Love, Joy, Fulfillment, and the Mandate of Gospel Security Management
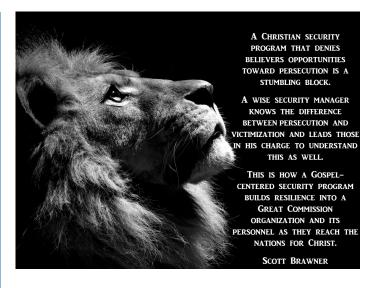
07/20

Abstract

God wants obedience not for obedience's sake, but out of our deep love relationship with Him. Right relationship with God is both defined and experienced through the synthesis of love, joy, obedience, and fulfillment. Gospel-centered security, then, should be structured to empower Gospel obedience. This means the same principled motivators that led to the start of the organization (mission and vision) should also drive the security program.

When done correctly, the policies, procedures, and programming (P3s) of Gospel centered security management are placed on top of the organization's mission and vision (versus building security "around" the organization's mission/vision, thus inhibiting the key motivators of the organization by "boxing" it in). This process of laying security on top of the organization's mission marks one of the key differences between a Gospel minded security program and a secular one.

Now more than ever Gospel centered organizations need security programs that share their values, culture, and ethos.

A CHRISTIAN SECURITY PROGRAM THAT DENIES BELIEVERS OPPORTUNITIES TOWARD PERSECUTION IS A STUMBLING BLOCK.

A WISE SECURITY MANAGER KNOWS THE DIFFERENCE BETWEEN PERSECUTION AND VICTIMIZATION AND LEADS THOSE IN HIS CHARGE TO UNDERSTAND THIS AS WELL.

THIS IS HOW A GOSPEL-CENTERED SECURITY PROGRAM BUILDS RESILIENCE INTO A GREAT COMMISSION ORGANIZATION AND ITS PERSONNEL AS THEY REACH THE NATIONS FOR CHRIST.

SCOTT BRAWNER

Introduction

God wants obedience not for obedience's sake, but out of our deep love relationship with Him. Obedience to the Gospel call is drawn from our joy found in relationship with Jesus Christ. That joy, according to the Apostle John, is "made complete" through the fulfillment that comes from sharing the Gospel with others (1John 1:4).

Right relationship with God is both defined and experienced through the synthesis of love, joy, obedience, and fulfillment. The outcome of intimacy with Christ is manifested in how we live. To that end, it is incumbent upon Gospel organizations (churches, mission agencies, Christian humanitarian organizations, etc.) to create cultures, processes and structures that allow those who serve to fulfill God's calling on their lives by providing opportunities to "make their joy complete" as they grow in intimacy with God in the process of fulfilling the Great Commission.

Gospel centered security/risk management (SRM), then, should be structured to empower personal (individual) and corporate (organizational) Gospel obedience. This means the same principled motivators that led to the start of the organization (mission and vision) should also drive the security program. This begins by developing the culture, processes, and structures of the SRM program with the same values that motivated the creation of the organization.

When done correctly, the policies, procedures, and programming (P3s) of an SRM program are placed on top of the organization's mission and vision (versus building security "around" the organization's mission/vision, thus inhibiting the key motivators of the organization by "boxing" it in). The intent of placing security P3s on top of the mission is to empower the organization to fulfill its mission. In so doing, the organization's SRM program can empower both the mission of the organization AND the calling of the individual team member to go to the nations. Thus, a Gospel centered SRM program becomes a tool and resource to help Gospel workers grow in intimacy with God as they experience joy through Great Commission fulfillment while serving in the organization.

Principles Matter

Here is a critical point: if the security program of a Gospel organization is driven by the same key principles that led to the founding of the organization, namely, love for Christ and love for the lost, then it stands to reason the security program should also be rooted in love. We do not often use "love" and "security" in the same sentence. But one of the chief aims of loving others is to protect them. A SRM program that is rooted in love uses its P3s to help Gospel workers fulfill God's calling on their lives; even when that call is to dangerous places (which are often in most need of God's love and truth). That kind of security program seeks to minimize the physical vulnerabilities of Gospel workers to evil and violence (because we as security managers love our colleagues) so they can better reach the lost (whom we are also called to love). This process then empowers the voice and presence of the Gospel by helping the Gospel workers to thrive in adverse conditions as they personally experience joy and fulfillment in their calling free of victimization as they count the cost of their obedience.

It is critical to note here that it is love that keeps a Gospel centered SRM program from holding personal safety as its highest value.

