



School of Business Leadership
GoBusiness200 Student Manual





GoBusiness200 Manual

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Welcome

Dear Students,

Congratulations on your completion of GoBusiness100 and welcome to GoBusiness200, the core course of the School of Business Leadership! It is always a joy to see many of you at the Intensive. We trust it was a fruitful and perhaps, challenging time for you.

You are beginning your course work with the book, Good to Great, and audio lesson one. Good to Great was written by Jim Collins, a man who writes as if he attended the business school. While that statement sounds a bit gratuitous, nevertheless there is truth in it. This book, the result of years of detailed study and analysis of companies which rendered high levels of productivity and profitability, underscores many of the principles we teach in our school. Using traditional economic methods of comparing companies against one another, Collins and his research team come to conclusions that parallel ours.

First, great companies are built relationally; that is, the right people “on the bus” make the difference. Secondly, the team confirms that company “climate” makes or breaks their ability to correctly function as a learning organization capable of the right adaptive responses to market conditions. Thirdly, Collins points out that people and organizations become world class when they focus exclusively on what they do best. In our school, what he calls the “hedge hog principle,” we describe as living out God’s calling upon us.

Your reading of this book as students of the School of Business Leadership is not designed to make us “look good.” It is designed to underscore the truth that God’s principles of leading people and building organizations His way work whether one is a Christian or not, just like the impartial laws of gravity! Enjoy the book-it is full of insight. It shows the benefits of building strategically and with an eye to producing genuine learning organizations.

Remember to process what you are learning with your Facilitator and fellow students. The journey is just beginning... Enjoy!

For His Kingdom,



Dennis T. Peacocke
Founder & President, GoStrategic

Seven Goals of the School

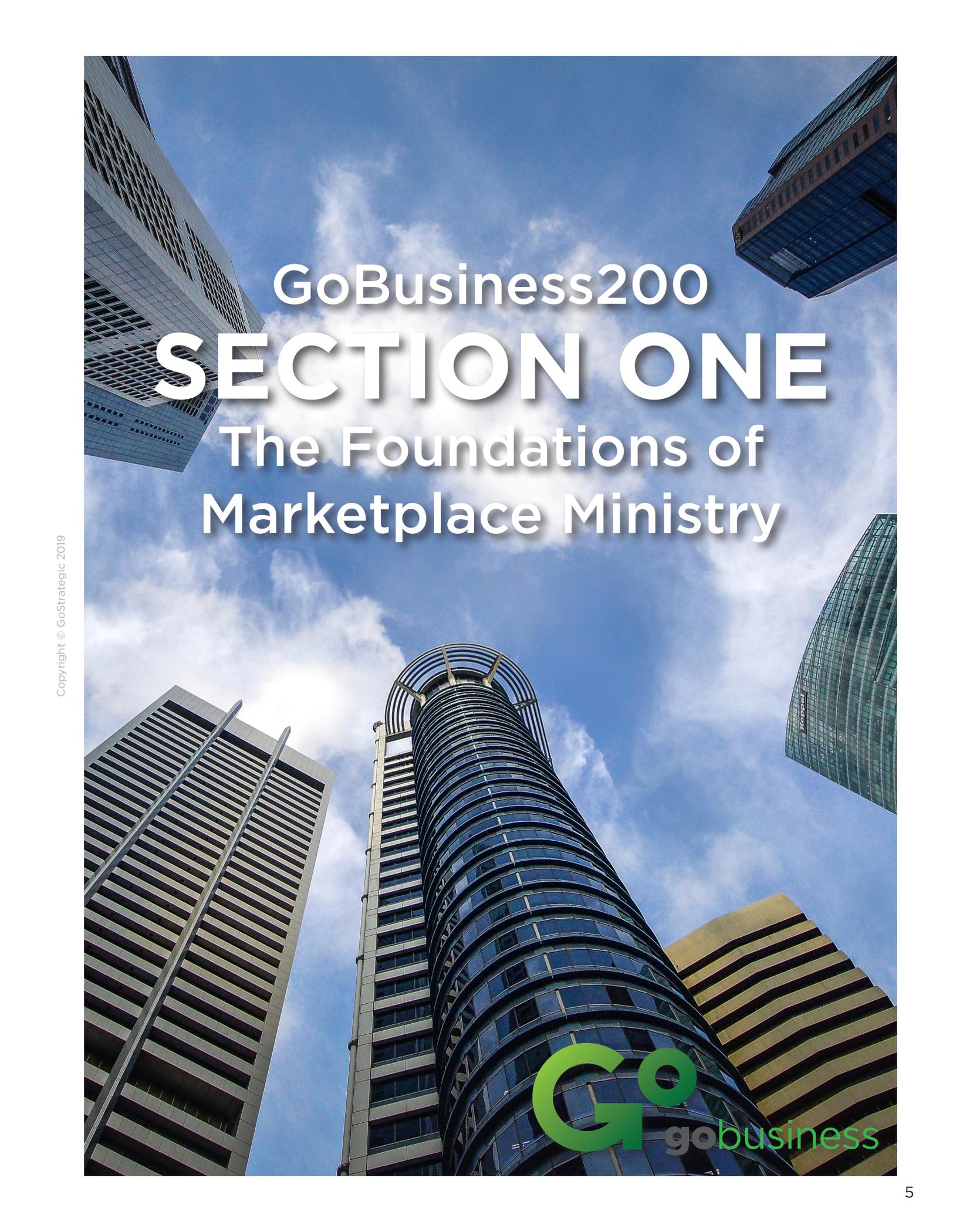
- 1. Applying faith in your work:** to teach you how to apply your faith in God and His truth in the ministry He has given you in the marketplace.
- 2. Enhancing your relational skills:** to teach you how to glorify God in your relationships, especially your leadership and management skills with all those with whom you interact.
- 3. Multiplying your stewardship skills:** to help you begin or strengthen your own lifetime journey in applying God's truths to the stewardship and increase of all that God has put under your care.
- 4. Focusing your witness:** to enlist and sharpen your skills in evangelizing where you work and through your work.
- 5. Teaching you to equip:** to enlist your participation in the further equipping of business men and women in service and outreach within the local church.
- 6. Helping place you in missions:** to enlist and help place you in business mission teams that apply their skills in the community, both in this nation and abroad.
- 7. Strengthening your Christian worldview:** to clarify the amazing differences between biblical economics and business practices from those of the secular society, and in that clarification, to help create a public debate that confronts the current demise of Western economics and society.

Our Goals for Students

- Our passion at GoStrategic is to expose our students in a deeper way, to God's universal principles of leading people and building organizations God's way, as we fuel their quest to apply these principles to their whole lives in general and in their ministries to the marketplace in particular.
- As they go on to more specialized training, we are committed to help them see clearly that mastering these principles will require of them a commitment to live as Christ's disciples and, likewise, to teach and replicate these skills in the lives of others.

"Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest.'"

—Matthew 9:37-38



GoBusiness200
SECTION ONE
The Foundations of
Marketplace Ministry

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GoBusiness200 | Lesson 1

The Foundations of Economics and Family Management

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson focuses on the critical relationship between economics and the family unit through which God desires to minister to and bless the nations.

MAIN LESSON IDEAS:

- *Taking anything to a point of excellence is a process.*
- *God is building a spiritual family which He expects us to mirror and model.*
- *The family unit is the leverage point of societies and nations.*

GoBusiness200 | Lesson 1

The Foundations of Economics and Family Management

BY DENNIS PEACOCKE

I. Welcome to the School of Business Leadership!

- A. Why are we doing this school?
 - 1. All aspects of culture belong to King Jesus; economics is at the center of all of them.
 - 2. Christians must recapture the marketplace for God's Kingdom as a centering point for evangelism, applied Christian ethics, and job and capital creation.
 - 3. It will take studied, transformed believers to do this. This school is about personal and corporate biblical transformation.
- B. What are origins and history of the school?
 - 1. The birthing-visionary stage began in the late 1970s.
 - 2. Our School of Strategic Living was launched first in the United States in 1990. The School of Business Leadership followed in 1996.
 - 3. We did our serious retooling in the European school since 1998 and relaunched in the United States in 2004.
 - 4. Our vision is to inform the nations of the world through it.
- C. What is its scope and sequence of topics?
 - 1. The economic-business field is vast. In GoBusiness200 (year two), we focus on foundational principles of economic leadership.
 - 2. The GoBusiness200 course is divided into five sections on the following topics:
 - a. Section One: *The Foundations of Marketplace Ministry*
 - b. Section Two: *Preparing Ourselves Spiritually to Succeed in the Marketplace*
 - c. Section Three: *Five Keys to Building Successful Organizations*
 - d. Section Four: *Solving Problems God's Way*
 - e. Section Five: *Managing and Mentoring People with Destiny*
 - 3. Once you complete GoBusiness200, we invite you to continue your study of marketplace ministry through our Graduate Modules—advanced courses available exclusively to alumni which provide specific areas of focus that further build upon the framework of GoBusiness100 and 200.
- D. Why is mentoring so crucial to your success in the school?
 - 1. Jesus displayed, lived out, and commanded believers to follow the methodology of one-on-one interactive instruction called “discipleship.”
 - 2. In the initial 1996 US course, we focused on the self-teaching model. Few were able to make the necessary paradigm shifts. In Europe, we focused on the facilitator-learner model, and it worked well.
 - 3. “Pharaoh” has spent years programming your business mind and culture.

- a. We're looking for future mentors who can multiply God's move in the marketplace through this school and our global network.
- b. You will not be reprogrammed to see things in a biblical way quickly or easily in all areas.

II. The family unit is the foundation of all successful units of a nation.

- A. God the Father is a family man and is building a spiritual family.
 1. God should be our model in all things (ethics, thinking, practice, building).
 2. Adam and Eve's dominion of the earth began in the institution of family.
 3. As the "father of the faith" (Romans 4:16), Abraham was called to build his ministry out of successful family life (Genesis 18:18).
 4. The Greek word for economics, *oikos*, literally means "household management."
 5. Eldership in the New Testament comes out of successful family life (1 Timothy 3:1-13; Titus 1:5-9).
 6. To begin to change your business, start at home.
- B. The School of Business Leadership is committed to helping you in your journey of transforming your mind (Romans 12:2), serving with a heart towards God and a will to glorify God.
 1. Transforming any organization is about transforming the people in it, beginning with the leadership.
 2. Our curriculum contains numerous major building principles and related applications including **39 Principles of Transformation** (Note: These 39 principles will be presented out of order in the context of the lesson outlines. Please refer to your **GoBusiness Appendix** for the ordered list.).
 3. The GoBusiness200 teachings are centered around three major presuppositions:
 - a. The root-fruit reality (foundations are everything)
 - b. The axiom-corollary taxonomy (know the principle; multiple uses become obvious)
 - c. The cause-symptom analysis (deal with causes not symptoms)
- C. In this course, as in all instructional experiences, you will be making choices concerning the level at which you want to play.
 1. Let us make some observations about this critical subject:
 - a. God plays everybody who is in shape and plays them at their level of competency.
 - b. High-level change requires high-level, trained players.
 - c. High-level players have moved from the "A-side" of play (self-oriented foundations and motivations) to the "B-side" of play (a choice to use my life and gifts to serve Christ, others, and help change whole systems and nations).
 2. To play on the "B-side," you must deal with Christ in this course on three levels:
 - a. Will my participation in this course interrupt my current agenda?
 - b. Will investing in these studies help me (bless me)?
 - c. Will the application of these teachings and principles change me?

- D. We will close the GoBusiness200 course with the teaching, “God’s Green Light.”
 - 1. It wouldn’t hurt to listen to this teaching for the first time now.
 - 2. You will be living in this “green light” phenomenon as you go through the course this next year.
 - 3. You will discover that walking in truth and transformation is a process, indeed! Stay the course—you’ll make it!

III. The family unit is the leverage point of society.

- A. The family unit is the basic building block of society; if families are healthy, so is the culture; if they are sick or unstable, so is the culture.
 - 1. The family unit is where the marketplace gets its trained people. Our foundations are first laid at home relationally, e.g., how we relate to authority, our work ethic, communication skills, team work, stewardship (managing our room, clothes, toys, allowance, chores, etc.).
 - 2. Academic institutions may train us technically, but our hearts, souls, and vision are trained at home and, hopefully, in our local churches.
 - 3. Unresolved family problems cause havoc and inefficiencies at work; the worst ones are passed on to the penal institutions.
- B. The family unit either models generational transfer of resources across generations or their selfish consumption.
 - 1. A nation’s business ethics, savings-consumption rates, dividend policies, senior management goals, etc., are all affected in a major way by the related concepts of family generational transfer or the lack thereof.
 - 2. We are committed to taking the concepts of Malachi 4:4-6 into the marketplace and teaching/training Christian leaders how to affect economic generational transfer. We are after strategic leaders with “cathedral vision” for their families, churches, businesses, and nations. We want you to help fulfill Acts 13:36.
- C. Among other things, biblical economics is about correctly evaluating and using relational leverage points within an organization.
 - 1. Correctly managing leverage points—the executive function’s primary envisioning responsibility.
 - a. Do the people living in the leverage points carry the vision?
 - b. Do the people living in the leverage points measure “success” against the vision?
 - c. Are the people living in the leverage points looking for and beginning the process of developing new leaders within the organization?
 - d. Are the people living in the leverage points bonding people relationally to the vision first and themselves second?
 - e. The leverage points are where life is transmitted or leaked.
 - 2. We welcome you to the School of Business Leadership.
 - a. As you change, so will your family, then your business ministry.
 - b. The saying is true: “No pain, no gain.” Pay the price; don’t get fooled into believing you see too much too soon. Ask God to make you a nation changer—one mentoring leverage point at a time!
 - c. God bless you. I’m excited you’re here!

GoBusiness200 | Lesson 1

The Foundations of Economics and Family Management

BY DENNIS PEACOCKE

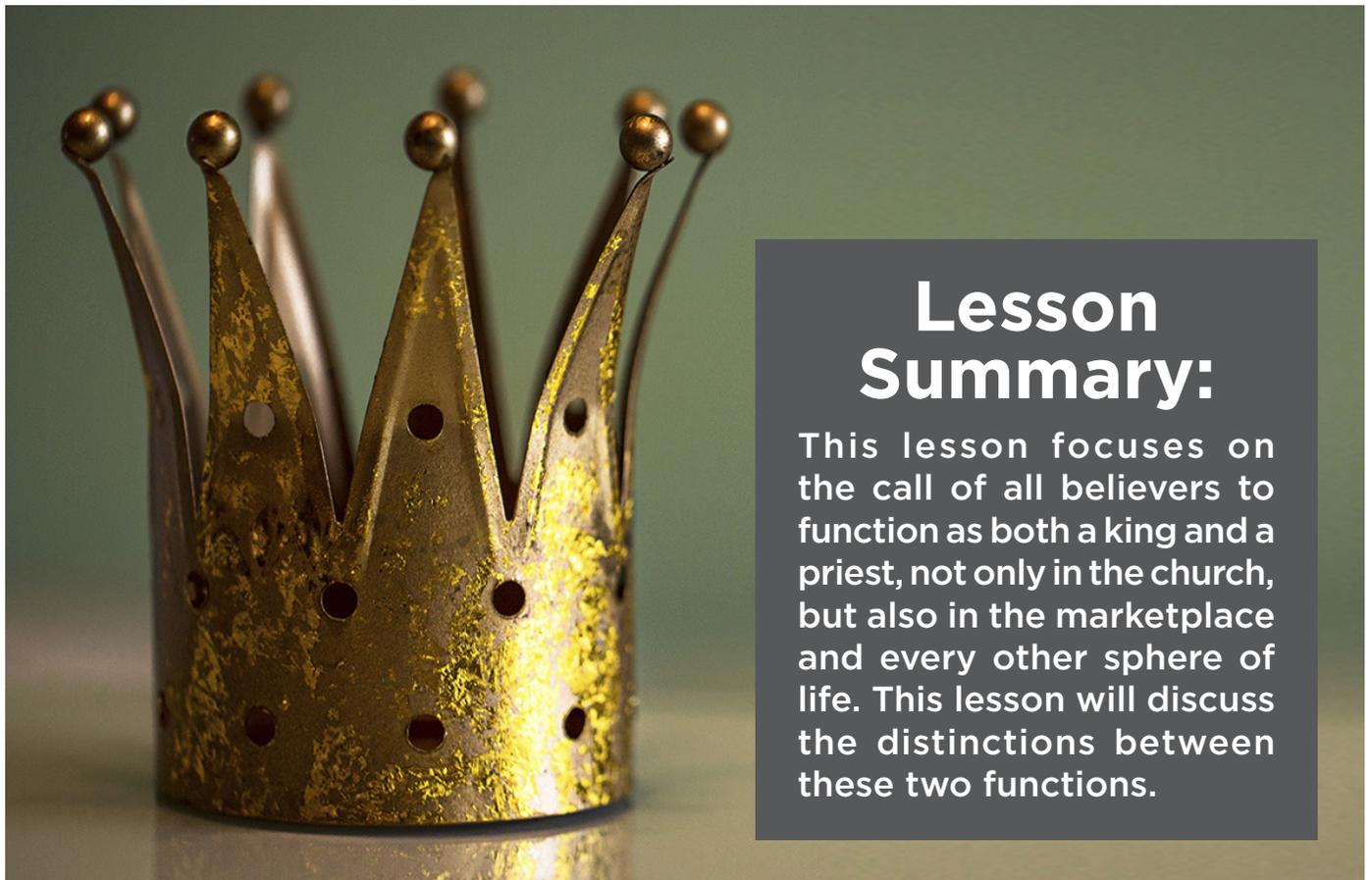
Homework:

- 1. Unresolved family problems rarely affect the other jurisdictions of government.**
 - a. True
 - b. False
- 2. God desires to bless the nations primarily through the _____:**
 - a. family
 - b. individual
 - c. state
 - d. church
- 3. In what ways are you building family strengths and values that you intend to put into practice where you work?**
- 4. Are you seeking regular ways to influence and challenge the deterioration of the family unit socially here in your nation? What are they?**
- 5. What concepts did you learn in this lesson?**

GoBusiness200 | Lesson 2

Our Ministry as Kings and Priests in the Marketplace

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson focuses on the call of all believers to function as both a king and a priest, not only in the church, but also in the marketplace and every other sphere of life. This lesson will discuss the distinctions between these two functions.

MAIN LESSON IDEAS:

- *In a fallen world, the ultimate question is, “How do we experience transformation?”*
- *Understanding the transformation process is at the center of our ministry as priests.*
- *Christ-like rulership governs on behalf of God and is driven by the goal of bringing all people and things into their God-intended fullness.*

GoBusiness200 | Lesson 2

Our Ministry as Kings and Priests in the Marketplace

BY DENNIS PEACOCKE

I. God has called His spiritual family to live as “kings and priests” (1 Peter 2:9) in a fallen world. This teaching deals with some of the fundamentals of how we do that in the marketplace, in particular.

- A. In a fallen world, the only ultimate question is, “How do we experience transformation?”
 - 1. The work of transformation, or dealing with the process out of sin, speaks to our primary ministry as priests of God.
 - 2. Christ, being the only ultimate Priest who dealt with man’s sins at Calvary, left His believers on earth as “junior priests” to help mankind work through some of the implications of Christ’s work on Calvary.
 - 3. In our priestly ministry, we must remember that we can never “fix” people or systems permanently. Ultimate transformation comes through obedience to God and His ways.
- B. Our kingly ministry deals with our fulfilling of the dominion mandate of Genesis 1:26–28. It primarily speaks to the issues of rulership and stewardship which are the structural backbone of economic-marketplace endeavors.
 - 1. If our priesthood deals with human transformation, our kingly work deals with creating structures, systems, strategic objectives, management, resource procurement, and application.
 - 2. Some teach that “priests” deal with the church, but kings deal with marketplace issues. I carry deep concerns about that interpretation for major reasons.
 - a. The Scripture says we are ALL kings and priests, and we see the reality of both functions necessarily working in each of us. We all deal with sin, and we all have stewardship and rulership responsibilities.
 - b. At a time when the Holy Spirit is unifying the jurisdictions of ministry in a cooperative spirit, to separate church leaders from business people is to take us back into Greek dualistic thinking, spiritual classism, or both.

II. In the world system, everything tends towards chaos and entropy (Murphy’s Law as well as Newton’s!).

- A. Sin, by definition, does not work, which is a major reason why God hates it. God’s first work for man was gardening. The natural condition of the garden is weeds. A fallen world will not work itself out.
 - 1. Sin is systemic—that is, it not only is in us as individuals, but it is also in our institutions of government, organizations, and national characteristics. True leaders and managers deal with sin on organizational levels. There are more parables about stewardship than anything else.
 - 2. Wise people always factor the reality of sin into their strategies.

- B. In Christ, man is offered shelter from sin and its consequences.
1. It is only “in Christ” that we are justified before God (Ephesians, Colossians). Beyond that, we are able to see clearly enough to identify sin in ourselves and our environment if we truly want to. The real question for us as believers is, “Do we hunger for truth and reality?”
 2. To attempt to do business in our natural strength or outside of Christ’s redemptive power and insight is an exercise in futility, even if it “succeeds” in the short-run. Sin is pleasurable for a season.
- C. In Christ, all power is “centralized” in Him (Colossians 1:15–18).
1. Outside of Christ, all power, for everyone’s protection, is separated or in counterbalance.
 2. There are three major institutions of biblical government (family, church, and state) and five spheres of application of that government (family, church, state, self, and commercial). We study this in detail in the School of Strategic Living, in my first book, *Winning the Battle for the Minds of Men*, and in the *Worldview for the Marketplace* audio series which you went through in GoBusiness100.
 3. Harmony and service between these spheres brings peace and prosperity whereas competition brings tyranny and poverty.
 4. These concepts are extremely important to understanding our surrounding social environment and in how to structure an organization in terms of harmony of separated powers.
 5. Wise builders tend to compartmentalize their businesses like warships with watertight compartments, if possible.
- D. Christians are called to be a “nation of priests” (1 Peter 2:9) to help deal with the effects of sin.
1. Our priesthood involves at least three major attributes:
 - a. We are called to serve God by obeying Him (obedience versus sacrifice; 1 Samuel 15:22–24).
 - b. We are called to serve the brethren, meaning each other (Philippians 2:1–12).
 - c. We are called to serve the unsaved by mediating Christ to them until Christ mediates the Father to them (Matthew 10:40; Luke 10:16).
 2. The major part of our priesthood before the Lord is revealed by our willingness to stay open to Him as the Holy Spirit continues to sanctify us in the process of being conformed to Christ’s life.
 - a. There is death and pain in the process of transformation. We are forced to face our own contradictions, hear God’s Word against ourselves, and humble ourselves before others.
 - b. Our sacrifice before God is staying open to God, others, and circumstances as God reveals our need for change. We become lambs in our heart before the Lord.
 - c. God honors those who stay open by motivating them and changing their nature. This is where prosperity comes from—and lasting prosperity at that!
 - d. The following laws of transformation will further deal with the issues of our priestly ministry before the Lord.

III. Let us now examine some of the laws of transformation on the “being” level that are involved in this aspect of our priesthood.

A. Transformation Principle #5: You must embrace evaluation and reject defensiveness.

1. Not only is this true of us personally, it is true of those with whom we work, if the organization is to prosper.
2. An atmosphere of defensiveness and blame cuts off growth, honest evaluation, and input. It essentially undermines a climate of faith where growth and productivity are the issues rather than “being right” or safe.
 - a. It is the nature of our insecure flesh to defend and blame rather than to honestly seek correction. The cost of this is stunted growth and the inability to further grow up in Christ. When our conversation with God is interrupted, our relationship with others becomes unfruitful.
 - b. We bless Father and emulate Jesus (Hebrews 5:8) when we sacrifice our pride on the altar of the biblical evaluation of our actions.

B. Transformation Principle #6: You cannot change “the old man” or the “flesh”; there must be a new birth (John 3:3).

1. When dealing with ourselves or with other believers, we need to be very clear that our flesh cannot be trained to be any different than it is (Romans 7), which is self-centered. The only way of self is to find ourselves in Christ and discover Him in us, doing and believing things we know are not us!
 - a. Frog and scorpion stories
2. A truly “Christian business” is a business where Christ’s commandments and ethics have taken control of those making and executing the decisions. In believers, that control is revealed in applying God’s Word to all that is being done or contemplated being done as the ultimate standard of action.
3. Relative to the unsaved with whom we work or manage, the best we can do is keep them continually “staked to the tree” of rules and procedures (energy loss and friction). We don’t expect any change in their behavior until they are saved and Christ begins to change their nature.
4. Management that expects or builds on anything other than this reality is naïve and unrealistic; it will burn itself out with the fatigue and inefficient consequences of unrealistic expectations and plans.

C. Transformation Principle #7: To truly clean up soul damage, you must be in the Spirit yourself (John 3:5; Hebrews 4:12).

1. You cannot see clearly enough to make proper evaluations of people or situations unless you are under God’s guidance by being in a current right relationship (John 15:10) with the Spirit.
2. The human soul cannot fix itself apart from God’s Word (Hebrews 4:12) and God’s Spirit. Most management problems either deal with people’s flesh (selfish perspective and “rights”) or their soul damage. To not be aware of this makes managing them an exercise in futility.
3. If I “let myself go” to confront a damaged person, I may intimidate them into fearful obedience (staked tree), but I’ll have to do it again and again, creating a nonproductive environment of fear.

- D. Transformation Principle #8: Repentance deals with guilt and penalty; transformation deals with motivation, goals, and discipline (the three steps to transformation).**
1. To see sin is square one; to biblically seek repentance and restitution is square two, but you have only begun the process of transformation.
 2. Permanent transformation occurs when my right thinking and habit patterns have become an instinctive response. Godly managers understand this and so instruct themselves and those they lead.
- E. Transformation Principle #9: You must be willing to “stand in the pain of the question” and not move out until the real answer begins to open.**
1. The daily cross that Jesus often speaks of (Matthew 10:38; 16:24; Luke 14:27) is the crucifying pain of staying in situations, which either self or others have created, until God gives us the release to move.
 2. Self-deliverance cuts off the possibility of new truth, insight, trust, and transformation.
 3. Great leaders know how to wait in pain until God opens the door (Genesis 7:16).
- F. Transformation Principle #10: You must deal with the contradictions that exist between your intentions, beliefs, and actions (agreement-alignment).**
1. All of us believe things intellectually, theologically, or mentally that we don't practice. Self-conscious dissonance is hypocrisy, whereas unconscious dissonance is confusion. Both conditions must be exposed and removed.
 2. Our actions and attitudes must align themselves with our belief systems.
 3. Managerially speaking, we can have loyal coworkers who agree with the company's values but whose actions are not aligned with them. Godly managers know how to deal with this problem.
- G. Transformation Principle #11: You must be humble enough to look for models and coaches and use them (humility-authority).**
1. Humility is a prerequisite for God's involvement in transformation (James 4:6).
 2. True humility is revealed in the acceptance and seeking out of authority in our lives.
 3. Uncoachable people must executionally change or leave the organization; good managers can hear God as to when to draw the line.
- H. Transformation Principle #12: You must look for disciples to teach what you are learning (service and "level-3 knowing") (James 1:22-26; 2 Corinthians 3:18). The three levels of knowing are: conceptual, executional, and instructional.**
1. The ultimate test of knowing something is the ability to successfully teach it to people who think and learn differently than we do.
 2. The fastest way to learn what you know or don't know is to teach.
 3. Personal transformation is strengthened and cemented in the teaching process.
- I. Transformation Principle #13: You must learn how to work out of rest (Hebrews 4:10-11).**
1. The Scripture says that “the servant of the Lord shall not strive” (2 Timothy 2:24).
 2. Our ultimate rest is in finding out what God is doing in us, through us, with someone or some situation, and joining in that work! (Jeremiah 6:16; Matthew 11:28; John 5:17)

IV. Major dimensions of our “kingly” ministry.

- A. Our rulership and stewardship ministries are tied into our joint rulership of the cosmos with Christ (Romans 8:17-22).
 - 1. As we will see in depth later, good leaders produce proprietors. We have already discussed this at length in the economic worldview teachings you studied in year one.
 - 2. Ownership produces creativity, responsibility, and management/investment skills. “Kings” rule effectively by honing these skills, as the book of Proverbs repeatedly tells us.
- B. Beyond this, we will continue to study in depth our “kingly” roles in the marketplace in the following issues:
 - 1. How we handle authority
 - 2. How we plan and execute strategically
 - 3. How we develop and deploy resources
 - 4. How we structure and build organizations
 - 5. How we empower people
 - 6. How we construct and execute agreements
 - 7. How we integrate our personal marketplace ministries
 - 8. A host of specific, business-related items
- C. You are a priest and king; the issue is how effective you are in these roles at home, church, work, and beyond.

