



School of Business Leadership  
**Appendix**







# GoBusiness Appendix

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## Ministry Bios



**GoStrategic** operates internationally, educating Christians through our schools, events, educational products, networking, and consulting services. Founded in 1979 by Dennis Peacocke, our ministry specializes in bridging the gap between spiritual truth and the practical implementation of those truths in confronting real-world problems. With over four decades of experience educating, modeling, and connecting like-minded individuals and organizations globally, we have seen first-hand the fruit of applying biblical principles to the most complex challenges.

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**The School of Business Leadership (GoBusiness)** began in 1996 with the mission of training businesspersons how to build businesses God's way. This two-year online school is based on the biblical principles of economics and business practice, and the inherent concept that deeper learning follows effective service to others. It provides a sharply defined perspective for how biblical truth impacts marketplace thinking and practice and produces transformation in participants' lives and businesses. Since its inception, the business school has been translated into many different languages, touching the lives of people in numerous countries and continents around the world.

[www.schoolofbusinessleadership.com](http://www.schoolofbusinessleadership.com)



**Dennis Peacocke** has carried a passion for social justice and true spirituality since his college days at UC Berkeley in the 1960s. As a political theory major and former research economist, political-economic issues have carried his interest for more than fifty years. Dennis is a compelling international speaker, overseer of international church networks, member of numerous leadership councils, martial arts instructor, and former business owner. He and his wife and ministry partner, Jan, are the founders of GoStrategic ministries and The Statesmen Project, a global strategy group. They reside in Santa Rosa, California and have three adult children and twelve grandchildren.

## Academic Integrity Agreement

As part of an online, accredited course, the student commits to engaging in all aspects of the educational process with academic integrity. Students are expected to be honest and ethical at all times in their participation with GoStrategic's schools. Academic integrity includes a commitment to not engage in acts of falsification, misrepresentation, or deception including copying, plagiarizing, or submitting another persons' work as their own. The student commits to maintaining honesty in assignment completion. Checking "Mark Complete" on the online lessons indicates full completion of the work, i.e., watching the full video, listening to the full audio, completing the full reading assignment, etc. All participants should act with personal integrity, respect fellow students and faculty, and help create and maintain an environment in which all can succeed through the fruit of their efforts.

## Standards of Participation

**Continued participation, course completion, and course promotion are subject to Facilitator's recommendation and course standards at all times.**

Decisions regarding student participation, completion, or promotion in the school are based compliance with the Standards of Completion and Promotion and the recommendation of the Facilitator. Thus, our assessment of a student's eligibility in the course is determined by the effort, consistency, and quality of informed interaction with the Facilitator and the fulfillment of the participation requirements listed.

Informed interaction can be defined as the student arriving prepared spiritually, mentally, physically, and attitudinally for scheduled meetings and events. Included in this definition are the completion of all listening/reading materials, the completion of homework assignments, the readiness to be challenged, encouraged, and edified by their Facilitator and fellow students, a willingness to engage in prayer and spiritual processing, and a commitment to participation and attentiveness in these group meetings and events.

Thus, it is not enough for the student to only do their assignments, or only attend the meetings, or simply to have a good relational repose with their Facilitator. All of these factors are required for completion and promotion in the course. Because we expect Facilitators to invest themselves in mastering the curriculum, time with the Facilitators should be considered a privilege for the student. Irregular participation in scheduled meetings or events, lack of homework, or other requirements, will compromise a student's eligibility for further participation or promotion.

## Standards of Completion and Promotion

### Student Requirements:

- Successful navigation of the course in its entirety according to the Standards of Participation.
- Completion of homework and quizzes: Students must regularly submit homework for each lesson in the course. The value of this exercise is not purely academic; its purpose is also to assist in genuine transformation and implementation of the principles being studied. It is designed to help students move from a place of passive learning to active learning and to increase the likelihood of retention. It allows the student's thinking to become visible and enables both evaluation and the establishment of truth in personal application.
- Completion of reading/listening assignments.
- Completion of entry exam, exit exam, quizzes, and exit survey.
- Completion of Essay for year two (GoBusiness200).
- Regular attendance of the scheduled small-group meetings (70% minimum). Students should come prepared to contribute (refer to section on informed interaction below).
- Facilitator's recommendation confirming the student's conceptual grasp of the major ideas presented in the curriculum, conviction of the concepts and the implications of these in their life, and desire to live as a disciplined learner (disciple) and motivation for further study.
- Note that couples will have individual school records, homework submissions, test scores, course completion status, etc.

## Relationship Between Facilitators and Students

The Facilitator must engage relationally with the student so as to discern their personal strengths, weaknesses, temperaments, and motivations. Genuine closeness in relationship should be developed over time. The fruit of this should be trust, respect, friendship, and transparency that will draw the student to a greater maturity. This would include challenging and confronting them in love. This would also include encouraging, affirming, strengthening, and supporting them as they engage the curriculum and embrace personal application and spiritual maturity. The Facilitator should commit to daily prayer for their students and should assist student in working together with others involved in the school, i.e., working through relational difficulties and helping them to be team players.

The nature of the course and curriculum is personal and is designed to impact the life of the student, however, participation in the course is in no way designed to encroach upon or take the place of the student's relationship with their established accountability relationships within their local church. The scope of the Facilitator's authority to speak into the student's life should remain within the borders of the content of the curriculum.

## 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 Essay: Overview

GoBusiness200, the School of Business Leadership's second-year course, is designed to increase your leadership and management skills and the reach of your ministry through the application of God's truths and a defined Christian worldview that distinguishes the differences between secular and biblical economics and business practices. The essay assignment, which is required for graduation, is intended to stimulate creative thinking and aid the student in identifying their own places of personal transformation in these areas.

