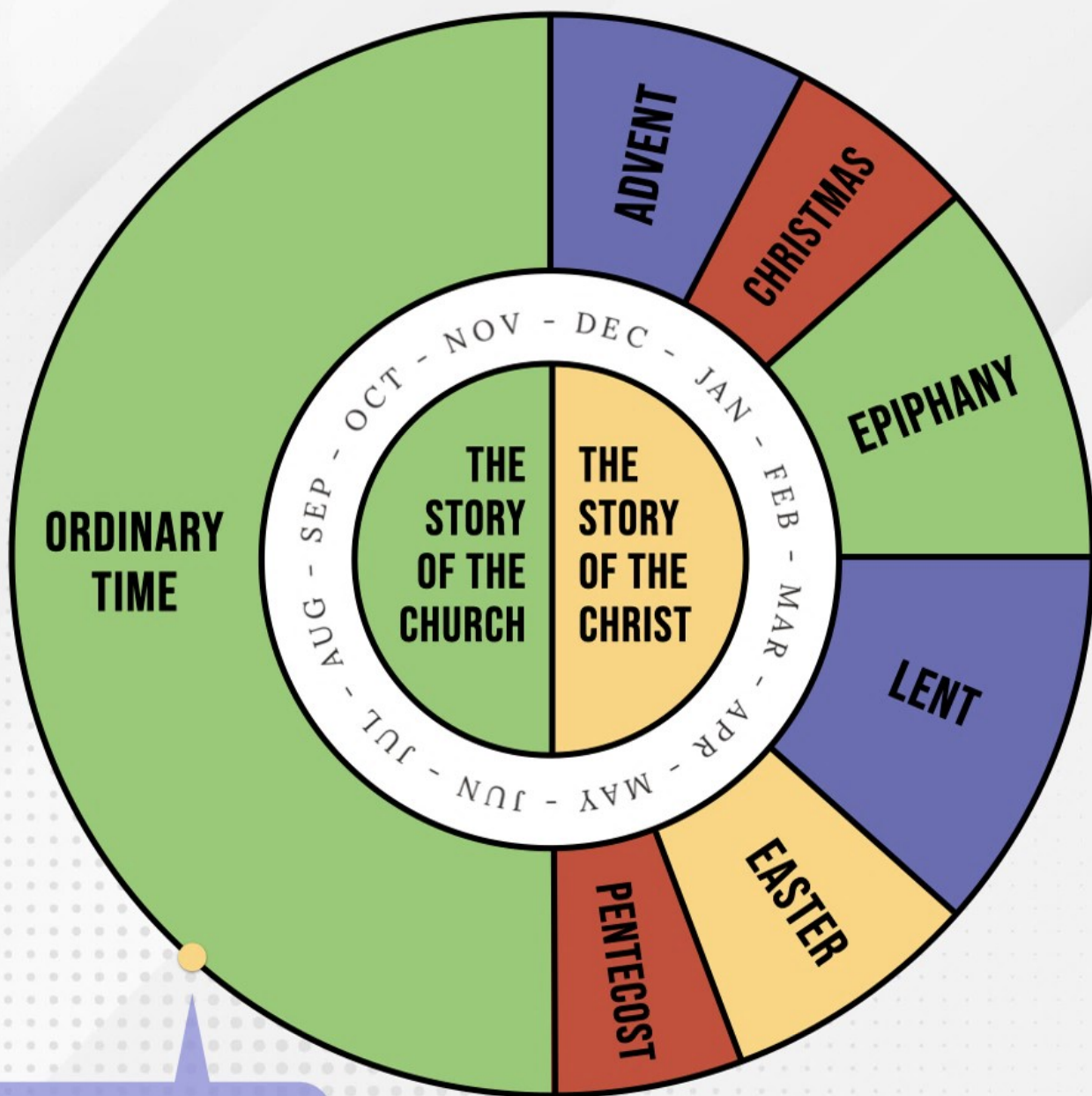


STRONG IN THE LORD

BIG TREE

	FEET	METERS
HEIGHT	286	87.2
DIAMETER	23.7	7.2
CIRCUMFERENCE	74.5	22.7
ESTIMATED AGE	1500	YEARS



WE ARE HERE

THE SEASONS OF THE CHRISTIAN CALENDAR

- Advent: Anticipation
- Christmas: Incarnation
- Epiphany: Revelation
- Lent: Crucifixion
- Easter: Resurrection
- Pentecost: Ascension
- Ordinary Time: Mission



PROVERBS

— THE WAY OF WISDOM —

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EPHESIANS 6:10-12

Finally, be strong in the Lord and in His mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world, and against the spiritual forces of evil in the heavenly realms.

