

Kings & Priests

Transforum
2019



Transforum 2019

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GoStrategic: Founded in 1979 by Dennis Peacocke who serves as President, GoStrategic is a prophetic ministry committed to training and equipping leaders of every cultural sphere in discipling nations and transforming the world. GoStrategic operates internationally, educating Christians through our Business Leadership School and Strategic Life Training correspondence schools, events, educational products, networking, and consulting services. Our ministry headquarters are based in Santa Rosa, California, with affiliates and schools in Mexico, Central and South America, Europe, Asia, and New Zealand.

GoStrategic equips believers to be leaders in the communities where they live, work, and serve. We specialize in bridging the gap between spiritual truth and the practical implementation of those truths in confronting real-world problems. With over three decades of experience educating, modeling, and connecting like-minded individuals, we have seen first-hand the fruit of Christians applying Biblical principles to the most complex challenges. It is our sincere hope that the services we provide result in thousands of communities transformed as believers step in to rebuild, repair, and restore our world. To learn more, please visit our website: www.gostrategic.org



The School of Business Leadership (GoBusiness) began in 1996 with the mission of training businesspersons how to build businesses God's way. The school is a two-year correspondence course based on biblical principles of economics and business

practice, and the inherent concept that deeper learning follows effective service to others. GoBusiness provides a sharply-defined perspective for how biblical truth impacts marketplace thinking and practice, and produces transformation in participants' lives and businesses. GoBusiness is currently operating in the US, Mexico, Canada, Europe, New Zealand, Asia, and Central America. To learn more, please visit: www.businessleadershipschool.org



The School of Strategic Living (GoLife) began in the home of Dennis Peacocke in the 1980s with a vision to equip his children with tools that would help prepare them to be leaders in their generation. In 1991, this family exercise became what is now—called the School of Strategic

Living—and has developed into a course that has touched lives in the United States, Canada, New Zealand, Australia, and all over Europe, and serves to develop emerging leaders of all ages.

The school is a two-year correspondence program designed to set a course for leaders, both current and emerging, by equipping them to think biblically, challenging them to live strategically, and providing insights for leading effectively. GoLife has proven itself an invaluable tool for those who believe God has called them for a purpose and want to identify and be trained to fulfill it. To learn more, please visit: www.strategiclifetraining.com



The Statesmen Project is an international movement of concerned citizens responding to the growing economic and social crises with practical Biblical principles and models that solve specific community and national problems. We are a group of people seeking to transcend self-interest and politics-

as-usual to help our communities and nations thrive out of these crises. Freedom, sustainable prosperity, and justice are the legitimate goals of all nations and people groups. Elusive as these goals may be, the only pathway to them is clear, long-term strategic thinking undergirded by a genuine ethic of "loving our neighbors as we love ourselves." We are committed to finding those who believe these simple truths and seek to address and redress their absence in a modern world. For info or to listen to Statesmen podcasts, please visit: www.thestatesmenproject.org

KEYNOTE SPEAKERS



Dennis Peacocke

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. He is a compelling international speaker, overseer of international church networks, member of numerous leadership councils, martial arts instructor, and former business owner. Dennis 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, CA and have three adult children and twelve grandchildren. www.gostrategic.org



Apostle Terrell Murphy

Apostle Terrell Murphy is the founder of Life Center International in Charlotte, NC, where he brings more than 30 years of corporate, community, and ministry experience. He faithfully served as an elder at New Birth Missionary Baptist Church in Lithonia, GA and as Senior Pastor of New Birth Charlotte. With a ministry seated in suburban Charlotte, Apostle Terrell exemplifies his great love and compassion for the inner city through the establishment of City Dive, a non-profit organization whose mission is to engage, equip, and empower families to radically transform and sustain their lives and communities. Out of this, He planted his first church, City Dive Outreach Center. A native of Granite Falls, NC and graduate of Appalachian State University, Apostle Terrell is a devoted husband of 29 years to his wife, Susan; together, they are the proud parents of two sons, Samuel and Johnathan. www.thelifecenterintl.org



Adam Peacocke

Adam Peacocke is a minister and teacher who has also served as pastor for 15 years and is part of the leadership of Together in Christ Santa Rosa. His community involvement is ongoing; past projects have included serving on the Mayor's Gang Policy Task Force for the City of Santa Rosa, as President of the Board for Hope Works Santa Rosa, a gang intervention program, and since the devastating wildfires in October of 2017, Adam has served as the co-chair of Rebuilding Our Community Sonoma County. He is a member of the board at GoStrategic and served as director of Strategic Life Training from 1994-2000. Adam lives in Santa Rosa, CA with his wife, Joanne, and their four children. www.facebook.com/feathervine



Dr. J. Doug Stringer

Dr. J. Doug Stringer is Founder and President of Somebody Cares America and International, a global network of organizations working together to bring hope and healing to their communities through prayer, outreach, and cooperative efforts. Doug is an internationally sought after speaker, author, and consultant, and the author of numerous books. He has been on many radio and television programs and served on various local, national, and international boards. A Licensed Clinical Pastoral Counselor, Doug has received honorary and earned degrees from multiple colleges, including a Ph.D. in Leadership and Human Development, a Doctorate of Humane Letters from Logos Graduate School, a D.Min. from New Covenant International University, an honorary Doctorate of Divinity from Cornerstone University, and a Pastoral Certificate in Practical Ministry from Regent University. www.somebodycares.org

KEYNOTE SESSION #1

Kings & Priests in This Prophetic Moment

BY DENNIS PEACOCKE

I. The Scripture defines our identity in the Body of Christ as "Kings and Priests" (Revelation 5:10; Luke 19:12-19).

- A. What is the nature and role of kings?
 - 1. "Kings" speak to the role of governing citizens and territory in some civic way.
 - 2. Kings (and queens) are set in place by the authority of their subjects and/or a higher power (God's). A 'ruler' may take civil authority by sheer power, but a king denotes a degree of confirmation by their subjects.
- B. What is the nature and role of "priests?"
 - 1. A Priest carries a spiritual mantle and authority to exercise a specific spiritual function
 - 2. A priest has the task of granting specific rights, responsibilities, privileges, or graces to those who accept their authority.

II. What are some of the implications of these responsibilities for the community of believers both now on the earth and in eternity?