### Essay Topics:

Students may write their essay on the topic of their choice, provided they are able to adequately incorporate the ideas and concepts of the GoBusiness curriculum. Please choose one of the following essay types:

1. **Write a reflective essay** on how the course has impacted your life. In considering your response, please incorporate impacts upon your perspective and relationships, as well as practical shifts in your business and daily life.
2. **Write a traditional essay.** This may be on a topic of your own choice or on one of the following pre-defined topics:
  - *What Is a Christian Business?*
  - *An Evaluation of an Economic Crisis From a Biblical Perspective*
  - *True Ethics in the Marketplace*
  - *The Keys to a Successful Business Life*
  - *God Pays for What He Orders*
  - *Explain how you have or plan to implement one of the key principles of GoBusiness, describing revelation, skill, resources and measures of success.*

### Essay Requirements:

- Essays must be between 3-5 pages, typed, and double-spaced.
- References, citations, and quotes must be footnoted (end notes are an acceptable alternative as long as they are done consistently and according to a standard format).
- You must include a bibliography with a minimum of 3 credible sources. Your essay should draw from both curriculum and non-curriculum sources.
- Essays must have a clearly stated thesis appearing somewhere in the introduction. A thesis statement is the specific argument upon which the essay intends to focus. (Example: *This paper will show that the most effective changes in the local community start at the grass roots level.*) It should end with a strong conclusion that is relevant to the thesis.
- Essays must demonstrate a level of understanding of the course material studied throughout the year as it applies to the thesis.

### Recommendations:

A statement of organization or structure for the paper should appear directly after the thesis.

Example: *This paper will show that the most effective changes in the local community start at the grass roots level. It will focus upon three specific community needs for which both the state and local residents have developed solutions. Then it will compare the effectiveness of the varying approaches.*

Creative thought should be included. Essays should demonstrate the unique perspective of the

author. Personal and creative use and application of the course materials and other points of view are strongly encouraged.

Quotes should support your points. Do not include a quote in such a way that it introduces a key point and then use your own writing to support the quote's argument.

*Correct Example: Exercise is gaining popularity in the county. Many people find jogging to be beneficial to mind and body. As Chris Peters puts it, "Jogging not only lets me get in better shape, it really relaxes me and gives me peace of mind."*

*Incorrect Example: Exercise is gaining popularity in the county. As Chris Peters puts it, "Jogging not only lets me get in better shape, it really relaxes me and gives me peace of mind." Many people find jogging to be beneficial to mind and body.*

Criticisms to your argument that have or probably will arise from other perspectives should be recognized, but not focused upon. A simple acknowledgment and possibly a short rebuttal to criticism of your point of view is fine. Criticisms are often useful to help you make a transition in the direction of the paper, to help you emphasize your own point of view, or to introduce a new point for your arguments.

Statistics, examples from your own life, and historical examples are effective supports for an argument.

The conclusion to an essay should chronicle the progression of your argument from your opening statement through the body of your paper. This should be done in a general fashion and require only a paragraph or two, at most.

### **Consider:**

Carefully choose the title of your essay. Make sure it reflects the heart of your argument. If you are answering one of the recommended questions, make clear which question you are addressing, though the question itself does not need to be the title of your paper.

Before writing your paper, a careful consideration of the organization and flow of your argument is essential.

Propose specific actions to address problems you identify in your argument.

The overall direction of your argument is very important. The main focus of your thesis should be presented in the introduction, developed throughout the body, and highlighted in the conclusion of your paper. A paper in which the introduction and conclusion do not show a continuity in focus has been poorly organized.

Each paragraph of the paper should focus on developing a single thought or theme of thoughts. A transition from one paragraph to the next that is easy to follow conceptually makes the paper much easier to read.

If the recommended course essay questions is too broad to be covered within an essay of this length, it may be necessary to narrow the focus of your thesis around a certain aspect of the question only.

## **Preparing Your Essay**

**For detailed instruction on the various aspects of writing an academic essay such as how to write a bibliography, create footnotes, and cite quotations, please refer to the *Preparing Your Essay* document in either the Syllabus area of your online course homepage or the password-protected Student Resource page.**

## GoBusiness200 Essay: Submission Instructions

### Essay Submission

Essay due at the end of the course; please submit within two weeks of your final group meeting.

#### Submission Instructions:

1. Please email your completed essay to both:
  - The School Administrator at [info@gostrategic.org](mailto:info@gostrategic.org)
  - Your Facilitator(s)
2. Immediately after emailing, please complete the corresponding one-question Test in the online course affirming your essay submission (this step is important as it creates a place in the gradebook for your essay grade to be recorded).

**Grading:** Your essay will be evaluated based on its relevance to the principles and concepts in the curriculum, demonstration of comprehension and synthesis thereof, and adherence to the essay criteria. The School Administrator will return your essay results to you via email, including a written evaluation from your Facilitator.

# GoBusiness **Appendix Charts**

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## Appendix Chart #1

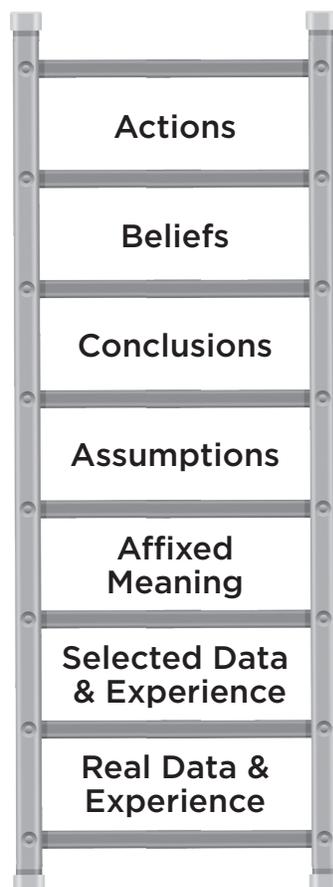
### Relational Dynamics within Agreements

Relational breakdowns are to be handled in a very exact way.

<b>PRINCIPLES</b>	<b>POSSIBLE DYNAMICS</b>
1. Authority/Roles	1. Rebellion, independence
2. Expectations	2. Emotional strongholds
3. Discernment	3. Trust/mistrust
4. Theological convictions	4. Ignorance, pride, humility

## Appendix Chart #2

### The Ladder of Inference



**Appendix Chart #3**

**How to Approach Basic Problem Solving**

**Present Location?**

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?

**What Must We Overcome?**

1. Examining 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 this 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?
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?