GoBusiness200 | Lesson 3

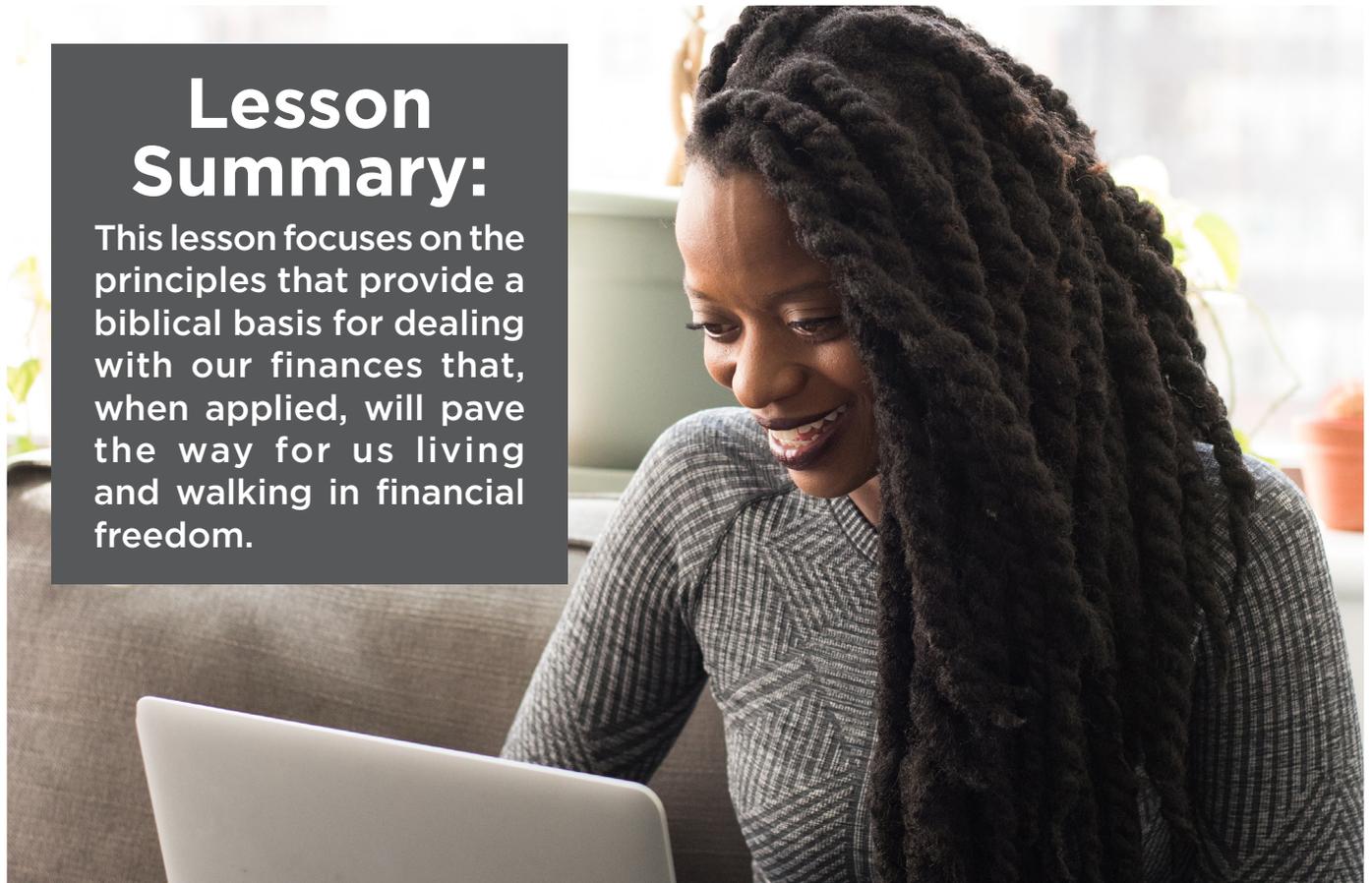
Walking in Financial Freedom

BY DR. GERALD CHESTER

Lesson Summary:

This lesson focuses on the principles that provide a biblical basis for dealing with our finances that, when applied, will pave the way for us living and walking in financial freedom.

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MAIN LESSON IDEAS:

- *Worldly wisdom equates money with success and significance, whereas biblical success is defined as obedience and alignment with the will and ways of God.*
- *Scripture identifies distinctives between wealth, riches, and money.*
- *Stewardship is the key to a wise view of money and its relationship to our standard of living.*
- *The “closed circle” concept and knowing how to properly operate within it open up new worlds of potential blessing, personally and philanthropically.*

GoBusiness200 | Lesson 3

Walking in Financial Freedom

BY DR. GERALD CHESTER

I. Worldly wisdom Is deceptive

A. Success and security

1. Worldly wisdom: money = success
2. Biblical wisdom: money ≠ success
 - a. *God shall likewise destroy you (Doeg the Edomite) forever; He shall take you away, and pluck you out of your dwelling place, and uproot you from the land of the living. Selah. The righteous also shall see and fear, and shall laugh at him, saying, "Here is the man who did not make God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness." —Psalm 52:5-7 (see also Psalm 73)*
 - b. Success is obedience to the will and ways of God
 - c. *I have glorified you on the earth. I have finished the work which you have given me to do. —John 17:4*
3. Worldly wisdom: Money = Security
4. Biblical wisdom: Money ≠ Security
 - a. *Because you say, "I am rich, have become wealthy, and have need of nothing"—and do not know that you are wretched, miserable, poor, blind, and naked... —Revelation 3:17*
5. Worldly wisdom: Money = Significance
6. Biblical wisdom: Money ≠ Significance
 - a. *My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. For if there should come into your assembly a man with gold rings in fine apparel, and there should also come in a poor man in filthy clothes, and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," have you not shown partiality among yourselves and become judges with evil thoughts? Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? —James 2:1-5*
 - b. Significance is that which is important to God (Luke 12:15-21)

II. Stewardship (*oikos*)

- A. Stewardship is the key to a wise view of money.
- B. All resources belong to the Lord
 1. *The earth is the LORD's, and all its fullness, the world and those who dwell therein. —Psalm 24:1*
 2. *For every beast of the forest is Mine, And the cattle on a thousand hills. —Psalm 50:10*
 3. *Your silver and your gold are mine... —1 Kings 20:3 (Haggai 2:8)*

C. We are simply stewards

1. *Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful.... For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it? —1 Corinthians 4:1-2, 7*

D. As stewards, the Master sets our standard of living (defines the closed circle, i.e., standard of living).

1. If anyone could have self-defined their standard of living, Jesus could have. During his final phase of life, he was an itinerate teacher who lived off the charity of others. Indeed, the Father set his standard of living.
2. *...These women were helping to support them (Jesus and the twelve) out of their own means. —Luke 8:3*
3. *Stewards recognize that the master sets their standard of living. —Luke 17:5-10*

E. A key principle of stewardship: sowing and reaping (giving and receiving)

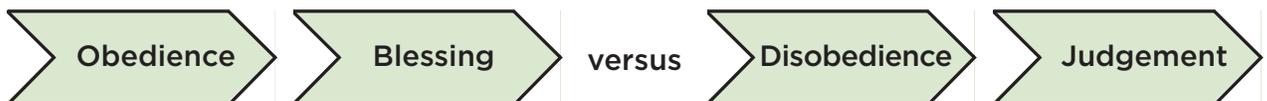
1. *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. —Galatians 6:7*
2. *But seek first his kingdom and his righteousness, and all these things will be given to you as well. —Matthew 6:33*

III. Wealth and riches

A. Tangible assets (sometimes call riches)

1. Real estate (Genesis 15:1,7)
2. People (Genesis 15:1,5)
3. Gold and silver (Genesis 13:2)
4. Livestock (Genesis 13:2)
5. Political, economic, and family favor (Deuteronomy 28)

B. Maxims: Deuteronomy 28; Psalms 1 (exception see Psalm 73)



C. Intangible assets (sometimes called wealth); more valuable than tangible (Luke 12:16-21)

1. Fear of the Lord and decrees of the Lord (Psalm 19:9-10)
2. Law of God (Psalm 119:72)
3. Instruction (Proverbs 8:10)
4. Righteousness (Proverbs 11:4)
5. Wisdom (Proverbs 8:10-11)
6. Reputation (Proverbs 22:1)
7. Respect (Proverbs 11:16)
8. Godliness with contentment (1 Timothy 6:6-7)
9. Genuine faith (1 Peter 1:7)

IV. Money

A. Money is a training tool

1. Money is a medium of exchange and valuation that reflects division of labor
2. *“You shall truly tithe all the increase of your grain that the field produces year by year.” And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always. “But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you, “then you shall exchange it for money, take the money in your hand, and go to the place which the LORD your God chooses.” And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household. —Deuteronomy 14:22-26*
3. *Now as they heard these things, He (Jesus) spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. ... “And he said to him, ‘Well done, good servant; because you were faithful in a very little, have authority over ten Cities.’ —Luke 19:11, 17*

B. Money is a Tool of Obedience

1. Money is a tool of (provision for) alignment with the will and ways of God
 - a. *“But seek first the kingdom of God [i.e., the will of God] and His righteousness [i.e., the ways of God], and all these things shall be added to you. —Matthew 6:33*
2. Money is a temporal tool to facilitate the process of sanctification
 - a. *Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. —1 Timothy 6:6-12*

C. The Mammon Spirit

1. The mammon spirit is behind the love of money.
 - a. *“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. —Matthew 6:24*
2. Tangible riches can block the fruitfulness of the Word in our lives
 - a. *The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth (“ploutos”: abundance of external possessions) choke the word, making it unfruitful. —Matthew 13:22*

3. The love of (or friendship with) money is a root of all kinds of evil
 - a. *For the love of money [philarguria: love of money, avarice, covetousness] is a root of all kinds of evil, for which some have strayed [apoplanaó: to be led astray or away from truth into error] from the faith in their greediness, and pierced themselves through [peripeiró: to pierce through; metaphorically, to torture one's soul] with many sorrows [oduné: consuming grief, pain, or anguish]. —1 Timothy 6:10*

V. Five uses of money (closed circle)

- A. Five priorities for the biblical use of money—a biblical way to define your closed circle and answer the questions, “How much is enough?” and “Who defines your standard of living?”
 1. Tithing
 - a. *“And blessed be God Most High, Who has delivered your enemies into your hand.” And he gave him a tithe of all. —Genesis 14:20*
 2. Giving (sowing and reaping intangible wealth)
 - a. *“Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.” —Luke 6:38*
 3. Taxes
 - a. *And Jesus answered and said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they marveled at Him. —Mark 12:17 (see also Romans 13)*
 4. Saving/investing (sowing and reaping tangible wealth)
 - a. *The wise store up choice food and olive oil, but fools gulp theirs down. —Proverbs 21:20*
 - b. *Sow your seed in the morning, and at evening let your hands not be idle, for you do not know which will succeed, whether this or that, or whether both will do equally well. —Ecclesiastes 11:6*
 5. Personal expenses
 - a. *But seek first the kingdom of God and His righteousness, and all these things shall be added to you. —Matthew 6:33*
 - b. *The LORD does not let the righteous go hungry, but he thwarts the craving of the wicked. —Proverbs 10:3*

For additional perspective and further study on Kingdom finances, we recommend Earl Pitt’s series, *Walking in Financial Freedom*, or his book, *Wealth, Riches & Money*. Available at: www.gostrategic.org/store

GoBusiness200 | Lesson 4

Building Organizations on God's Word and God's Pattern

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson is designed to show that the success of any business or organization is dependent upon the degree to which it is founded on the Word of God and constructed in accordance with the patterns for building articulated therein.

MAIN LESSON IDEAS:

- A wholistic building pattern in God is found in the twelve principles of foundation building.
- These twelve building principles hold us accountable to God in terms of our motives and the concepts we use to build.

GoBusiness200 | Lesson 4

Building Organizations on God's Word and God's Pattern

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I. In this lesson, we will reiterate and drill deeper regarding the major building principles in God we must use in building not just our workplace ministries but our whole lives.

- A. We must be clear that we are after wholism in our worldview and life, eradicating dualism and spiritual compartmentalization.
 - 1. All of these twelve principles apply across the board to our families, etc.
 - 2. All of them form the foundations of all truly successful organizations.
- B. The twelve foundation stones will be broken out into two general groupings. They are all interrelated for both individuals and organizations:

Internal Motivation & Faith Issues	Strategic "Blueprint" Issues
<ul style="list-style-type: none">1. Our motives2. Our faith3. Our knowledge source4. Our prayer base5. Our applied engiftment6. Our willingness to take responsibility	<ul style="list-style-type: none">7. The Word as the measuring line8. The Trinity as our building pattern9. God's design for this building as our intentional pattern10. Relationships as our foundations11. Functioning biblical authority as our cohesion12. Appropriate communication as our point of honor

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II. Let us now begin our survey of these twelve foundational building stones.

- A. God must deal with our motives so as to align them with His.
 - 1. Square one is dealing with our hearts.
 - 2. Are you building for the glory of God or the glory of self and man? Genesis 11:4: *They said, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth."*
 - 3. What are our ego needs, and do we have accountability people in our lives that the Holy Spirit can use to help us sort them out?
 - 4. What kind of internal "demand" do we experience when we touch this project, and where is it coming from?
 - 5. Conversely, if we are unmotivated or careless about something or someone, why is that, and what must we take before God?

6. How are we doing on the need to be creative or an individual who is self-developing? Jesus is not concerned with being either a “self-made man” or “creative.” He is concerned with building His life, other people, and Father’s Kingdom on the exact pattern He sees Father using.

John 5:17: *Jesus said to them, “My Father is always at His work to this very day, and I, too, am working.”*

John 5:19: *Jesus gave them this answer: “I tell you the truth, the Son can do nothing by himself; He can do only what He sees His Father doing because whatever the Father does, the Son also does.”*

John 5:30: *By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.*

7. Where are we on the “mammon” issues that Earl Pitts addresses with such profundity?
 8. There is much that God’s Spirit calls us to. Remember our priesthood before God is staying open to His examining probes and our willingness to be transformed!
- B. God challenges us to live and work out of faith, not greed, need, fear, or fatalistic duty.
1. There are three different Greek words translated as “faith” in the New Testament. Saving faith is the word, *pistis*, and it literally means to be fully persuaded by a person or concept. A good example is the Niagara Falls tightrope walker.
 2. Therefore, faith that saves is relational in its nature and application, in terms of our personal relationship with Christ. We must believe and practice that God made us for Himself, to further His goals, and that He works through us. Nothing else will bring us life.
 3. Since it is impossible to please God without faith (Hebrews 11:6), we must live in it (John 15:10) and by it. There is also a conceptual dimension to faith as a conviction or perception.
 4. Reality exists, but truth is God’s declaration concerning why and what the fact of reality means. Faith is believing in God’s declarations, even if we cannot see or understand them yet.
 5. Truth has axioms and derivative corollaries; faith sees and applies them. This requires an active “knowing” which “puts the plug in the sink.”
 6. Faith is the currency of transformation. It requires knowledge, obedience, and patience.
 7. Faith operates through our presuppositions, relational ethics, and, as stated above, produces personal and organizational transformation.
Mind pictures → relational practices → people & personal discipline skills
 8. We can and do create, in us and around us, an atmosphere of faith or unbelief.
 9. I strongly recommend that you get *The Faith Series* (www.gostrategic.org/store) and listen to it carefully.
 10. The executional dimension of how we apply our faith in life. Biblical faith is applied rather than just believed to be true intellectually.
 - a. Dualism (spirit-matter divorce) separates our “spiritual faith” from our occupational reality (living in the real world). True Christianity is for the whole life.

- b. Building our businesses or careers on faith requires that we are in faith all day long!
11. We must apply our faith relationally.
- a. Are we building our career as a partnership with God to first glorify Him and spread His Kingdom? Who owns your business or ministry?
 - b. Are we building covenantally in the core of our team of “sons” (1 Corinthians 12:12, 18)?
 - c. Are we taking a pastoral heart position toward those with whom we labor?
 - d. We must apply our faith revelationally and conceptually and ask these questions:
 - i. What is our ultimate measuring rod: reason (sense, knowledge) or revelation (God’s Word and principles)?
 - ii. Are we working to free ourselves from Pharaoh’s conventional wisdom and apply a Christian worldview at work? Do your ethics reflect God’s?
 - e. We must apply our faith executionally and remember that God operates redemptively: He buys back and uses what was “wasted.” Do you seek opportunities to use “wasted people” or ideas that others have discarded? Remember God’s pattern of the cross and use it at work.
- C. What is our knowledge source?
- 1. As discussed in the GoBusiness100 series, *Worldview for the Marketplace*, having a biblical base to our worldview is non-optional.
 - 2. Especially in business where “conventional wisdom” is so prevalent, we must ask ourselves, “Am I building from the tree of the knowledge of good and evil or from the tree of life?” We will come back to this throughout the course.
- D. What is our prayer base for building?
- 1. Where are our spouse and children in the prayer base?
 - 2. Where are our spiritual authorities and those to whom we are accountable in this prayer base?
 - 3. As we go through this course together, the issue of prayer bases will come up repeatedly, especially in *Lesson 9: Business Prayers God Will Answer*.
- E. How are you applying your natural and spiritual gifts in building this organization, and are you encouraging others to do so as well?
- F. Further issues of faith in the marketplace concerning the release of our gifts:
- 1. Are you called to your work by God as a ministry, or is it “just your job” so you can make money to support your life and family?
 - 2. Have you been commissioned to do it?
 - 3. Do you read God’s Word for your ministry?
 - 4. Do you exercise the gifts of the Holy Spirit on your job?
 - a. The word of wisdom: Do you ask the Holy Spirit about your decisions?
 - b. The word of knowledge: Do you ask God to reveal the real issues and motives?
 - c. Faith: Do you hold to truth or secular opinions?
 - d. The gift of healing: Do you ever ask to pray for sick or hurting coworkers?

- e. Miracles: Do you speak faith in God to your coworkers?
 - f. Prophecy: Do you ever prophesy at work through the wisdom you share?
 - g. The discerning of spirits: Do you discern spirits and take authority over them?
 - h. Tongues: Do you pray in the Spirit at work?
 - i. Interpretation of tongues: Do you ask God for understanding or an interpretation when you silently pray in tongues at work?
5. Do you display the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control?
 6. Do you uphold spiritual authority where you work? (Luke 7:1-10; the Centurion)
 7. Do you ever worship the Lord quietly to yourself at work?
 8. Remember, Joseph and Daniel ruled national economies using some of these gifts!
- G. Are we willing to take personal responsibility for our actions?
1. The "blame game" is king in many organizations. Do you refuse it and call it to the attention of others?
 2. Scripture says, "For every house is built by someone, but God is the builder of everything" (Hebrews 3:4).
 3. What "house" is God using you to help build?
 - a. What people?
 - b. What projects?
 - c. What organizations?
- H. Is the Word of God your measuring line?
1. We all know we should use the Word as our source of measuring all things; the question is, do we?
 2. With the Holy Spirit as our interpreter, both the Old and New Testaments are filled with marketplace applications.
 3. Remember also that the Book of Proverbs serves us well as a kind of "ruler's handbook."
- I. As we saw in *Worldview for the Marketplace*, the Trinity must be our building pattern or general "blueprint."
1. We have no permission from God, as His followers, to build any other way than the way He builds.
 2. The following Scriptures make this clear: Exodus 23:9 "Make this tabernacle and all its furnishings exactly like the pattern I will show you."
 Hebrews 8:3-5: *Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law. They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern show you on the mountain."*

3. As builders of people and things, we must build:
 - a. Upon God's Word
 - b. In God's way
 - c. In God's timing
 - d. Using the people and resources that God, not self, provides.
4. Jesus built through disciples and commissioned us to "make disciples" (Matthew 28:18-20); even at work, this opportunity is waiting for us.
 - a. We need to learn how to recognize potential disciples where we work.
 - b. We need to know how to train them biblically as people and co-workers.
 - c. We need to guide them toward Christ, as they are willing.
 - d. We need to learn how to build climates of discipline (learning atmospheres) in our divisions, companies, and all areas of personal responsibility. Jesus is our pattern in all of this.
5. The Godhead is our ultimate pattern for building. The relationship between the members of the Godhead reveals three major components essential to our "pattern" for building:
 - a. Executive authority: The Father (1 Corinthians 11:1-3)
 - b. Division of labor: The Son and Holy Spirit's roles (John 14; 16:7-17, 23, 26)
 - c. Corporeity: "Let us" (Genesis 1:26)
6. One of the key questions we must ask God in building anything is: Do we have a "building permit" from God to do it?

2 Corinthians 10: 13-16: We, however, will not boast beyond proper limits, but will confine our boasting to the field God has assigned to us, a field that reaches even to you. We are not going too far in our boasting, as would be the case if we had not come to you, for we did get as far as you with the gospel of Christ. Neither do we go beyond our limits by boasting of work done by others. Our hope is that, as your faith continues to grow, our area of activity among you will greatly expand, so that we can preach the gospel in the regions beyond you. For we do not want to boast about work already done in another man's territory.
- J. God's design for the building (i.e., person, organization)—not our design—must be our intentional pattern.
 1. God is primarily concerned with developing people; He does this through those who have the power to "employ" others with:
 - a. Vision for a cause (Proverbs 29:18); vision for life ("fishers of men"; Matthew 4:19); vision for justice and righteousness (Psalm 94:16).
 - b. Vision for the self-respect and fulfillment found in work (a God-ordained instinct in all healthy humans). Matthew 20:1-16 is a classic revelation of God's heart for man's self-respect.
 2. "Hiring men and women" means engaging them in the process of discovering, developing, and applying their God-given gifts and talents.
 - a. Mentoring gives people new knowledge, demonstrated technique, feedback, and accountability.

- b. Pastoring gives support and encouragement and helps remove the sin and immaturity creating blockages in their lives.
 - c. Discipling is a combination of mentoring and pastoring.
 - 3. In caring for people on God's behalf, we must be very, very careful not to play God or make them into someone or something that serves our needs or desires rather than what Father has made them to be.
 - a. God does not want us "gene splicing" people or organizations. We must attempt to correctly discern their fundamental and ordained nature.
 - b. To "redesign" something apart from God is to play God!
- K. Relationships must be our relational priority.
 - 1. God, as we have seen, is in the people development business, therefore, we must be also.
 - 2. God builds relationally.
- L. Functioning biblical authority will act in God as our cohesion, that is, the power that unifies our efforts.
 - 1. Authority holds people and organizations together if it is properly functioning.
 - 2. We must exercise our authority in a humble, firm, God-driven manner and support God's authority in others.
- M. We must practice appropriate communication as our point of honoring those with whom we work.
 - 1. The Scriptures are filled with admonitions relative to the power of our speech. Godly speech that speaks the truth in love (Ephesians 4:15) but seeks to honor all men is our goal.
 - 2. One of our skills must be the ability to use biblical speech and concepts with non-believers in such a way that they see and hear the truth, not religious jargon or simply bible verses. If we can't express a biblical truth in secular language, we probably don't understand it deeply enough yet.

III. How might we define a "Christian business?" Our Working Model Definition:

A CHRISTIAN BUSINESS is a commercial enterprise that consistently serves its customers, suppliers, and employees with monetary compensation, products, and services which bring value to their lives before God, applying biblical principles and ethics in such a way that God's Spirit has free access over the actions, operations, and profits of those who own and operate the organization.

GoBusiness200 | Lesson 5

How Your Marketplace Ministry Fits into the Big Picture

BY DENNIS PEACOCKE

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Lesson Summary:

This lesson is designed to cast a vision for how your business and/or leadership in the marketplace is intended by God to fit within the move of His Spirit in this generation and in history.



MAIN LESSON IDEAS:

- *In God's created ecosystem, healthy units seek to integrate with other healthy units.*
- *Our purpose in God is to fulfill His ministry for us in life by building on the past, preparing for eternity, and serving others in the process.*
- *The three phases of marketplace ministry—validation, evangelism, and Kingdom economics—will shape both the church and history.*

GoBusiness200 | Lesson 5

How Your Marketplace Ministry Fits into the Big Picture

BY DENNIS PEACOCKE

“For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay.” —Acts 13:36

I. God has called us to build and fit our private lives into the larger context in which we live.

- A. Everything that is healthy, according to God’s general DNA code in the cosmos, seeks to integrate into larger units.
 - 1. The individual integrates his/her life into the family.
 - 2. The family integrates into the church, marketplace, and community.
 - 3. The local church integrates into a larger set of relationships and associations.
 - 4. The community integrates in a city; a city to a region/county; a county into a state; a state into a nation; a nation into common treaties.
 - 5. Internal integrity produces external integration.
 - 6. That which doesn’t integrate is isolated, cancerous, or potentially destructive to the surrounding ecosystem.
- B. God’s universe is a unified system, not a fragmented “multiverse.”
 - 1. God, as a systematic builder, has created a reality that is a “seamless garment” (John 19:23) like unto the one Jesus wore.
 - a. This wonderful, obscure reality is craftily hidden by the Holy Spirit just like the cosmic event of the planet’s continental separation (Genesis 10:25).
 - b. This special tunic or robe (remember the movie, *The Robe*?) perfectly communicates that not only is God one and “seamless,” but that His creation is as unified and interconnected as the particularity of God the Father, God the Son, and God the Holy Spirit.
 - c. Deuteronomy 6:4 says, *The LORD our God is one LORD*. Not only that, He is a craftsman who has woven all His creation together with one set of guiding principles for all things.
 - d. The scientists that believed in a “unified theory of reality” lost that conviction in the twentieth century and are rediscovering it as technology and computer math are verifying it once again.
 - e. God always has the “last laugh!” And I love it so!
 - 2. Because of Christ’s seamless garment of reality, while all of human earth-life is generally delineated into what we call the five spheres or jurisdictions of government, in truth all these five jurisdictions have common axioms running across them.
 - a. In other words, the axioms of building a godly personal life apply equally to building godly families, churches, businesses, civil governments, and cultures.

- b. The critical issue for us as believing disciples then is to learn to hear and see these generic axioms (Isaiah 50:4; Matthew 13:11-17) and learn how to apply them in every jurisdiction or field of our lives.
- c. The School of Business Leadership was designed to help believers hear multi-jurisdictional truth and apply it across their lives. We will be using marketplace examples to help us do this.

II. Ultimate, “big picture” integration obviously takes into account eternity past, current time, and eternity future.

- A. In eternity past, we see two major things that effect us all both individually and as we interrelate with one another.
 - 1. Your salvation or inclusion into God’s spiritual family occurred before the foundations of the world (Revelation 13:8).
 - 2. Your life and current ministry were ordained in God before you were born (Ephesians 2:10). The issue is: Are you doing what God ordained you to do, and how do you know?
 - 3. Our relationship to time past is to be properly related to and building upon the ministries and truths God revealed to others in past generations as wise stewards of the Kingdom (Matthew 13:52). This is what the phrase “generational transfer” is all about!
- B. Our walk in current time is related to God’s integrated plan for us in the following areas:
 - 1. Our ministry unto the Lord.
 - 2. Our ministry to our family and its destiny (family business)
 - 3. Our ministry to the church and how it fits there.
 - 4. Our ministry to those with whom we work in our marketplace organization.
 - 5. Our ministry to the nation, both locally and nationally.
 - 6. Our ministry to God’s work in our generation (Acts 13:36).
 - 7. All of this is in relation to developing our character, skill sets, and relational skills for eternity future.
 - 8. The earth is eternity’s gym, and our lives are designed to be our training routine (e.g., *Ground Hog Day* with Bill Murray).
 - 9. The issue is, what have we built that will pass into eternity (1 Corinthians 3:11-15)? In life, we are to let God rule through us and through that which He is building in us (Psalm 110:1-2).
- C. Relative to our marketplace ministries and the Kingdom of God, we should be thinking in three general areas:
 - 1. The King: How do we bless and serve Him in all we do?
 - 2. His Realm: How do we bring His rule and reign into every sphere of human activity?
 - 3. His People: How do we help equip and build up His people through our gifts and ministry (Ephesians 4:8:16)?
 - 4. As shared in Lesson 1, the goal becomes moving and maturing from the private-centered, “A-side” of life to the change-agent, “B-side” of life.