RESILIENT FAITH

1. **Practice** - the gift of getting stronger over time
2. **Community** - the gift of support in times of crisis
3. **Sabbath** - the gift of rest for a weary people
4. **Gratitude** - the gift of praise amidst uncertainty
5. **Compassion** - the gift of kindness in the midst of pain

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1 SAMUEL 30:1-26

David and his men reached Ziklag on the third day.

Now the Amalekites had raided the Negev and Ziklag. They had attacked Ziklag and burned it, and had taken captive the women and everyone else in it, both young and old. They killed none of them, but carried them off as they went on their way.

1 SAMUEL 30:1-26

When David and his men reached Ziklag, they found it destroyed by fire and their wives and sons and daughters taken captive. So David and his men wept aloud until they had no strength left to weep. David's two wives had been captured—Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel.

1 SAMUEL 30:1-26

David was greatly distressed because the men were talking of stoning him; each one was bitter in spirit because of his sons and daughters. But David found strength in the Lord his God.

1 SAMUEL 30:1-26

Then David said to Abiathar the priest, the son of Ahimelek, “Bring me the ephod.” Abiathar brought it to him, and David inquired of the Lord, “Shall I pursue this raiding party? Will I overtake them?”

1 SAMUEL 30:1-26

“Pursue them,” he answered. “You will certainly overtake them and succeed in the rescue.”

David and the six hundred men with him came to the Besor Valley, where some stayed behind. Two hundred of them were too exhausted to cross the valley, but David and the other four hundred continued the pursuit.

1 SAMUEL 30:1-25

They found an Egyptian in a field and brought him to David. They gave him water to drink and food to eat— part of a cake of pressed figs and two cakes of raisins. He ate and was revived, for he had not eaten any food or drunk any water for three days and three nights.

1 SAMUEL 30:1-26

David asked him, “Who do you belong to? Where do you come from?” He said, “I am an Egyptian, the slave of an Amalekite. My master abandoned me when I became ill three days ago. We raided the Negev of the Kerethites, some territory belonging to Judah and the Negev of Caleb. And we burned Ziklag.”

1 SAMUEL 30:1-26

David asked him, “Can you lead me down to this raiding party?” He answered, “Swear to me before God that you will not kill me or hand me over to my master, and I will take you down to them.”

1 SAMUEL 30:1-26

He led David down, and there they were, scattered over the countryside, eating, drinking and reveling because of the great amount of plunder they had taken from the land of the Philistines and from Judah.

1 SAMUEL 30:1-26

David fought them from dusk until the evening of the next day, and none of them got away, except four hundred young men who rode off on camels and fled. David recovered everything the Amalekites had taken, including his two wives.

1 SAMUEL 30:1-26

Nothing was missing: young or old, boy or girl, plunder or anything else they had taken. David brought everything back. He took all the flocks and herds, and his men drove them ahead of the other livestock, saying, “This is David’s plunder.”

1 SAMUEL 30:1-26

Then David came to the two hundred men who had been too exhausted to follow him and who were left behind at the Besor Valley. They came out to meet David and the men with him. As David and his men approached, he asked them how they were.

1 SAMUEL 30:1-26

But all the evil men and troublemakers among David's followers said, "Because they did not go out with us, we will not share with them the plunder we recovered. However, each man may take his wife and children and go."

1 SAMUEL 30:1-26

David replied, “No, my brothers, you must not do that with what the Lord has given us. He has protected us and delivered into our hands the raiding party that came against us. Who will listen to what you say?”

1 SAMUEL 30:1-26

The share of the man who stayed with the supplies is to be the same as that of him who went down to the battle. All will share alike.” David made this a statute and ordinance for Israel from that day to this.

1 SAMUEL 30:1-26

When David reached Ziklag, he sent some of the plunder to the elders of Judah, who were his friends, saying, “Here is a gift for you from the plunder of the Lord’s enemies.”