## Appendix Chart #4

# The Seven Basic Rules of Problem Solving

1. Dealing with problems properly always takes more time than we think; factor in plenty of time.
2. Question #1: Who is responsible to solve the problem?
3. Question #2: With whom is the problem?
4. Question #3: Diagram the problem—what is it?
  - The relational nature of the problem
  - The conceptual nature of the problem
  - The executional nature of the problem
  - Should you isolate or integrate this problem? Leveraging?
  - Have you factored in your own biases and engiftment perspectives?
5. Learn how to recognize problems that are outside your sphere.
6. If possible, build a balanced council to help solve problems.
7. Some “unsolvable problems” are often a sign to go back to the past and redo a problem you solved before.

**Appendix Chart #5**

**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

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## Appendix Chart #6

# Attributes of Commitment

### DESTINY

- **Self-Worth:** "I am of value, and it matters that I am alive."
- **Honor:** "I will sacrifice for truth and what God has called me to do."
- **Uniqueness:** "God carefully conceived me to serve Him."
- **Historical Vision:** "I was placed here in time by God to serve His purposes for my generation."
- **Faith:** "God longs to see me do what He says I can do."
- **Purpose:** "I know why I am here."
- **Leadership:** "Because of my/our destiny, I/we can withstand trials and oppositions."

### MILITANCY

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

### FAMILY

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

### SERVANTHOOD

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

## Appendix Chart #7

### Basic Attributes of Disciples

1. **SPIRITUAL LIFE:** “I study God’s Word daily and spend time in prayer.”
2. **SPIRITUAL AUTHORITY:** “I hear and obey orders from both God and man.”
3. **PERSONAL DISCIPLINE:** “I discipline my body, soul, and spirit regularly as a way of life.”
4. **RELATIONAL PRIORITIES:** “I invest my relational time with other disciples and those seeking to become disciples.”
5. **STRATEGIC LIVING:** “I pursue the discovery, development, and release of God’s gifts in my life and seek to live strategically.”

## Appendix Chart #8

### Building Relationally

#### Qualifications for Mentoring and Being Mentored

God, our model for every aspect of life, builds in a way that enhances and develops relationships. The following are negative influences we need to watch for and keep our disciples “washed” from:

#### Potential Negative Influences

##### Negative Cultural Influences

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

1. Gossip (illegal speech)
2. Unresolved conflicts
3. Negative agreements (watch you)
4. An “us” versus “them” mentality

***All of these are faith-killers!  
Without faith it is impossible to please God or grow.***

*\*Pelagian: One agreeing with Pelagius in denying original sin and, consequently, in holding that man has perfect freedom to do either right or wrong.*

**Appendix Chart #9**

**Serving Son vs. Slave Who Serves**

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

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

**Appendix Chart #10**

**Teaching vs. Training**

<b>TEACHING: THE MANY</b>	<b>TRAINING: THE FEW</b>
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.*

## Appendix Chart #11

### 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!"*



## Appendix Chart #12

# Skills, Hindrances & 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.

**Appendix Chart #13**

**Twelve Foundation Stones**

There are TWELVE FOUNDATION STONES broken out into TWO GENERAL GROUPINGS.  
All of them are inter-related for both individuals and organizations:

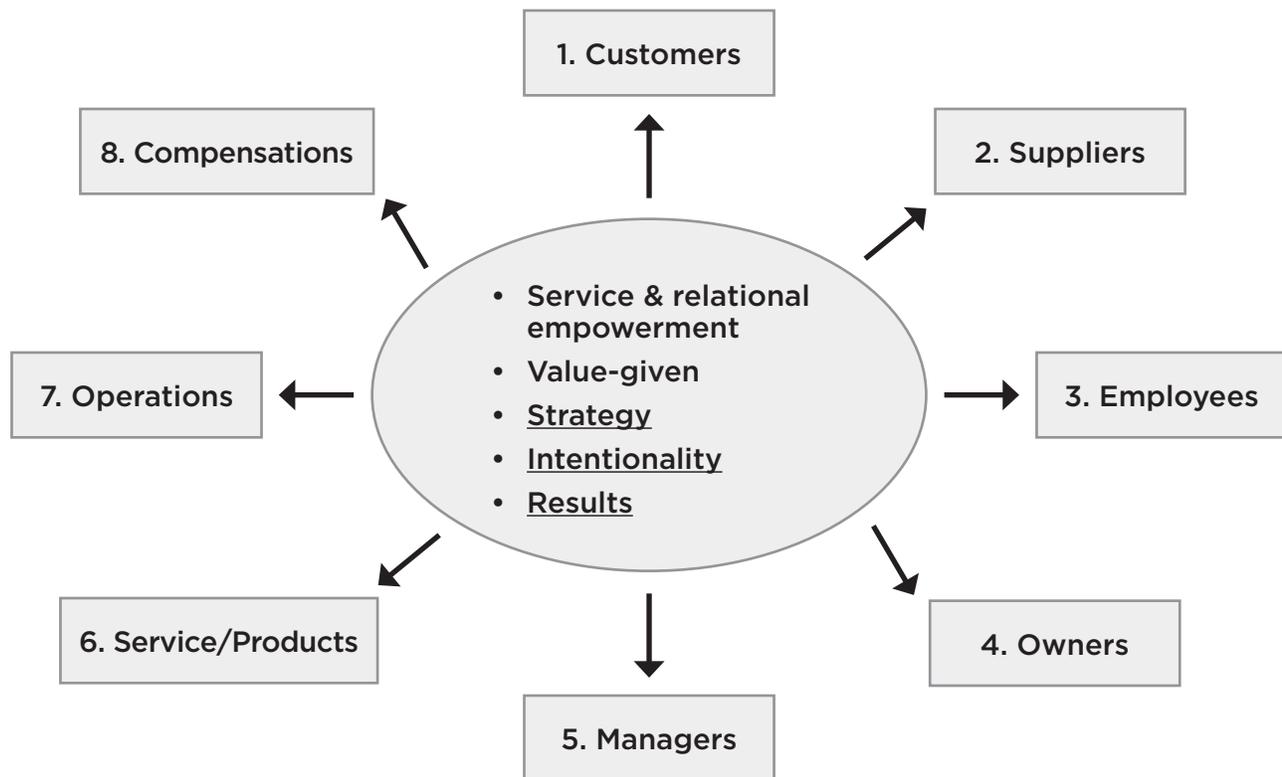
<b>TWELVE FOUNDATION STONES (BUILDING PRINCIPLES)</b>	
<b>Internal Motivation &amp; Faith Issues</b>	<b>Strategic “Blueprint” Issues</b>
<ol style="list-style-type: none"> <li>1. Our motives</li> <li>2. Our faith</li> <li>3. Our knowledge source</li> <li>4. Our prayer base</li> <li>5. Our applied engiftment</li> <li>6. Our willingness to take responsibility</li> </ol>	<ol style="list-style-type: none"> <li>7. The Word as our measuring line</li> <li>8. The Trinity as our building pattern</li> <li>9. God’s design for this building as our intentional pattern</li> <li>10. Relationships as our foundations</li> <li>11. Functioning biblical authority as our cohesion</li> <li>12. Appropriate communication as our point of honor</li> </ol>