III. At this time in history, marketplace ministry is gaining renewed focus and energy throughout the world.

- A. This movement, I believe, has three distinct, but interrelated aspects. The first one is the validation phase.
 - 1. The validation phase has to do with the church discovering the ministry of all believers within the Kingdom of God and marketplace ministries being recognized as equally valid to all other God-ordained ministries.
 - 2. Among the relevant issues, here are these:
 - a. The power to create wealth (obedience) (Deuteronomy 8:18)
 - b. The necessity of removing the curse (generational transfer) (Malachi 4:4-6)
 - c. The necessity of mature sonship (discipleship) (Galatians 4:1-4)
- B. The church is slowly awakening to the message of the Kingdom of God.
 - 1. John 3:3, 5, 12—being "born again":
 - a. Verse 3 is about seeing the Kingdom.
 - b. Verse 5 is about moving and working in the Kingdom.
 - c. Verse 12 is about "earthly things."
 - 2. Bringing an end to religious dualism. Some examples of this false thinking:
 - a. Platonism: "forms"/escape from fallen "matter"
 - b. Work is for the lower class; thought/contemplation is the highest form of living:
 - c. Western Greco-Roman Christianity
 - i. Aquinas and resurrection of classical Greek thought; 13th century not all bad
 - d. The ecclesiastical call is "spiritual"; all else is part of the "support system" (cash cows versus elders, preachers, deacons, etc.).
 - e. Class warfare in the church.
- C. When you begin to see the Kingdom of God (Christ and Paul's focus) you see the emergence of "Thy Kingdom come, Thy will be done on earth as it is in heaven."
- D. This all requires major change by church pastors, bishops, leaders, and all of God's people.
- E. The second phase is about evangelism (Matthew 4:19).
 - 1. Feeding the fish with what they are feeding on:
 - a. Economics, economics, economics (housing, jobs, education, medical care)
 - b. Evangelism programs versus being a witness
 - c. A faith and lifestyle people want (spouse, kids, neighbors, coworkers).
- F. The third phase is about systemic Christian economics and capital creation.
 - 1. Banking and currency systems
 - 2. Business ethics
 - 3. Macro-economic domestic and foreign policy
 - 4. Capital creation and jobs
 - 5. Taxation policy
 - 6. Etc...

IV. Beyond all this, we see the gradual development of the following:

- A. “Elders in the gates”—multi-jurisdictional community councils
 - 1. Since the 1980s, we have worked to plant the seeds of “City Action Councils” in the US and abroad.
 - 2. City Action Councils are church leaders, business leaders, and civic leaders coming together to cooperatively solve community problems undergirded by strategic prayer groups. The **City Action Councils series** is available for purchase at: **www.gostrategic.org/store**
- B. We see growing national and international networking and association building taking place.
 - 1. Networking is helpful in many ways—sharing opportunities, encouragement, joint ventures, teaching, equipping services, and ministries.
 - 2. Business associations offer opportunities for Christian-based economic trading circles (third world), financial and job cooperatives, Christian law courts (1 Corinthians 6:1-5) to settle disputes among members, and special training by certified trainers and business consultants.
 - a. You are living in the beginning of a global spiritual reformation.
 - b. It’s an end-run! They won’t expect it.
 - c. Train well for your part on the Kingdom marketplace team.
 - d. The world will be impacted by Kingdom economics!

GoBusiness200
SECTION TWO
Establishing Our Spiritual
Foundations for Building

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GoBusiness200 | Lesson 6

How to Hear God for Your Business

BY DENNIS PEACOCKE

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Lesson Summary:

This lesson focuses on some principles that are critical to hearing God for your business. Hearing God for your business occurs when you have been faithful to obey the principles in His Word, obey the orders He last gave you, discern the season your business is in, and seek godly counsel.

MAIN LESSON IDEAS:

- *We are called to be co-workers together with God (1 Corinthians 3).*
- *A wholistic life before God has many different facets of “ministry” (seamless garment).*
- *To act in faith, we must be in the process of aligning our motives, thoughts, and actions with God’s patterns and laws for us and the environment in which He has placed us.*
- *God desires that we discern and cooperate with Him in our seasons of life and that we treat others similarly.*

GoBusiness200 | Lesson 6

How to Hear God for Your Business

BY DENNIS PEACOCKE

I. Overview: Partnering with the Holy Spirit in our business ministry

- A. We are called to be co-workers together with God (1 Corinthians 3:9).
 - 1. God seldom works for us, rather He works *with* us.
 - 2. Father's joy with His children is to develop His work and our growth as we labor together.
 - 3. The Holy Spirit is our Senior Partner, and in following His directions and guiding insight, we achieve the true goal of being in ministry—partnering with God in the building of His Kingdom and provision of His people.
- B. The purpose of this lesson (John 14:23-6):
 - 1. To help strengthen the practices of your faith and co-ministering with the Holy Spirit in your ministry.
 - 2. To help you see how to strengthen your business-related prayer life.
 - 3. To help you better guard and protect what God is building with you.

II. How to hear God for your business ministry:

- A. We must be clear on the reality that our vocation is, in fact, a ministry and not just a “secular job.”
 - 1. If our job is viewed by us as simply a way to provide money or to get the things we want, God will not partner with that.
 - 2. For us, “whatsoever is not of faith is sin” (Romans 14:23).
- B. We must be clear that our business is not “our ministry,” rather only a part of our ministry life.
 - 1. Our ministry is our life as presented before God and others.
 - 2. Our ministry is made up of a number of facets:
 - a. To the Lord Himself
 - b. To our family
 - c. To our spiritual family
 - d. To the Kingdom of God through our work in the marketplace
 - e. To the unsaved
 - f. To our community and nation
 - 3. According to the “seasons of God” for our lives, we must be balancing all these ministries properly.



- C. Other basic priorities that must be nailed down tight in order to stand before God in faith and to stand in the Spirit's conviction against the enemy's accusation:
1. We must be in agreement with our spouse ("one flesh") as to the spiritual foundation (faith) of our business ministry.
 2. Our family priorities (marriage investment, parenting, home care, recreational time, etc.) must be in order.
 3. We should be commissioned for our ministry from the leadership of our church family.
 4. We should have a board or group of trusted counselors to whom we look for important decisions (Proverbs 11:14): "In the abundance of counselors there is victory."
 5. Have we obeyed the last word from God that He asked us to do? Remember the law of Kingdom increase (pitons) (Matthew 13:12)
 6. Are you relationally clear with those at work?
 7. Are you taking any kind of a regular Sabbath?
 8. Are you tithing and giving offerings (investments) to God's Kingdom storehouse of ministries?
 9. Are you building both your family financial ministry and your business ministry with a clear strategic plan? Please consider studying my **Strategic Thinking series** (available at: www.gostrategic.org/store).
 10. Is your business service one that serves people and one that God can bless?

III. To act in faith with God, we must be sure that the major foundation issues are clear upon which we are building our business ministry.

- A. The Scripture makes it clear that "every house is built by someone" (Hebrews 3:1-6). We must, therefore, be able to ask and satisfactorily answer at least the following questions:
1. Who fathered the business enterprise with which you are directly involved?
 2. Do you need to deal with any sins in the foundation?
 3. Have those over you simply hired you, or have they in some way blessed and released you to succeed?
 4. Have you blessed and released those under your authority to prosper and succeed?
 5. Is your business properly yoked with godly people (2 Corinthians 6:14)? If not, what is God saying you should do about this?
 6. Is there financial integrity in your organization? If not, what does God want you to do about it?
 7. Are the employees being cared for in a proper way or simply used?
 8. Is the business current with its vendors (Leviticus 19:13), or are you playing cash flow games?
 9. Are the legitimate taxes being paid (Matthew 22:15-21)?
 10. Are there incentives for the workers to become proprietorially involved and to prosper for their heart involvement?
 11. Do you have a prayer base for "the house" to seek wisdom for God's strategy, the company's relationships with its clients, vendors, competitors, and others?

IV. Are you personally and is your business, employer, etc., in harmony with God's seasons for you?

- A. While God's plans for His Kingdom and all He is building are progressing linearly (teleology), the participants are relating through orbital seasons.
 - 1. We see this in His universe, and it displays the way God builds (Psalm 8; Psalm 19; Romans 1:18–23).
 - 2. Our lives, and all that is, similarly go through cycles. Some examples: day and night; the four seasons; seven-day weeks; sabbatical and jubilee years; female reproductive cycles.
 - 3. It is critical that we have a sense of where we are personally, in our family and our careers and businesses, in terms of God's cycle or season with us and that we don't labor outside of this "rest" (Hebrews 4).
- B. Christ's recorded miracles predominately occurred as He was going to an assigned place or person and He was "interrupted" as He saw God working with someone on the way (John 5:17).
 - 1. Partnering with God involves hearing and following His strategic directional plans.
 - 2. The spontaneous, miraculous life is found in divinely productive "interruptions" on a daily basis.

GoBusiness200 | Lesson 6

How to Hear God for Your Business

BY DENNIS PEACOCKE

Homework:

- 1. The highest form of authority structure is...**
 - a. dictatorship
 - b. partnership
 - c. utopia
- 2. Do you use your regular Sabbath time with God to review your life, ministry, and alignment with your perceived goals for your life?**

- 3. If not, why? What must change in you to do so?**

- 4. As referenced in Lesson 4 and Chart #14 of the GoBusiness Appendix, we define a “Christian business” as a commercial enterprise that consistently serves its customers, suppliers, and employees with monetary compensation, products, and services which bring value to their lives before God by applying biblical principles and ethics in such a way that God’s Spirit has free access over the actions, operations, and profits of those who own and operate the organization.**

Give a practical example of how one of the major concepts from this lesson fits into the definition of a Christian business:

GoBusiness200 | Lesson 7

Discerning Whom You Can Trust

BY DENNIS PEACOCKE



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Lesson Summary:

In this lesson, you will learn that the key to discovering a person's trustworthiness is to trust the direction of the Holy Spirit who bears witness to that trustworthiness in accordance with the Word of God.

MAIN LESSON IDEAS:

- *As we build with God, He expects us to learn from Him how to guard and protect what we are building.*
- *Telling stories, making exceptions, circumventing systems, or failing to discern can destroy the whole house (Ecclesiastes 7:12; 9:18).*

GoBusiness200 | Lesson 7

Discerning Whom You Can Trust

BY DENNIS PEACOCKE

I. **Building with the Holy Spirit involves learning how to protect, from our side of responsibility, what we are building together.**

- A. As we know from Scripture, Satan seeks to pervert and destroy all that God is building.
 - 1. It is his nature to “kill and destroy” (John 10:10; 8:44).
 - 2. Our own fallenness is powerful enough to undercut what God is doing through us if we are not diligent!
 - 3. The Lord has convinced me that “the natural condition of the garden is weeds.”
- B. From a big-picture point of view, our major natural enemies are these:
 - 1. Satan and his minions
 - a. Enticement through the more devious breaking-of-the-law-type sins
 - b. The much more subtle and dangerous “angels of light” type entrapment. Examples: false prophetic words; really “understanding” opposite-sex work partners; projects that God really did put in your heart to do but in your haste they are done the wrong way (David and the Ark; see 2 Samuel 6:1-10)
 - 2. Our flesh (1 John 2:16; Galatians 5:16-26)
 - a. Enticement that skews our judgment and behavior through the lust of the flesh. Examples: sexual sins, overeating, misuse of alcohol. drugs, anger, hatred, factionalism.
 - b. Enticement that skews our judgment and behavior through the lust of the eyes. Examples: pornography, covetousness, having to have the “best.”
 - c. Enticement that skews our judgment and behavior through the pride of life. Examples: striving for position, living outwardly to “be seen of men” (Matthew 6:1-6, 16), boastfulness, pridefulness, enviousness, covetousness, conspicuous consumption, an Absalom spirit, a controlling spirit, having to be “right.”

II. **A short but important list of enticements, entrapments, and “sounds of the hunter” we should all be in constant prayer about as we seek to build God’s Kingdom in the marketplace:**

- A. Spiritual issues of concern:
 - 1. Making major decisions that circumvent your spouse “due to circumstances”
 - 2. Making major decisions that circumvent your spiritual accountability support partners
 - 3. Making major decisions for those whose input you seek laterally or who serve you
 - 4. Making major decisions that attempt to circumvent your superiors
 - 5. Wanting to build on people who are scarred, but not *too* scarred! (i.e., a healthy

level of brokenness toward the purpose of maturation and humility, however, not someone who is completely broken because they don't learn from their mistakes. Look for the "limp.")

B. Character issues of concern:

1. Having to have what you want *now*; the law of death, burial, and resurrection
2. We must develop a great nose to smell ambition and strife (2 Timothy 2:14), especially on ourselves.
3. We must discern self-will that is not yielded to Christ.

C. Dangerous situations or "people types" of concern:

1. Dangerous situations (where the hunter waits for you):
 - a. Situations that "demand" immediate decisions without the ability to carry out due diligence (with prayer) for the opportunity. The Holy Spirit leads and urges, but He never "demands." God always gives us time to obey.
2. Dangerous people who will lead you straight into the hunters:
 - a. "Home-run" hitters and "can't-miss investments"
 - b. People who carry in them a demand that makes you feel crowded into agreeing with their desired action for you
 - c. Working with or taking counsel from people who are constantly reaching up or outside of their sphere (Psalm 131)
 - d. People who want to be close to you but show little interest in your family or your life outside of their work with you
 - e. People who are not properly under authority or who are constantly undermining authority
 - f. People who don't exhibit a fear of the Lord

GoBusiness200 | Lesson 8

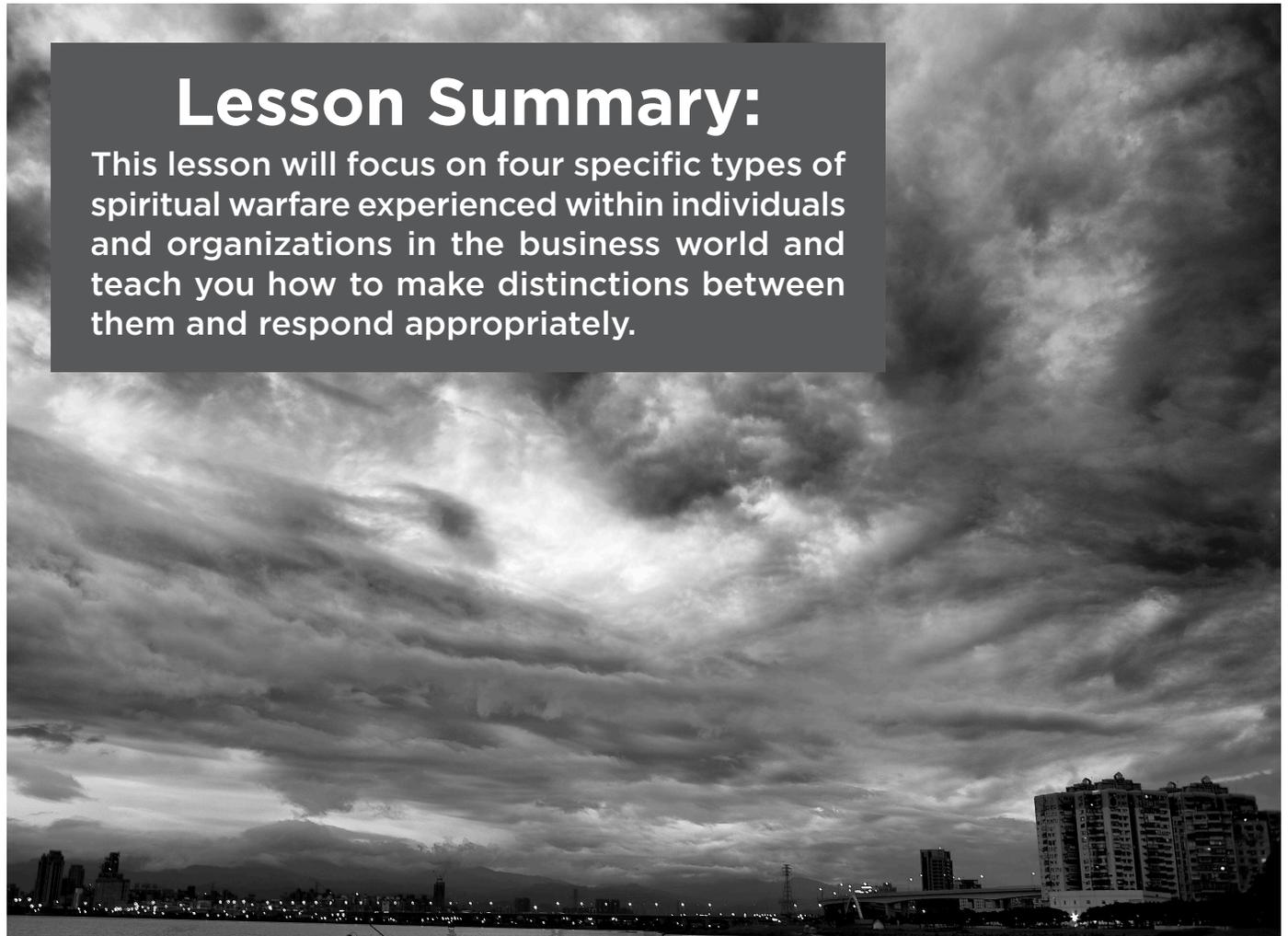
Spiritual Warfare within Organizations

BY DENNIS PEACOCKE

Lesson Summary:

This lesson will focus on four specific types of spiritual warfare experienced within individuals and organizations in the business world and teach you how to make distinctions between them and respond appropriately.

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MAIN LESSON IDEAS:

- *Spiritual warfare attacks individuals and whole organizations in similar ways, all of which require knowledge, commitment, and corporiety to defeat them.*
- *Our principle weapons against our spiritual enemy are obedience to God, wisdom, patience, and the ability to recognize the patterns of his attacks with appropriate responses.*

GoBusiness200 | Lesson 8

Spiritual Warfare within Organizations

BY DENNIS PEACOCKE

I. Both our individual lives and the lives of the organizations in which we live and work are subject to the realities of spiritual warfare.

- A. Organizations tend to develop “a life of their own” (powers). There are four different types of warfare in the business world:
1. The spiritual warfare that develops within an organization may be between the management and the “power” of the company.
 2. The warfare may be between departments (allegiances and agendas of the departments).
 3. The warfare may be between particular individuals.
 4. The warfare may be between competing persons or companies.
 - a. Wise Christian leaders will be discerning in terms of these levels of conflict and will seek wisdom and counsel regarding how to deal with it.
- B. As we move into the realm of spiritual warfare in the marketplace, we must first revisit the basics of “man’s spiritual environment.”
1. As we attempt to bring the Kingdom of God to bear within our organization, we should expect spiritual conflict with the forces of the “city of man.” The two seeds are irreconcilably at war (Genesis 3:15; Matthew 16:18; 13:38-42).
 2. The three primary works of the Gospel around which warfare will take place (areas where you will hit warfare at work) are:
 - a. Bringing salvation to fallen individuals (John 3:15-16; 6:1, 40; 1 Timothy 2:1-4; James 5:20; 1 John 3:23).
 - b. Bringing justice to God-ordained institutions (the business) (Proverbs 11:11; 14:34; Zechariah 1:17; Matthew 5:13-16; John 12:47; Romans 13:1-3; Ephesians 1:20-23; Colossians 1:16).
 - c. Taking authority over rebellious spirits (in the business) (1 Corinthians 15:24-27; 2 Corinthians 2:6-8; Ephesians 6:12; Colossians 2:9-10, 13-15).
- C. The “separation doctrines” of church and state and “business spirituality,” are designed to create a smoke screen behind which the enemy (Satan) can operate freely in our business (the national) world without bringing the opposition (Christians) into self-conscious battle against him.
1. Believers within a business should be working together in terms of agreed-upon prayer strategy (Matthew 18:18-20; two witnesses).
 2. If our organizations are to be effective, our prayer lives must engage the spiritual dynamics taking place in our business organizations. Our prayer life determines the borders of our anointing.
 - a. This prayer border around our lives, family, church, and nation should also focus, with our spouses, on specific prayer issues that are at work.

- b. Remember that God answers general prayers generally and specific prayers specifically!
- c. Believers in the marketplace should come together as a group, whether in the same enterprise, church, or local business organization, to pray through workplace and equipping issues.

II. The following spiritual laws and concepts apply specifically to warfare on individuals and organizations.

A. Transformation Principle #35: Satan and his followers are extremely intelligent, but they do not have wisdom.

1. Wisdom, the ability to act in accordance with God's plans and principles in a particular situation, is not available to Satan and his demonic powers because wisdom is only given to those who fear the Lord.
 - a. Proverbs 1:7: *The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.*
 - b. James 3:13-18: *Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace.*
2. In terms of I.Q., Satan is a genius, but he has no wisdom—which is our defense in Christ. Proverbs is the ruler's handbook.
 - a. Proverbs 1:2-7: *To know wisdom and instruction, to discern the sayings of understanding, to receive instructions in wise behavior, righteousness, justice and equity; to give prudence to the naïve, to the youth knowledge and discretion. A wise man will hear and increase in learning, and a man of understanding will acquire wise counsel, to understand a proverb and a figure, the words of the wise and their riddles. The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.*

B. Transformation Principle #36: Spiritual warfare takes place on three levels: (1) relational, 2) conceptual, and (3) executional.

1. Relational warfare is characterized by:
 - a. The inability to communicate.
 - b. The sense of missing each other in terms of timing.
 - c. The “mental movies” of playing situations, accusations, and “I should have said,” in our minds.
 - d. The desire to fire or quit out of frustration rather than revelation.
 - e. Suspicion, accusation, fear, and over-reaction between individuals or departments.
 - i. There is no faith in the past!

2. Conceptual warfare is characterized by:
 - a. The inability of people to commonly understand words, goals, or concepts; characterized by decisions or explanations that must be repeated over and over again.
 - b. The inability to clearly explain what we want to explain.
 - c. Conflicting “good ideas” continually canceling out each other or the primary overall plan.
 - d. Paying too much attention to the competition’s actions or ideas.
3. Executional warfare is characterized by:
 - a. The inability to stay focused on specific goals or projects.
 - b. The breakdown (abnormally) of equipment, machines, shipments of supplies or services, people’s health, etc.
 - c. Things, memos, or phone messages getting lost, “phone tag,” etc.
 - d. The ineffectiveness of designated “sergeants” to keep the troops functioning efficiently.
 - i. The question behind all if this: *What are you going to do?*

C. Transformation Principle #37: There are three primary causes of “spiritual pressure”: (1) human sin and, thus, vulnerability, (2) the laws of sowing and reaping, and (3) genuine spiritual warfare.

1. Looking in the wrong place for cause/effect is a common error we all make. Knowing the nature or source of a problem is the first step to solving it. We must track down the above three possibilities and ask God to show us which of the three, or combination thereof, is the source of the problem.
2. With human blame and irresponsibility, if Satan didn’t exist, Christians or superstitious people would probably invent him!
3. Another major spiritual error is to confuse the *symptoms* of the problem for the root cause of the problem. When the Kingdom laws are perceived, we are able to deal with root issues (Matthew 3:10).
4. Good managers (Christians) must function under the gifts of the Holy Spirit in order to effectively oversee their responsibilities.

D. Transformation Principle #38: When the enemy cannot easily stop us, he gets behind us and pushes us into a growth pattern that exceeds our ability to manage it (Deuteronomy 7:22).

1. “Speed kills”; in companies, it does so by unmanaged, rapid growth.
2. There are numbers of different ways that growth can cause great harm or even the death of an organization:
 - a. The sales outrun the accounting/analysis financial systems.
 - b. New employees outrun the job descriptions or qualified managers.
 - c. The new branches sink the mother ship by diverting too much money or energy.
 - d. Expediency has you putting employees in “son’s” positions.
 - e. Upper level management “burn out” with hours, problems, or too many major decisions.

- f. The organization expands into temporary markets or needs and excessively capitalizes (plant, equipment, etc.) in diminishing markets.
- g. The work force becomes inelastic relative to cyclical growth or temporary, huge contracts.

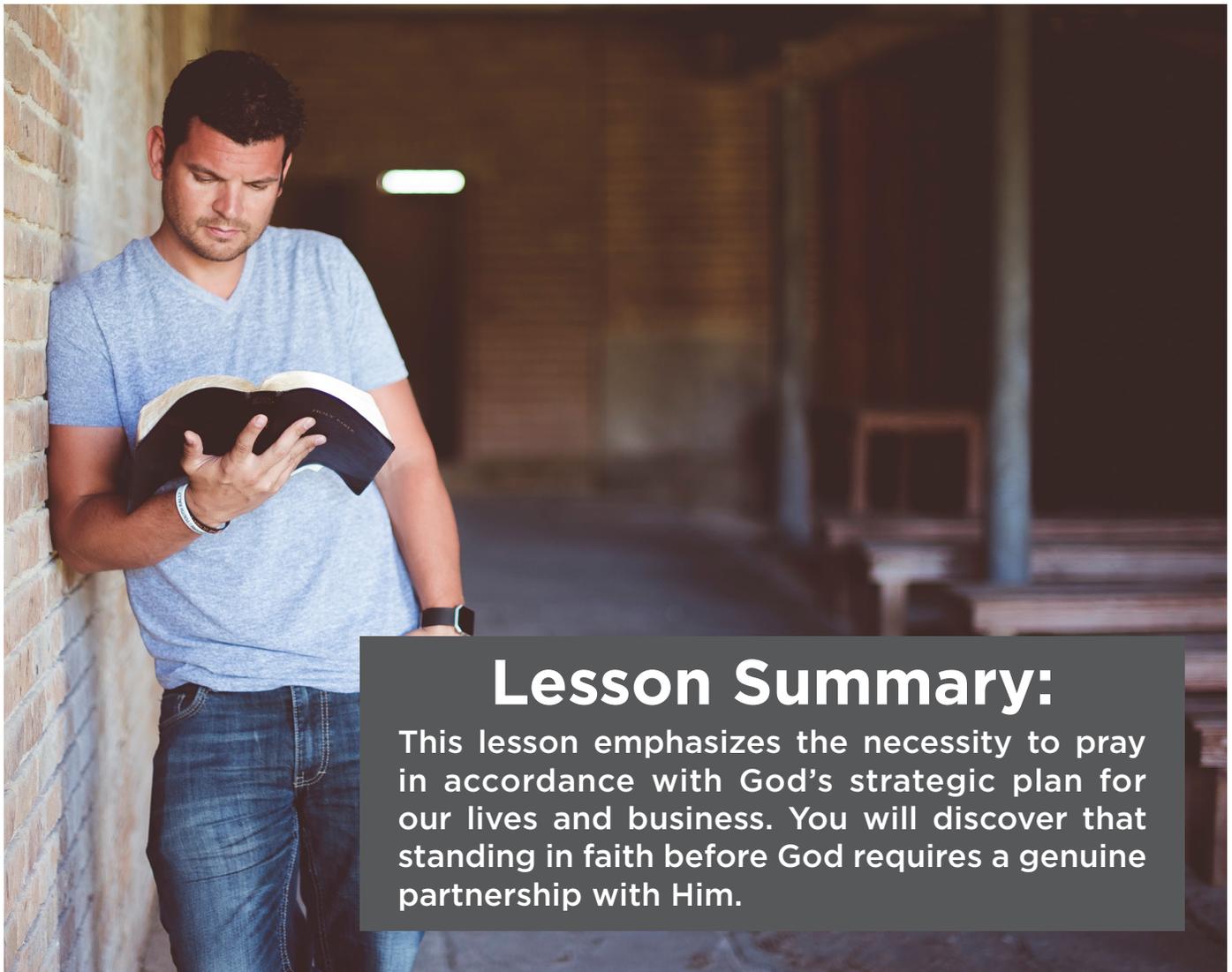
E. Transformation Principle #39: The more intense the warfare, the more it reveals where we really are; under severe pressure, we always revert to what we really know.

1. Correctly handled, pressure and warfare are our friends because they show us strengths and weaknesses we would not otherwise see, or see as rapidly.
2. Losing our composure in conflict destroys our ability to see clearly what is being exposed in the people, systems, and organization. Spiritual composure under pressure is an essential characteristic for people of all levels within an organization. Not teaching our people how to manage pressure is irresponsible.
3. Look at some of the most basic pressure-managing techniques available to us as believers:
 - a. Consistent, specific prayer personally
 - b. Consistent, specific prayer with colleagues
 - c. Prayer in the Spirit which bypasses the potential trouble-storing intellect (Romans 8:26-27)
 - d. Reading of Scripture; looking for specific answers to specific problems
 - e. Practicing the art of “posting” (breath control; distancing; immediate prayer; useful “tricks” the Holy Spirit has shown you)
 - f. A belief in the reality that God is involved and in control because you are involved in the situation (Lesson 7)
 - g. A recognition that God does have an answer and “escape” for the situation (no temptation beyond capacity; 1 Corinthians 10:13)
 - h. A drawing into our key support relationships (spouse, pastor, family, etc.) rather than falling into isolation, which is Satan’s plan
4. In and through the pressure, we need to take careful notes on what we find that needs to be changed or worked on and factored into future regular procedures.
5. To go through warfare or hardship and not change is a genuine tragedy!