- A. On our journey now on the earth, the church imminent is broadly called to:
 - 1. Establish and manage its own community of believers according to the Scriptures. The Scriptures define our own internal government; elders and five-fold ministries (Ephesians 4:8-16); ministry engiftments in the people (1 Corinthians 12); Our general responsibility to live as disciples of Christ; evangelize the people of the earth and disciple people groups (nations) into living by "all Christ has taught us" (Matthew 28:18-20, The Great Commission). This process is to take place through a structure Christ called His "Ekklesia" (Matthew 16:18-19).
 - 2. As priests, we are supposed to mediate God to people and serve them as emissaries of God's love and ways. We are peacemakers who carry spiritual authority and specific ministries through which the Holy Spirit operates.
 - 3. It is in our role as kings that major challenges arise. As dual citizens on earth, believers are citizens of God's Kingdom and carry those spiritual rights and responsibilities (Colossians 1:13) While also citizens of the nations wherein we hold their citizenship. Obviously, the values and purposes of those two kingdoms are very different and frequently in direct conflict.
- B. In eternity, God's theocratic Kingdom will reign on a new resurrected earth over all those belonging directly to Christ (Revelation 21:1). In eternity, we will continue on in our stewarding under Christ of the created order (Romans 8:17-22).
 - 1. Our role here in this time period is to function properly in our spiritual community (the Ekklesia) and represent Christ in our lives in every sphere of society. More specifically, we are to disciples nations, instructing people to both personally live as Christ intends for them (evangelism) and socially in terms of aligning their social systems with God's principles and purposes for humanity (prophetically/civily).
 - 2. The social dimension of societal alignment is where the warfare clearly manifests

between the Ekklesia of Christ and the spiritual princes of Satan's kingdom (Ephesians 6:12) whereby he roles through human beings. The world system is antagonistic to believers personal lifestyle, but commitment to all-out war relative to our kingly prophetic role is re-aligning their social systems through prayers, social services, the political process, and ultimates, the management of the worldview of our children parentally.

III. Obviously, this "prophetic moment" (our lesson title) is all about a cosmic clash between the systems of this world, especially Western civilization, re-aligning with core-level values and principles toward a direct anti-Christ essence; at the same time, a growing part of Christ's body is awakening to four realities which the world system cannot tolerate.

A. These realities are:

1. The Ekklesia's (church's) true identity and function as a direct representation of Christ's government on the earth now.
2. The Ekklesia's kingly role to intervene lawfully in the way social systems are managed.
3. The acceptance of the present-day ministerial and functions of the apostolic-prophetic ministries moving the church away from the purely pastoral-evangelistic model now ruling the majority of global churches.
4. The proper theological centering of the church subordinating itself to God's Kingdom (Matthew 6:33) rather than God's Kingdom identity and context subordinating itself to the church's identity.

B. This prophetic movement will demand a significant shift away from many current "normal" business-as-usual views of Christianity from both the church and her leaders and the world system's ways of looking at us as a largely inert (passive) social force. Among these changes and the remainder of my comments in this conference, we will review the following:

1. What is the wisest way to accelerate the leadership overhaul theologically and functionally in the church?
2. How do we restructure the Ekklesia financially and in terms of time management functions so as to make "the equipping of the saints for the work of the ministry" (Ephesians 4:12) in a wholistic (7 Mountain) context a core priority?
3. How do we prioritize and strategically function socially and politically in our kingly role side of the equation so as not to e trapped into the world's left/right worldview paradigm of politics?
4. How do we form appropriate alliances, identify core obstacles and immediate threats, and wisely function in Christ in a social contest (politically) in which we are not trained nor called to be another political association?
5. The summation: Identity, leadership, worldview on a grass-roots level, functioning spiritually in battlefield conditions with secular realities, wholistic ministry by masses of believers.
6. These core issues, and others, aren't coming; they are here now in this pivotal moment in world history because it's being energized by God in His people.
7. In our next discussion, we will deal with three of the greatest conflicts we face in "this prophetic moment":
 - a. The pressure of theological truth.
 - b. The presence of social conformity.
 - c. The demand of legal tyranny against human freedom.

You Are Kings & Priests Unto Your God

The Current Church Future-Oriented	Obstacles to a Balanced Ekklesia	The Kingdom of God in Training for Managing Creation
<p>The Priests</p> <ul style="list-style-type: none"> • Pastoral care • Theology • Personal ethics • Mediation of God-to-man (evangelism) • Mediation between mankind <p>The Church</p> <ul style="list-style-type: none"> • Kingdom is theological concept 	<p>The Princes of Satan (Ephesians 6:12; 2 Corinthians 10:3-5)</p> <ol style="list-style-type: none"> 1. Dualism 2. Religious tradition 3. Spiritual pacifism 4. Fear of man (Shame) 5. Fear of change 6. Grace as only God's side of the equation vs. grace as our fuel for courage, discipline, and training 	<p>The Priestly</p> <ul style="list-style-type: none"> • As presented practically in the first box <p>The Kingly</p> <ul style="list-style-type: none"> • Management of social systems • Principle-based public policy • Culture • Business • Education • The soul of national discipling (sheep nations) <p>The Ekklesia</p> <ul style="list-style-type: none"> • Spiritual government into the heavenly and earthy realms <p>The Kingdom</p> <ul style="list-style-type: none"> • The church • The creation

Resources to the house

Resources to the house to equip us for ministry to the nations
(Ephesians 4:8-16)

The Great Transformation

Where we are —————> Where we must go

“KEEP YOUR EYE ON THE QUEEN”

THE GREAT RESET (ECONOMICS) | THE GREAT DEBATE (CHAOS)



After attending the University of Scranton and Zion Bible Institute, **Ken Negvesky** pastored in the Assemblies of God in NJ and PA before moving to Freeville, NY where he served for 36 years as pastor/elder at Covenant Love Community Church. He currently serves as GoStrategic's US Director of Facilitation for the School of Business Leadership and leads several prayer teams for GoStrategic, The Bridge International, and KMUSA. Ken is part of the leadership team of Living Light Christian Church in Racine, WI. He and his wife, Faith, have three adult children and six grandchildren. www.gostrategic.org

GoBUSINESS WORKSHOP

God's Laws of Stewardship & Growth

BY KEN NEGVESKY

I. Greetings

- A. What are the purposes of these workshops?
 1. To introduce you to Kingdom economics and business practices through our School of Business School.
 2. To challenge and stimulate you to think and act wholistically as you explore with us how to lead people and build organizations God's way.
- B. Here is what we hope you will take home:
 1. A deeper passion for studying God's Word through the "magic glasses" of your callings in God.
 2. A deeper commitment to build on these truths both where you work and in your local church.
 3. A renewed hope for change in the church and its ability to change the world.
 4. A serious examination of the School of Business Leadership materials and your possible role in the school.

II. Why does God care about the marketplace and the world of economics?

- A. Because of provision:
 1. God loves people and uses their work as a means to provide for them (Matt. 5:45 "rain and sun").
 2. God wants people to prosper in every way and uses successful labor to make that possible.
- B. Because of the issue of stewardship (Matthew 13:12):
 1. God, as the ultimate owner and person of prosperity, wants to reveal Himself to us as He takes us into His stewardship skills.
 2. God wants people to prosper in every way and uses successful labor to make that possible.
- C. Because of the issue of sanctions (Galatians 6:7):
 1. The marketplace laws reveal rapid feedback systems.
 2. It is the gift of God to get feedback now on earth, rather than get it primarily in eternity.

D. Because of the issue of leverage:

1. Leadership leverages the world (Numbers 14:12 - Moses).
2. The rapid change in the marketplace (technology and globalism) makes the marketplace a “laboratory” for new applications (vs. religious institutions).
3. Over 70% of U.S. business production is driven by small business and they generate @50% of GDP.