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## Appendix Chart #14

# Definition of a Christian Business

**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 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."



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# "How Does Your Business Measure Up?" Student Worksheet

REFERRING TO THE DEFINITION OF A CHRISTIAN BUSINESS:

#	CONCEPT	ANALYSIS
1	Consistent Service	
2	Customer Relations	
3	Supplier Relations	
4	Employee Relations	
5	Monetary Compensation	
6	Life Values	
7	Application of Biblical Principles	
8	Application of Biblical Ethics	
9	God's Spirit Has Free Access	
10	Actions, Operations & Profits	
11	Business Owners	
12	Business Operators	

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## The Christian Business: If It Exists, What Does It Look Like?

Virtually every believer called to the marketplace desires to work in, help manage, or build a business enterprise honoring Christ. Many have called this idea a “Christian business.” This, of course, raises the questions, “What is a Christian Business?” and if it exists, “What does it look like?” Over the years, I have sat in many a discussion trying to definitively answer these questions. It raises interesting issues we need to continue to discuss. What follows is an attempt to broadly sketch out some of the main concerns surrounding this issue and hopefully provide some helpful observations and working conclusions.

### What is a “Christian Business?”

Good questions generate helpful answers. Permit me to ask several that should help us see deeper into issues that define the kind of business that glorifies Christ.

1. Spiritually speaking, is a business a noun, verb, or both? Put another way, isn't a business more a description of something in motion more than a fixed and static object? While it is both a noun and a verb in this sense, we all should agree that it is a living thing and, therefore, constantly defining itself by its responses and disciplines. Like all living things, it is in flux and, therefore, capable of running like a “Christian business” more or less so from year to year.
2. Is a business an impersonal thing and therefore not capable of being “Christian,” and therefore, don't Christians simply run the enterprise in a Christ-like manner? This is a common opinion, true or not.
3. How do we evaluate the word “Christian” when applied to an organization? Is that top-to-bottom and all practices in between or what? Can a “Christian business” be full of syncretistic mixture and still be “Christian?”
4. Are we clear enough yet to definitively define economic policies, as well as service policies, as to what accurately constitutes a “Christian business?” Where do we stand on what scriptural verses apply here, and how do they apply beyond our preconditioned, liberal-conservative, socially engrained paradigms?

Having raised these issues, let me now attempt to define what a Christian business looks like in motion.

### 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 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.

Now let's begin to unpack what this comprehensive definition attempts to communicate. We know up front that it won't “do it all.” Nonetheless, the exercise should help us think through what we are after: God's Kingdom impacting the marketplace and thereby glorifying Christ in the here and now.

Essentially, my compound definition will encourage us to discuss twelve different aspects of what constitutes a Christian business. I trust that what follows are the essentials.

## An Analysis of the Premise

Taking my definition apart, let us now analyze its components phrase by phrase:

### **ISSUE #1: “that consistently serves”:**

As already stated, a “business” is truly both a verb and a noun. It is alive and in motion. “Consistently” deals with the phenomenon that having set Christian policies and practices once and for all, begs the reality that life and rulership, while guided by laws and principles, require constant decision making and application. As Paul says in 2 Corinthians 3:6, “The letter kills but the Spirit gives life.” Truth, while conceptually static, is in fact Christ’s life in motion (John 14: 6). The legalists and the “walking frozen” modeled by the Pharisees hated Christ because He lived out this reality. The motion and constantly diligent application of biblical principles must keep time and rhythm with the daily challenges of their proper application. A temple or church may have been consecrated as a “Christian building,” but depending on what is going on in it now, it may in fact bear little resemblance to Christ. A Christian business may be labeled as such, not because of what it was, so much as what it is now.

### **ISSUE #2: “serves its customers”:**

This is a relative no-brainer but worth noting. An organization’s ability to serve its customers in a biblical manner presupposes that it sees people as objects of Christ’s love whose needs must be met in such a way that the Christian organization becomes a godly epistle “known and read of all men.” In other words, our services and products should be evangelistic in their excellence; prophetic in anticipating customers’ needs; pastoral in relating to people with dignity, not using them; teaching by modeling principles throughout the organization and calling people up to them; and apostolic by demonstrating how a multi-tasked organization lives internally righteous while reaching out as a mission that exemplifies virtue and transcends simply “profits and return on investments” as its driving force.

### **ISSUE #3: “suppliers”:**

Those who supply our ability to conduct our business should be honored and not constantly pressured to “bless us” at their expense. Suppliers are often treated as those low on the “food chain.” Our suppliers should be paid promptly and certainly not used to help us manipulate the cash-flow game. Our suppliers’ testimony of our business should be as exemplary as our customers’.