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SIX WAY FRACTURING OF EVANGELICALISM



SIX WAY FRACTURING OF EVANGELICALISM

1

NEO-FUNDAMENTALIST

Primarily concerned with political and theological liberalism. Some overlap with Christian Nationalism.

SIX WAY FRACTURING OF EVANGELICALISM

1

2

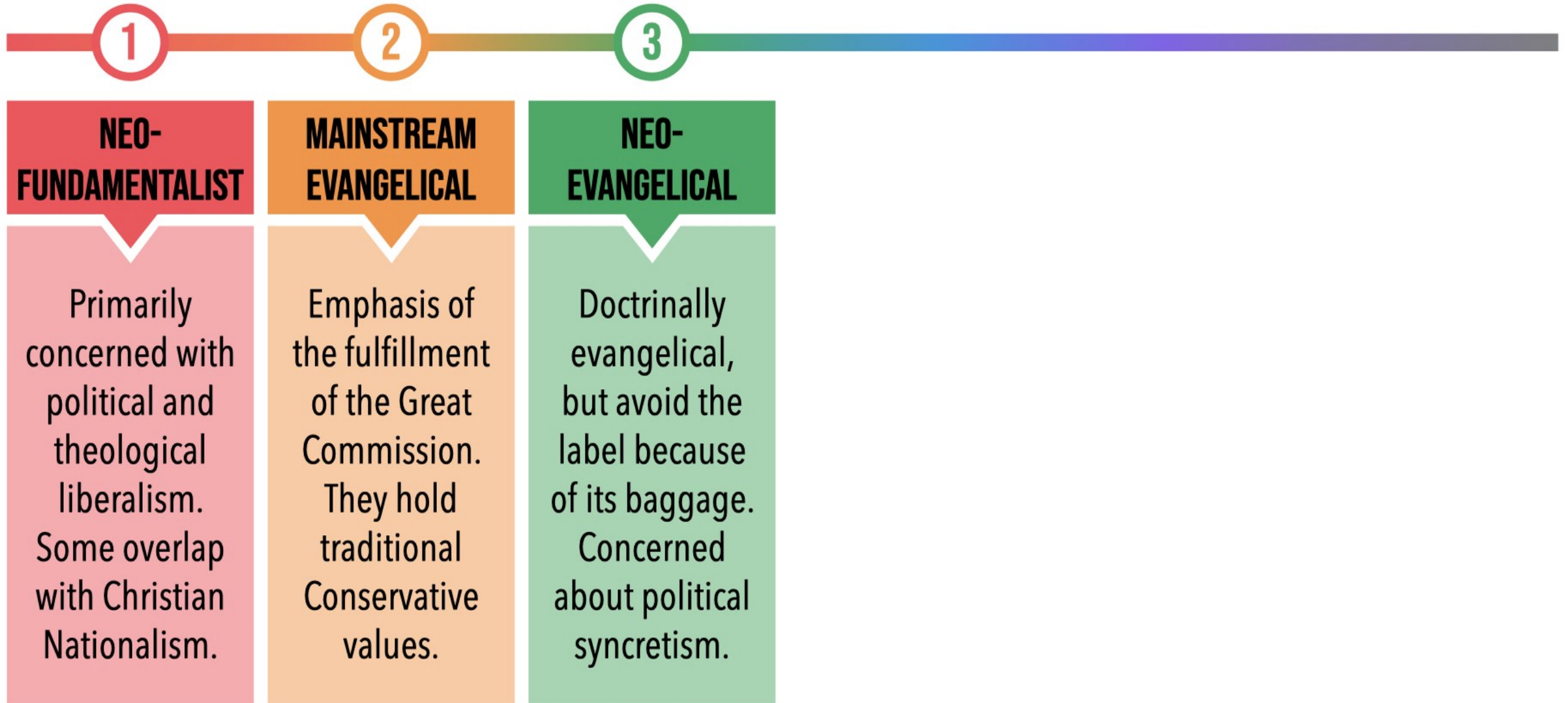
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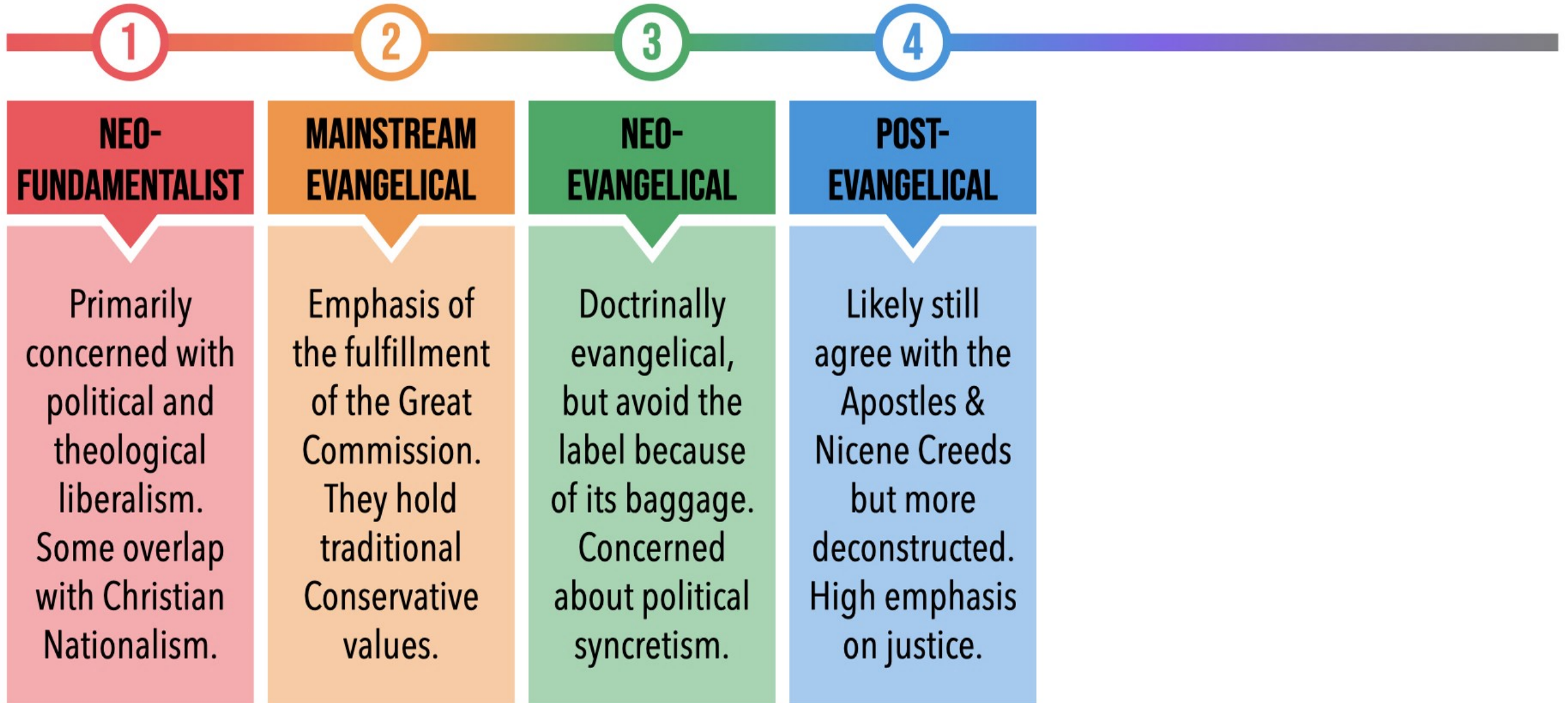
MAINSTREAM EVANGELICAL