III. Where is the marketplace going?

A. We must understand the significance of functional vs. relational transactions.

1. God builds on relationships and character first, and technology and skill-sets second.
2. The computer world and mass distribution purchasing centers promote functional transactions.
3. Those who are biblically skilled relationally will lead everyone else.

B. We must be aware of the effects of globalism on all of us.

1. Centralization: The world-system wants centralized power; the Kingdom of God wants biblically-trained, self-governing people.
2. Consolidation: The world-system is committed to maximizing profit; the Kingdom of God is committed to maximizing leadership, initiative, creativity, and stewardship skills in everyone.
3. Competition: The world-system is committed to carefully crafted monopolies; the Kingdom of God is committed to freedom of transactions that bring value to people.

C. Let us briefly discuss the issue of “empowerment” and Kingdom economics:

1. World-system “empowerment”:
 - a. Focuses on bureaucratic patronages.
 - b. Focuses on its own “wisdom” which guarantees failure in the long run.
2. Kingdom empowerment:
 - a. Psalm 103:7 “acts” vs. “ways”; focuses on foundational truths that stimulate wholistic thinking (why vs. what).
 - b. Psalm 78:70-72 “heart” and “skills”; focuses on character and discipline as the keys to success.
3. The School of Business Leadership:
 - a. Leading people and building organizations God’s way
 - b. The “seamless garment” (John 19:23); axioms--> corollaries (applications)--> multi-jurisdiction/generational/ethnic. We teach, “change your thinking, change your life” (Romans 12:2).
4. Let us briefly look at the Christian “Marketplace Ministry Movement”:
 - a. Phase One: Validation (the ministry of all believers).
 - b. Phase Two: Evangelism (“show up at work”; wholism vs. religious compartmentalization).
 - c. Phase Three: Kingdom economics vs. “baptized” capitalism-socialism (thinking systematically with a Christian worldview).

IV. Let us now discuss four major laws of stewardship and growth.

A. The laws of transformation:

1. "Calling":
 - a. Design (DNA) equals the pathway to destiny.
 - b. Your passion "found" is the fuel of joy in life.
 - c. Our revelation is our true identity.
2. "Character":
 - a. Our moral disciplines in Christ.
 - b. Our worldview in Christ.
 - c. Our integrity in Christ (removal of impurities and that which doesn't belong).
3. "Context":
 - a. Our relational placement in Christ (1 Corinthians 12:18).
 - b. Our organizational placement in Christ (team play and commissioning).
 - c. Our phase in life ("seasons") and availability.
4. "Skills":
 - a. Our relational people skills.
 - b. Our stewardship skills.
 - c. Our leadership-management skills.
 - d. Our technical skills.

V. Summaries and conclusions:

A. At what level do you want to play?

1. God plays everybody who is in shape.
2. He plays them at their level of preparation and competency.
3. How wholistic are your leadership-building skills, and what are you doing to develop them?

B. What are you going to do to take your game up?

1. Will you develop a truly biblical, unified worldview (vs. Pharaoh)?
2. Will you focus on enlarging and deepening your sphere of influence for God or "worldly success"?
3. Will you become a leverage point for God's Kingdom on earth that brings transformation, freedom, justice, productivity, and personal growth?

A Present Kingly Perspective for Stewardship & Growth

A critical context for the present-day crisis urgently needing kings and priests of the Kingdom of God to be change agents.

STATE OF THE NATIONS: They are desperately hungry for the Gospel of the King, the decree of His ownership and Lordship, over the earth. They don't know they are hungry for this! Who will go? Who can the Lord send with the message?

STATE OF THE CHURCH: Many are confused, passive, co-opted, ignorant of their true call as sons and daughters to be salt and light to the world. The Church must be trained to take a stand against the world system as an illegitimate ruler and arbiter of the culture and standards for living.

STATE OF STEWARDSHIP: We, as disciples of the Lord, must be captured firstly in our hearts for the Lord and His Kingship. As we are after His heart to see His Kingship revealed and demonstrated, we will be abandoned to His will and purpose. We will be worshippers and warriors for Him in our assignments and life styles. (David is a prime example of this kind of heart. Acts 13:22,36)

STATE OF GROWTH: As we move in the different spheres of life to demonstrate kingly rulership, we will move out of our "spiritual enclaves" into pro-active involvement and sustained warfare to take territory from the devil and hold it for future generations so they can possess more of the land and be the head and not the tail the world order wants to relegate us to in this hour.

STATE OF ECONOMICS: The world is going deeper and deeper into debt like a mighty nose dive at 500 mph. There is a day of reckoning coming! The great re-set and great debate are ahead. We must prepare with the materials we are receiving at this conference and from the schools to be a kingly people who are stable in the midst of the economic earthquakes to come!

STATE OF OUR READINESS: As God's kings and queens, we have a long way to go in being prepared to rise up and be the mighty men and women needed, but God is giving us TIME TO PREPARE! There is urgency, but let us pray for time to be trained in our priestly and kingly roles for such a time as this!!!!



Faith Negvesky serves as GoStrategic's US Director of Facilitation for the School of Strategic Living. She enjoys facilitating GoLife classes in the US and abroad and providing ongoing support, oversight, and encouragement for school facilitators. With a heart for intercession, she is part of ministry prayer teams both in the US and internationally. She also works part-time as an associate trainer for Panera Bread. She and her husband, Ken (who serves as GoStrategic's US Director of Facilitation for the School of Business Leadership), attended Northpoint Bible College in Massachusetts and have been married and in pastoral ministry together since 1973, primarily in the Northeastern US. Ken and Faith reside in Racine, Wisconsin; they have three adult children and six grandchildren.

GoLIFE WORKSHOP

Discipleship: Spiritual Reproduction BY FAITH NEGVESKY

The godly are like trees that bear life-giving fruit. —Proverbs 11:30

I. God's way: Reproduction

- A. God's Creation Mandate: Be fruitful and multiply. He created ALL life with capability of reproducing.
- B. Jesus' Great Commission: Go and make disciples of all nations (Matthew 28:18-20).
- C. The family/parenting (Proverbs 13:22).
- D. Personal discipleship (2 Timothy 2:1-2: *You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses, entrust to faithful men who will be able to teach others also.*)
- E. Life goes on through reproduction, and reproduction is relational.

II. God takes a multi-generational view of life:

- A. Noah with his descendants after him (Genesis 9:8-9).
- B. Abram... and your descendants (Genesis 15:18; 17:7).
- C. I establish my covenant with Isaac and his descendants (Genesis 17:19).
- D. Jacob, I will give you and your descendants the land... (Genesis 28:13-15).
- E. David: God promised that if his descendants were faithful, there would always be one of his descendants on the throne of Israel (1 Kings 2:2-4).
- F. Are we thinking single-generationally or multi-generationally?