### **ISSUE #4: “and employees”:**

All we’ve said about serving customers and suppliers must apply equally to employees. The principle is simple: God’s Word is a sharp, two-edged sword that cuts both ways. When we apply it outwardly, it cuts back into us and measures us against God’s Word and standards as well. In this sense, if the “customer is always right,” so are the employees. Christ’s “Golden Rule” is alive and well in any truly Christian business. We must treat others as we treat ourselves. By analogy, true success must be defined by the flight of a balanced and free-flying bird: the wing of the customer and the wing of the employee are properly connected, functioning, and equally balanced by the guiding leadership directing them both.

### **ISSUE #5: “monetary compensation”:**

Paying people and organizations fairly and competitively is the beginning point of economic justice. A Christian business should be known as an excellent provider and one that not only stimulates excellent work habits but service beyond the norm because their compensation models this concept. Beyond that, profit-sharing and ownership stimulants should reflect God’s principle of co-working and proprietorship (Romans 8:17).

### **ISSUE #6: “bringing value to their lives before God”:**

Now we get into the weighty issue of whether or not the services/products we offer are truly serving people and their needs and wants in accordance with what Scripture lines out as pleasing to God. Giving the customer what they want is, in some cases, contributing to their death, either spiritually, physically, or both. For example, a very well run and profitable brothel that serves its clients efficiently, hygienically, and at reasonable prices won't qualify! Perhaps my example is too obvious. Okay, what about products or services that solely cater to vanity? How about legal services that defend people in ways that make the issue solely about the law, not innocence, guilt, or justice? How about pricing that is common to the market but systemically exorbitant? And of course, the “sin” commodities of alcohol and tobacco have been debated for years. Services that a Christian company cannot offer and remain “Christian,” no matter how well the enterprise is run, demand serious thought and prayer by all believers.

### **ISSUE #7: “applying biblical principles”:**

I will assume we all believe and seek to apply God's Word as the final and authoritative standard for our conduct and services, both personally and in our marketplace ministries. Nevertheless, we must confess that the issues of omission and commission are more in play than we might like to admit. I will go out on a limb and say that, in many ways, few churches are yet successfully exegeting God's Word in terms of biblical economics and business policy. I've personally been at it many years and harbor few illusions that I see but a portion of what is there. We are beginning to see more and more discussion of God's Word as it applies to these areas. Yet, we may have a long way to go, especially when we throw into the mix the tension and balancing of social productivity with social justice. I suggest the path of humility here and an aspiration to become a truly Christian business, rather than claiming we have arrived.

### **ISSUE #8: “and ethics”:**

Indeed. Ditto to what we just pointed out. While we may see more in this area, I suspect there is still much more to understand. Ethics brings into play not just the more obvious virtues of honesty, justice, biblical morality, truth, virtue, etc. Ethics takes us into the realm of relational climate, discipling, and the like. Is it biblically ethical to not empower others if they are willing and able to be discipled at the workplace? That is certainly an ethical issue. Ethics likewise touches fair wages and incentive profit-sharing. It demands the very core question, “If Jesus ran this company totally, what would it be like to work here, and how would He relate to His clients?” Ultimately, ethics are about love, and the balance between love and efficiency is the bridge all believers long to discover and walk out.

### **ISSUE #9: “God's Spirit has free access”:**

If, as Scripture says in Romans 14:17, “the Kingdom of God is in the Holy Spirit,” then a Christian business must, in some real way, be in and led by the Holy Spirit. He is here to lead us into “all truth” (John 14:16-17), meaning economic truth, business truth, and ethical truth, and He is here to help us interpret God's laws as already cited. He must be the Chairman of the Board and CEO in order for our business to begin to qualify as truly Christian. We must be able to discern His voice and find His peace and consensus within us, both personally and with the other leaders of the enterprise. This means we must do more than simply pray at our corporate times of decision making and implementation. It means we must grow to know His voice with humbled consciousness but discernible clarity. To say that the Holy Spirit has free access is a real mouthful. That means from the bathrooms to the boardrooms; from our spoken thoughts to our unspoken thoughts; from our pricing policies to our unspoken “political games” within the organization. If the Holy Spirit is really there, there will be a climate of faith and a release of His power and gifts that are appropriate to both His presence and the spiritual capacities of the believers and non-believers alike in the enterprise. If we want prayer in school and our Congress to open with prayer,

what about its role in the marketplace? I have seldom found prayer to be offensive to unbelievers if it is God-centered and invoking His safety and enabling presence for all concerned.

**ISSUE #10: “over the actions, operations, and profits”:**

While we may have no problem with the actions and operations side of the business, do we believe that it is fanatical to bring in the issue of profit? We must. How will they be handled, and who will decide? If profit is viewed as man’s issue or a stockholder’s concern, I think we have a problem with the Spirit of God having free access. This takes us to the next two points.

**ISSUE #11: “of those who own” and Issue #12: “of those who operate”:**

Combining these two separate issues for the sake of brevity, we can say one thing for sure: requiring those who operate the business to function in a godly way, even if they are different than the owners, is both a relative “given” and a relative no-points-scored-here item. The owners have control or should have control over the operators. The issue here is, does God have control of the owners or does someone else? Many years ago I heard Bill Gothard raise this question in an indirect manner. He asked, “Why should God bless you in a publicly held corporation when He has to bless so many sinners to do it?” While the question is a little different, it is in the same business phylum. Can an otherwise truly Christian business be such if the control of its fruit is not fully subject to God but rather subject to secular banks, creditors, shareholders, or the like? I rest my case.

Some of you surely will have thought of errors and omissions, but our goal here is to stimulate insight and debate. While we may not have answered all the questions surrounding a “Christian business,” I trust our short journey has been beneficial and will elicit questions worthy of our Master’s responses. We thank God for the revival that is coming through and in the marketplace. The proof of its coming is the eruption of numerous forums, such as this magazine, that have captured the interest of the major, secular magazines such as *Time*, *Newsweek*, and *Fortune* over recent times. The real issue is, will we produce something vital enough to bring real transformation to the world or simply something “Christian enough” to gain notoriety but so weak that it only provides an inoculation against the real thing which God surely desires to bring?

I submit to you that if we will take these twelve general attributes of a Christian business seriously and seek God’s help in responding in depth and consistency to them, we will not simply inoculate, we will transform. Please, re-read the definition and refine it, measure yourself against it, and make its application company policy as it serves your purposes. What an opportunity and responsibility God has given to us in the marketplace in this dawning hour!