GoBusiness200 | Lesson 9

Business Prayers God Will Answer

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson emphasizes the necessity to pray in accordance with God's strategic plan for our lives and business. You will discover that standing in faith before God requires a genuine partnership with Him.

MAIN LESSON IDEAS:

- *Standing in faith before God requires a genuine partnership with Him.*
- *The power of our prayers rests largely upon the lawfulness of our position and our petitions.*

GoBusiness200 | Lesson 9

Business Prayers God Will Answer

BY DENNIS PEACOCKE

Ten Prayers for Obedience for My Business Ministry with God

Prayer for the faith-basis of our business ministry:

1. Father, extend Your Kingdom through my stewardship of resources, leadership skills, and relational responsibilities where I serve You in the marketplace.
2. Father, let me build with You and the Holy Spirit as You teach me to see, hear, and sense Your working with me.
3. Father, let me fear only You and understand that I disappoint only You through my ignorance or disobedience, and let me act in faith and obedience toward all people and situations.
4. Father, keep my six basic ministry priorities in Your order for them, speaking to me about what, when, and how to do Your perfect will in each of them:
 - My service to You
 - My service and care of my family
 - My service and care of my spiritual family
 - My ministry to the Kingdom through the marketplace
 - My concern for the unsaved
 - My service as a godly citizen to my community and nation

Prayer for the oversight and growth of our business ministry:

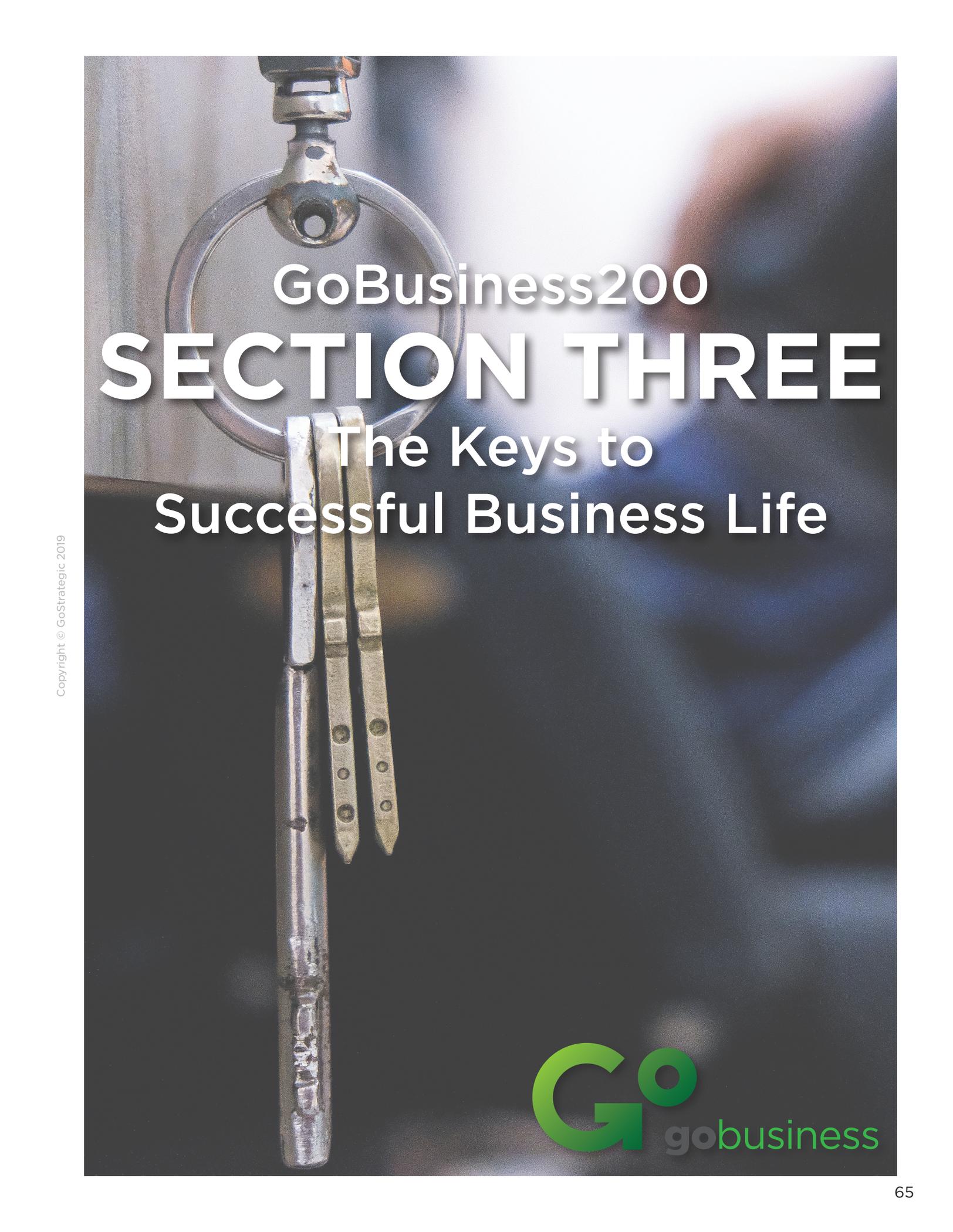
5. Father, keep my spouse and me in agreement on the major issues of this ministry.
6. Father, keep Your strategy for growth, investment, and giving always before me as a guide and measuring rod.
7. Father, help me to keep those whom You have given to me for wise counsel informed and aligned with me in our ministry according to Your will.
8. Father, keep me building relationally with all those with whom I work in such a way as to glorify You.
9. Father, keep my eyes on the true issue of growth in this ministry, which is obeying You, and let me continue to see profit as a fruit, not a goal.
10. Father, keep me ethically, morally, and relationally clean, and protect me and those with whom I labor from presumptuous sins.

- I. The specific prayer issues required to stand before God in faith:
 - A. We must pray in faith for our business ministry, be at peace with the convicting power of God, and deal with the accusing condemnation of the enemy.
 1. Review the *Ten Prayers for Obedience for My Business Ministry with God*.
 2. Pray through this list regularly, paying close attention to where God wants you to especially focus at each point or general area (seasons).
 - B. Major issues involved in praying effectively:
 1. If we don't ask, God usually doesn't give (James 1:5-8; Matthew 7:7-11).
 2. God answers general prayers generally and specific prayers specifically.
 3. No answer is an answer: "No," "Not yet," or "Wrong request."
 4. God does not answer "formula prayers"; our heart conversation must be in agreement with our outer conversation to be in faith (Psalm 86:11).
 5. Prayer with a spouse is near the top of the list of "power prayers"; praying with your whole family is even better.
 6. The borders of your prayer life are usually the borders of your ministry responsibilities.
 7. God answers our prayer with His resources when we have put our full resources into the request first.
 8. God meets us at the point of obedience to Him and to His delegated authorities in our lives.
 9. Enlisting others to pray with us and for us regularly, greatly magnifies the power of our requests. This is the fulfillment of the "law of two witnesses" (Deuteronomy 17:6; Romans 8:16, 27, 34; 1 John 5:8; Deuteronomy 19:15; Acts 15:28; Deuteronomy 30:19; 2 Corinthians 13:1; Matthew 18:16; Matthew 16:9).
 10. Praying by the power of the Holy Spirit is absolutely essential (Romans 8:26-28).

II. Our prayer life must proceed out of the principles God is teaching us and the borders of ministry He has given us.

- A. My spiritual authority primarily operates in my sphere of ministry and engiftment (2 Corinthians 10:13-17).
 1. Our spiritual authority is on earth, not heaven (Psalm 115:16; Matthew 16:19).
 2. Our spiritual authority operates where God has given us both general authority as a believer (Luke 19:16; Mark 16:15-18) and specific authority over a particular ministry (2 Corinthians 10:13-17).
 3. The more particular my assignment, the more precise my authority is and, therefore, the more specific my prayers can be.
- B. You must pray in accordance with general scriptural principles (*Logos*) and with particular concepts (*Rhema*) by which God has told you to operate (John 21:20-22).
 1. Our petitions regarding growth must stay within the biblical guidelines of borrowing money. Being in debt is when your liabilities exceed the *true average market value* of all your assets if sold. Study what the Scripture says about debt.
 2. The Scripture prohibits God's servants from investing the seed corn either directly or as surety (collateral).

3. Seven-year loans (seasons) are a maximum time period as a biblical pattern.
4. Expansion should proceed out of savings, thereby letting God determine your rate of growth as a consequence of controlled management and character/principle-based expansion rather than greed, presumption, or simply “good opportunities.”
5. Christ’s prayer life gives us wonderful insight into some principles of how to pray prayers for your ministry that God can answer.
 - a. The raising of Jarius’ daughter (Matthew 9:25): *a faith environment*
 - b. The raising of Lazarus (John 11:41-42): *waiting on God’s timing*
 - c. The “Lord’s Prayer” (Matthew 6:9-13): *simple and specific*
 - d. The Lord’s prayer (John 17): *glorifying Father’s name and protecting and strengthening His brethren*
 - e. The centurion for his servant (Matthew 8:5-13): *in the faith of God’s chain of command*
 - f. For those in *authority* (1 Timothy 2:1-2)
 - g. Gideon for *confirmation* (Judges 6:36-40)
 - h. Solomon for wisdom to *lead people* (1 Kings 3:6-14)



GoBusiness200
SECTION THREE
The Keys to
Successful Business Life

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GoBusiness200 | Lesson 10

Biblical Ethics in the Marketplace

BY TOM BURTNES



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Lesson Summary:

This lesson focuses on the need for our values and morals in work to be rooted in the Word of God and a growing revelation of God's ways. It challenges us to be prepared for God to lead us in and through ethical dilemmas, introduces us to three levels of ethical reflection, and underscores the necessity for these reflections to shape our values and morals, resulting in decisions and practices that make a godly difference in the marketplace.

MAIN LESSON IDEAS:

- A strong ethical basis is critical to building a godly organization, and the benefits are enormous! Business is about people, and ethical reflection is how we learn to care for people.
- Understanding the distinctives between ethics and morality will assist us in seeing the Kingdom of God become a reality in our workplace.
- It is important to examine ethical questions on three distinct levels: business ethics, Christian ethics, and Kingdom ethics.
- The goal of ethical reflection is not just to stay within the boundaries of acceptable moral alternatives; rather it is to determine the particular will of God for a situation. In other words, it is to hit the bullseye, not just stay within the borders.
- God trains us into His ways by presenting us with ethical dilemmas that require us to choose to receive new levels of revelation from Him for the purpose of our growth. Biblically, embracing ethical dilemmas is one way that God brings transformation into our lives, families, and workplaces.

GoBusiness200 | Lesson 10

Biblical Ethics in the Marketplace

BY TOM BURTNESS

I. Why talk about ethics? Shouldn't it be obvious that we intend to do what's right?

- A. Yes, as a participant in this course, we are going to assume that you are already self-governed in the areas of basic moral choices (honesty, faithfulness, sexual purity, etc.). Even if you've settled those areas, when you desire to take your organization to be a reflection of the ways of God, life gets more challenging. This lesson is about that deeper dimension of consideration.
- B. Please take a moment to read Matthew 20:1-16, the parable of the laborers who were sent out into the field and were paid the same wages at the end of the day. This is a direct teaching of Jesus on marketplace economics, but can you explain the ethical foundation for Jesus' actions? Although the offended workers felt that it was a question of right and wrong, it was not. It was an application of higher principles of the Kingdom of which they were ignorant.
- C. The purpose of this lesson is to expose us to how God uses the circumstances of our everyday life to teach us those higher principles.
- D. Key Scripture: *My son, preserve sound judgment and discernment, do not let them out of your sight.* —Proverbs 3:21

II. Our intention is that this lesson will challenge us to live a lifestyle of ethical reflection.

- A. Ethics is the process of examining why we do what we do. Ethical reflection is necessary for the process of aligning ourselves with the ways of God.
- B. Although ethics and morality are intertwined, ethics and morality are not the same thing. Ethics is the process of reflection. Morality, on the other hand, deals with making a choice regarding right and wrong or what is best in a given situation. Morality deals with the choice while ethics deals with why and how we make the choice.
- C. Ethics is fueled by love. Jesus said, "For the whole Law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself'" (Galatians 5:14). Loving your neighbor as yourself means that in everything you want for yourself, you must want the same thing for your neighbor, and you must work just as hard for them to obtain it as you work for yourself to obtain it.
- D. The Bible is not simply a code book or set of laws. It is the sufficient revelation through which we can know God. It is through ethical reflection that we learn to apply our knowledge of God and His ways in our lives. Many times, it is not simply a choice between right and wrong. Sometimes life is not black and white; usually it is living color!
- E. Most often, the issue at hand is not a right/wrong question; it is frequently a bad, good, better, best question. Understanding the ethical basis for a decision—in other words, the ways of God—guides us toward making the best moral choices.
- F. Doing business God's way means that relationship is primary and being "correct" is secondary. We may be technically correct, but if we are relationally wrong, we are ethically wrong. Since the mind justifies what the heart has chosen, we tend to

rationalize our misuse of people by convincing ourselves that “we were right.” Every spouse who has “won” an argument on technical merits only to later discover that they have “lost” the intimacy of their marriage relationship knows this to be true. The real question is not “right or wrong”; the real question is “life or death.” Our root ethical question is, “How do I bring life into this [marriage/family/business] relationship?”

- G. Numerous times in the Gospels, Jesus said, “You have heard it said, but I say to you...” Jesus was taking the opportunity of the ethical question to challenge His disciples to think on a deeper level of revelation of God’s ways. God knows that we learn best under the pressure of ethical dilemmas.

III. Ethical dilemmas are God’s training method to bring the Kingdom into our lives, families, and workplaces. Our problem is that we are ignorant of God’s ways. We are all ignorant, just in different areas. God is working hard to release us from our ignorance by teaching us new principles and the applications of His principles in our lives.

- A. God trains us into His ways by presenting us with ethical dilemmas requiring us to choose to receive from Him new levels of revelation to solve the problems that we face redemptively and, therefore, to grow.
- B. God uses ethical dilemmas to reveal to us our hearts, our ignorance, and His Kingdom ways, and then to teach us what we need to learn to get to the next level. God plays everyone who wants to play, and He plays them at the level at which they’re ready to play. In the parable of the Widow’s Offering (Mark 12:41-44; Luke 21:1-4), note how the ethical dilemmas they faced revealed the rich young ruler’s heart was enslaved to money and the widow who gave the two mites/coins was free from the love of money.
- C. Sometimes the dilemmas that God leads us into are between the “normal Christian” right thing to do and the way of the Kingdom or God’s plan and purpose for that moment. Take, for example, the circumstance that Joseph found himself in as recorded in Matthew 1:18-24. Joseph faced several monumental ethical dilemmas!
- D. Ethical dilemmas are one of the Holy Spirit’s doorways to redemption and transformation. To open a doorway, you need a key. A key is a small thing that is necessary to unlock all of the potential that is locked behind that door. Ethical reflection is part of the process of interacting with the Holy Spirit on a daily basis to receive the keys of the Kingdom through revelation. “I will give you the keys of the Kingdom of heaven” (Matthew 16:19).
- E. Ethical dilemmas can also be the spear point of spiritual warfare. When God wants to do something, when He wants to bring His Kingdom into the natural realm, into our situation, it often comes through ethical dilemmas. Note that Jesus revealed the ethical dilemma of the woman at the well and the ethical dilemma of the men who caught the woman in adultery.
- F. We are not only called to be a witness to our families, our coworkers, and our community, but we are also called to be a witness to the principalities and powers that dwell in heavenly places. Job 1:8: “And the Lord said to Satan, ‘Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.’”
- G. Some of the people around us will not understand why we do the things we do. (John 11:1-45; verse 32: “Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, ‘Lord, if You had been here, my brother [Lazarus] would not have died.’”)

- H. When we pray, “Your Kingdom come, Your will be done in my business...” it releases the potential of spiritual dilemmas in our life. Be prepared!!!
- I. Unfortunately, our natural tendency when faced with these growth opportunities is to depend on what we already think we know, effectively cutting off our own growth in maturity. God wants to take us deeper.
- J. Let’s look at an example of a real-life ethical dilemma that many people who operate a business face at some point; this example is with respect to Human Resources policy.
1. On the one hand, we need to treat everyone according to the same set of rules, the “employee policy,” as it were. If we don’t, the opportunity for bitterness arises, and we risk accusations of unfairness and even discrimination. On the other hand, we need to treat everyone uniquely according to whom God has made them to be and according to their life circumstances. How do we reconcile these seemingly opposing demands?
 2. The answer is illustrated in the parable of the laborers who were sent out into the field and were paid the same wages at the end of the day. In Matthew 20:13, we read, “But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius?’”
 3. The answer is: Make agreements (within the appropriate legal and relational boundaries) and then keep them. Make general agreements with all employees (written employee policies), and make specific agreements with specific individuals only as the Holy Spirit leads (Caution: Be sure it’s God or trouble may follow!). As you do this, it displays trustworthiness and therefore fosters trust. If someone becomes bitter, that can be used as an opportunity to instruct them as illustrated in Matthew 20:15, “Is your eye envious because I am generous?” Caution: Oftentimes, unspoken or unwritten agreements can carry more power than written ones. Lesson 13 will go into the power of agreements in greater detail.
- K. The key to being prepared is in recognizing when we are at a point of ethical dilemma. Here are some practical things that may help you get the “feel” of an ethical dilemma.
1. If you’ve told God that you want His Kingdom to come in your life, you can expect ethical dilemmas.
 2. You feel like circumstances are not in your favor. You feel like you are in a corner, between a rock and a hard place. Think about how the three Hebrew young men felt as they faced the decision that could land them in the fiery furnace.
 3. You have no clear answers or direction.
 4. It seems as though you are in an either/or situation, and neither option is acceptable.
 5. You feel the warfare.
 6. You “smell the cross.” There’s no way out except to die to your selfness. When you figure that out, you can shout “Hallelujah!” The Kingdom of God is at hand!
- L. What do you do when you find yourself face to face with an ethical dilemma?
1. Realize that you have a choice. On one hand, you can opt out of the process, go with the way the world or religion says to do it, and miss your opportunity

to see a miracle, walk on the water, get healed, etc. Or you can press in, don't give up, and receive a new key from God.

2. You consciously choose to engage in ethical reflection.
3. Remember: We're after both sound judgment AND discernment.
4. The miraculous revelations and provisions of God are worth the risk! Embrace the ethical dilemma and enter into biblical, ethical reflection.

IV. Understanding the distinctives of the three levels of biblical, ethical reflection will enable us to make the best decisions. Each is important, and examining each may give a unique perspective that will enable us to make the best decision in a dilemma.

- A. Before discussing biblical, ethical reflection, let's first underscore the contrast between the various world systems of financial gain and biblical ethics.
 1. The world system says: You win if you make money. The more money, the bigger the win. It doesn't matter how you do it, just that you "outwit, outlast, and outplay" the opposition. For example, it's okay to use sex to sell even if your product has nothing to do with sex! If it works, it's ethically acceptable to the world system.
 2. There are even those who believe that you "win bigger" if you "get away" with unethical or inappropriate behavior. They don't understand that "truly your sin will find you out" (Numbers 32:23).
 3. The world business system is rooted in competition. The Kingdom business system is rooted in value.
 4. As we live out biblical ethics, we confound and confront the world system, displaying the contrast between the kingdom of darkness and the Kingdom of light. This forces people to choose which way they will live in response. It's not necessarily popular! Especially at first. But it produces wonderful fruit, and it encourages those who want to live godly to do so.
- B. As an introduction to the three levels of biblical, ethical reflection: Business ethics is the level on which you establish trustworthiness for you and your business; Christian ethics is the level where you honor Christ and His Word; and Kingdom ethics is the level where God brings His Kingdom from heaven to earth in your experience.
- C. The first level of biblical, ethical reflection—business ethics.
 1. Our first responsibility is to adhere to a high and uncompromising standard of moral behavior. One only has to look at Martha Stewart, the Enron scandal, and the mutual fund crisis to illustrate this need. Remember that "...man looks at the outward appearance..." (1 Samuel 16:7).
 2. First step: Laws, codes, standard practices, industry standard ethical statements (Example: Hippocratic oath).
 3. Respect is the capstone of basic business ethics!
 - a. Communicate honestly and truthfully at all times and in all situations. Do not tolerate untruthfulness in any employee.
 - b. Value all people, whether they are employees, customers, vendors, or owners as unique creations of God, each with a unique destiny to fulfill. Remember, whatever you want for yourself, want for them with the same intensity.

- c. Speak out positive and encouraging words to all coworkers for their accomplishments. Give ten encouragements for each correction.
- d. Be polite at all times. No one has an obligation to work with or for you. Say please and thank you often.
- e. Model a balanced life of work, rest, family activities, recreation, and Sabbath. Make sure your organization's policies encourage all of life's priorities.
- f. Honor and respect employee's families. Remember that your employees should be working to live, not living to work. Give leeway in times of need.
- g. Create a work environment free from intimidation, manipulation, and harassment, sexual or otherwise. This includes the use of unwelcome nicknames.
- h. Encourage and support each person's personal and professional growth and development.
- i. Protect your employees' life, safety, and health at all times.
- j. Be fair in your financial agreements. Pay what you promised in wages and benefits. Nothing will undercut employee morale more quickly than tinkering with their wages.
- k. Build teams not fiefdoms.

4. Benefits of sound business ethics:

- a. Employee job enjoyment, personal fulfillment, loyalty, performance, and retention.
- b. Customer satisfaction, loyalty, and word-of-mouth advertising.
- c. Vendor loyalty, trust, and level of service.
- d. Trust and trustworthiness.
- e. Community reputation and confidence. Romans 12:18: "If possible, so far as it depends on you, be at peace with all men."
- f. Owner, investor, and/or shareholder confidence.
- g. Freedom from bureaucratic and regulatory red tape.
- h. Litigation avoidance.
- i. Freedom from guilt, doubt, and shame.

D. The second level of biblical, ethical reflection: Christian ethics:

1. Christianity is not a rulebook. Religion turns everything into rules, so be careful of "religious" ethics! Religion is the enemy of life with God.
2. The foundation of Christian ethics is honesty and integrity. "Win-win" is the secular way to say, "love your neighbor as yourself."
3. People are more important than profit!
4. Relational ethics:
 - a. Relating to people inside your organization
 - b. Respect is a spiritual thing! People will know if it's genuine or phony.
 - i. Treat employees, customers, vendors, owners, and the community with the same deference.
 - ii. Don't tolerate dishonesty or disrespect within your organization!

- c. Relating to people outside your organization: Pay your vendors and employees as you would like to be paid. Don't use your vendors as your bank by playing games with the timing of payables and receivables to increase your deposit accounts to draw interest on someone else's money. The system will let you get away with it, but you will continually damage relationships if you do.
- i. Ethics in advertising
 - ii. Contracts and agreements
 - iii. Borrowing and financing
 - iv. Mergers and acquisitions
 - v. Production and quality ethics
 - vi. Wage, benefit and pricing ethics
 - Are your prices based on value?
 - Are your wages and benefits appropriate for your industry and locale?
 - If you do what you agreed to do, it is morally right to get paid for doing it. If not, it creates disrespect. Matthew 10:10: "...for the worker is worthy of his support."
 - Pay your vendors.
 - It is right to get paid for what you do. If you do not require payment, you will engender disrespect.
 - vii. Honesty and integrity in accounting and reporting.
 - viii. Some "how-tos" for implementation of ethics in your business:
 - "Two sets of eyes" to check our hearts. Submit to one another out of reverence for Christ.
 - "Count to ten." Jesus answered not in the face of injustice and accusation.
- E. The third level of biblical, ethical reflection: Kingdom ethics:
1. Taking the game to a higher level. Welcome to the NFL!
 2. We business persons tend to be plan-oriented, rulebook playing, systematic, just give me a to-do list kind of people. We get uncomfortable when it's not clear-cut.
 3. This is the "You have heard it said, but I say to you..." level of play.
 - a. Ethical dilemma: Joseph "should have" stoned Mary, but he knew the way of God (being a righteous man), so he didn't.
 - b. Jesus with the woman caught in adultery: "Religious" ethics said stone her.
 - c. Jesus with woman at well: "Religious" ethics said shun her.
 - d. Competition or "love your neighbor?"
 - e. Conflict of interest versus self-maledictory oath.
 4. Jesus is the Way, the Truth, and the Life. Truth is a person. He is alive. What does He want right now in this situation? Apply right now what He is saying right now, not just a moral code or law.

V. How do we apply ethical reflection in our life—personally, in our family, and in our workplace?

- A. Remember that Jesus is not just interested in whether we can figure out right from wrong or “the best of the way the world does it,” but rather that we would raise to the level of the Kingdom.
- B. The goal of ethical reflection is not just to stay within the boundaries of acceptable moral alternatives, rather it is to determine the particular will of God for that situation. In other words, it is to hit the bullseye, not just stay within the borders.
- C. Take the time for ethical reflection, daily.
- D. Reflect in each of the three levels of consideration: business ethics, Christian ethics, and Kingdom.
- E. When you are facing a decision and have a direction in mind, ask yourself the following questions. If you can’t come to peace, then continue in your ethical reflection until you do:
 - 1. Am I relationally right or just technically right?
 - 2. Is it consistent with God’s Word?
 - 3. Is it consistent with God’s ways?
 - 4. Am I wanting the same thing for my neighbor (employee, vendor, customer, etc.) that I want for myself?
 - 5. Is this decision based in biblical and Kingdom reality, not just “business” reality?
 - 6. Can I identify the biblical principles upon which the decision is based?
 - 7. Have I heard the voice of God in my reflections?
 - 8. Have I “smelled the cross?”
 - 9. Will this decision please Jesus?
- F. Pray without ceasing. Real-time life with God.
- G. Watch for ethical dilemmas.
- H. Pay close attention to the smell of the cross. “My son, preserve sound judgment and discernment; do not let them out of your sight.” —Proverbs 3:21

GoBusiness200 | Lesson 10

Biblical Ethics in the Marketplace

BY TOM BURTNES

Homework:

- 1. Wisdom is insight into how God makes decisions and choices.**
 - a. True
 - b. False
- 2. Are you living a Christian way of life or a Kingdom way of life? What is the difference?**
- 3. Who is currently sourcing the ethical standards for our culture and businesses? What can you do to help change this?**
- 4. As of this stage in your learning process, what principle or concept from GoBusiness have you applied to yourself, your family, workplace, church, and/or nation? What were the results?**

GoBusiness200 | Lesson 11

What Is Your Organization Called to Do?

BY DENNIS PEACOCKE

Lesson Summary:

This lesson discusses our ultimate journey in life, discovering what we are created to do and how this journey impacts the businesses and organizations we are called to build.

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MAIN LESSON IDEAS:

- *God-ordained creations have a design destiny “code” that must be followed to be blessed.*
- *Staying within our design while constantly working to upgrade all components of the organization should be our primary business goal.*

GoBusiness200 | Lesson 11

What Is Your Organization Called to Do?

BY DENNIS PEACOCKE

I. In a created universe, the primary issue is knowing what you are created to do and then doing it.

- A. Belief in the sovereignty of God presupposes that He has created all things and watches over them in an extremely particular way.
 - 1. Jesus taught us to believe and trust in the particulars of God's care over us.
 - 2. The following Scriptures open this reality to us:
 - a. God daily cares for us (Psalm 68:19).
 - b. The hairs of our head are numbered (Matthew 10:29-30).
 - c. The days of our life are exactly numbered (Matthew 6:27).
 - d. God knows everything about you in the womb (Psalm 139:2-4).
 - e. God knows every animal intimately (Psalm 50:10-11).
 - f. The ultimate question for Paul and us should be found in Philippians 3:10-12.
 - g. We are also told that God is intimately involved in making all circumstances work for our good if we work with Him (Romans 8:29-31).
- B. When we begin to live in reality, the exactness of God's care for us and what we are doing becomes "magically" exciting.
 - 1. Our choices become extremely important as our hearts turn in trust and fragility towards God. This awe and tenderness come to us because we begin to realize the depth of His involvement with us.
 - 2. Our search for living out of our gifts, callings, and purposes becomes the ultimate journey of life, that is to say, we become consumed with finding what we are called to do and doing it.

II. The issue of knowing and stewarding what God has made us to be and given us to birth must become our major goal in Christ in terms of our training program under Him.