III. "After its kind" (Genesis 1:11-27):

- A. What kind of disciple of the Lord Jesus are you?
 - 1. Growing & Maturing (Ephesians 4:14-16; 2 Peter 1:3, 5-8).
 - 2. Spiritual disciplines: From the Latin, **disciplina**, meaning "instruction" or "tuition." Conveys the idea of one who follows/is trained by/is being shaped into the likeness of another. As disciples of Jesus, we commit ourselves to following His example in, among other things, our **devotion** to the Word, worship, prayer, and fasting.

Furthermore, we are transformed into His likeness as we engage in these activities (Acts 2:42; Hebrews 12:11; I Timothy 4:7-8).

3. A proper foundation of grace (Ephesians 2:8-9), love (Mark 12:30), and faith (Hebrews 11:6).
4. Integrity and trust (Psalm 78:72).

IV. School of Strategic Living: Strategic opportunity for discipleship/spiritual reproduction:

- A. We must train/disciple others (student then facilitator).
 - 1. IN SUCH A WAY that they not only get the content (internal transformation), but they receive the ability to reproduce it (through Holy Spirit and our instruction).
 - 2. IN SUCH A WAY in others who will also be able to reproduce it.
 - 3. IN SUCH A WAY in yet others... .for the glory of God!

KEYNOTE SESSION #2a

Kings & Priests: The Battle for Human Freedom

BY DENNIS PEACOCKE

I. Key points from our first session:

A. The priestly dimension of God's community has to do with the believer's spiritual ministry to fellow believers and to the world in terms of teaching (the Levites), spiritual edification to God and man (worship, sacrifices, fasting, giving, acts of mediation and service), and our ability to live and function in spiritual contrast to the spirit of the world system.

1. Our priestly life is about life in Christ and through the Person and power of the Holy Spirit.
2. Our ethics and values are shaped by the Scriptures and the lifestyle of the redeemed community.

B. The kingly dimension of our identity deals with issues of government, social systems, organizational building principles, and things related to the overall mission of mankind and his/her service to God as Creator of the material universe.

1. The kingly calling functions both within the Kingdom of God as its citizens and within the kingdom of this world as citizens of our given nations.
2. While both dimensions of our kingly-priestly calling exist within the present church (ekklesia), because of the church's acceptance of "the deal," the church has let our kingly responsibilities in the world fade largely into atrophy.
3. The "deal" is what took place gradually as a result of the church's societal wars which strained our identity in the 1600s to late 1700s. Here is the "deal" we made with secular society in order to stop theological disruptions in society: "The church can have heaven and the future as its primary concern, and the secular world will take the management of society and the political-economic world of this present age." As a result, the church has largely walked away from its kingly ministry in society and invested almost nothing in its normal functioning to equip and invest in its people's ability to disciple nations or function as representatives of God's Kingdom in the marketplace of human affairs.
4. As a result of "the deal," theological concern over the real meaning of the words which describe Christ as the King of kings as it relates to the purpose and function of His divine community (Ekklesia) was passed over as a relatively meaningless historical/linguistic point of interest. Humanity is now paying the price for our gross negligence.

II. Our response to all of this must take the following steps at a minimum:

A. We must seek God's forgiveness for disobeying His intent for the function of our kingly Ekklesia in the world at large and within the Ekklesia in particular for not equipping believers to be trained and equipped for their ministry in the world as ambassadors of Christ's Kingdom

1. That repentance must then be extended to the world practically as we give

ourselves to the equipping of our people.

2. We must invest major theological time in training first our leaders and then our people in receiving of Christ as present King of His Kingdom and His guidance and influence in this present world. Let us look briefly at Matthew 28:18 and the law of empowerment found in Matthew 10:40-41.

B. As we vigorously engage this repentance, redirection of resources within our local Ekklesias and the full release of our faith in Jesus our present King of the Kingdom, the following things will begin to happen:

- 1. We can begin to wisely and strategically engage the Holy Spirit’s pressures upon the Ekklesia in this prophetic moment which are:
 - a. The pressure of theological truth (obedience and disobedience?)
 - b. The pressure of social conformity (shame, accusations)
 - c. The demands of legal tyranny against human freedom
- 2. We can then begin to move to offense as, among other things, we serve our local communities, reorder the proper balance of resource deployment in our local Ekklesias, and advance a movement to reestablish key foundations of human freedom between the kingly-priestly ministries.

A Social Commitment to the Foundations of Human Freedoms at Risk Today:

- 1. Freedom of speech
- 2. Freedom of religious convictions
- 3. Freedom of parents to direct the education of their children
- 4. Freedom of life to unborn humans
- 5. Freedom of choice-based economics and the upgrading of capitalism

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KEYNOTE SESSION #2b

Repairers of the Breach (Part 1)

BY DOUG STRINGER



Katherine Gallagher began her speaking career in her teens, beginning with abstinence-based sex education and speaks on such topics as relationships, worldview, leadership, and personal growth. She is the Director of Operations at GoStrategic, a small business owner, and serves as a consultant and advisor to several local non-profits. She is the author of the book, *The Best Sex You Never Had*, and has made various radio and television appearances. She holds a bachelor's degree in communication from Azusa Pacific University and resides in Santa Rosa, California with her husband and 2 children.

GOBUSINESS & GOLIFE WORKSHOP

Principles of Transformation BY KATHERINE GALLAGHER

In a fallen world, the only real question is transformation. —Dennis Peacocke

I. Why transformation?

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.

- A. Transformation is the Holy Spirit's process of conforming our belief systems to Christ.
- B. Transformation is how discipleship happens (Matthew 28:19-20).
- C. Brings true repentance.
- D. Transformation starts with you; change begins from the inside-out and the bottom-up.

II. Barriers to transformation:

- A. From within (internal)
 - 1. Fear of change
 - 2. Our own agenda

The mind justifies what the heart has chosen. —Dennis Peacocke

- 3. Lack of urgency ("I don't need to change")
 - 4. Lack of vision
- B. From without (external)
 - 1. No mentor
 - 2. Dualism
 - 3. Accusation and spiritual warfare

III. Process of transformation:

- A. Problems are God's pathway to transformation and maturity.

Power is guarded by problems. —Dennis Peacocke

- B. You must not be deceived into thinking that talking about (or even learning about) transformation will produce transformation. Talking about it does not equal change.

- C. The Holy Spirit's process of transformation (think: God's divine surgery) (John 3:5; Hebrews 4:12).

- #### IV. Encouraging transformation in others: Tending your garden:

- ## V. Lifestyle of lifelong transformation:

GoBUSINESS & GoLIFE WORKSHOP

Kings & Priests: Re-examing the Resource Deployment of the Ekklesia BY DENNIS PEACOCKE

I. Since we know the Ekklesia is a governing body by its very nature, what does the balance of resources (time, money, expertise, and training) look like from the point of view of balancing the ministries of the kingly/priestly identity Christ has set within us?