**Originally published in the January/February 2003 edition of *Business Reform* magazine**

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## 39 Master Principles of Transformation

### DEFINITIONS:

- ◆ **Transformation:** The process of changing a person or organization into a higher degree of conformity to God's will, His nature, and His structuring patterns.
- ◆ **Business:** The exchange of goods or services in a manner that glorifies God and achieves His purposes for all parties involved.

### PRINCIPLES OF RELATIONAL TRANSFORMATION (BEING):

1. Moving toward transformation is moving toward God.
2. Biblical change is obedience-oriented rather than fulfillment-oriented.
3. God builds relationally and so must we.
4. To produce change, you must be in the transformation that you are advocating.
5. You must embrace evaluation and reject defensiveness.
6. You cannot change "the old man" or the "flesh"; there must be a new birth (John 3:3).
7. To truly clean up soul damage, you must be in the Spirit yourself (John 3:5; Hebrews 4:12).
8. Repentance deals with guilt and penalty; transformation deals with motivation, goals, and discipline (the three steps to transformation).
9. You must be willing to "stand in the pain of the question" and not move out until the real answer begins to open.
10. You must deal with the contradictions that exist between your intentions, your beliefs, and your actions (agreement—alignment).
11. You must be humble enough to look for models and coaches and use them (humility—authority).
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.
13. You must learn how to work out of rest (Hebrews 4:10-11).

### PRINCIPLES OF CONCEPTUAL TRANSFORMATION (THINKING):

14. You must continuously "run into Scripture" as absolute truth and build your concepts, thinking processes, and emotional behavior patterns upon it.
15. You must believe in the law of cause and effect (sanctions).
16. You must understand that change comes from the inside-out and the bottom-up, while leadership comes from the top-down.
17. You must be committed to reorganizing your mind's "bookshelves" for new paradigm shifts.

18. Failure is an invitation to enlist the input of God and others.
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.
20. You must embrace disillusionment as a gift (John 3:19-21).
21. To act in faith, your inner conversation must be in agreement with your outer conversation.
22. You must look for blockages and find answers to them (seeing).
23. You must understand that talking about something doesn't change it.
24. You must be prepared to give away what you want to receive (the Golden Rule).

### **PRINCIPLES OF EXECUTIONAL TRANSFORMATION (ACTING):**

25. Transformation is usually much more of a process than an event.
26. Practice makes permanent, but you must practice the right things.
27. You must promote proprietorship with those whom you are enlisting so they will think and act like owners.
28. You must clearly understand and practice the distinctive between teaching and training (conceptual application).
29. You must mean the same things with your words as those hearing them.
30. You must use words that carry the spirit of the change you are seeking to achieve (imprinting speech).
31. You must set goals to achieve on the way that are both measurable and motivational.
32. You must not build projects beyond the relational base of the organization.
33. There are three levels of "knowing": (1) conceptual, (2) executional, and (3) instructional.
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 identified, (2) the delivery system must be in constant training and upgrading, and (3) the entity in question must have the character and discipline to deal with both obstacles and success.
35. Satan and his followers are extremely intelligent, but they do not have wisdom.
36. Spiritual warfare takes place on three levels: (1) relational, (2) conceptual, and (3) executional.
37. There are three primary causes of "spiritual pressure": (1) human sin and therefore vulnerability, (2) the laws of sowing and reaping, and (3) genuine spiritual warfare.
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).
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.

## Lesson Alignments

Applicable to groups studying *The Freedom Series*  
as a supplement to *Doing Business God's Way*

### ALIGNS WITH

Doing Business God's Way, Chapter #1:  
*God Is Building a Family Business*



Freedom Series Lesson #1  
*God Is Building a Family Business*

Doing Business God's Way, Chapter #2:  
*Maturity Comes by Stewarding Property*



Freedom Series Lesson #2  
*Called by God to Steward His Creation*

Doing Business God's Way, Chapter #3:  
*Generational Wealth and the Family Unit*



Freedom Series Lesson #4  
*Private Property: Cornerstone of Freedom*

Doing Business God's Way, Chapter #6:  
*What Money Reveals about People*



Freedom Series Lesson #6  
*The Nature of Money & Mammon*

Doing Business God's Way, Chapter #7:  
*Risk, Self-Respect, and Redemptive Struggle*



Freedom Series Lesson #7  
*The Free Market vs. Bureaucracy:  
Causes and Cures*

Doing Business God's Way, Chapter #8:  
*Economic Consequences of Disobedience*



The Freedom Series #8  
*Economic Consequences of Disobedience*

## Alumni Benefits and Resources

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- **Alumni Emails:** Upon completion of the school, you will automatically be added to our School Alumni Email list in which you will receive email content solely for our graduates. These regular email communications are rich in content and will keep you apprised of new alumni resources, book reviews, recommended reading, and exclusive alumni events and opportunities.
- **Social Media:** Follow us on the various social media platforms to stay connected and view regularly updated content highlighting new school opportunities, upcoming events and classes, product sales, ministry announcements, newsletters, articles, current events, post your own stories, connect with other graduates, and more!
- **Updated Curriculum Access:** We are continually working to improve and add new content to our school curricula, and alumni are provided ongoing access to the updated versions of these materials. Contact the office at [info@gostrategic.org](mailto:info@gostrategic.org) to request access to the current downloads.