- A. This reality leads us to **Transformation Principle #34: Transforming an individual or an organization requires that the nature of the thing in question be clear in the following ways: (1) the nature of the entity's purpose, gifts, and motivation must be known, (2) the delivery system must be involved in constant training and upgrading, and (3) the entity in question must have the character and discipline to deal with both obstacles and success.**
 - 1. Examining some of the basic questions concerning a person's or an organization's "DNA":
 - a. If God birthed the company or organization to serve Him, what is its design, purpose, and destiny? If man birthed it, then staying there must be because of a very good reason in Christ!
 - b. The question then becomes, "What are God's primary purposes for this organization, and are we fulfilling them?"
 - c. The organization's "DNA" always carries some of the genes of the one/ones who founded it. What are they, and can you identify them in operation?

- d. What part of the “people serving” business are you really in?
 - e. What is your primary product? Are you ever supposed to leave this calling or get into another calling? How do you know? Is it about profit or God’s will and design for the company? (2 Corinthians 10:12–16)
 - i. These are the kinds of questions we must ask.
2. The “delivery system” must be involved in constant training and upgrading (character, knowledge).
 - a. Our skill levels and discipline levels determine the level at which we play the game.
 - b. In order to improve our “game,” service, or product, we must always seek to be improving the people within the organization and the service or product we offer.
 - c. Our “delivery system” is comprised of our managers (sons), employees-in-progress (incentive partners), and employees.
 - d. It is also comprised of our (1) ability to “make our case” for our service or product, (2) our ability to sell and service our product, and (3) our ability to effectively manage the resources to produce our product and its profits.
 3. Some of the character requirements needed to successfully face both obstacles and success as they come into play:
 - a. “Character” can be defined as our practiced virtues which have become a part of our person and lifestyle.
 - b. The Scriptures have as much to say about success challenging us (Deuteronomy 6:10–12; 8:10–18; Proverbs 27:21) as failure challenging us (Genesis 4:6–7, etc.).
 - c. In “success,” we are challenged by pride and the misuse of power and resources that go with it. In “failure,” we are confronted with pride and its refusal to truly admit our sins and believe God to retrain us, so as to lead us into success.
 - d. In either case, both the leadership of the organization and the organization itself must learn to guard against the pitfalls of either situation and practice leading people out of it.
- B. We must also be aware of what the Scripture calls “powers” or a “persona” and how they take upon themselves a life of their own within an organization.
1. God gave man the power to name in Genesis 2:19.
 2. The nature of a “name,” biblically speaking, is the speaking and defining of the nature and purpose of the thing itself (Revelation 2:17—your real name).
 3. How we define things is what they tend to become (Proverbs 18:21).
 4. Names give or reflect the self-conscious strategy/force of a project or organization, creating a “power” or a “spirit” that goes with it (Ephesians 6:12).
 5. The Scripture commonly addresses the spirit of cities, nations, and even churches (Revelation 1:20–3:22). The word translated “city” means “watching angel.”
 - a. The point of all this is that organizations tend to develop a life of their own. The question is, what is ours, and how will we shape it to serve God? Is the present management of the same “genes” as the founders or spirit of the company? This is where spiritual warfare becomes real and sophisticated.

GoBusiness200 | Lesson 12

Changing Man and His Institutions

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson addresses five major economic strongholds we face in our work of building according to God's pattern. In addition, this lesson develops principles of transformation that provide a framework for us to continually hold our businesses and life practices up to the absolute standards of God's Word.

MAIN LESSON IDEAS:

- *To bring transformation, we must first discover and disarm people's inappropriate internal objections and presuppositions.*
- *In a fallen world, recognizing and overcoming obstacles to transformation is the major work of God in our lives.*

GoBusiness200 | Lesson 12

Changing Man and His Institutions

BY DENNIS PEACOCKE

- I. **We have looked at four of the major philosophical strongholds currently infecting Western culture and the workplace; we now turn to examine some of the major economic strongholds to be overcome. Managing both ourselves and others requires clarity on these issues.**
- A. Economic Stronghold #1: *The Bible is not a book about economics or business and has no legitimate place in the world of commerce.*
1. We have already dealt with some of the aspects of this lie in our last lesson, especially the theological dualism which underpins this statement.
 2. We must refocus on the fact that all goods and services are produced by people and for people which means everything the Scripture says about inter-human relationships is the very fabric of all *human exchange (business)*.
 3. We also need to be reminded of the distinction between “facts” (appearances, patterns) and “reality” (God’s laws and purposes behind those facts), otherwise, numbers and much of economics becomes “neutral.”
- B. Economic Stronghold #2: *Measuring power and riches is the way realists keep score.*
1. 1 Corinthians 3:9-15 tells us the way God keeps score relative to meaningful labor and success. Read the Scripture.
 2. Sin doesn’t work (Psalm 37:1-2), so “realists” try righteousness because it has the optimum efficiency in the long-run (envy problem).
 3. As already noted in *Doing Business God’s Way*, profit is a fruit, not a goal.
- C. Economic Stronghold #3: *Economics is about the management of resources in a world of limited supply.*
1. Conventional economics presupposes scarcity. It falsely holds to a reality which is dependent upon the raw power of the prevailing currency—a reality where God cannot intervene to create new resources or allocate them based on spiritual laws.
 2. Scripture presupposes a transcendent economy, that is, a resource base totally under God’s control (Jesus feeding the 5,000; turning water into wine) and subject to His ultimate distribution of “riches laid up” for the righteous (Proverbs 13:22).
- D. Economic Stronghold #4: *The competitive energy of the free market is what ultimately drives success.*
1. “Competition” is not the true driving force of the “free market.” The true driving force is the necessity of exercising choices based upon the presupposition of what “success” means, in terms of lifestyle and possessions. Because God has called man to be a ruler (choices), His general laws of nature tend to honor an economic system that rewards choices over any system that transfers choices into the hands of others (statism, socialism).

2. Kingdom economics is not based upon so-called “competition,” though it is closely related to a “free market,” operating under the laws and ethics of the Scripture (responsibility/liability). The great difference comes from the questions of lifestyle: consumption orientation driving Western capitalism versus godly stewardship (obedience, service, relationships, and increase) driving true Christian culture.

E. Economic Stronghold #5: *God is more closely aligned with capitalism as a system than socialism as a system.*

1. “Capitalism,” void of Christian values, creates a debt-driven, consumption-oriented culture of frantic activity. Its dominant, positive attribute is the degree to which it fosters human choice/responsibility.
2. “Socialism,” void of Christian values, doesn’t work pragmatically because it produces irresponsibility in the general populace. Its dominant, positive attribute is the degree to which it promotes social concern for the less able.

II. We will now analyze more of the major laws of bringing transformation to the people and institutions with which we work.

A. Transformation Principle #14: You must continuously “run into Scripture” as absolute truth and build your concepts, thinking processes, and emotional behavior patterns upon it.

1. The Scripture is filled with axiomatic truths (God’s building patterns and thinking patterns) which break out into corollaries of specific application; our job is to see them, study them, and apply them (worldview, presuppositionalism).
2. Epistemologically (the study of knowledge and how we learn), we never “graduate” from studying God and His truths. Our external growth and creativity is ultimately measured at the borders of when we say, “Enough!” and inwardly coast on what we know. *The edge (life/energy) will stop there.*
3. There is a difference between resting, lessening activity, distributing responsibility, and quitting the race.

B. Transformation Principle #15: You must believe in the law of cause and effect (sanctions) (Galatians 6:1).

1. The “free market” is built upon the presupposition of an orderly universe with the sanctions of cause and effect.
2. Ourselves, the individuals within the organization, and the values of the organization itself must believe in cause and effect in order to honor God and be honored by Him.
3. Most people’s belief in cause and effect is highly selective (Freud’s “pleasure-pain” principle). “Selectivity” here means choosing sin and unreality rather than obedience to God.

C. Transformation Principle #16: You must understand that change comes from the inside-out and the bottom-up, while leadership comes from the top-down .

1. The world teaches transformation from the outside-in and the top-down. This is because it opposes God’s law of “be-do-have” and instead tells us that real maturity comes from “do-have-be.”
2. Biblical leadership both models and teaches the values to be emulated but understands that it is the gap between the leaders and the people that measures the true condition of the organization. Good leaders don’t outrun their blockers.

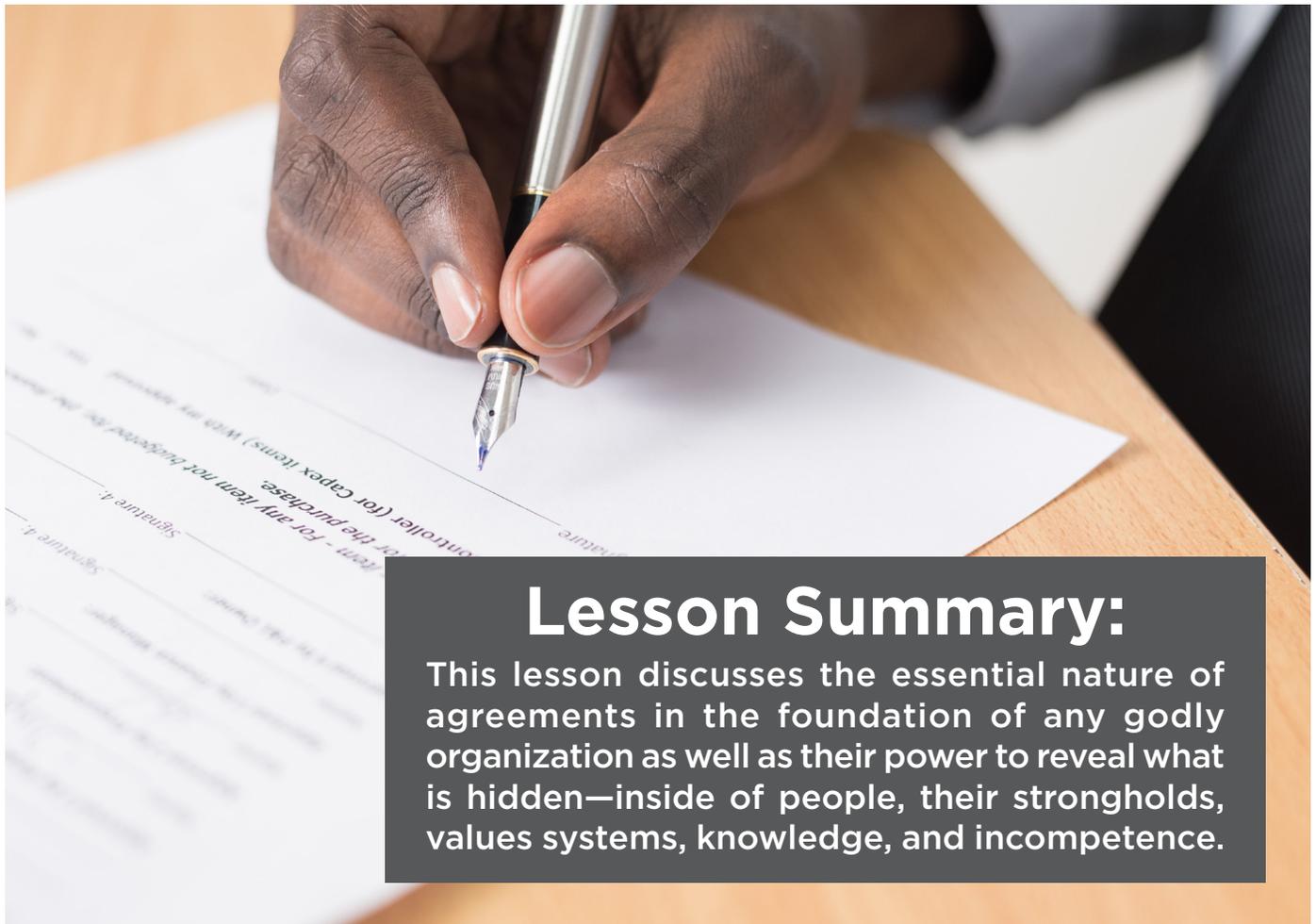
- D. Transformation Principle #17: You must be committed to reorganizing your mind’s “bookshelves” for new paradigm shifts.**
1. Transformation presupposes finding God’s ultimate laws and principles and building our lives and work upon them.
 2. Because we are finite, this building requires constant readjustment of the “bookshelves” of our knowledge. Transformation stops when we refuse to reorder the shelves. Joel Arthur Barker’s book, *Paradigms: The Business of Discovering the Future*, deals with this truth extensively.
 3. Nicodemus and his crisis is a classic picture of the necessity of reordering our shelves.
- E. Transformation Principle #18: Failure is an invitation to enlist the input of God and others.**
1. Failure, for the unsaved, presents a major ego crisis. In Christ, it should be handled with openness, any required forgiveness or restitution, and the opportunity for biblical input and correction or mentoring.
 2. Productivity (faith) requires an atmosphere/procedure-base like this.
 3. In such an atmosphere, lasting growth is inevitable because God helps humble disciples and compassionate mentors in the breaking of the curse of single-generational skill-hoarding (Malachi 4:4-6; Psalm 25:9, 12-14).
- F. Transformation Principle #19: You must be in reality about where you are now, what must be done to change it, and have a picture of what that change will look like.**
1. True faith is built upon reality, not “idealism” (wanting things to be the way they “should be” rather than the way they are). Transformation begins with asking the Holy Spirit to show us what is, without window dressing.
 2. Biblical strategy builds from where we are (without “stories”) to where we must go incrementally (versus 90-degree turns) to seeing what the change should look like when we’re there. Without a faith picture, we have no blueprint overview.
- G. Transformation Principle #20: You must embrace disillusionment as a gift (John 3:19-21).**
1. Loving truth means loving reality and, as John 3:19-21 states, wanting to know the source of the wisdom.
 2. To experience disillusionment means we were functioning under illusions, i.e., unreality.
 3. We must embrace and rejoice in disillusionment, discovering whether we were misled (management issue) or misled ourselves (why?). Reality is hidden behind illusions.
- H. Transformation Principle #22: You must look for blockages and find answers to them (seeing) (Transformation Principle #21 comes later!).**
1. Jesus said, “while seeing they do not see, and while hearing they do not hear” (Matthew 13:13). This happens because we don’t want to change. Most reasons for not seeing problems (blockages) are not because they are hard to see but because our current investments are too dear to us to let us see them (John 11:48).
 2. Truly seeing something produces “interruptions” to our agenda.

- I. Transformation Principle #23: You must understand that talking about something doesn't change it.**
1. Words can bury things as well as clarify them. Too many words, or words spoken beyond the point, obscure and weaken what may have been said that was real.
 2. There is a major deception of not recognizing when people are fooled by confusing *words as action (management problem)*.
 3. Words are action only up to the point of clarifying or painting a picture. Beyond that, they are a mental deception.
- J. Transformation Principle #24: You must be prepared to give away what you want to receive (the Golden Rule).**
1. The "Golden Rule" (Matthew 7:12) tells us that we ought to sow what we desire to reap. This is a law, not a nice idea. It's the law of consequences (sowing-reaping; Galatians 6:1-2).
 2. Conventional wisdom tells us to relate to others with guarded self-defensiveness in the competitive marketplace. While we are to be "harmless as doves but wise as snakes" (Matthew 10:16), we are doing business *before God as our defense*, not men. *Kingdom economics is about doing business with God first and man second*. We are back to the "golden triangle" (God-man-situation).

GoBusiness200 | Lesson 13

The Nature and Power of Agreements

BY DENNIS PEACOCKE



Lesson Summary:

This lesson discusses the essential nature of agreements in the foundation of any godly organization as well as their power to reveal what is hidden—inside of people, their strongholds, values systems, knowledge, and incompetence.

MAIN LESSON IDEAS:

- *The purpose of clear rules and agreements is to give borders to our freedom as well as continuity and productivity to our relationships.*
- *The integrity of an organization can be measured by its commitments to clear, accountable agreements, open dialogue, and repentance.*
- *Letting things slide for the sake of “peace” or because we are too busy guarantees they will slide downward.*

GoBusiness200 | Lesson 13

The Nature and Power of Agreements

BY DENNIS PEACOCKE

I. The nature and purpose of laws and agreements deals with and gives us major insight into the realm of inner motivation and the management skills of dealing with people.

- A. Successfully managing people is primarily knowing who they really are and how to bring change to them redemptively.
 - 1. Change usually only happens when a “breakdown” occurs, that is, when something isn’t producing the result that was promised.
 - 2. Life is made up of numerous breakdowns (sin, entropy, friction, etc.), so the opportunity for transformation is as frequent as the breakdowns.
 - 3. Who we are for *now* is revealed by how we handle the breakdowns; relationships are a continuous series of agreements or expectations constantly being verified in the relationship.
- B. This lesson is worth its weight a thousand fold in platinum!
 - 1. Men and organizations are all held together by internal agreements (values) and are measured by their adherence to them (integrity).
 - 2. Understanding the nature of agreements and what they reveal about people is the key to building people and structures of integrity.

II. A willing compliance to keep agreements or rules between people or within an organization is the key to relational success.

- A. We must understand that how we respond to the “rules” reveals who we really are.
 - 1. Look at Romans 7:7-14 and what Scripture says about the nature and purpose of the Law (standards, covenants, agreements).
 - a. “Keep off the grass” illustration
 - 2. We further illustrate this principle with a story of “meet me at McDonalds about noon for lunch.”
 - a. Integrity; “round words”; power plays; future trust
- B. **Transformation Principle #21: To act in faith, your inner conversation must be in agreement with your outer conversation.**
 - 1. Integrity is the product of agreement between our inner and outer conversations.
 - 2. Agreements reveal whether we inwardly mean what we agree to outwardly. When agreements break down, “strongholds” and defensive reasoning operate to explain why a person was “justified”/correct in the breakdown.
 - 3. The wonderful function of breakdowns, if we are humbled and want to be people of integrity, is that they lead us to Christ (Galatians 3:24).

III. The real integrity of any organization is determined by its willingness and ability to deal with rule breaking and biblical conflict resolution.

- A. The Scripture is clear that conflict resolution is essential to both individual growth and organizational integrity (Matthew 18:15-18).
 - 1. Relational breakdowns are to be handled in a very exact way because the desired result of biblical change is so precious. The steps are as follows: 1) one-to-one, 2) then two or more involved parties-to-one, and finally, 3) the whole committed group-to-one. Do you have the faith to build in such a way that you could do this where you work?
 - 2. The following diagram helps give us insight into some of the dynamics involved in agreements and their potential breakdowns:

Relational Dynamics Within Agreements	
<p>PRINCIPLES</p> <ol style="list-style-type: none"> 1. Authority/Roles 2. Expectations 3. Discernment 4. Theological convictions 	<p>POSSIBLE DYNAMICS</p> <ol style="list-style-type: none"> 1. Rebellion, independence 2. Emotional strongholds 3. Trust/mistrust 4. Ignorance, pride, humility

- B. Clear agreements require the following essential elements:
 - 1. They should be freely entered into without manipulation or coercion.
 - 2. The terms should be clearly understood and agreed to by all parties.
 - 3. The terms should be verbally agreed to (Proverbs 18:21), and if an organizational agreement, attested to by a clear written agreement signed by all parties.
 - 4. If they are oral agreements, they need to be witnessed (people; biblically—stones, heaven, etc.).
 - 5. They should have a mediator established to help resolve inevitable conflicts.
- C. Agreements should be made in proportion to the strength of the relationships and not beyond them.
 - 1. Agreements form a bridge between the parties.
 - 2. The question becomes, how much weight can that bridge be expected to carry?
- D. In order to have peace, order, and productivity within an organization, it must have clear job descriptions, lines of authority, and mission statements.
 - 1. Confusion is often the result of unclear lines of responsibility, authority, accountability, and procedures. All of these must be clear in order for an organization to truly function properly.
 - 2. The true measure of the clarity of vision and agreements in any organization is each member's ability to articulate *what they are doing in relationship to achieving the overall vision of the organization and their division within it*. This requires constant clarity and clear mission statements (Deuteronomy 6:4-8).

GoBusiness200 | Lesson 14

Transformation Begins with You

BY DENNIS PEACOCKE



Lesson Summary:

This lesson examines the nature of godly transformation, asking the question, "How do we change?" In so doing, the lesson explores the relationship between the change of our inner being and our external practices.

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MAIN LESSON IDEAS:

- *For both individuals and corporations, the need, depth, and methodology of transformation is the issue for man on earth.*
- *Truth is revealed to us in God relationally and leads us into conceptual reality, executional process, and the context of community life.*
- *Co-laboring together in God brings man and God, and man and man, into deepest fellowship.*
- *Transformation is the game; it begins in our internal reality (spirit ► heart ► will ► mind ► actions) and extends outwardly to our environment.*

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Transformation Begins with You

BY DENNIS PEACOCKE

I. In a fallen world, transformation is the only serious issue.

- A. God has given us the mandate of transformation/dominion (Genesis 1:26–28).
 - 1. Our God has given us the task in working partnership with Him of bringing the earth to completion.
 - 2. The word, *cosmos* (world, created order), is related to the word, *komeo*, which means "to cultivate or tend." Man is called to tend God's creation.
 - 3. Because fallenness has brought a measure of corruption to the "garden," man, in Christ, must transcend that corruption—beginning with himself—and bring that transforming power to the cosmos (Read Romans 8:17).
 - 4. In order to bring in and carry that transformation to the marketplace, we must fully use God's "tools" of transformation: 1) our standing before God in Christ, 2) our relationship with the Holy Spirit, 3) God's Word, 4) the corrective input of the brethren, and 5) the "feedback" of God's laws of sowing and reaping.
- B. Even fallen man naturally attempts to order the community of man. He is a negative agent of transformation.
 - 1. Cain built a city (Genesis 4:17) and inaugurated the world system of structuring. That "city" has a highly structured economic system which the Scripture calls "Babylon" (confusion) (Revelation 18).
 - 2. Abraham and his seed were also "looking for that city whose builder and maker is God" (Hebrews 11:10), and this city represents the Kingdom of God. The purpose of the School of Business Leadership is to help further reveal the nature of that Kingdom and its economic values and structures.
 - 3. These two cities, "seeds" (Genesis 3:15), "kingdoms" (Colossians 1:13), and crops "in the field" (i.e., the world; Matthew 13:38) are in an irreconcilable battle over who owns the earth and how to bring transformation to it.
 - a. You will be battling your own unbelief concerning the validity and applicability of God's system.
 - b. You will certainly be battling the world's opinion of "Kingdom economics."
- C. Our calling in the management of people and resources (business/economics) is to achieve that transformation God's way, in His time, and according to His will.
 - 1. Christian business is about "living and doing" before God, not "secular success." "Success" or "profit" should be the fruit of our labor, not its goal.
 - 2. In an increasingly technological world economy, the ability to execute successful transformation is essential to survival. Conceptual economics recognizes this, and much of your study materials reflect this reality.
 - a. This is why biblical transformation is the key to genuine marketplace adaptability.

II. The scope of the business school operates from this theological gridwork.

- A. There are three interrelated realms of reality, and their relationship is a picture of the Trinity and the way God has structured reality.
 - 1. Truth is from God and relationship to Him. “Facts” exist, but they are only intelligible as God explains them to those with whom He is in a discipling relationship. Conventional economics neither understands nor acknowledges this.
 - 2. Reality begins in relationship to God with thoughts or concepts that God uses to bring order to reality; and with an executional dimension in terms of how His disciples are to practice those concepts.
 - 3. Ray Sutton has developed and published a very helpful Five Point Covenant Theology in his book, *That You May Prosper*.
- B. These three overlapping realms of reality are, in fact, the way we all live our lives and conduct business, which is why it is our model.
 - 1. Since the focus of our studies deals with business/economics, we must always approach the way we do business from this three-realmed perspective.
 - 2. These, then, are the right questions to ask to experience true change:
 - a. Lord, how do You see this issue?
 - b. Where can I find further input on it in the Scriptures?
 - c. What worldly unreality and sin must I repent from in order to execute this truth?
 - d. Lord, please take me through the discipling process of correctly applying this truth.

III. **Doing Business God's Way, as you remember, is a business partnership between man and God as God brings His Kingdom to earth, in and through man.**

- A. It is while laboring together with people in biblical relationship that we come into the possibility of deepest fellowship with them (Matthew 11:28-30; Jeremiah 6:16).
 - 1. This co-laboring law follows the biblical principle of, “It takes one to know one” (Psalm 18:25, 26).
 - 2. Let us further explore this truth relative to the work of fathers, mothers, pastors, teachers, and students.
 - 3. In order to begin to truly know someone or have them begin to know us, we must be in a co-laboring situation with them. This is what biblical “fellowship” means, more than simply being in meetings together.
- B. Each generation is expected by God to transfer that partnership to the next generation as a loving trust between them (Malachi 4:4-6).
 - 1. In order to build generationally in a family, church, business, or organization, you must get the next generation building on the same wall with you (Nehemiah).
 - 2. The issue of passing the baton biblically is the key to new growth in any business enterprise. New products and sales only generate more “people problems.”

IV. **We address 39 MASTER PRINCIPLES OF TRANSFORMATION in this course (complete list located in your GoBusiness Appendix).**

- A. Change begins in the inner realm of our internal being because that is where integrity begins, as modeled in God Himself.
 - 1. God's integrity is founded on the fact that He calls us to become what He

already is. God never asks us to do anything He has not already done Himself. This is why Jesus became a human being (Hebrews 2).

2. We export/impart what we are. Consider the measles/mumps example.
 3. Therefore, we must be in the transformation we are advocating (Principle #4).
 4. People don't change (management) if we aren't changed.
- B. Examine the first four propositions of relational reality (being) in terms of how we can experience real personal transformation and see it come into our organizational (business) lives as well.
1. **Transformation Principle #1: Moving toward transformation is moving toward God.**
 - a. The Scripture tells us that in order for God to draw near to us, we must first draw near to Him (James 4:8).
 - b. Because Father is discipling us, and using forty plus hours of work to do it at the job site, it pays to stick close to Him!
 - c. God is not changing (Hebrews 13:8; Exodus 3:14), but He has called us into eternal transformation as we grow into Christ's nature.
 - d. At work, those who are changing are the ones we are to invest in, if we are wise.
 2. **Transformation Principle #2: Biblical change is obedience-oriented rather than fulfillment-oriented.**
 - a. In the world, we change because it gains us some self-centered benefit.
 - b. In Christ, we seek transformation out of conviction of sin, love of God, care for others, and love of truth.
 - c. Babylonian economics motivates people out of selfish gain. Therefore, self remains the ethic of organization with the enormous and costly economic management price tag accompanying that ethic. Kingdom business is, therefore, management efficient.
 3. **Transformation Principle #3: God builds relationally and so must we.**
 - a. God builds with us, out of love, rather than using us as objects in a project. How do you build with people?
 - b. Babylonian economics is "user friendly" but still user motivated.
 4. **Transformation Principle #4: To produce change, you must be in the transformation that you are advocating.**
 - a. As already mentioned, because of the law of impartation, we tend to produce what we are (Genesis 1:11, 12, 21, 24, 25).
 - b. If I don't know where I am, how I got here (the steps and process), and how to teach what I am after (self-consciousness), how can I bring this change into someone else's life?
 - c. God does what God is; unfortunately, so do we!