A. Let us first look at the overwhelming evidence of many Scriptures affirming these elements of the Ekklesia's mission:

1. Jesus said that "the gates of Hell (world system of fallen man with demonic Prince empowerment) would not overpower us (Matthew 16:18-19). We, therefore, know that our sovereign King Jesus and His Kingdom will prevail.
2. We also know that our members are to grow in Christ on every level of His formation within us (Galatians 4:16).
3. We know we are to be an internally governing community in the world, but not of the world, while at the same time modeling redeemed humanity as "a city set on a hill" (Matthew 5:14), discipling the nations with the Kingdom power of "salt and light" (Matthew 5:13).
4. We know we are to be aggressively evangelistic (2 Timothy 4:5) And modeling the principles of Old Testament law (Matthew 5:17-19) without living under it (Romans 7; Romans 8; Galatians 3:24).
5. Likewise, we know that sheep nations will exist in eternity (Matthew 25:31-46; Revelation 22:1-2) and that God's people are called to manage the created order with Him (Romans 8:17-22) plus many other spiritual services to mankind.

B. If all this is to be done by the Ekklesia and the kingly dimension of the spiritual house is dangerously underdeveloped, what and how do we bring new balance and clearer mission-directed resource allocation? Here is what I strongly expect will happen to us as God's people in "this prophetic moment":

1. The three core pressures (theological, societal, legal) will force us into making charges we would not, or could not, do without them pressing us to do so.
2. The changes will splinter off groups from the Ekklesia with the Ekklesia pioneers and first responders experiencing severe negative pressure, decreasing as the Remnant grows and more and more people see the Hand of God forcing these identity metamorphosis in the Ekklesia (three phases).
3. We will recognize that the history of God's people manifests the realities that the principles of the cross leads to resurrection life, both personally and corporately.

II. Let us now go deeper into some of the tough questions we must face:

A. Firstly, both our personal and corporate prayer lives will begin to take on our kingly identity to balance out our priestly prayers.

1. What we focus on and invest in is what will naturally grow. As we focus on Jesus

our King and the current manifestation of His Kingdom coming among us, his kingly nature will begin to grow in each of us.

2. Our prayers will balance out on the skill-set side of God's influence and management-leadership side of Christ's nature within us.

3. As the true nature of Ekklesia/church is taught and absorbed within the people, our corporate Ekklesia convocations on a regular basis in our local assemblies and in our communities will have a profound effect on us all personally and corporately. A new level of faith will arise and become usable.

B. This conference is designed to be an introductory overview of the issues and challenges surrounding the balancing out of kingly-priestly roles in our lives both corporately and personally. Many, many meetings regarding these issues will be necessary to achieve that balance.

1. Speaking firstly to some of the issues of the corporate climate changes that individuals will be reshaped by, we can note the following:

a. Our public meetings will change climatically because our sermons will reflect spiritual issues in the ethical, values, and theological dimensions as well as spiritual issues in the social world and skill-set side of strategic living and managing relational dynamics (replacing a dualistic worldview).

b. Our language skills will seriously change as we learn to use theological/Bible language and increase our ability to put those same issues into the culture vernacular (learn to speak "fish"; Matthew 4:19).

c. The process of training all believers in the basics of a biblical, Kingdom worldview and the particular usage of that worldview that relates to their special assignments from God (Ephesians 2:10) will become the normal practice of all Kingdom-based Ekklesias. This takes us back to some of our opening comments in Keynote Session I, Roman numeral III, i.e., This prophetic moment and the clash of kingdoms.

2. Evangelism will shift somewhat from the "cold-call approach" of, "Do you know Jesus?" To using everyday conversations around cultural or people's personal issues and engaging them around biblical worldview concepts that deal directly with their situations or the culture's issues.

a. Discipleship (how to apply Scripture to all of life) will greatly change the "usable IQ" of believers as they walk our "Everyday is Training Day" and the reality of "Tending their Gardens" as Kings and Priests.

b. Those remnant-reformed congregations will begin to relate to their neighborhoods and entire communities as an essential part of their parish responsibilities (everybody has a "garden") rather than the current widespread model of churches mostly only spending time and money on the members of their own flock.

c. Ekklesia-based life groups (small groups) will commonly connect their relational-issue study groups with the dual purpose of upgrading skills and group activities to include focus group, outward-oriented services to others outside the group. A centering focus on equipping all members of the spiritual community for the work of their ministries ("gardens") will become a river that runs through all members of their Ekklesia.

KEYNOTE SESSION #3

A Remnant People
BY APOSTLE TERRELL MURPHY

Introduction:

God has placed man in the earth to be the extension of His nature, character, and power. His placing of us in the earth is to steward, even occupy it, until He returns. Through His love, He grants mankind salvation and He anoints us in order that people would see and experience the greatness of our God.

The Heavens, God says, belong to God, but the earth belongs to the sons of man. The Kingdom of God must continue on a forceful advance in order for it to come to bear with fruitfulness. I believe it is the desired aim of a large many believers... but this requires the people of God to moving according to the status that God has set us into—a status of Priests and Kings.

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I. Kings and Priests:

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Ron Coverson is a Senior Business Partner and Area Manager at Barrett Business Services. His background includes human resources management and consultation, talent acquisition/retention, union negotiation, training and organizational development, and executive coaching. Ron has served as Executive Director of Human Resources for The America's Cup Event Authority in San Francisco, CA, Director of Human Resources for Stanford University, and Senior Business Consultant and Vice President of Human Resources for Quantum Performance Systems. A gifted communicator, he holds a Bachelor of Science in Journalism and an MBA in Organizational Management. Ron lives in the San Francisco Bay Area with his wife, Elizabeth, and their three children.

GoBUSINESS WORKSHOP

The Four Basic Business Skills

BY RON L. COVERSON

I. Key Concept on designing a business that is built to last: God builds relationally, conceptually, and executionally.

- A. The major relational skills consist of:
 - 1. The ability to hear God in terms of your **career**, **ministry**, and **business decisions** as you build together with Him.
 - 2. **Capacity Utilization or Cap U**: The development of a greater capacity to carry God's heart for people and to communicate more effectively with them.
- B. The major conceptual skills consist of:
 - 1. The development of a Christian worldview grounded in **timeless economic principles**.
 - 2. The deepening in your ability to understand the prophetic issues of our day, culturally speaking, and to make economic decisions accordingly.
- C. The major executorial skills consist of:
 - 1. The ability to apply biblically-based **leadership** and **management** skills when working with others.
 - 2. The ability to identify and solve problems biblically.
 - 3. The ability to disciple people and grow them **spiritually**, **mentally** and **emotionally**.
 - 4. The ability to manage **prosperity**, **expansion**, and **blessing** in a biblical way.

II. Four basic business skills we need to build our ministries and businesses God's way.

- A. We must correctly discern the themes and seasons of your business, so that you apply your energy according to business priorities and make wise decisions, even during stressful times.
 - 1. Study the way God builds, which is evident in both scripture and nature. (Rom. 1:20; Ps. 8:19, 1-6) This must be the earnest pursuit of all serious believers.
 - 2. Here are God's building principles as they apply to growing and managing businesses:
 - a. Seasonal patterns (the question relates to discernment and obedience):
 - i. Winter: Relative rest; rebuilding and repairing systems; preparation for planting (expansion, new products and systems); strategic planning and procurement of necessary resources.