## Glossary

BA	=	Both/And: A Balanced Apologetic, R.B. Meyers
NT	=	The New International Dictionary of New Testament Theology by Colin Brown
EP	=	Earl Pitts' definition
DP	=	<i>Dictionary of Philosophy</i>
FS	=	Francis Schaeffer's definition
GS	=	GoStrategic
MW	=	Merriam-Webster's Twentieth Century Dictionary

<b>Aberration</b> (MW)	The act of wandering; deviation from truth or moral rectitude.
<b>Absolute</b> (FS)	A concept which is not modifiable by factors such as culture, individual psychology, or circumstances, but which is perfect and unchangeable. Used as an antithesis of relativism.
<b>Agnostic</b> (FS)	A person who does not know or thinks it is impossible to know whether there is a God.
<b>Agreement-Alignment Practices</b> (GS)	The discipline of observing and connecting what people say they believe in and are committed to do, with what they are actually producing.
<b>Anthropomorphism</b> (NT)	The metaphorical use of human characteristics in speaking about God. The entire ancient world, including the Bible, represented deity in human terms.
<b>Antimony</b> (DP)	An obsolete synonym for paradox or contradiction.
<b>Antinomianism</b> (MW)	A view originating with Johann Agricola in the 1500s which holds that under the gospel dispensation of grace, the moral law is of no use or obligation because faith alone is necessary to salvation.
<b>Apocalyptic</b> (NT)	Pertaining to revelations of the end of the world with a particular interpretation of the world's destiny and the cosmic history of mankind.
<b>Apologetics</b> (BA)	The establishment of the truthfulness of a worldview. Christian apologetics attempts to bring understanding to the implications of the faith to a fuller extent; it philosophically and theologically constructs the biblical framework of the Christian worldview, pointing out the inconsistencies and inadequacies of alternative perceptions.
<b>Apostasy</b> (MW)	An abandonment or falling away from real or imagined allegiance; the renunciation of one's religion, creed, or politics.
<b>Aposterior</b> (BA)	A method of thinking that goes from particulars to universals; aposterior knowledge is based on the evidence of sense experience; such knowledge is only probable.

<b>A priori</b> (BA)	A method of thinking that goes from universals to particulars; a priori knowledge is based on the innate capacities and knowledge of the human mind, logic, the image of God in man, and general and special revelation; such knowledge is necessary and universal and, thus, certainly true.
<b>Axiology</b> (MW)	The branch of philosophy dealing with the nature of value and types of value, as in morals, aesthetics, religion, and metaphysics.
<b>Axioms</b> (GS)	The most basic foundational laws or principles underlying ideas, concepts, or equations (roots).
<b>Continuity</b> (MW)	Connection uninterrupted; cohesion; close union of parts; unbroken texture; as, philosophers talk of solution of continuity.
<b>Corollaries</b> (GS)	The derivative or ancillary laws or principles that are derived from their axioms (shoots).
<b>Deism</b> (NT)	Term for a god. Originally a philosophical movement in Britain in the 17th and 18th centuries which sought to establish a natural theology independent of the Christian revelation. It regarded essential truth of Christianity as no more than a republication of the religion of nature, and on this basis, criticized the historical veracity of the Bible. Skeptical deists contributed considerably to the rise of biblical criticism. In modern parlance, however, deism is often divorced from its historical background and means belief in a transcendent God who no longer has any dealings with the universe He created.
<b>Demonology</b> (MW)	The study or science of demons.
<b>Determinism</b> (BA)	The theory that the universe is so constructed that everything occurs as the inevitable consequence of antecedent causes.
<b>Dialectic</b> (MW)	The name given to the art of reasoning or disputing, or the branch of logic which teaches the reasons and modes of reasoning, or of distinguishing truth from error; the method of investigating truth by analysis; also, the science of ideas or of the nature of laws of being.
<b>Dichotomy</b> (FS)	Division into two separate parts.
<b>Discontinuity</b> (MW)	Division of parts; want of cohesion.
<b>Dualism</b> (GS)	The false separation of spirit and matter wherein the material world or "results" are deemed less important than ideas, intentions, or spiritual things. The Gnostics were dualist in that they held that matter and spirit were two ultimately opposing realms. Dualism may also denote the doctrine that good and evil are the products of two equally ultimate first causes. Practically, dualism exists when there is a split between sacred and secular and between the eternal and temporal.
<b>Ecclesia/Ekklesia</b> (GS)	Originates from the assembly of citizens of an ancient Greek state. From the word, <i>ek</i> , which means "out of" and <i>klesis</i> which means "a calling." It describes those "called out to rule" in the colonization of a conquered and submitted territory. The Church is designed to become an <i>ecclesia/ekklesia</i> for the earth (Matthew 16:18-19).

<b>Economics</b> (MW)	The science of the useful application of the wealth or material resources of a country. It can be traced back to the Greek word, <i>oikonomis</i> , which translates as “the management of a household.”
<b>Ecumenical</b> (MW)	Pertains to the Christian Church as a whole, furthering or intending to further the unity or unification of Christian churches.
<b>Egalitarianism</b> (GS)	All mankind is equal and no one human has valid authority over another.
<b>Empiricism</b> (BA)	The epistemological theory contending that the only source of knowledge is experience which is derived from the senses.
<b>Enlightenment</b> (FS)	A European philosophical movement of the 18th century characterized by rationalistic methods.
<b>Epistemology</b> (FS)	The study of knowledge; the part of philosophy concerned with the theory of knowledge and its nature, limits, and validity.
<b>Equal Yoking</b> (GS)	The coupling, joining, or connecting of people or organizations that have common values, goals, strategies, and, ultimately, worldviews.
<b>Eschatology</b> (NT)	The doctrine of last things; the end of the world; the second coming of Christ; the resurrection of the dead; the last judgment; the creation of the new heaven and earth. Statements about the end of history already accomplished by Christ, the future hope of Christians, and the end of the world may all be termed “eschatology.”
<b>Ethics</b> (D)	The science of morals involving questions of what is right or wrong, good or bad, and how we ought to behave.
<b>Etymology</b> (GS)	The origin and development of words with a view to ascertain their radical or primary significance.
<b>Evidentialism</b> (GS)	A method of logical justification whereby a person’s belief system (faith) is based solely on the evidence that person has. Evidentialism is clearly a faulty logical process since 1) limited human beings can possess only limited evidence, and 2) the interpretation of all evidence is determined by one’s presuppositions.
<b>Existentialism</b> (BA)	The belief that the universe is basically irrational and that man is responsible for inserting meaning into his individual existence. Philosophical expressions are usually atheistic and pessimistic. Theological existentialists stress man’s absolute dependence on God and the subjective and non-cognitive facets of religious experience.
<b>Generation</b> (MW)	A single succession in natural descent; the people of the same period or living at the same time.
<b>Gnosticism</b> (NT)	Various religious movements which make redemption and man’s liberation dependent upon knowledge of the nature, origin, and goal of the world and human life as well as of the heavenly regions. A syncretistic form of religion which drew elements from Judaism, eastern religions, and Christianity. It flourished in the 2nd Century AD and continued until the 4th century.