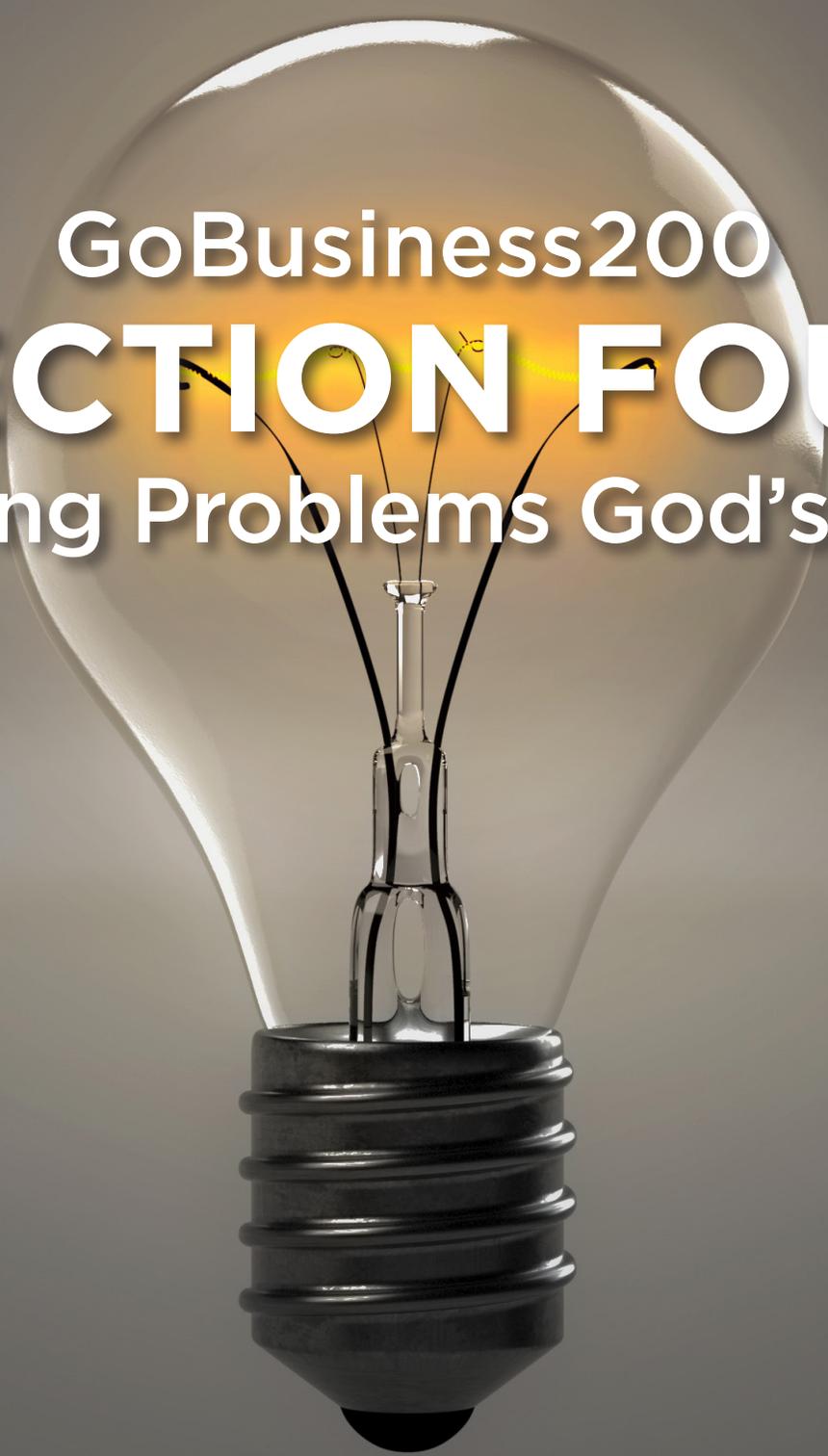
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Transformation Begins with You

BY DENNIS PEACOCKE

Homework:

- 1. Transformation begins in our external reality then penetrates our internal reality.**
 - a. True
 - b. False
- 2. Where in your life or life patterns are you trying to smooth out or resolve problems rather than bring fundamental transformation?**
- 3. Grade yourself from 1-10 on being obedience-oriented rather than fulfillment-oriented. How do you know this?**
- 4. What concepts did you learn in this lesson?**



GoBusiness200
SECTION FOUR
Solving Problems God's Way

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Understanding the Basics of Problem Solving

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson provides an introduction to approaching the problems and obstacles we experience as a part of our daily lives and businesses from a biblical perspective. It will inspire you to begin to see problems as opportunities to experience the life of God rather than as inconveniences to be avoided.

MAIN LESSON IDEAS:

- *Problems are designed by God to promote us, protect us, enlighten us, and change us.*
- *Effective and consistent problem solving requires the use of certain standard questions and concepts.*
- *The relational, conceptual, and executional dimensions of problem solving require the methodical application of our tools in a disciplined manner.*
- *Consistent, effective problem solving requires that we diagram out the problem and apply to it the “seven rules.”*

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Understanding the Basics of Problem Solving

BY DENNIS PEACOCKE

I. God's purposes for problems (1 Timothy 3:4; Revelation 2:26)

A. Problems are designed by God to empower us.

1. They teach us to recognize the complications arising from disobeying God and breaking spiritual or natural laws.
2. They teach us dependence on God as we learn to analyze them, apply the correct antidote to them, and take a new redemptive direction from them.
3. Problems, though usually caused by violation of a law, can also be used by God to lead to a whole new direction for us. Examples: the Cross; the split between Paul and Barnabas.
4. *Power is guarded by problems.* One of the "benefits" God has ordained is that in a fallen world, *growth is always accompanied by an increase of resistance.*
5. As the ekklesia, we are called to be rulers and to produce rulers.

B. A redemptive view of problems is essential for good leadership.

1. Problems promote or bind us depending on how we respond to them.
2. Problems guard us from touching new levels of responsibility until we are ready. Examples: moth's outer cocoon; Moses' isolation in the desert; Israel's sojourn in the desert (Exodus 13:17) (toughening and preparing them).
3. Problems reveal what is really in us and where we're really at under pressure.
4. Problems will radically increase the necessity for ruling skills as our economy and culture undergo serious reformation and judgment.
5. Problems force us to understand and apply, with excellence, both leadership (the power of a compelling vision that unifies and motivates) and management (the planned ordering and application of people's assignments, skills, and cooperation, so as to achieve with excellence the goals and spirit of their organization).
6. Problems reveal that the issue of personal and organizational transformation is all about problem solving. Life in a fallen world is really about working out in God's gym called "life." Our most basic and essential series, **Living Life God's Way (available at www.gostrategic.org/store)**, is designed to introduce us to the four basic goals we believe God has for all His rulers-in-training.
7. Problem solving is an essential part of the four basic pillars of our message.
 - a. Strategic Living: the awareness and the lifestyle which are produced by working with God, accepting His sovereignty, and planning where you want to go.
 - b. Leadership Training: learning to think and act like a leader.
 - c. Christian Worldview: seeing all the issues of life from a biblical point of view.

Diagram #1: Producing Problem Solvers Where We Work

We must have a redemptive view of problems:

1. We must accept problems as an opportunity to grow as leaders.
2. We must accept and appreciate that problems show us things about ourselves, others, and situations that are “hidden” until the problems reveal them.
3. We must see that the Bible is a book about problem solvers (God, Abraham, Joseph, David, Daniel, Deborah, Jesus, Paul, etc.).
4. Paul gives us a clear example of a redemptive attitude toward problem solving.
5. The way up is often down (Philippians 2:5-11).
6. Exalted or abased (Philippians 4:11-13)
7. Problems reveal the true leaders (1 Corinthians 11:19).

We must be producing problem solvers:

1. Beginning at home: spouse, children, extended family
2. Through our spheres of influence with our church, work, friends, and as citizens
3. Discipling a nation (Matthew 28:18-20) is a massive problem solving job which will prepare us all to judge the earth (1 Corinthians 6:1-5).
4. Capital creation and productivity is released through successful problem solving.

- d. Generational Transfer: living in a biblical relationship of continuity with the generations that surround us.
8. In regard to the issue of generational transfer, one of the assignments of God to all of us is to serve God’s purposes for our generation (Acts 13:36).
 - a. For those of us living in the West in the “post-modern” world, this is characterized by:
 - i. The end of ideology
 - ii. Nihilism (life is meaningless with no absolutes)
 - iii. Deconstructionism (all social institutions are to be questioned, and their authority structures removed, if possible)
 - b. The Christian problem solver’s job is to fulfill Isaiah 58:12: *And those from among you will rebuild the ancient ruins; You will raise up the age-old foundations; And you will be called the repairer of the breach, The restorer of the streets in which to dwell.*
 - c. It would be well worth your time to consider developing and making available some pro-family, Kingdom material to employees who may desire it on a voluntary basis.
 - d. Whoever creates capital and jobs in the 21st century will lead it!

II. An overview of how to approach basic problem solving

Diagram #2: The Overview of Problem Solving

Here we are.

1. Where are we?
2. What are the feedback systems saying?
3. Who are my most proven problem solvers, and what are they saying?
4. What prejudices are in me and in others that may be clouding our judgment?
5. Is this a “divine interruption” or just a normal problem?
6. What kind of help do I need to solve this problem?

Where do we want to go?

1. Is the biblical foundation and vision of the person, group, or organization clear?
2. Is the problem presenting a threat to that vision, and if so, what is the threat?
3. Is the problem revealing a lack of elasticity in the purpose of the organization, and if so, how should we solve it?
4. Is the proposed resolution of the problem consistent with our historical purposes and policies?

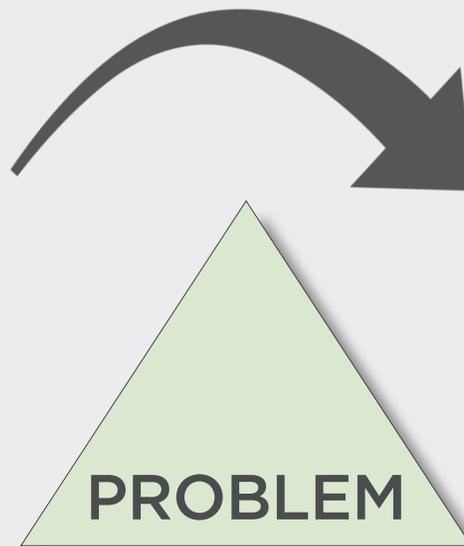
What must we overcome to get there?

1. Let’s examine the problem:
 - What is our agenda for solving the problem?
 - What is the perceived agenda of the people in the problem?
2. What are the relational, conceptual, and executional issues involved in the problem?
3. Is the problem a “wake-up call?” For whom? Are we awake yet? Are we ready to learn?
4. How will we leverage the solution to educate others in the organization and upgrade everyone’s skills?

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Diagram #3: The Three Things Problem Solving Requires Us to Learn

- **Problem analysis** (cause; roots versus symptoms)
- **Resource analysis** (tools required to solve the problem)
- **Character analysis** (what character skills are required?)



- New opportunities, growth, and responsibilities
- Greater skills and effectiveness
- New wealth (understanding of knowledge; new resources)

III. The major dynamics of problems (causes)

- A. Problems have a relational dynamic (the first place to look toward resolution is here) We will continue to focus on relational skills, especially how to make disciples where we work.
 - 1. Human personalities, with both personal and group dynamics, are by nature problematic.
 - 2. Inappropriate responses cause problems: underreaction, overreaction, wrong reaction. Our responses must be trained.
 - 3. A “rights” versus responsibility relational base (a vision problem) causes problems.
 - 4. An unstable or fearful work atmosphere (a managerial problem) causes problems. Faith and fear are incompatible.
 - 5. People doing jobs they are unqualified or improperly attuned to do causes problems.
- B. Problems have a conceptual dynamic, i.e., what people do not properly understand concerning their task. Here are some of the possible issues:
 - 1. The purpose of the task isn’t clear (a management problem) to the people involved.
 - 2. The person’s or department’s understanding of how their function and product fits into the whole vision of the organization is unclear (a leadership problem).
 - 3. The communication resources have obviously not been properly applied:
 - a. The vision hasn’t been expressed clearly enough or written (Habakkuk 2:2) or reinforced (Deuteronomy 6:7-9).
 - i. The authority of those leading the vision isn’t properly working; improper or absence of commissioning (authority, faith)
 - b. The boundaries of the tasks have not been secured which creates anger, frustration, inefficiency, and presumption (2 Corinthians 10:13-15; Psalm 131).
- C. Problems have an executional dynamic as well, and this is where people usually place blame for all the problems.
 - 1. The resources or tools are inadequate or are being improperly used.
 - 2. The people doing the job are not sufficiently trained.

IV. The disciplines required of the problem solver:

- A. Problem solving requires intellectual, emotional, and physical discipline.
 - 1. Problems require proper amounts of time investment to solve and prevent further reoccurrences. How much time will this problem likely take to resolve?
 - 2. Problems force us to marshal, control, and correctly apply all of our resources to them (discipline).
- B. Good problem solvers must:
 - 1. Lead by example (clarity of vision, concepts, relational poise, and authority).
 - 2. Lead and correct by reinforcement of the agreements and standards (versus fear, threats, coercion). The rules versus preferences must be very clear.

3. Recognize the problems caused by an undisciplined anointing or engiftment. Satan is a classic example of this problem.
4. Clearly understand and practice the reality that discipline is a byproduct of the motivation instilled through vision (Hebrews 12).
5. Function in the Holy Spirit in your calling at work so as to engage God's resources.

V. The seven basic rules of problem solving:

- A. Dealing with problems properly always takes more time than we think; factor in plenty of time.
- B. Question #1: Who is responsible to solve the problem?
- C. Question #2: Who is the problem with?
- D. Question #3: Diagram the problem:
 1. The relational nature of the problem (factor in any vested interests)
 2. The conceptual nature of the problem: Who doesn't understand what?
 3. The executional nature of the problem: Who is doing what wrong?
 4. Should you isolate this problem or integrate it into other issues (leveraging other problems to be solved with it)?
 5. Have you factored in your own biases and engiftment perspectives?
- E. Learn how to recognize problems that are outside of your sphere (Psalm 131).
- F. Build a balanced council to help solve problems, if possible (Proverbs 11:14).
- G. Some "unsolvable problems" are often a sign to go back to a past, wrong decision or alert us to a paradigm shift.

VI. Major concepts related to solving problems God's way:

- A. There is no biblical separation of spirit and matter in terms of keeping our "spiritual lives" separate from our "normal lives."
- B. We must live and operate in faith where we work and are called to minister.
- C. We must have a Christian worldview in terms of people, organizations, and concepts of reality.
- D. Building a business is about building people because God builds relationally.
- E. Transformation begins with us; that which is not growing is dying.

GoBusiness200 | Lesson 15

Understanding the Basics of Problem Solving

BY DENNIS PEACOCKE

Homework:

1. Problems are:

- a. a punishment from God for disobedience
- b. designed to promote us and change us
- c. a result of the fall that must be avoided if possible

2. List as many kinds of problems as you can in which you recognize the “pattern appearances” well enough to determine the root issues and the principles that would bring about resolution if the people involved were willing to apply them.

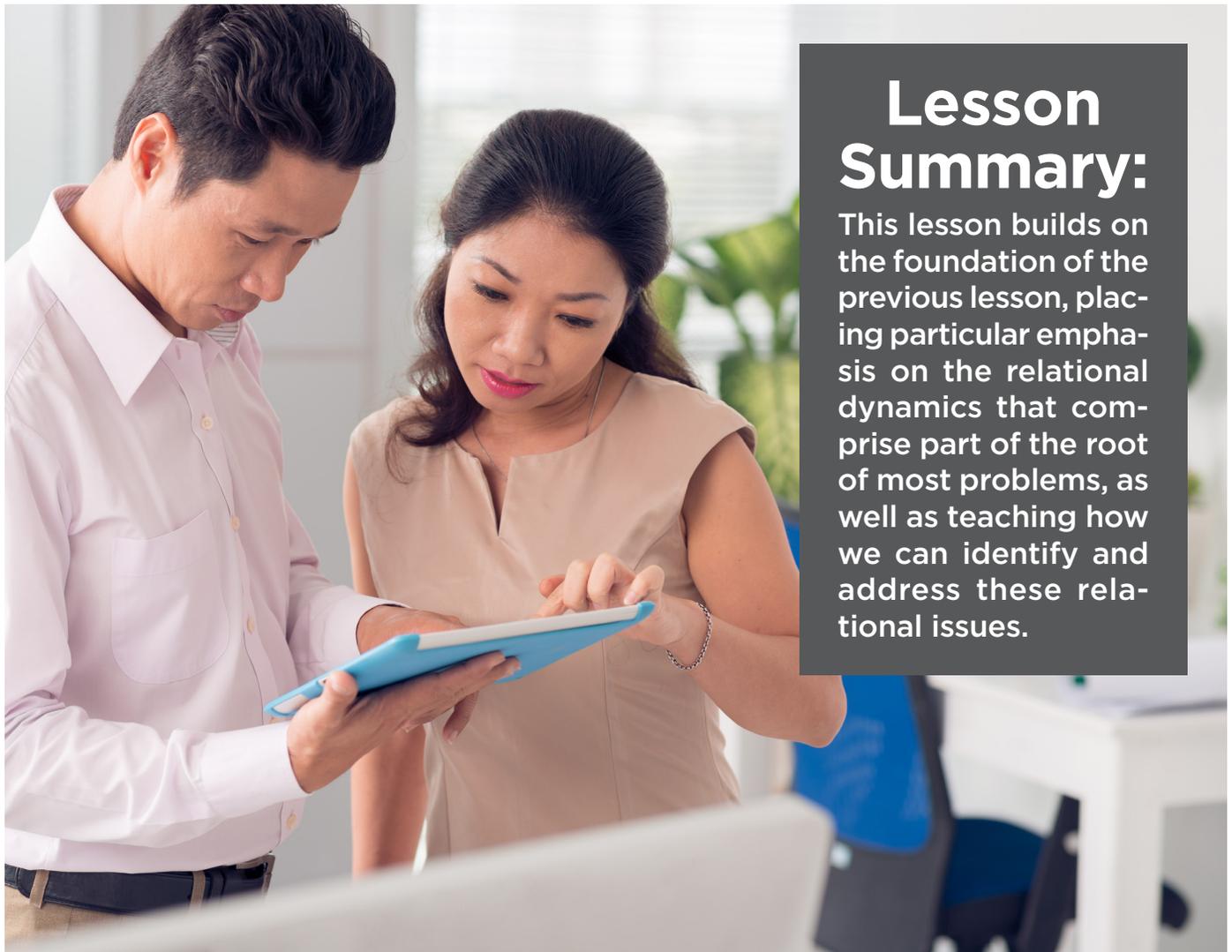
3. How do we differentiate between simple problems and systemic problems?

4. Why must everyone in an organization be trained to relate to and solve problems God’s way?

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The Relational Nature of Problem Solving

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson builds on the foundation of the previous lesson, placing particular emphasis on the relational dynamics that comprise part of the root of most problems, as well as teaching how we can identify and address these relational issues.

MAIN LESSON IDEAS:

- *Clear agreements and their maintenance are the foundation of a relationally healthy organization.*
- *Mediating and helping resolve the relational dimension of problems calls us up to our priestly roles in Christ.*

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The Relational Nature of Problem Solving

BY DENNIS PEACOCKE

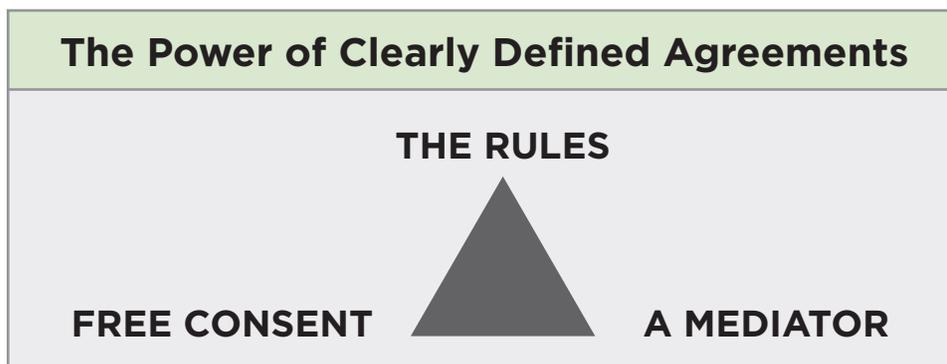
A man's product reflects how he feels about the people with whom he is working.

I. Preventative problem solving:

A. The nature of agreements:

1. A large number of relational problems are the result of undefined or poorly defined agreements and expectations (the concept of “round words” and the reason for their use).
2. Agreements require clearly defined, mutually understood terms of trade and services.
3. Only clearly defined agreements can withstand significant pressure. All agreements are bridges of trust, and businesses are built on trust, both internally and externally.
4. Agreements should stand on the terms or definitions of the initially defined responsibilities, *requiring neither emotional bribes, manipulation, nor threats.*
5. The ethics (non-negotiable standards) must be clearly sorted out from the spirit of the agreement (latitudes of personal methodology).
6. “Sins” are revealed when the terms of agreement are clearly spelled out. Remember our analysis of Paul’s teaching in Romans 7; it is critical.
7. The authority of the mediator can create a powerful threefold cord (Ecclesiastes 4:12).
8. Whatever there is in us that does not want to define or respond to clear definitions and accountability (sin) is the enemy of achieving our goals.

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B. The potential responses of pressure on an agreement:

1. Reconfirmation of the agreement by all parties
2. One or more parties now see the agreement differently
3. The desire to reinterpret the agreement reveals a change in one or more of the parties
4. Mutual redefinition of the agreement

- C. The power of leadership—establishing vision:
 1. Leadership has to do with creating vision and objectives for a group and eliciting proper responses and agreements from the participants.
 2. Good leadership keeps the vision in front of the participants (Deuteronomy 6:7-9) and helps them stay willing to abide by their clearly defined agreements.
 3. Good leaders must reinforce that vision and keep the agreements healthy and alive so that each individual knows the organization’s goals and his or her specific role in achieving them. This is your best problem-preventing measure (Proverbs 29:18).
 4. This reinforcement makes possible both an “eat your problems” atmosphere, and a creative work environment.

II. Some of the issues of “pastoral” concern (Remember, all managers are, in fact, pastoring people to some degree.)

- A. As much as is possible (if the agreements are clear), the authority figure (“pastor”) should maintain the neutral position of mediating the principles of disputed agreements or goals.
 1. It is very difficult to solve a problem if you are involved in it. Principles and agreements must be the primary focus rather than personality pressure.
 2. The best leaders keep the vision and agreements in focus and refuse to have their personality drawn into the problem.
 3. Spiritual forgiveness precedes conceptual clarity. Christian problem solvers are priests first of all. All Christian-led businesses should operate out of the basic principles of Matthew 18:15-18.
- B. Good pastoral problem solvers have the ability to identify and reveal (in a non-threatening way) the vested interests and agendas of the parties involved. This ability is essential.
- C. Relational oversight requires a clear understanding of the issue of “polarity” and its dynamic in problem solving (bringing peace between “lions and tigers”).
 1. “Polarity” is the phenomenon experienced between different people, types, or engiftments. For example: male/female; north/south; optimist/pessimist; prophet/pastor; mercy/discipline; law/grace.
 2. In God, peace and completion are the fruit of successful resolutions of polarity issues (versus “problems”) through godly government (Isaiah 9:7).
 3. Major issues involved in bringing creativity and productivity out of polarity:
 - a. We have a real need for full-orbed, creative input and its fruit.
 - b. People benefit from opposite perspectives and engiftments.
 - c. We must instill in people a greater fear of missing God (or the company’s goal) than a simple dislike for another’s personality.
 - d. Secure leaders look for results, not positions.
 - e. High-level leadership releases more inherent counsel than direct commands.
 - f. Good leaders promote problem solvers, not people with potential!

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Execution and Delegation

BY DENNIS PEACOCKE



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Lesson Summary:

In examining principles of godly management, this lesson will help to increase your awareness and understanding in regard to making proper assignments, agreements, and delegations that will engender genuine ownership and trust in those who work for or with you.

MAIN LESSON IDEAS:

- *Leadership deals with internal and external goals and vision while management deals with successfully executing those goals and visions.*
- *Why can we only delegate authority and never fully delegate responsibility?*

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Execution and Delegation

BY DENNIS PEACOCKE

I. Skills of sound management:

- A. A working definition of the nature of management is critical:
 - 1. Leadership primarily deals with the promotion of a powerful vision that unifies and motivates people and organizations.
 - 2. Management primarily has to do with enabling and monitoring the people and the organization as it fulfills the vision of leadership.
 - 3. It is vital to understand our role in relationships as a leader or manager and to be in touch with our strengths and weaknesses in both roles.
- B. Attributes of sound management:
 - 1. Sound management monitors the clarity of agreements and division-of-labor assignments.
 - 2. It attempts to fully utilize the participation and abilities of all the people within the organization.
 - 3. It attempts to produce a product that reflects the commitments of the people who made it (Toyota versus pre-1990 US autos).
 - 4. In concert with the leadership function, sound management communicates what the purposes and values of the organization are and authenticates it in the product produced.
 - 5. It ascertains if everybody is in line with decisions and determines if departments are pulling in the same direction. It reinforces the leader's vision! (agreements versus alignment)
 - 6. The larger or more complex the organization or project, the more management functions are required.
 - 7. Sound management helps leadership cut the vision into bite-sized, attainable project segments, so as to avoid disillusionment and unbelief in the workers. People are discouraged when they attempt to accomplish tasks beyond their reach in terms of time allotments, scope, or available resources.
 - 8. Good leadership requires good managers to give clear, honest input and realistic counsel based on accurate knowledge of the resources available.
 - 9. Frequent monitoring of goals should secure the necessary course corrections and feedback required to succeed in the project (Proverbs 27:12).
 - 10. Get the facts at virtually any price! (Proverbs 23:23)

II. Issues involved in the delegation of authority:

- A. We can delegate authority but never responsibility!
 - 1. Whomever I put in charge (authority) remains my responsibility.
 - 2. Wisdom is found in knowing what to keep directly under your authority and

responsibility, and what to release to other people in authority within the organization. Discerning other people's capacity is critical.

B. Direct and indirect accountability

Direct and Indirect Accountability	
DIRECT ACCOUNTABILITY <ul style="list-style-type: none">• That which is signed by you• That which is sovereignly birthed by God in you (vision)	INDIRECT ACCOUNTABILITY <ul style="list-style-type: none">• That which carries your implied consent• That which is birthed in counsel with your input and approval; you may still have responsibility for this if it is under your ultimate control!

C. Basic rules for delegating a task or project:

1. Have a clear understanding yourself of the purpose of the task or project and how it fits into the organization's mission before you attempt to delegate. Don't delegate jobs if you don't understand what is generally involved.
2. Give the job to teams (Matthew 10:5), if possible, but always have one person ultimately responsible to you.
3. Give the benefit of your knowledge and experience. Holding on to information and keeping it from "sons" reveals our insecurity—which will be communicated.
4. Promote corporeity; insist on people getting accurate resource assessments and time projections.
5. Set clear time limits and have project-monitoring authority in place.
6. Remain available for input.

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Execution and Delegation

BY DENNIS PEACOCKE

Homework:

1. Leadership deals primarily with:

- a. goals and vision
- b. control and management
- c. reporting

2. How is external product excellence related to internal mission/vision alignment?

3. Where are you still executing activities when you should be delegating or training others to do for you?

4. Who are the three best delegators you have known and why were they so good at it?

5. Where in your life are you a leader and where are you a manager?

GoBusiness200 | Lesson 18

Stimulating the Commitment of Others

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson focuses on how we can most effectively inspire and draw the best out of those with whom we work. Moreover, you will see that the source of all personal and motivational problems is a lack of vision.

MAIN LESSON IDEAS:

- *Problem solving begins with the reigniting of a compelling vision that pulls people up to the disciplines necessary to achieve it.*
- *We must master the skills of discerning and building upon tested people who hear our “sound,” protecting and preparing them for the inheritance of our lives. The “righteousness-consciousness” distinctive keeps us in humility and constant maturation.*
- *Stimulating the concepts of destiny, militancy, family, and servanthood empowers people to press through problems and obstacles.*

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Stimulating the Commitment of Others

BY DENNIS PEACOCKE

I. Ultimately, all discipline problems are personal vision and personal motivation problems.

A. The Scripture says that we “rot” or “cast off restraint” without biblical vision in our lives (Proverbs 29:18).

1. Discipline: The fusion of a compelling vision and the constant removal of that which opposes it.
2. The vision must be prophetic (“God-breathed”). It must appeal to some part of man that is noble and innate. Ultimately, money and material gain will not motivate a healthy person.
3. The gift of the leader is the gift to impart vision and keep it alive in the hearts of people. The managers help make it happen, i.e., put “feet under it.”

B. Nehemiah is a biblical example of the classic leader.

1. His vision of rebuilding the city (Ezra pressed to rebuild the temple) was God-breathed and powerfully imparted to the people (Nehemiah 2:17-18).
2. He broke the vision down and made it totally personal to the people.
3. He recognized the enemies of the vision and kept them away from the people.

When Sanballat heard that we were rebuilding the wall, he became angry and was greatly incensed. He ridiculed the Jews, and in the presence of his associates and the army of Samaria, he said, “What are those feeble Jews doing? Will they restore their wall? Will they offer sacrifices? Will they finish in a day? Can they bring the stones back to life from those heaps of rubble—burned as they are?” Tobiah the Ammonite, who was at his side, said, “What they are building—if even a fox climbed up on it, he would break down their wall of stones!” Hear us, O our God, for we are despised. Turn their insults back on their own heads. Give them over as plunder in a land of captivity. Do not cover up their guilt or blot out their sins from your sight, for they have thrown insults in the face of the builders. Nehemiah 4:1-5

4. As their leader, he refused to be sidetracked by lesser things (Nehemiah 6:1-4).
5. What is the vision you carry for yourself, your family, church, business, or nation? Are you communicating it effectively and guarding your people from Sanballat and Tobiah (Nehemiah 4:13-14)?