- ii. Spring: Preparing the soil; release of your seed; knowing the condition of the soil (market); seasonal workers to help plant; singular focus on marketing.
 - iii. Summer: Care for the crops (weeding our false plants, supplying water, protection from predators); preparation for harvest. (Systems, storage, rest)
 - iv. Fall: Harvest (full workloads with permanent hiring for new levels of growth); analysis of needed systems repairs, and efficiency revealed by the pressures of harvest.
- b. Sabbatical patterns:
 - i. Rest every seventh day: No “seven days per week” workers/ businesses.
 - ii. Rest every seven years: rotating fields (people).
 - iii. Jubilee every 50th year: debt cancellation and discounted loans.
- c. Social concern patterns:
 - i. Gleaning (Exodus 22:25-27; Leviticus 19:9-10; Deuteronomy 15:7-11, 24:14-15). Leaving “fallen fruit” (imperfect product) and “corners of the fields” (canceled orders?) for the needy to harvest themselves.
 - ii. Liability and personal responsibility (Deuteronomy 22:8), making sure that our products and production facilities are safe. (Risk and Safety Management)
- B. We must know the gifts and skills God has given to us and to those with whom we work and understand what kind of training and complimentary skills are required to function around us. (spheres and limits)
 - 1. People are the ultimate “resources.” Therefore, developing who they are is our ultimate service to God.
 - 2. We must acquire and use the means of discovering, developing, and releasing the gifts of those with whom we work, beginning with our natural families.
 - 3. We must build organizations that recognize people’s natural borders (II Corinthians 10:13-16); this is further developed in ***The Transformation Series***.
- C. We must cultivate the art of strategic living and train others to do likewise. (Time and resource management)
 - 1. God lives and thinks strategically and so must we. Examine this “Master Equation”:

$$\text{RESOURCE DEPLOYMENT} \rightarrow \frac{\text{WHAT IS (CURRENT)}}{\text{WHAT IS COMING (FUTURE)}}$$

- 2. Recommended series: ***Strategic Thinking*** by Dennis Peacocke
- D. We must know how to hear God in terms of whom to trust and whom not to trust. (Holiness and discernment/wisdom)
 - 1. The art of listening (Isaiah 50:4) is a primary skill for true disciples.
 - 2. We must know how to hear God through anyone.
 - 3. We must also know how and when to be closed to the spirit of another.
 - 4. **Love is given; trust is earned; counsel is heard, but *only God* is obeyed.**



BRUCE BILLINGTON is GoStrategic's Relational Director of International Schools. He works as a consultant to churches and businesses, and travels internationally speaking on the message of the Kingdom of God. Bruce was an elder of Christian Fellowship in Upper Hutt, New Zealand for 25 years and now supports the eldership team as a mentor and advisor. He is the author of the book, *Eternity Begins Now*. He holds a Bachelor of Theology with Distinction at Otago University and attended Upper Hutt College. Bruce has two adult children and seven grandchildren. He and his wife, Linda, reside in Upper Hutt, New Zealand. www.srt.org.nz

GoLIFE WORKSHOP

Jurisdictions BY BRUCE BILLINGTON

This subject of *government* is critical to our fulfillment of the mission. Our understanding of the Christian worldview is not complete without an understanding of how government is intended by God to operate in our lives.

What is the nature and purpose of government?

- THE NATURE: Deals with some of the defining characteristics.
- THE PURPOSE: What is it intended to produce? What is God's heart?

*Worldview is not just for intellectual questions. The Christian journey is one about learning to appropriate the life of God. **John 14:6**—we do this by learning His way and discovering His truth.*

Introductory Comments: Jurisdiction deals with the parameters or boundaries that have been placed in our lives

- Jurisdiction is about **placement** versus **participation**.
- Participation is not enough—we must be properly positioned in life to fulfill the mission.
- Jurisdictions is about **leadership & responsibility**. *Government deals with questions of leadership and responsibility as well as the limits of that leadership and responsibility.*

Legitimate Godly government releases people to fulfill their destiny.

Godly government will be known by its fruit. It is not manipulation or coercion in any form. However, Godly government does put limits on us.

I. Limitations are a significant part of this issue of jurisdictions. Jurisdiction for the mission was established in Genesis 1. What is the mission? The dominion mandate.

- A. God is Sovereign (without limitation) while man has only limited sovereignty.
- B. Why has God chosen this pattern of *limitation*?
 1. Limitations create dependence. They create need and promote fellowship. Proverbs 30:7-9.
 2. Limitations make room for the glory of God to be shown—this is the mission.
 - a. II Corinthians 12—In our weakness God power is made perfect
 3. Limitations remind us of who we are.
 - a. Paul's thorn in the flesh—antidote to pride and self-confidence
 - b. If we stay in genuine consciousness of our limitations (quality of a leader) we

will be able to walk in brokenness, without pride.

4. Limitations reveal our need for community.
 - a. Mutual need is the glue that holds us together.
5. Limitations, boundaries, and guidelines provide the framework of commitments that make relationship possible.
 - a. We are talking about relational: parent/child, husband/wife.
 - b. The Scriptures are full of relational commands: Galatians 6; Matthew 18; Matthew 7, etc.
6. Limitations are a safeguard to corruption.
 - a. The Nature of Man: no limitation produces corruption.

II. Definition: *Jurisdiction* refers to the “lines of authority established by God that give us the freedom and ability to fulfill the mission to which God has called us.”

- A. For many, *authority* and *government* are bad words. The perception is that authority is the antithesis to freedom.
 1. How much freedom is our culture really in? The freedom to choose your bondage.
 - a. A complete absence of government and boundaries does not lead to freedom, but rather anarchy and chaos—there is no freedom in this type of society, only fear.
 2. What does the Christian worldview teach us about freedom?
 - a. Isaiah 9:7—Jurisdiction and government promote an environment of safety and security where people are free to obey and respond to God.
 - b. Forward momentum or progress is impossible without order—it makes the fulfillment of a mission possible.
 - c. Chaos, or the absence of order, will never get anything accomplished.

III. Government and authority begins and ends with God

- A. Our model for government is the Trinity. The Trinity provides the example for the way mankind is to order life and interaction.
 1. God has a *way* of doing things—there is order and pattern.
- B. All government and authority resides in God. Romans 13:1-2; John 19:11
- C. Let’s examine two principles of government operating within the Godhead:
 1. **Division of Labor:** Jurisdiction is about placement. The Father, the Son, and the Holy Spirit.
 - a. Genesis 1:26 *Let Us make man in Our likeness.*
 - b. The originator of creation is the Father. The word *Father* means, “He who decides.”
 - c. In John 1, the Son (second member of the Godhead) is revealed as the Word. The words, *in the beginning*, connect the Son with the creation.
 - d. Finally, in Genesis 1 we read, *the Spirit of God was hovering over the face of the water.*
 2. **Hierarchy of authority:** Jurisdiction is about *responsibility*, not equality.
 - a. This is not a question of one member being inferior—they have different roles.