Emphasis of the fulfillment of the Great Commission. They hold traditional Conservative values.

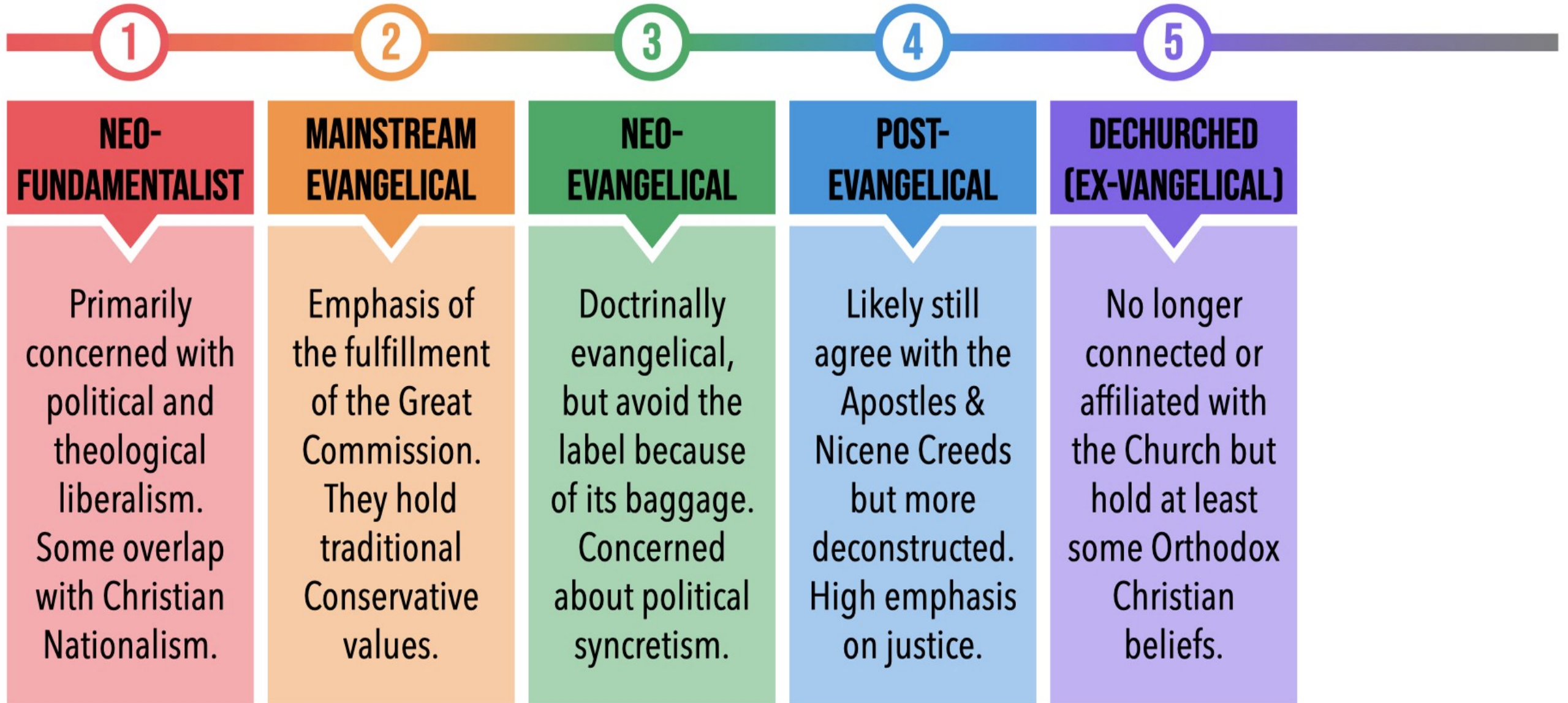
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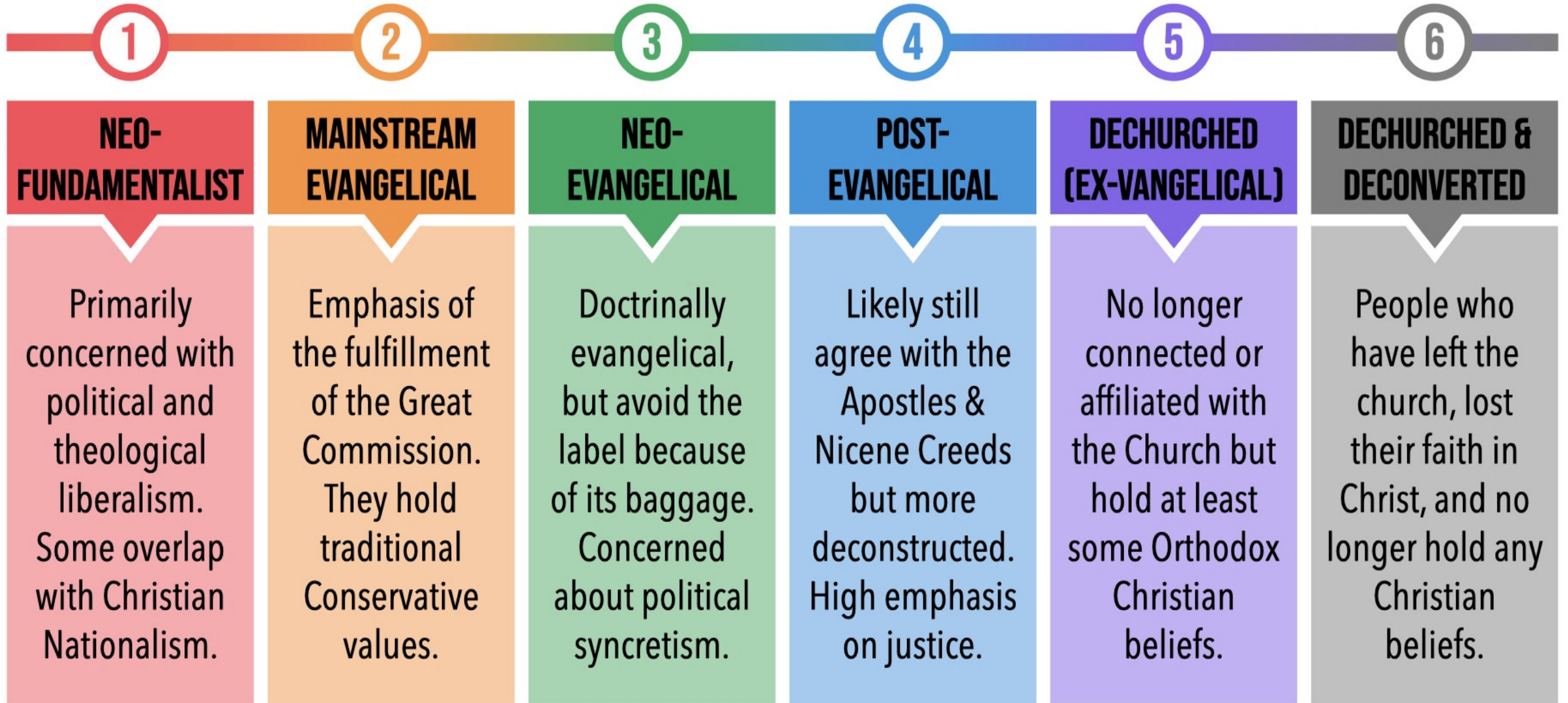
SIX WAY FRACTURING OF EVANGELICALISM