C. Godly vision pulls nobility out of people (Ephesians 1:18-23).

1. Our ultimate spiritual ministry is to call people up to lay hold of what Christ created them to do and be (Philippians 3:12).
2. Vision unites our hearts (Psalm 86:11) and causes people to ask the right questions (Acts 2:38; “What must we do?”).
3. If people aren’t asking the right questions, we haven’t yet communicated the vision clearly enough.

- D. People catch what you are, not what you preach.
 1. You must be (embody), to a high degree, the vision you preach for it to have the power to motivate people.
 2. Our job as leaders is to find, “What shall I cry out?” (Isaiah 40:6)
 3. The power of the “sound” of the vision comes from being in tuning-fork synchronization with the vision and purposes (DNA) God has established for the company (family, etc.) and those individuals called to serve it (Deuteronomy 19:15; Revelation 22:17).
- E. There are essentially seven major components of human need and interest. “Vision” speaks to them.
 1. Belonging
 2. Identity
 3. Security
 4. Self-Worth (responsibility)
 5. Discovery—adventure
 6. Self-interest (pride, power, lust) (1 John 2:16)
 7. A love for truth (John 3:19–21)
- F. The structures and job descriptions of your key people must include the constant responsibility to keep the vision in front of the people.
 1. This is a #1 resource allotment priority. How are you doing this at home, church, work, etc.?
 2. Scripture reminds us of the necessity of reinforcing vision (Deuteronomy 6:6–9).

II. Enemies and obstacles to your vision or fulfilling the vision that God has given you:

- A. Are you sharing your vision with people who can really hear you? If not, why?”
 1. Those God has given to us can “hear our voice” (John 10:4). “Sons” hear our voice.
 2. If they *demonstrate* that they can hear, we offer more time to them by inviting them to “come and see” (John 1:39).
 3. If they survive a “crisis of offense” with us (John 6:66–68; Matthew 11:6), we can begin to build on them.
 4. If they continue to follow, we begin to truly disciple them as potential leaders and future sharers of intimacy (John 15:15).
- B. It is necessary to use our discernment to build upon the right people, cultivate our vision, and see potential enemies or obstacles to the vision.
 1. Good leaders “see in the dark” (Isaiah 11:1–3).
 2. Good leaders recognize that “beams in our own eyes” (Matthew 7:3) cloud our ability to see people clearly. Ambition can blind us!
 3. Christian leaders pray for and rely on spiritual discernment as well as natural reason and observations.
 4. “Project orientation” can make us see people the way we want them to be for the sake of the project rather than the way they really are.

5. Momentum can get us to move at a speed which we cannot successfully maintain or administrate (Deuteronomy 7:22).
6. Good leaders don't let too much distance get between them and their next line of leadership (Matthew 16:13–20).
7. Good leaders recognize the “robbers” (John 10:10)—people who expect the privileges of commitment but are unwilling to pay the same price everyone else does. They are always the “exception.”
8. Good leaders recognize the “groupie”: *you're great, but they don't want to fellowship with their brethren.*
9. Good leaders recognize the “wolves”: they gravitate towards the hurting people on the edge of the flock to “help them.” The fruit of their “help” is accusation or suspicion against the leadership. The wolves often carry the Absalom spirit.
10. Good leaders recognize the “ringers”: people who take lots of time but don't change.
11. Good leaders recognize the “users”: they want you but don't show interest or respect to those around you or your family.
12. All people functioning as “robbers, groupies, wolves, ringers, and users” should be confronted and helped to change, or be released. The Holy Spirit will tell you how and when. Look for the right “opening” when they are doing what needs correcting!

III. The “righteousness/consciousness distinctive”:

- A. “Righteousness” is my standing before God (1 Corinthians 1:29–30; Ephesians 2:8–10; 4:21–24; Philippians 2:12–13).
 1. Christ is my standing before God. My life is “in Christ” as the book of Ephesians tells us thirty-five times!
 2. We may be “righteous” (saved) but still not very “conscious.”
- B. “Consciousness” has to do with my ability to be aware of self and others in terms of:
 1. How in touch I am with why I am doing what I am doing or even that I am doing it? (unconscious incompetency)
 2. My effect on others
 3. What other people do and why they behave that way
 4. In order to successfully lead people or cast a vision, we must be conscious enough to lead them!
 5. All Christians are righteous, but not all Christians are necessarily extremely conscious, as Jesus pointed out (Luke 16:8).
 6. Unsaved people with whom we work only know how to keep score on a consciousness level; if they understood righteousness, they would be saved.
- C. There are four major areas of “I.Q.” related to consciousness that we look for in ourselves and those we lead, especially as it relates to discipling and motivating them.

The Four Areas of Consciousness I.Q.

Physical I.Q.

1. **Control of body movement**
 - Body-movement skills
 - Grace and motion
 - Trained athletic skills
 - Posture, etc.
2. **Eating habits and relationship of body care to self and well-being**
 - Diet
 - Exercise
 - Sleep
3. **Social awareness**
 - Breath; body odor
 - Neatness, etc.
 - Removal of disturbing habits (i.e., shuffling feet, clucking, feigned laughter, sour expression, etc.)
4. **Physical disciplines**
 - Ability to endure pain without complaint or emoting
 - Voice inflections
 - “Body language” awareness and control
 - Development of willpower through bodily disciplines (2 Timothy 2:3-10; 1 Corinthians 9:23-27)
 - Discreet dress (appropriateness)

Relational I.Q.

1. **The cultivation and development of sensitivity to others**
 - Seeing our effect on others
 - Cultivating the ability to see others’ point of view
 - Manners and etiquette
 - Asserting and preferring
 - Discernment of others’ gifts and character
 - Empowerment and manipulation
2. **Teaching-training skills**
 - Ability to receive life and truth from others (impartation)
 - Ability to discern whom you can and cannot teach
3. **Covenant-community skills**
 - A revelation of our corporate life in God
 - The ability to make and hold covenants
 - Appropriate relationships

Self I.Q.

1. **The awareness and harnessing of inner attitudes**
 - Fear, hate, envy, lust, greed, affection, joy, humor, etc.
 - The ability to hold or release appropriate emotions at the appropriate time
2. **The awareness of strengths, weaknesses, and tendencies**
3. **The cultivation of spiritual life**
 - Open and self-revealing
 - Cultivation of faith
 - Cultivation of death to selfishness versus killing our souls

Knowledge & Fact I.Q.

1. **Secular training**
 - Education (breadth, depth)
 - Testing, facts
 - Retained facts
2. **Biblical worldview integration (prayer and the Word)**
 - The ability to relate cause to effect and spiritual linkage (“this is that”) (Acts 2)
 - Study and interpretation of particular academic disciplines (physics, math, language, etc.)
 - Scripture memorization
3. **Self-conscious knowledge**
 - Knowing what you know deeply enough to explain and impart it

IV. Attributes of commitment:

A. Destiny:

1. Self-worth: *I am of value. It matters that I am alive.*
2. Honor: *I will sacrifice for truth and what God has called me to do.*
3. Uniqueness: *God carefully conceived me to serve Him.*

4. Historical Vision: *I was placed here in time by God to serve His purposes for my generation.*
5. Faith: *God longs to see me do what He says I can do.*
6. Purpose: *I know why I am here.*
7. Leadership: *Because of my/our destiny, I/we can withstand trials and oppositions.*

B. Militancy:

1. Clear Leader: *Jesus is a fighter, so I must be too.*
2. Fearlessness: *I am not afraid if He isn't.*
3. Nobility: *The price of victory is worth the pain.*
4. Reality: *I expect conflict, and I prepare for victory.*
5. Eternal Values: *My truth is expensive, but it stands up to life.*
6. Aggressive: *I hate what Satan does to people.*
7. Sobriety: *I know there are casualties.*
8. Discipline: *If I get out of condition, I will be removed from my place in the battle.*

C. Family:

1. Belonging: *I am a part of something bigger than myself.*
2. Sensitivity: *I want to honor my family and care for them.*
3. Longevity: *Our family in God is eternal.*
4. Teamwork: *As a team, we can do what I could never do alone.*
5. Placement: *I have a distinct and necessary part to play in our family.*
6. Oneness: *My lot is cast with those to whom God has joined me.*

D. Servanthood:

1. Selflessness: *My life is found in being spent.*
2. Patience: *Out of sacrifice, God will give me what is mine.*
3. Outwardness: *I look for people on whom God wants to spend me.*
4. Love: *I serve real people as the embodiment of my love for God and truth.*
5. Priesthood: *I am a servant to God and people.*
6. Leadership: *I am training to lead and rule as my ability to serve is perfected.*

V. Five basic attributes we need as disciples to be the vision we want to communicate:

- A. Spiritual Life: *I study God's Word daily and spend time in prayer.*
- B. Spiritual Authority: *I hear and obey orders from both God and man.*
- C. Personal Discipline: *I discipline my body, soul, and spirit regularly as a way of life.*
- D. Relational Priorities: *I invest my relational time with other disciples and those seeking to become disciples.*
- E. Strategic Living: *I pursue the discovery, development, and release of God's gifts in my life and seek to live strategically.*

GoBusiness200 | Lesson 18

Stimulating the Commitment of Others

BY DENNIS PEACOCKE

Homework:

- 1. Righteousness empower us before God, whereas _____ empowers us before man.**
 - a. humility
 - b. consciousness
 - c. spirituality
- 2. Why is relational leverage the real key to growth and overcoming problems and obstacles?**
- 3. Who are the most gifted people you have known in terms of motivating others, and why are they so good at it?**
- 4. In what areas of your life are you now unconsciously competent, and where are you consciously incompetent on your way to competency?**

GoBusiness200

SECTION FIVE

Managing and Mentoring People with Destiny



GoBusiness200 | Lesson 19

Basic Principles of Management

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson addresses godly principles for management. In particular, it focuses on the responsibility we have as leaders in the marketplace to develop and draw life out of those God has placed in our care.

MAIN LESSON IDEAS:

- *Whether managing employees or “sons,” our responsibility to them both is to help them reach their highest level of maturity possible in the context of the workplace.*
- *Certain principles of transformation, while universal, apply more specifically to employees, “sons,” or the entire organization.*

GoBusiness200 | Lesson 19

Basic Principles of Management

BY DENNIS PEACOCKE

I. Managing transformation in business is about managing people.

- A. “Level-one management” deals with helping to shape the lives of those who are working with you as employees.
 - 1. Although employees are not yet (or possibly never will be) “sons of the house,” they are not necessarily out of God’s will in terms of where they are working.
 - 2. If we believe in the sovereignty of God’s will in terms of placement (1 Corinthians 12:18), then the same concept is applicable in terms of where we labor and with whom we work.
 - 3. Our service to *all people* is to help them find God’s will and placement for their lives.
- B. We must deal with some of the basic principles of helping to shape the working lives of those who are still operating as employees where they labor.
 - 1. Employees primarily work according to the “staked tree” principle: you stake the tree to grow in the direction you want. Expecting change is unwise; employees will not get your heart even if they get your directions.
 - 2. The “staked tree” principle brings into play all the dynamics related to the purpose of rules and genuine inner transformation. In other words, you will usually only get obedience from an employee rather than someone who “grows straight” on his own (transformation).
 - 3. We need to examine some additional issues related to “staked tree” management problems.
 - a. On the necessity of maintaining a climate of rules and agreements (Romans 7) where there is no heart change: Rules become the necessary servant of maintaining order (Romans 13:1-7). When rules (law) are removed in the name of “respect and freedom,” discipline and agreements tend to disappear (Matthew 24:12).
 - b. On the necessity of factoring in the constant energy loss of dealing with “staked tree” employees: “Sons” may require major energy inputs, but when you’re through the process of change with them, they will function at a new level on their own. “Staked trees” will not. Once staked, they may require little energy, but neither will they creatively generate new levels of productivity or increase.
- C. Jesus tells us in Matthew 9:38–40 that God’s answer to the masses (employees) is trained leaders who carry God’s heart for them.
 - 1. Discipled sons (in leadership) are what biblical management is all about. The question of whom to bring into leadership (make an “elder”) is the most critical relational building challenge all leaders face. After 25 years of doing this and seeing this all over the world, I have a few things to say about the process.
 - 2. “Evangelism” as a project is a religious trip and understandably is rejected by

its victims as a dehumanizing experience. Real evangelism on the job site is about helping people ask the right questions about life, knowing that those questions may help lead them to Christ. Those questions will naturally come up in life situations; our task is to discern when and what to say (Isaiah 50:4-5).

3. Christ's compassion for the masses is revealed in His statement that they are "sheep without a shepherd." Here are some of the issues involved in dealing with them:
 - a. Does my life have any goals? What are they? How will I get there?
 - b. How do I experience lasting motivation/discipline in my life?
 - c. How do my actions reveal my relational motivations, etc.?
4. These are the kinds of questions we are to help our "sons" answer because the solutions will be multiplied/leveraged as they work in the overall organization.
- D. "Level-two management" deals with the process of training people to become "sons of the house."
 1. In this process of separating employees from potential sons of the house, the first issue is, "Can they hear me?" Those that God has given to build with us "hear our voice" (John 10:4). This is square one.
 2. If they can hear us, square two is drawing increasing levels of commitment from them by offering them more of our time and energy ("come and see"; John 1:39).
 3. Square three is carefully watching how they respond when a crisis arises over us or over our convictions/practices (John 6:61-69; Matthew 13:21). Do they say, "See you later!" or "Where can I go?"
 4. Square four is giving them leadership tasks (Matthew 10) and evaluating their activities.
 5. If they pass these initial tests, they are ready to gradually and progressively be drawn into your sphere of intimacy/responsibility (John 15:15) (to be called into the intimacy of friends).

II. Here are the Major Principles of Transformation we are studying in this school as they apply to this introductory subject of managing people in the workplace. These are the principles most applicable to "employees."

- A. **Transformation Principle #25: Transformation is usually much more of a process than an event.**
 1. Most people are looking for quick fixes through experiences or single-technique principles. Biblically speaking, permanent transformation is the result of long periods of practice interspersed with short periods of new insight or empowerment. These insights are designed to take us to new levels of "working out" the experience or applying insight to our life/habit patterns.
 2. Death is the only "permanent weed killer" or problem solver.
 3. It is our responsibility to walk in this reality ourselves and then to train/reinforce it in our sons.
 4. One of the things that makes employees is that they are largely unable to follow what we say (hear us) in terms of life principles; they only respond to direct business orders along authority lines.

5. The employee mentality precludes true discipleship, therefore, they are especially prone to complaining or seeing reality from the point of view that says, “If you would only change this, everything else will be great!” Disciples (sons) are under coaching and, therefore, don’t see experiences or changed procedures as cure-all.

B. Transformation Principle #26: Practice makes permanent, but you must practice the right things.

1. As discussed, transformation is a process of discipline interspersed with new insight and experiences.
2. The Scripture is abundantly clear that the key to transformation is regularly practicing the things you have seen or experienced during a period of insight or renewal (Hebrews 5:11-15; Deuteronomy 6:4-9; Ezekiel 33:32; Proverbs 6:20-23; Luke 6:40; John 3:21; 1 Corinthians 9:25-27; Philippians 4:9; Colossians 2:5; Hebrews 12:11; 2 Peter 10, 11).
3. For us to be agents of transformation, we must be self-consciously practicing what God has given us to practice and passing along the insight to those who can hear us.
4. Practice makes permanent, not perfect!

C. Transformation Principle #27: You must promote proprietorship with those whom you are enlisting so they will think and act like owners.

1. God honors people and organizations that promote personal responsibility and initiative. Responsibility leads toward the nature of God and the perspective of sons and leaders.
2. Leading people into increasing amounts of responsibility up to the limits of their calling and ability is the job of all Christians in the marketplace. Remember the “Peter principle”: people are promoted to their level of incompetency.
3. The most efficient way to promote ownership is to give people the opportunity to gain or lose, beyond their base salary, through bonus incentive structures, stock options, profit sharing, etc.

III. Principles of transformation more specifically applying to “sons” (disciples):

A. Transformation Principle #28: You must clearly understand and practice the distinctive between teaching and training (conceptual application).

1. “Teaching” is the communication skill wherein we verbally communicate concepts or ideas to people on a conceptual level, for example, teaching someone the meaning of a new word. The second step in good teaching is to demonstrate the use of the idea or concept in question and to make the idea practical and relatable to the student’s life experiences.
2. “Training” is the art of taking students through the learning process up to the ultimate end where they are not only practicing what they’ve learned but are also able to teach and train others to do it.
3. The common (religious) deception is believing that verbally teaching someone (pulpit) will change them without the training process (digestion).
4. The training process involves at least the following steps:
 - a. Conceptually grasping the concept or idea

- b. Feedback that the student conceptually understands
- c. Demonstration/illustration of the idea by the teacher
- d. Ability of the student to teach and illustrate the concept with correction by the teacher
- e. Ability of the student to demonstrate the application of the process with correction by the teacher
- f. In-depth practice/correction
- g. The student becoming a proficient teacher/trainer (discipler)

B. Transformation Principle #29: You must mean the same things with your words as those hearing them do.

1. God used language differences to obstruct man's selfish purposes at the Tower of Babel (Genesis 11). He unified man's language at Pentecost (Acts 2) to bless His purposes.
2. Because we think in pictures and words, our words and pictures must carry the same content in order to be in one mind (Acts 2:4-27; 4:32). Being "in one mind" is both a gift from God and a self-conscious communication project on the part of those who lead.
3. In order to bring true unity to any group, the leaders must put real effort into commonly defining all key words the group is using to define their goals, purposes, and actions.

C. Transformation Principle #30: You must use words that carry the spirit of the change you are seeking to achieve (imprinting speech).

1. We are "imprinted" (that is, given a powerful *emotional* experience coupled with a clear mental picture and *verbal word association* to an idea or concept) when major change (revelation) occurs within us.
2. Words have the power to carry a person's soul and/or spirit if the one speaking them carries that spirit. This is literally what speaking in "Jesus' name" means.
3. To carry someone's name, spiritually speaking, means to carry their authority as their deputy. *It is, therefore, critical that those in key positions in your organization carry your spirit because if they don't, though they use your words and your directions, their words will not carry your heart or the power to move people.*

IV. Introductory principles of transformation involved in bringing change to organizations:

A. Transformation Principle #31: You must set goals to achieve along the way that are both measurable and motivational.

1. Goals and objectives are non-negotiable in terms of achieving success; they must be written down (Habakkuk 2:2), commonly available, and displayed to the members of the organization (Deuteronomy 6:4-9).
2. As Principle #31 states, our goals and objectives must contain power in the words (vision), and a way of measuring whether or not you are achieving those goals.
3. Without the ability to measure our progress (keep score), people and organizations lose: 1) the will to sacrifice, and 2) the vision that holds their disciplines and identity together (Proverbs 29:18).

B. Transformation Principle #32: You must not build projects beyond the relational base of the organization.

1. God builds relationally, that is, based upon life serving life and heart discovering heart. In order to serve Him, we must live and build the same way He is living and building.
2. God builds on sons and extends His spiritual family and purposes through them (Galatians 4:4).
3. The time to expand (into a new project, division, or company) must therefore be regulated by this question: *Do I have a son of the house to build upon?*
4. Building new things on hirelings is not only disobeying God's building pattern and methodology but also a ticket to failure and the loss of capital and energy.

C. Transformation Principle #33: There are three levels of "knowing": conceptual, executional, and instructional.

1. There are basically two levels of faith or belief: 1) our belief systems, and 2) what we truly "know." The things we know can be demonstrated in some form in the external world, that is, they have made it from the inside of us to the outside of us/our surrounding world.
2. Within "knowing," there are three distinct attributes, all of which give us authority, therefore impacting people and situations.
 - a. *The conceptual:* We understand not just the "facts" of a situation, but we also understand, to some degree, the how and why of the principles and issues involved.
 - b. *The executional:* We can demonstrate in a tangible way (Acts 3:6) the belief system that has reached the level of knowing.
 - c. *The instructional:* We know what we know deeply enough to lead people through the various phases from having a belief system to being instructors themselves.
3. The strength of any organization or team is directly related to how many team leaders truly *know what they know* self-consciously and are able to pass it on to others within the organization.

GoBusiness200 | Lesson 19

Basic Principles of Management

BY DENNIS PEACOCKE

Homework:

- 1. Transformation is much more of an event than a process.**
 - a. True
 - b. False
- 2. List two examples where the principles of transformation are working in your life, either personally or in your business.**
- 3. Grade yourself from 1 to 10 on your leadership skills and your management skills. Then ask three people close to you to grade you on these two areas. How do your ratings compare with theirs?**
- 4. What does this exercise help you see about yourself and your current job placement?**

GoBusiness200 | Lesson 20

Building Our Businesses on a Relational Foundation, Part One

BY DENNIS PEACOCKE



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Lesson Summary:

This lesson focuses on what it means to build a business or organization on a relational foundation. It also addresses God's model for enhancing and developing the men and women He has placed in our care.

MAIN LESSON IDEAS:

- *The Trinity is our relationally based building pattern and it, rather than the "city of man," must be our model.*
- *We must know more in general about that which we are teaching and mentoring others, and we must be clear on mentoring relational dynamics.*

GoBusiness200 | Lesson 20

Building Our Businesses on a Relational Foundation, Part One

BY DENNIS PEACOCKE

I. What does it mean to build a business relationally, and why as Christians should we do so?

A. We are to build relationally because God does.

1. God is, within Himself (the Trinity), a relational community of three in one. Like Jesus, we must do what we see the Father doing (John 5:19).
2. Christ is also building His Church relationally, that is, by fitting people as the Holy Spirit chooses rather than building around skills as a primary criterion for belonging (1 Corinthians 12:13, 18).
3. To hire people by skill level rather than revelation is building by the world's pattern, not Christ's. How much prayer goes into your company's hiring policies?
4. Paul describes Christ's building pattern in terms of gifts given to men, where each one supplies an essential part of the whole.

Ephesians 4:7-8: But to each one of us grace has been given as Christ apportioned it. This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men."

Ephesians 4:11-16: It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

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On Which Model Will You Build?

City of Man (Genesis 11:1-9)

1. Authority base: democracy (man's vote)
2. Participatory base: egalitarianism/subjectivity
3. Overall goal: pluralism/self-determination
4. Spiritual Powers: independence from God (Ephesians 6:12)

- Religious powers (synagogue); military powers (Rome); economic powers (Herodians); demonic powers (demons, Satan)
- "Ayer" (city; watching angel, or guardian spirit), Jeremiah, Ezekiel; spirits of cities and nations
- Revelations 2-3: seven watching angels of the seven churches

City of God (Hebrews 11:8-10)

1. Sovereignty (God's patriarchy—Hebrews 3:4)
2. Servant base/finding God's will
3. Unity/obedience
4. A corporate expression of God's Kingdom

5. Today, the entire business community is being challenged to decide which model it will use to build upon, God's or man's.
6. Our businesses should be built multigenerationally because God is "the God of Abraham, Isaac, and Jacob."
 - a. God is in the business of uniting generations.

Malachi 4:4-6: Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel. See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse.

- b. There is a lie we must confront. It claims that in order to be free and mature, each generation (within a family, business, church, or nation) must be released from the vision of its predecessors.
 7. We must train and disciple people to serve God's vision and methodology which He has established for the company. Can you discern the "power" within your company and what God's foundational purpose for your company really is?
- B. Companies should be built relationally in terms of their *external structures*.
1. Product excellence reflects the values of the people who produce them, i.e., their character.
 2. In the long run, price sensitivity is never the issue. The issue is the relationship your people have with their customers.
 3. You never sell to "clients" (things); you service real people with real needs.
 4. Relationally based companies will always outlast and outserve companies built on pragmatic economic ethics ("things").

II. What relational and character qualities are required to build on people?

- A. Qualifications to be a teacher/mentor/coach:
1. You are far enough ahead in the skill or character attribute you want to teach that your pupil trusts you as an example.
 2. You have been trained by someone else and understand the reality of chain of command (Luke 7:1-10; the centurion).
 3. Your relationship with your family demonstrates the reality of your ability to lead others with dignity (1 Timothy 3:4-5).
 4. You are clear on the spirit and goals of the company or department in question and know how both your job and others fit into those objectives.
 5. You basically understand and can discriminate between the roles of a manager, trainer, teacher, therapist, coach, policeman, cheerleader, or babysitter.
- B. Character skills and competency we should seek to build in "disciples":
1. Disciples should have the knowledge and skill base to exercise good judgment and make wise decisions.

The Four-Step Process of Building Competency

1. Unconscious Incompetency
2. Conscious Incompetency
3. Conscious Competency
4. Unconscious Competency

2. They are moving toward sincerity (internal-external conversation is the same).
3. They are moving toward trust (sincerity plus competency plus godly character).
4. They are exercising discipline physically, emotionally, and intellectually, and they are open to it spiritually.
5. They are practicing the truth you are giving them, with and without oversight.
6. They understand the power of a habit or reflex.

1 John 5:3: *This is love for God: to obey his commands. And his commands are not burdensome.*

7. They are committed to share with others what you're teaching them. The fastest way to learn is to teach!

C. Relational dynamics which must be built and maintained in order for the transfer of knowledge and life to occur:

1. They understand the necessity of "sanctifying you in their heart," that is, holding you beyond unshared accusation or unshared exaltation (loyalty).
2. They must be walking in transparency with you (1 John 1:7), that is, sharing with you their inner conversation (trust).
3. They must be clear on the authority relationships you have with them and not resent it (free of rebellion or jealousy).
4. They must believe and demonstrate attitudinally that you know more than they do about what you're trying to teach them.
5. You must maintain appropriate confidentiality with their transparency.
6. You must keep your heart clear of trying to make a "one-man dog" rather than a good soldier who is a team player and can take orders from any officer.
7. You must hold and communicate a deep desire to see them released and promoted to their highest level of "safe" promotion.
8. You must hold your relationship with them as a trust from God and a trust from your colleagues.

GoBusiness200 | Lesson 21

Building Our Businesses on a Relational Foundation, Part Two

BY DENNIS PEACOCKE



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Lesson Summary:
Part two of the lesson focusing on building our businesses on a relational foundation.

MAIN LESSON IDEAS:

- *Mentoring or coaching requires that we instruct people and help them get free from negative personal, organizational, and cultural attitudes and paradigms.*
- *“Slaves” live in bondage and fear while “sons” live in freedom and hope in their inheritance.*
- *Knowing when to intervene in a situation and when to let it alone is a continually important life skill.*
- *The contrasts between “son” and “servant” give us helpful criteria to know how to discern where someone is in terms of how to relate to them and their appropriate level of assigned responsibility.*

GoBusiness200 | Lesson 21

Building Our Businesses on a Relational Foundation, Part Two

BY DENNIS PEACOCKE

I. Negative influences we need to watch for and keep our disciples “washed” from:

Potential Negative Influences	
Negative Cultural Influences <ol style="list-style-type: none">1. Egalitarianism (rejection of authority)2. Pelagianism (rejection of external discipline)3. A “rights” versus responsibility attitude (the blame game)4. A primary concern for cultural correctness rather than principles of integrity	Negative Company Influences <ol style="list-style-type: none">1. Gossip (illegal speech)2. Unresolved conflicts3. Negative agreements (watch you)4. An “us” versus “them” mentality
<p style="text-align: center;"><i>All of these are faith-killers! Without faith it is impossible to please God or grow.</i></p>	

II. Let us now re-introduce the distinctive of the son-slave relationship:

- A. God’s building pattern is to build on sons (Matthew 13:38; Galatians 4:1-4; 1 Corinthians 4:17).
- B. Christ came to deliver us from being slaves (Hebrews 2:11-15) and to take all men into sonship.
- C. When we are self-protective rather than operating out of the biblical admonitions of wisdom, we operate as slaves. When we are truly free, “perfect love casts out fear”(1 John 4:18).
- D. Sons use love to reinforce the conversation (what we are building together), whereas slaves use intimidation.

III. Some useful ways to sort out “people distinctives” relative to different levels of relationship:

- A. For starters, Jesus, the master people evaluator, properly discerned the nature of people and situations (Isaiah 42:1-3; 11:1-5).
 1. God doesn’t pick green (unripe) apples.
 2. God doesn’t try to solve everyone’s problem now (Genesis 15:16).

Luke 12:13-14: *And someone in the crowd said to Him, “Teacher, tell my brother to divide the family inheritance with me.” But He said to him, “Man, who appointed Me a judge or arbiter over you?”*
 3. Some problems must “stink” before God touches them (John 11:39).
 4. God responds to those who draw virtue out of Him (Matthew 9:20).

5. When God “visits,” you need to respond (Matthew 23:7-9).
6. God isn’t working on everyone or everything at the same intensity level, nor should we (John 5:19, 30).