- b. For example, the Bible teaches that the husband is the head of the home—question of responsibility—*the buck stops here*.
- c. In Gethsemane, Christ submitted His will to that of the Father.

IV. As we read the Scriptures, we see five broad areas of government or responsibility identified.

- A. The three major structures of government as revealed:
 - 1. Family government
 - 2. Church government
 - 3. Civil government
- B. Two additional spheres of government which must be understood, as revealed in the bible, in order to effectively disciple a nation:
 - 1. Self-government
 - 2. Commercial government (the marketplace)
- C. These areas or jurisdictions are connected and interdependent, yet also independent. There is rarely only one sphere of government operating in a situation.
- D. Government should effect and be operating in our lives on two levels: Internal (***control your temper***) and external (***parent disciplining a child***) government.
 - 1. Matthew 5:21-22: Here Jesus affirms the standard of internal government.
 - 2. Matthew 12: *...know a tree by its fruit and out of the abundance of the heart.*
 - 3. Part of Jesus' point is that if you allow the thought to take root internally, it will eventually be externalized.

V. The five jurisdictions in detail:

- A. Self-government (deals with the government of our personal life)
 - 1. The executive function. See David in the Psalms: *Why are you so downcast oh my soul?*
 - 2. Responsibilities include: Character; thought patterns; choices and behavior; destiny (what's in your hand); physical body
- B. Family-government
 - 1. The Bible teaches that the father is the head of the household and therefore holds the executive function in the area of family-government. Ephesians 5:22-24
 - 2. Responsibilities include: Generational transfer (knowledge, vision, wealth); nurture and care; values; procreation; discipline
- C. Church (ecclesiastical government)
 - 1. Apostles and prophets operate in the executive function in the area of church government. Read Ephesians 4:11-13.
 - 2. Equipping takes place within the "church" while ministry take place by the "Church" in all the areas.
 - 3. The early church was not known for their structures and equipping, but rather for their ministry.
 - 4. Responsibilities include: Pastoral care; restoration and healing; community and

corporate worship

D. Commercial Sphere (vocation)—marketplace. Our mandate is to steward (subdue/tend) the earth as God's representatives and bring it under His order.

1. The executive function would be business owners, managing directors, CEOs etc.
2. Responsibilities include: Management of and stewardship of resources; laws relating to the Agreements (contract), property (reality and personality) and tort (civil action).
3. Important distinctions:
 - a. **God desires to share power and responsibility**—it produces maturity
 - i. The parable of the talents (Matthew 24)—trading and managing the things God has placed in our hands allows us to enter the “joy of the master.”
 - b. **Dualism is a mentality that produces an improper relationship between us and the physical world.**
 - i. Psalm 24:1—*The earth is the Lord's, and all its fullness, the world and those who dwell in it.* (physical things and institutions)
 - ii. Titus 1:15—*To the holy all things are holy*
 - iii. God's desire is that we would bring all things under His Lordship—this means every aspect of our lives.
 - iv. Government, economics, art, science, and technology are not ungodly things, per se; they need redemption. There is a **cultural dimension to the Gospel (John 3:16) - the redemption of man and his institutions.**

E. Civil government

1. It is from the Old Testament that we draw most of our understanding about civil government. The O.T. provides the foundation for social order.
2. The responsibilities of the state include the following:
 - a. To protect the life, liberty (freedom of religion), and property (criminal law and justice system) of all individual by punishing evildoers and encouraging the righteous
 - b. To maintain law, order, justice, and righteousness in society and around the family structure (Deuteronomy 16:18-20; Isaiah 1:23; Ezekiel 45:9-12; Romans 13:1-7; I Peter 2:13-14)
 - c. To ensure domestic tranquility, secure liberty, and provide for the common defense (I Timothy 2:1-2)
3. Important Principles:
 - a. Jurisdiction deals with the issue of limitations. The responsibilities of this area, in particular, are supposed to be quite limited.
 - i. In this century, especially, we have seen civil government take leadership in far more things than they are given the responsibility for in the Scripture.
 - b. As government decreases in one sphere, it creates a void that will be filled by another sphere.
 - c. The more internal government we have, the less external government is needed.

VI. Tyranny within the five spheres of government

- A. Tyranny occurs when one jurisdiction superimposes its authority on another jurisdiction and limits that sphere's ability to function (doing its job).
- B. Examples of tyranny:
 - 1. This is not more clearly seen (including consequences) than in the accumulation of power in the office of civil government.
 - a. Example: the leveraging of **land tax** to support or fund the state education system—*The earth is the Lords*.
 - b. Parents can form schools and pay tuition, but nowhere in the Scripture do we see civil government collecting revenue in order to educate.
 - c. The **welfare systems** in this country.
- C. Tyranny has a two-way effect; if one realm of government usurps another, it is then unable to fulfill its God-ordained role because the tyranny produces a drain on resources.

VII. Vision for jurisdictional problem solving.

- A. Given the size of the problems in society, our mission is huge. So, where do we begin? How do we effect change on a societal level? How do we move toward a biblical model?
 - 1. Presuppositional thinking and understanding jurisdictions gives us a place to start. It can tell us what to aim for—we discover what is **right** and **appropriate**.
 - 2. However, to fully represent God in the culture, it is not enough to only be **right** we must also be **righteousness**. Righteousness is concerned with doing the right things the right way.
- B. The example of those on welfare
 - 1. Our worldview subscribes responsibility for the homeless and sick to the church.
 - 2. We must apply worldview in a wise way—**compassion without compromise**.
 - 3. Jesus' example of the woman caught in adultery.
 - 4. Incremental steps: 45 degree turns and a willingness on our part to make sacrifices.
 - 5. What sacrifices are you prepared to make to see godly order restored to these spheres of responsibility?

VIII. A vision for change

- A. God's desire is to see all of creation appropriate His life so that the whole earth might be filled with His glory.
- B. **Where do we begin?**
 - 1. Principle of change in the Kingdom: Takes place from the inside-out and the bottom-up.
 - 2. It must begin with self-government: The hope we have in Christ; the Spirit of God in us.

KEYNOTE SESSION #4

Repairers of the Breach (Part 2)

BY ADAM PEACOCKE

KEYNOTE SESSION #5

Kings & Priests: Where Do We Go From Here?

BY DENNIS PEACOCKE

I. Let us briefly review some of the major points of our study together regarding the three major pressures God is deploying as the energy behind our need to change.

A. The pressure of truth pressing upon our need for obedience and the issues of theological truth:

1. The "church," as we have understood it, is not aligned with the concept of "Ekklesia," the word Jesus used to define what He would build as the structure for His Kingdom people. While the Ekklesia is, for sure, a cultural community with Kingdom values, it is primarily a governing extension of God's Kingdom designed to manage Christ's creation with Him and for Him. God's people are known as Christ's bride and His body, but in the New Testament, they are overwhelmingly called his Ekklesia (over 100 times).
2. In order to do so, our kingly dimension of our identity must properly function with its priestly identify. That is definitely not the reality today. We must reeducate God's leaders and people to theological obedience carefully but with determination to fully fulfill Christ's purposes for us.
3. To function as an Ekklesia, our leaders and people must immediately move towards a rapid and effective education of Christian worldview in contrast to our secular culture and educational systems, and to the extension of that Kingdom worldview's applications, specifically as it relates to the particular ministry callings of each believer. This begins to fulfill our scriptural obligation to marshal the power of Christ's five-fold ministry leadership to the task of "equipping the saints for the work of the (their) ministry" (Ephesians 4:8-16). This process will help create disciples of Christ functioning in all spheres of humanity.