When motivated by love, the proclamation of the Good News becomes the highest value in the practice of security. The desire for safety, then, is rooted in a desire to be good stewards of what God has given us (namely the stewardship of time, resources, and lives in and intimate relationship with God). The Gospel security manager, therefore, finds the challenges of personal calling both innate and organic to the broader SRM program. Rarely (not never; rarely…) can the security manager of a mission agency say, "that is too dangerous." Instead, the Gospel security manager (and by default the SRM program) must work to find solutions that lower vulnerability in those who are called of God and sent out by the organization. Lowering vulnerabilities of Gospel workers is central to the SRM program because it is nearly impossible to mitigate the threats found in complex security environments. Therefore, a Gospel centered SRM program must seek solutions that build resiliency into those being sent by lowering personal vulnerability to the threats encountered on the mission field. Moreover, good risk and crisis management programs position the organization to respond quickly and effectively if an incident occurs on the mission field (refer to good stewardship, above). This comprehensive process allows the SRM program to become a force multiplier to the organization, helping it fulfill its mandate and complete its mission.

"We do not often use "love" and "security" in the same sentence. But one of the chief aims of loving others is to protect them."

At the risk of oversimplifying, allow me to give an example of how developing a new mission field might look with this SRM model. An example might be a mission agency that looks at a location and says "We are deeply convicted that the people in this location are unreached and unengaged with the Gospel. We also know that this area is quite risky/dangerous for expatriate Christians to serve there. Nevertheless, our organization has expatriate team who are called of God to go there. Therefore, after a thorough risk assessment and SWOT analysis, and an extended time in prayer for wisdom and peace, the organization has decided to send those team members who are called to go." Now that the mission agency has made the decision to send personnel to this new location, the chief aim of the organization's SRM program is to help deploy those who are called to that location as safely as possible. The SRM program will now seek to mitigate the risks associated with deployment as best possible given the current threats, so that those who are sent may be empowered to take risks as they grow in their intimacy with God and find their joy made complete through their obedient service in what others would call a dangerous location. This is how a Gospel centered security program becomes a force multiplier to a ministry and not a hindrance.

It is easy to paint a rosy picture of a perfect world. However, that not reality. Success rarely comes easy with SRM. In fact, security risk management rises and falls on not only leadership, but everyone at every level of the SRM program. In other words, if the security program is motivated by love and has in its goals to "empower the voice and presence of the Gospel by helping the

"Security risk management rises and falls on not only leadership, but everyone at every level of the SRM program."

Gospel workers thrive as they experience joy and fulfillment in their calling free of victimization…", the organization MUST hire the right people to serve in the SRM program. In other words, apart from skills, culture fit is essential to success. This sets up my last point: not having security leaders is better than having bad ones. .

Security and Culture Fit

The last two decades of interfacing with security officers and security analysts of various secular companies, not to mention excellent leaders in the military, law enforcement, and various leaders in US federal agencies both challenged and sharpened me professionally and personally. I have nothing but the highest level of respect for these people who have helped me become a better person. That said, the values of those leaders developed in secular culture can grate against the culture and values of Gospel centered agencies; especially holding personal safety as the highest value. While holding safety as the highest value is not bad in itself (in a lot of ways it's really good), I would submit to you this is why Gospel organizations who hire security managers directly out of secular professions (including former corporate security officers as well as former law enforcement, military and government leaders), see so many of these new hires struggle to be a good culture fit. That "safety first" perspective grates hard against the culture of an organization whose highest value is the Gospel—and will risk the lives of their personnel to that end. Over the years I have met with and prayed with both men and women - born again Christians who love God - who are struggling with reconciling that personal safety/obedience/risk

4

07/20

conundrum. In fact, one of the best ways I have found to help those folks is through a discipleship and mentorship relationship—preferably within their organization. A discipleship/mentorship relationship really helps a new security manager better understand the values and ethos of the organization AND become more biblically minded (read: Christlike) in their practice of security. Most of all, it is through discipleship that a security manager (and all of us for tht matter) forms a better understanding of why a Gospel worker is willing to risk their life for the sake of the call—and why they should too.

"Now more than ever Gospel centered organizations need security risk management programs that share their values, culture, and ethos."

Now more than ever Gospel centered organizations need security risk management programs that share their values, culture, and ethos. It is my ongoing prayer and intent to help raise up the next generation of Gospel centered security managers whose obedience to the Gospel call is drawn from their joy found in right relationship with Jesus Christ. And I do hope that their joy is made complete as they not only empower others to share the Gospel, but seek out ways that they too might make disciples pf all nations through the ministry and craft of security—So Others May Hear…And Live!

"The Kingdom doesn't need more godly security professionals using their craft to keep Christians safe on mission—Lord forbid!

The Kingdom needs more godly security professionals who use their craft to raise the risk/obedience thresholds of those on mission through their wisdom, experience and training.

There is a marked difference between these two kinds of security professionals; one desires safety; the other desires resilience."

Scott Brawner

www.concilium.us

CONCILIUM