B. Types and responses of relationships:

Types and Responses Of Relationships			
<p>Assignments</p> <ul style="list-style-type: none"> • “Slaves” (rights) • “Employees” (you have their bodies or brains, not their hearts or their minds) • Temporary and self-seeking; you must pursue them • They look for “greener pastures.” • They live with you in a “truce” (rebellion in waiting) • They are “ringers”; they take up time and don’t change 	<p>Cooperative Allies</p> <ul style="list-style-type: none"> • You are in the process of building relational bridges • You can trust them in projects of mutual self-interest • They will share life and resources on a limited basis • They are “apprentices” for an agreed-upon time 	<p>Disciples</p> <ul style="list-style-type: none"> • They pursue you • They consider it a privilege to be here • Their will is pliant and open • They are serving and learning and may move on 	<p>Friends & Sons</p> <ul style="list-style-type: none"> • “Friends” will be discussed in the next lessons • They are joined by God to you and yours • They carry the same commitment for the organization as you do

Serving Son vs. Slave Who Serves

THE HEART OF A SON	THE HEART OF A HIRELING (SLAVE)
<p>1. Holds Father's heart and success of Father's work as his own (Luke 16:10)</p> <ul style="list-style-type: none"> • He identifies first corporately, then as an individual • Thinks in terms of responsibilities 	<p>1. Tends to do his own thing</p> <ul style="list-style-type: none"> • Ambitious and desires to begin prematurely, often independently. God always gives us the opportunity to seize what He wants to give us (i.e., a premature reality) (Matthew 4; 1 Corinthians 12:27) • Willing to settle for God's good versus God's perfect will • Thinks in terms of rights
<p>2. Uses the language of US, WE and OUR because he is family oriented</p>	<p>2. Uses the language of ME, MY, and MINE because he thinks in terms of ministry, job, etc.</p>
<p>3. Honors headship and covers nakedness of Fathers; sons do not delight in the nakedness of a leader</p> <ul style="list-style-type: none"> • If we give ear to nakedness, we undermine our cause • We need to guard the way we speak to each other • We cover nakedness, not sin • Difference in motivations will show up under pressure 	<p>3. Trades in the coinage of revealed flesh; his wage is discovering nakedness</p> <ul style="list-style-type: none"> • Presses for equality and level speech • Offended by nakedness • Difference in Noah's sons' responses: ambition • Can't discern between intimacy and familiarity • Presses hard to define his or her "own" territory
<p>4. Naturally honors chain of command (Luke 7)</p> <ul style="list-style-type: none"> • A good soldier takes orders from any officer • Recognizes real authority • Also recognizes lack of real authority 	<p>4. Unwilling to honor authority; selective about whom they yield to</p> <ul style="list-style-type: none"> • Test of a hireling's heart: Ask him to submit to someone he doesn't "witness to" • Often confused • Continually needs redefinition of authority because it isn't in his heart to submit
<p>5. Secure sons don't focus on loyalty but the joy of working together</p>	<p>5. Focuses on loyalty and reveals insecurity, need of position, desire for privilege (Matthew 26:33)</p>
<p>6. Shares inner conversations (doubts, fears)</p>	<p>6. Shares only what he wants you to know</p>

Serving Son vs. Slave Who Serves

THE HEART OF A SON	THE HEART OF A HIRELING (SLAVE)
7. Always entreats father and always comes with open hand for input	7. Carries offenses against leaders <ul style="list-style-type: none"> • Cultivates rejection and mistrust • Results in slander
8. Has generational vision (spiritually and naturally) <ul style="list-style-type: none"> • Wants to share life with fathers together down to third generation • Willing to sow life into training next generation of leaders versus pursuing his own glory 	8. Obtuse; self focused; “my ministry” versus kids/grandkids in the spirit <ul style="list-style-type: none"> • Talks about finding his own truth and discovering his own ministry/calling • Always wants wages and to pick and choose involvement • Won’t produce Isaac and Jacob
9. Bonds new/weak people to family	9. Bonds new/weak people to self
10. Focuses on welfare of the people <ul style="list-style-type: none"> • Conversation and time involvements reflect caring for the flock 	10. Unfathered men tend to focus on appearance: meetings, numbers, events, success, “whom I know...” <ul style="list-style-type: none"> • The leaven of the Pharisees is “...to be seen of men...” (Matthew 6) • Negative manifestation; a critical spirit
11. Can be secure to accept and welcome confrontation and change (Hebrews 12:1-15) <ul style="list-style-type: none"> • Responds to discipline • Reveals level of trust 	11. Confrontation and correction offends <ul style="list-style-type: none"> • Reveals level of mistrust • Independent contractors—outside ministries • Puts steel walls around whom you let them touch! • Offends by confrontation and correction
12. Has “puppy feet” (i.e., you can see his potential for growth)	12. Appears to have matured by themselves and has no need of your input <ul style="list-style-type: none"> • Agenda: what he will add to you versus what you can add to him

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Real sonship manifests itself through a spirit that is willing to be adopted into someone else’s house. When a father abandons his sons, those sons must be adopted elsewhere. One must cultivate the heart of a son and be anchored in Father’s heart and vision before one can be commissioned into the work of building the city of God.

GoBusiness200 | Lesson 22

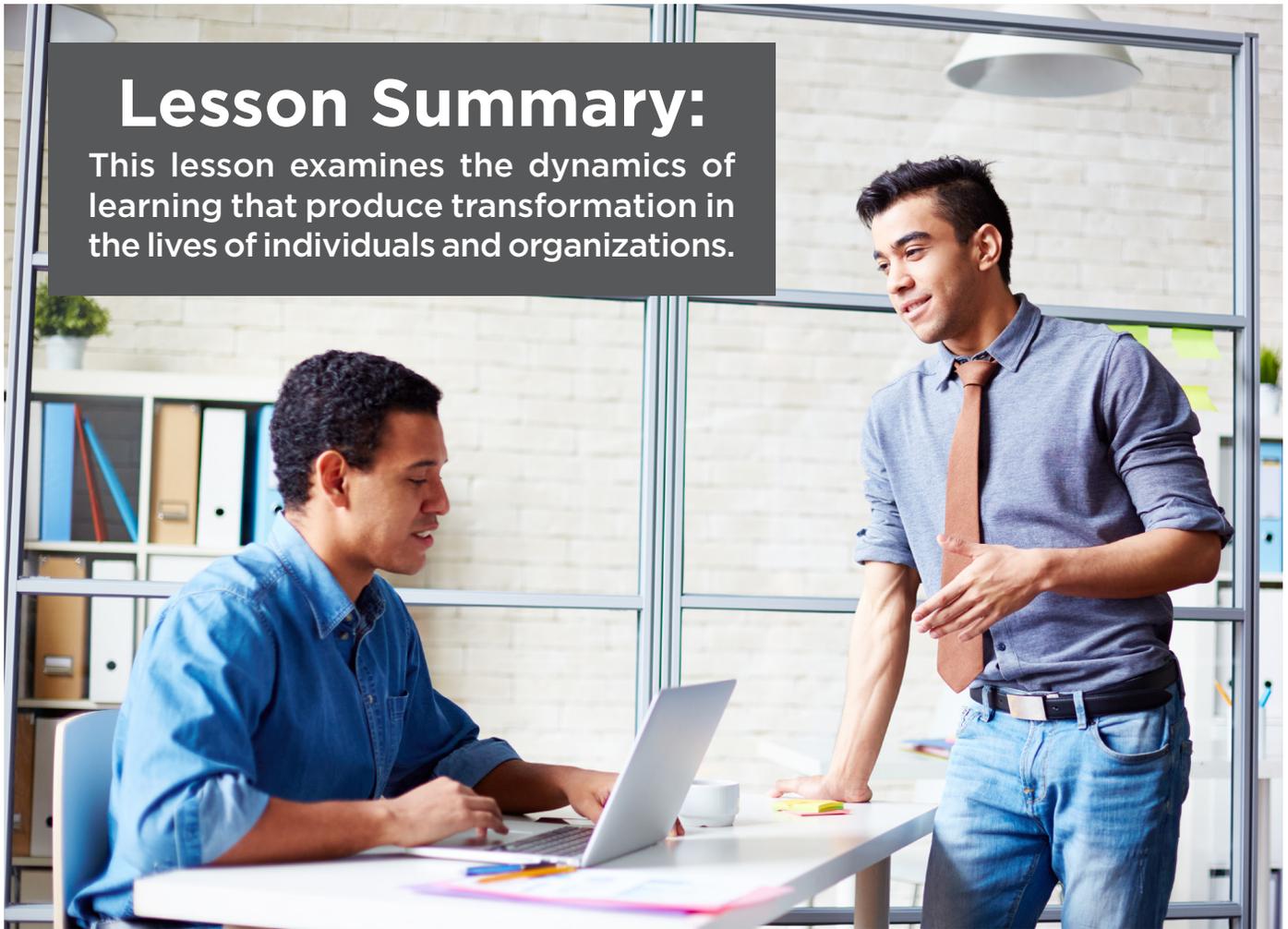
Understanding the Distinctions Between Teaching and Training, Part One

BY DENNIS PEACOCKE

Lesson Summary:

This lesson examines the dynamics of learning that produce transformation in the lives of individuals and organizations.

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MAIN LESSON IDEAS:

- *Teaching is the conceptual communication of ideas, whereas training further requires the student's ability to execute those concepts and teach others.*
- *The three levels of "knowing," in order to produce them in others, forces the teacher/instructor to become skilled in epistemology.*

GoBusiness200 | Lesson 22

Understanding the Distinctions Between Teaching and Training, Part One

BY DENNIS PEACOCKE

I. Overview concepts of the teaching-training distinctive:

1. A deeper look at the distinctive between teaching and training (Transformation Principle #28; see Lesson 19 or your GoBusiness Appendix).
 - a. “Teaching” is the communication skill wherein we verbally communicate ideas to people on a conceptual level. Good teaching requires analogies and ways to “connect” with the students’ current life experiences. *Teaching is primarily one-way communication.*
 - b. “Training” is the art of taking the student through the learning process to the point that the student is able to competently teach and train others. *Training requires deep interaction between the teacher and student.* The Hebrew-Chaldee word for “train” means to narrow or restrict (Proverbs 22:6).
 - c. It is a deception to believe that because we taught something, people have been trained to do it with competency.

A. Contrast of the teaching-training methodologies:

Teaching vs. Training

TEACHING: THE MANY	TRAINING: THE FEW
1. Teaching is didactic: The teacher is the primary communicator. You can learn from a book, but you cannot be trained from a book.	1. Training is Socratic: It induces a deep question-answer, demonstration-evaluation interaction between the trainer/discipler and the disciple.
2. The object of the teacher is the listener, i.e., one who responds to verbalness with verbalness.	2. The object of the trainer is the disciple who demonstrates what he has seen and heard for the purpose of evaluation and correction.
3. The goal of the teacher is to impart the concepts he knows and to stimulate both memorization and connective interaction with other knowledge and critical analysis.	3. The goal of the trainer is to impart himself to his disciple, that is, how he thinks, feels, and acts.
4. “Knowing,” from a teaching point of view, carries with it the ability to speak what you hold as a belief system. A belief system can be asserted, not usually “proven.”	4. “Knowing,” from a training point of view, means the ability to demonstrate and impart as in Acts 8:1-7.
5. Teaching involves intellectual “imprinting” (the “Kodak moment”).	5. Training involves “imprinting” of thinking, acting, and feeling.
6. Teaching involves introducing concepts, connecting them to other concepts, and reviewing what they mean.	6. Training involves the process of think ► watch ► do ► be adjusted ► do again ► think about the essence ► practice again with instruction.
7. Teaching is based on intellectual pre-suppositions about the nature of life.	7. Training is based on applying what you have been taught to train others.

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Teaching and training both desire to take someone to the place of biblical integrity—that is, virtue that holds to its own nature, regardless of what it encounters.

II. Epistemology: The learning process

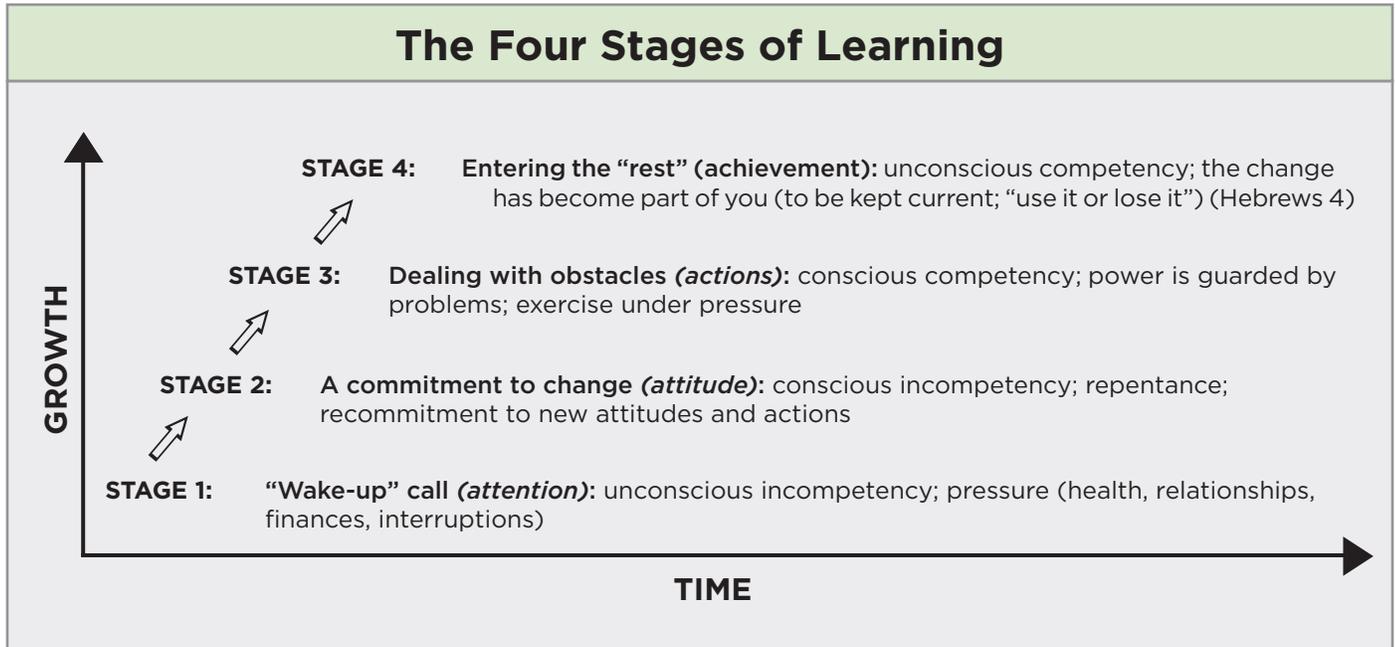
- A. Breaking down Transformation Principle #33, the three levels of “knowing”:
1. The conceptual: We understand not just the “facts” of a situation, but we also understand, to some degree, the how and why of the principles and issues involved.
 2. The executional: We can demonstrate in a tangible way (Acts 3:6) the belief system that has reached the level of knowing.
 3. The instructional: We know what we know deeply enough to lead people through the various phases from having a belief system to being instructors themselves.
- B. People tend to learn through various “filter systems.”
1. There are the personality characteristics and gifts God has given us (interests, skills, weaknesses, temperaments, etc.).
 2. There is the filter of divine calling, that is, an inner drive to be or do a particular thing or action that affects the way we learn. We will discuss this more in the next section.
 3. There are deposits left on us from authority figures (parents, teachers, coaches, peers, etc.).
 4. There are “marks” from previous life experiences (hurts, fears, successes, etc.).
 5. From a biblical point of view, “personality” or group identity is formed by the constant rehearsal of one’s history and interpreting it in a *common, consistent manner* (Joshua 4).
 6. When we teach, train, or learn, we should be aware of the “filter systems” through which the person in question, including the teacher, is both receiving and giving the information.
- C. Characteristics of the Law of Attraction-Rejection:

Characteristics of the Law of Attraction-Rejection

- Information
- Body language
- Reputation
- Requirements
- Perceived self-interest
- Perceived speaker agenda
- Intimacy (love)—intimidation (force)
- Mode of communication is critical

1. In any successful communication, one evaluates the objections or hindrances and factors them into the conversation (teaching-training).

D. The Four Stages of Learning:



GoBusiness200 | Lesson 23

Understanding the Distinctions Between Teaching and Training, Part Two

BY DENNIS PEACOCKE



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Lesson Summary:

Part Two continues our study of the distinctions between teaching and training. In particular, this lesson focuses on levels of communication, trust, and agreements needed for training others.

MAIN LESSON IDEAS:

- The training process requires clearly defined expectations, emulation before individual adaptation, the nine steps of reproduction, and a clear understanding of the power of habits, correction, and specific application.
- Understanding training obstacles and personal learning styles is critical to obtaining successful training results.

GoBusiness200 | Lesson 23

Understanding the Distinctions Between Teaching and Training, Part Two

BY DENNIS PEACOCKE

I. Overview concepts of the teaching-training distinctive:

A. The main points of training methodology:

1. Our two primary goals are:
 - a. To bring students into the highest possible level of character, competency, and reproduction.
 - b. To help remove any obstacles from them that prohibit this.
2. Our training regimen should involve:
 - a. Our own being/knowing what we are after.
 - b. Clearly agreeing upon the native terms and expectations of the relationship (write them out).
 - c. The practices of the process.

B. Other essential truths of discipling/training:

1. We must communicate the power of a habit pattern.
2. We must train on specific techniques for specific situations or problems.
3. We must communicate that copying and mastering the form must precede changing the form to meet your individual preferences.
4. We must communicate that correction is a clear sign of love and commitment (Hebrews 12:1-10). The opposite of correction is indifference.

The Training Process

1. Teach
2. Demonstrate
3. Restate the idea or concept
4. Student demonstrates the concept (interpret and define in the process)
5. Restate and correctly reinforce
6. Clear parts of the whole ideas to work on
7. Watch them practice
8. Real-time application with later discussion/evaluation
9. Have them begin to teach others the same things

REAL MASTERS DEMONSTRATE



Growth is spiraled to stages and levels. Expect the “loops!”

Train → Demonstrate → Correct → Practice Alone → Demonstrate → Practice Alone

Skills, Hindrances, and Issues in Training/Mentoring

OBSTACLES TO BE CLEARED IN THE TRAINER

- 1. Clarity on: All are involved**
 - Teacher ⇨ information
 - Pastor ⇨ relational care
 - Father ⇨ belonging
 - Coach ⇨ one who presses the limits
- 2. Discovery of the pupil's learning patterns**
 - Inductive ⇨ part to whole
 - Deductive ⇨ whole to part
 - Reasoning ⇨ relating
 - Relating ⇨ reasoning
 - Watching
 - Hearing
 - Kinetic moving
- 3. The trainer must ask their pupils the right questions for their stage of development**
 - Build from simple to complex
 - Build from the known to the unknown

OBSTACLES TO BE CLEARED IN THE DISCIPLE

- 1. Emotional strongholds**
 - Temperament/calling
 - Generational issues
 - Pain, fear, anger, etc.
- 2. Intellectual strongholds**
 - Education
 - Presupposition: The mind justifies what the heart has chosen
 - Ethnic identity (perceived loyalty)
- 3. Spiritual strongholds**
 - Heritage/loyalty
 - Demonic influences
- 4. Physical strongholds**
 - Addictions
 - Comforts
 - Fear of limits/pain
- 5. Fear of evaluation**
 - Failure/rejection
 - Asking stupid questions

MAJOR LEARNING ISSUES

- 1. Learning How to Listen (Isaiah 50:4-5)**
 - In Christ, to hear next word, we must be obeying the last word (Matthew 13:12).
 - We must be able to hear correction/instruction against ourselves.
 - We must hear with an ear to doing (James 1:22-24).
 - We must hear in relationship to a sequence (Isaiah 28:9-10).
 - We must know whom to listen to and whom not to listen to ("rabbit ears").
 - Your being must not be "trafficked" (Matthew 13:22) so that you can't ask the right questions (Isaiah 40:6).
 - We must listen for confirming witnesses (Deuteronomy 17:6; John 5:8).
- 2. Learning How to See (Isaiah 11:1-3)**
 - We see out of our agenda, i.e., what we want to see or expect to see (ask).
 - We see out of the skills with which we have been trained to see (Who has taught you how to see?).
 - We see as we are trained to know what to look for. Review what they saw!
- 3. Learning How to Speak (Proverbs 18:21)**
 - The words must mean the same things and carry the heart as well (Transformation Principles #29-30).
 - We must speak out of unity between our inner/outer conversation.
 - We must speak in relation to our audience and our relationship and their depth.
 - Our speech must be controlled so that our mouth creates what we want in the long run.

GoBusiness200 | Lesson 23

Understanding the Distinctions Between Teaching and Training, Part Two

BY DENNIS PEACOCKE

Homework:

1. Practice makes:

- a. permanent
- b. practical
- c. perfect

2. The opposite of correction is:

- a. grace
- b. indifference
- c. love

3. Why is pride a serious obstacle in the trainer and in the student?

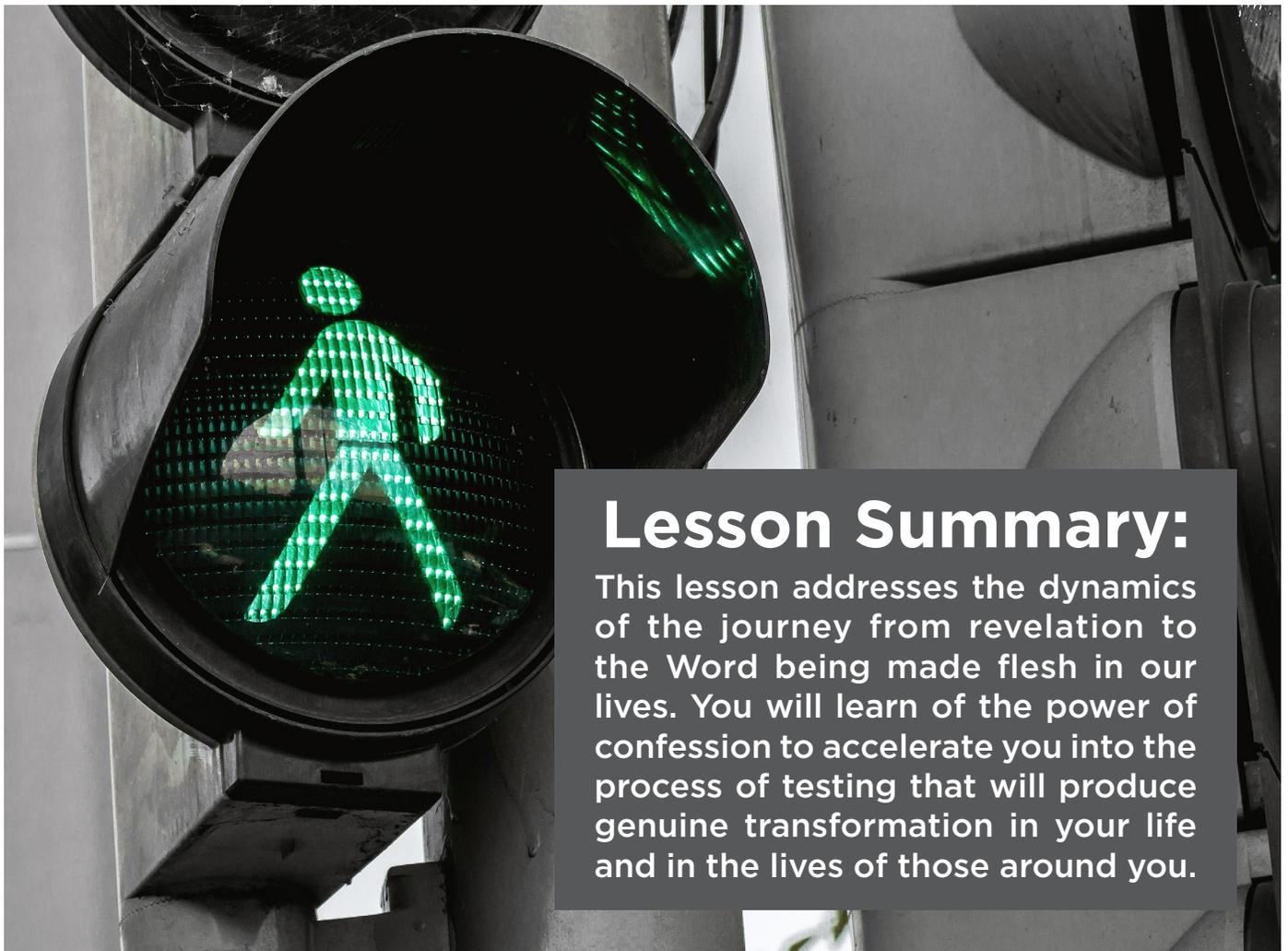
4. Since this issue of understanding the distinctives between teaching and training is so important, how are you going to make this a lifestyle change in your relational responsibilities?

5. What concepts did you learn in this lesson?

GoBusiness200 | Lesson 24

Knowing When the Game Is On: God's Green Light

BY DENNIS PEACOCK



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Lesson Summary:

This lesson addresses the dynamics of the journey from revelation to the Word being made flesh in our lives. You will learn of the power of confession to accelerate you into the process of testing that will produce genuine transformation in your life and in the lives of those around you.

MAIN LESSON IDEAS:

- *In our journey to see Christ replicated in us, we go through a constant series of lessons in which we seek obedience, understanding, and joy.*
- *Understanding God's green-light process and knowing when to wisely push that light is crucial to us and those we lead.*

GoBusiness200 | Lesson 24

Knowing When the Game Is On: God's Green Light

BY DENNIS PEACOCK

Key Scriptures: Matthew 5:48, 28:18–20; Exodus 13:17; Mark 1:12; Proverbs 18:21, 30:5; Hebrews 5:12–14

I. **Matthew 5:48: Be ye perfect (*telos*):**

- A. God wants us to grow in Him from “glory to glory” (2 Corinthians 3:18) that is, phase to phase, coming to completion without condemnation.
 - 1. *Telos* means on time on your journey/the end of a thing. The concept is, something coming to completion or the end of a thing.
 - 2. While God is complete and always has been, He is calling us to a never-ending journey of completeness.
 - 3. This way of life is only possible as we begin living as a disciple of Christ, as He is of the Father (disciplined learner) (Matthew 28:18–20).
 - a. “Discipline” means removing what doesn’t belong.
 - b. The question becomes, “What and who goes with you in your “backpack” as you go up the mountain of God, level to level?”
 - c. The lessons we don’t learn in God, we recycle through until we do.
 - d. We live in Christ in joy as we measure ourselves by completing the Holy Spirit’s current lessons for us, not measuring our incompleteness and feeling condemned for who we aren’t yet!
- B. We are on a journey to being conformed to God and living and experiencing life as He does (versus “going to heaven”). God’s goal for all believers is to replicate the life of Christ in and through their own unique being.
 - 1. God’s joy is to exchange your life for His, not your geography!
 - 2. We obey His rules to discover His life, not be “good.”
 - 3. Part of conforming to Him is not being separated from our words (Proverbs 18:21).
 - 4. Satan, on the other hand, is committed to discouraging and ridiculing God and us by separating us from our words.
- C. The process of agreement-alignment of our actions with our words demands conflict, practiced obedience, and the eventual development of unconscious habit patterns.
 - 1. God takes us through conflict to build character, knowledge, resolve, and “spiritual” muscle (Exodus 13:17; Mark 1:12).
 - 2. Our tongue sets much of the course of our conflicts (Proverbs 18:21, 30:5; Psalm 105:19) because when we declare intent or revelations, we push a “green-light button” to see if we can be separated from our words or live them out.

II. The game is on; the green light is pushed when we declare intent, revelation, or “truth.”

- A. Our speech and knowledge-intention speech is the trigger, as we have just seen.
 - 1. Saying “I see,” or “God showed me” is a guaranteed trigger (John 9:39–41).
 - 2. Casual “dumping” nonsense, and “measured words” are one level of play; confession is another.
 - 3. I assume you have all experienced the pressure of the game before when you declared a diet, stopping of a bad habit, or statement about what you would achieve.
- B. Our goal is speech and commitments, we have learned to defend, that have become a part of our being.
 - 1. Disciples expect to learn through testing (Hebrews 5:12–14).
 - 2. Once we learn how to “break holds” and hold commitments, we go hunting for others we can help on the journey.
 - 3. Helping others and thereby pleasing God is “as good as it gets!”
 - 4. In the School of Business Leadership, you will be pushing many green lights and watching others do the same. Measure your words first, ask for the Holy Spirit’s help, and persevere until what is true becomes a part of you!