SIX WAY FRACTURING OF EVANGELICALISM



SIX WAY FRACTURING OF EVANGELICALISM



1



TYPE A CHURCH

Will continue to carry the torch of the culture wars into the 21st century. They will continue the same primary mode of cultural engagement through political activism through the Republican Party. They will see **Type B & C** churches as being compromised by political and theological liberalism.

2

3

4

1



TYPE A CHURCH

Will continue to carry the torch of the culture wars into the 21st century. They will continue the same primary mode of cultural engagement through political activism through the Republican Party. They will see **Type B & C** churches as being compromised by political and theological liberalism.

2



TYPE B CHURCH

Will chart a course that is not as culture war centric. While still being politically involved – their primary mode of cultural engagement will be interpersonal in nature. These churches will seek to make disciples and be neighborly. **Type B churches** would like to avoid the perceived political syncretism and cultural withdrawal of **Type A Church** and the perceived overly deconstructed posture of **Type C Church**.

3

4

1



TYPE A CHURCH

Will continue to carry the torch of the culture wars into the 21st century. They will continue the same primary mode of cultural engagement through political activism through the Republican Party. They will see **Type B & C** churches as being compromised by political and theological liberalism.

2



TYPE B CHURCH

Will chart a course that is not as culture war centric. While still being politically involved – their primary mode of cultural engagement will be interpersonal in nature. These churches will seek to make disciples and be neighborly. **Type B churches** would like to avoid the perceived political syncretism and cultural withdrawal of **Type A Church** and the perceived overly deconstructed posture of **Type C Church**.

3



TYPE C CHURCH

Will seek to recover the public witness of the church by critiquing abuse, hypocrisy, inconsistencies, and misconduct. Their primary mode will be calling the church to ethical fidelity, justice, and empathy towards the lost, marginalized, oppressed, or disinherited. **Type C Church** would like to avoid the perceived fundamentalism of **Type A Churches** and the perceived silence of **Type B Churches** on certain justice or ethical matters.

4

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