<b>Hedonism</b> (DP)	The principle that happiness (defined in terms of pleasure) is the sole and proper aim of human action. The doctrine that no one, in fact, ever does or ever can act, save to further his own pleasure.
<b>Hellenism</b> (NT)	The period of Greek culture from Alexander the Great (356-323 B.C.) to the beginning of the Christian era. It is characterized by the natural interpretation of Greek and Oriental cultures, the extensive mingling of populations, the idea of the inhabited world, the common use of Greek as the world language, the ascendancy of philosophy over poetry, and syncretism in religion.
<b>Heresy</b> (MW)	A doctrine, opinion, or set of opinions or principles at variance with established or generally received principles; an opinion or doctrine tending to create division.
<b>Hermeneutics</b> (GS)	The science that teaches us the principles, laws, and methods of interpretation.
<b>Holism</b> (GS)	From the Greek, <i>holos</i> , meaning "all, entire, total." The idea that all the properties of a given system (material, economic, social, etc.) cannot be determined or explained by its component parts alone. Instead, the principles that govern the system as a whole determine in an important way how each of the parts must behave.
<b>Humanism</b> (BA)	The worldview that conceives of humanity as the supreme factor in reality.
<b>Ideology</b> (MW)	A treatise on ideas. The doctrine that ideas are derived exclusively through sensation. A mode of thinking or interpreting; a method of observing.
<b>Jurisdictions</b> (GS)	The spheres of government, laws, or social groupings that are distinct from one another and charged with specific and limited responsibilities.
<b>Logic</b> (BA)	A study of the principles by which one may distinguish correct from incorrect reasoning.
<b>Mammon</b> (EP)	An Aramaic word denoting an entity in the spiritual realm that influences the hearts of mankind to love and serve money and place disproportionate value on money in the physical realm.
<b>Marcionism</b> (MW)	The doctrinal system of a sect of the 2nd and 3rd centuries A.D. accepting some parts of the New Testament but denying Christ's corporality and humanity and condemning the Creator God of the Old Testament.
<b>Mediating Grace</b> (GS)	The concept and reality that God releases gifts and parts of Himself to us through one another as His servants, messengers, or surrogates.
<b>Metaphysics</b> (NT)	The branch of philosophy dealing with the principles and conditions of all beings that lie behind physical nature.
<b>Methodology</b> (MW)	A body of methods, rules, and postulates employed by a discipline; a particular procedure or set of procedures.

<b>Monism</b> (MW)	The doctrine that there is only one ultimate substance or principle, whether mind (idealism), matter (materialism), or some third thing that is the basis of both.
<b>Natural Law</b> (BA)	A fundamental principle of right or justice that human reason can supposedly discern, usually by intuition. A set of values and imperatives rationally discerned by observing and reflecting on the nature of things.
<b>Nihilism</b> (MW)	The doctrine that nothing exists or can be known; skepticism concerning knowledge and actual existence.
<b>Objective Truth</b> (GS)	Truth based on the revelation God has given to man in the Scriptures.
<b>Ontology</b> (NT)	A philosophical term coined in the 17th century referring to the doctrine of being (existence).
<b>Pantheism</b> (MW)	The doctrine that the universe, taken or conceived of as a whole, is God; the system of theology which maintains that the universe, man included, is God, or simply modes or manifestations of God.
<b>Paradigm</b> (GS)	A philosophical or theoretical framework from which conditions are observed and understood; a way of viewing or thinking about a subject that is bound by particular assumptions about that subject and its relation to the world; an internal conception of the world used to interpret or explain the external world.
<b>Paradigm Shift</b> (GS)	A change in paradigm or the creation of a new paradigm.
<b>Paradox</b> (BA)	An apparently self-contradictory assertion that is nevertheless made on the ground that to eliminate the apparent contradiction would involve denying some truth.
<b>Pelagian</b> (MW)	One agreeing with Pelagius in denying original sin and consequently in holding that man has perfect freedom to do either right or wrong.
<b>Pelagianism</b> (GS)	Rejection of external discipline.
<b>Pluralism</b> (MW)	The simultaneous holding of more than one benefice; the philosophic theory that many reals exist.
<b>Presuppositions</b> (GS)	The most basic underlying assumptions of belief systems concerning the nature of reality as it applies to any specific set of ideas.
<b>Relativism</b> (DP)	In terms of value, to maintain that there are no universal standards of good and evil, right and wrong. In terms of fact, to maintain that there is no such thing as objective knowledge of realities independent of the known.
<b>Sovereignty</b> (MW)	Predominant power; supremacy; supreme power in a state; the possession of supreme or uncontrollable power.
<b>Strategic Thinking</b> (GS)	The practice of thinking and praying through the consequences of what we are thinking, saying, doing, and building in all aspects of our lives relative to what God wants to achieve for Himself, others, and ourselves.

<b>Subjective</b> (BA)	Used to denote what exists only in consciousness but is not true of objects beyond consciousness (see empiricism).
<b>Syncretism</b> (NT)	The merging and synthesis into a unity of different religions, together with their beliefs and practices.
<b>Teleology</b> (NT)	The science or doctrine of final causes asserting that all things which exist were produced for the end which they fulfill.
<b>Theism</b> (NT)	The belief that the ultimate ground of all things is a single, supreme reality which is the source of everything other than itself but does not depend on them for its existence. This reality is complete, perfect, and personal, and consequently of unqualified worship. Orthodox Christianity is thus, theistic.
<b>Universe</b> (MW)	The general system of things; all created things viewed as constituting one system or whole; the whole creation.
<b>Worldview</b> (GS)	A set of presuppositions (assumptions which may be true, partially true, or false) which we hold (consciously or subconsciously; consistently or inconsistently) about the basic makeup of our world.