B. The pressures against us as believers to change by virtue of the pressure of social conformity:

1. Secular society opposes rivalry from any person or organization that would challenge its absolute powers and views concerning the nature and application of its view of truth. Therefore, a kingly Ekklesia will be strategically opposed, bribed, co-opted, vilified, and outlawed. Whatever concessions it will permit or utilize will largely be driven by political desires for power or co-opting us strategically.
2. Secular society will embrace spiritual people and organizations that agree with particular parts of its secular agenda, yet will always seek to turn its favored groups against a biblically based Ekklesia's application of principles when in opposition to the state's agenda, using all manner of strategic language and pressure to do so.
3. Secular society will endorse "cultural Christianity" which may hold proper theological opinions in many areas, as long as it stands with the state's positions politically and, most importantly, as long as the Ekklesia does not disrupt politics-as-usual or assert its rights of free speech, religion, press, property, or the right to educate their children.
4. All of this pressure of social conformity is strategically enforced by the tactics

of shaming, false accusations, guilt by association of supporters who only agree with some particular part of our agenda, hidden denials of access to educational institutions, government funding or privilege otherwise available to others, and private sector denials designed to mislead, stigmatize, and otherwise minimize the effects of God's desire for love, justice, truth, and prosperity functioning in society through His applied principles.

C. Society's most extreme weapon used against the kingly dimension of the Ekklesia: legal tyranny:

1. When words of prohibitions fail, the State will resort to the violence of its laws. In many, many nations of the world, that is where we now are. Now, in the mother of Western civilization (Europe) and all her children (Canada, USA, Mexico, South and Central America, New Zealand, Australia, parts of Africa where colonial law was deeply injected into them), the State's use of prohibitive law is advancing rapidly against historic Christian values.
2. The gay agenda is moving from a demand for permitting their lifestyle to a demand legally for celebrating it in schools, business operations, and eventually property rights. Obviously, abortion and euthanasia are already there.
3. When Lenin took power in revolutionary Russia, he took legal control over all business, all property rights, the ownership of parents' rights to educate their children, all media, all weapons, all political parties, and all charity rights so that only the state could be a benevolent servant. One can always measure a nation, but which of these areas are owned by the State or sought by the State?

II. In conclusion: In your nation, where are you now?

- A. Can we deny Christ His kingly authority seated in the Ekklesia He died for (Psalm 2:6-8)?
 1. What will it cost us theologically?
 2. How will it show up in terms of effective social conformity used against us?
 3. Where will we next lose our legal rights?
- B. How and when will we begin to restructure our local Ekklesias?
 1. If not, why not?
 2. If our local will not, what will you do?
 3. What will you say to your children, grand children, and most importantly, Jesus, if you decide to "go another way?"

KEYNOTE SESSION #6

The Apostolic Spirit
BY APOSTLE TERRELL MURPHY

Introduction:

The people of God are being called to walk in a higher anointing. The calling is apostolic and it will release us into more power and authority than we have ever known. To become the “stronger men” of our cities we must be willing to abandon comfortability and embrace living as governing believers over the spiritual atmospheres of our cities as we build spiritual climates that are correct in order for us to have Kingdom-of-God advancement.

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I. An effective door has been opened.

For a wide door for effective service has opened to me, and there are many adversaries.
—1 Corinthians 16:9

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II. Monument vs. Movement. Ekklesian Awakening.

III. The safe place or the place of risk: Church vs. Culture.

Conclusion:

Fluidity and obedience will be required by God's followers to get ourselves and the people of the earth out of Egypt into their Promised Places.

School of Business Leadership

Founded by Dennis Peacocke and refined by a team of marketplace experts, the materials taught in GoStrategic's School of Business Leadership have been cultivated from the wisdom of Scripture and perfected through years of practice and execution. It is about leading people and building organizations God's way in every sphere of our lives, and in the marketplace in particular. The biblical foundations undergirding the material are radically and systematically different than the thinking behind the world-system's view of business and economics. The GoBusiness100 course is designed to maximize the possibility of making the required paradigm shifts into a truly biblical, Kingdom-oriented marketplace worldview.

The GoBusiness100 course is a year long journey that prepares you to enter the GoBusiness200 course the following year. Regardless of whether the student chooses to go on to GoBusiness200, they will gain invaluable insight into Kingdom economics and business practice. Each student will be networked with a trained course Facilitator and connected to a larger body of students for regular communication and coaching.

Enrollment Details:

- GoBusiness is a correspondence program divided into two, one-year courses
- Enrollment is open year round with new groups forming quarterly
- An Introductory Module is available to try out the course before committing to full enrollment
- There are no prerequisites for the first year course
- Tuition may be made in monthly installments

Curriculum:

The course is administrated online using the latest in online learning management software in conjunction with bimonthly, facilitator-led small-group discussions.

- Introductory Module (5 audio teachings)
- *Doing Business God's Way* (12-chapter book by Dennis Peacocke)
- Christian Worldview (2 audio teachings)
- *Worldview for the Marketplace* (12-part audio series)



For more details and enrollment, please visit:
www.businessleadershipschool.org

School of Strategic Living

The School of Strategic Living began in 1991, birthed out of the vision of Dennis Peacocke to see generational transfer practically applied in the areas of leadership and worldview. It is a two-year correspondence course that provides systematic training in Christian worldview and biblical discipleship. Students are guided through the course under the direction of trained facilitators, and graduates have a clear testimony to their transformation through the course. We currently have schools in the US, Australasia, and Europe, with plans for expansion into Latin America.

Enrollment details:

- GoLife is a correspondence program divided into two, one-year courses
- Enrollment is open year round with new groups forming quarterly
- An Introductory Module is available to try out the course before committing to full enrollment
- Attending a GoLife Intensive is a prerequisite to enrollment
- Tuition may be made in monthly installments

Curriculum:

The course is administrated online using the latest in online learning management software in conjunction with bimonthly, facilitator-led small-group discussions.

- Introductory Module (5 Audio Teachings)
- *Discipling the Nations* (Book by Darrow L. Miller)
- *Winning the Battle for the Minds of Men* (Book by Dennis Peacocke)
- *Simply Christian: Why Christianity Makes Sense* (Book by N.T. Wright)
- *Living Life God's Way* (8-Part Audio Series)
- Exclusive curriculum (25-part Audio Series) divided into 5 topical sections:
Life As Discovery; Why Study Christian Worldview; Introduction to Worldview & Philosophy; The "Root" Presuppositions of the Christian Faith; Becoming a Prophetic Voice to Your Culture

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