

Graduate Module 300

The Basics of Mentoring





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GoStrategic is a prophetic ministry committed to training and equipping leaders of every cultural sphere in discipling nations and transforming the world. Founded in 1979 by Dennis Peacocke, we operate internationally, educating Christians through our business and worldview correspondence schools, events, networking, and educational materials. Our ministry headquarters are based in Santa Rosa, California with numerous affiliates and schools around the globe.



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Course Description

Graduate Module 300: The Basics of Mentoring

By Dennis Peacocke



School of Business Leadership
www.schoolofbusinessleadership.com



School of Strategic Living
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School of Kingdom Citizenship
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Delve deeper into the influential role every believer plays as mentor to those God has placed in their “garden.” We will examine the discipleship process, the realities of relationally based learning, and creating an inheritance for others. The key concepts of giving and receiving correction in a godly way are addressed with instruction on navigating the essential elements of relationships, potential obstacles, and practical listening and speaking skills. Finally, it challenges people to face their fears and lead others in faith for deep, personal change.

Five-part series on the following topics:

- *The Four Stages of Discipleship*
- *The Art of Bringing Correction (Parts 1, 2 & 3)*
- *Helping People Face Their Fears*

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LESSON 1

The Four Stages of Discipleship

I. Introduction

- A. Core teachings: preparation for discipling people.

II. Can be done before people are saved

- 1. God builds relationally.
- 2. Matthew 28:18-20 is our model.
- A. In this module, we will:
 - 1. Set a context for levels of progressive, relational building.
 - 2. Examine the art of bringing correction.
 - 3. Help people face their fears.

IN THIS MODULE, WE WILL:

- ➔ Set a context for levels of progressive, relational building.
- ➔ Examine the art of bringing correction.
- ➔ Help people face their fears.

III. A short summary of the discipleship process

- A. Further comments on relationally based learning
 - 1. Genesis 3: Adam & Eve; self discovery vs. God guiding
 - 2. The Holy Spirit as the foundation of relationally-based learning (John 14 & 16; 1 Corinthians 2; etc.).
 - 3. Relationally (Ephesians 4:8-16); corporate revelation: “All the Saints” (Ephesians 3:14-18).
- B. Discipleship is a rigorous, systemic, focused process
- C. It stands upon the teaching-training distinctive
- D. Unconscious Incompetency—Unconscious Competency
Conscious Incompetency—Conscious Competency
- E. Axiomatic-corollaries: “roots to shoots”
- F. Intentional—strategic—accountable
- G. Catechisms (Deuteronomy 6:4-9)



Deuteronomy 6:4-9 [NIV]

⁴ Hear, O Israel: The Lord our God, the Lord is one. ⁵ Love the Lord your God with all your heart and with all your soul and with all your strength. ⁶ These commandments that I give you today are to be on your hearts. ⁷ Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸ Tie them as symbols on your hands and bind them on your foreheads. ⁹ Write them on the doorframes of your houses and on your gates.

- H. The dance is on when the student connects the Holy Spirit's activities in their life, illustrating what you are working with them on.

IV. An overview summary of the four-stage model of the discipleship process

A. The four stages:

Teaching → Mentoring → Discipling → Fatherhood-Sonship

B. The essential hearing requirements (Matthew 13:11-15); can't hear or see

1. Passive listening skills in student and teacher (discovery)
2. Active listening skills in student and teacher (assertion preparation)
3. Reflective listening skills in student and teacher (stored up food)
4. Self-confrontive listening skills in student and teacher (truth against self)

C. Mutual levels of faith

1. In each other (trust)
2. In the skill levels
3. In the materials



Chart Review (see following page)

CHART: The Process of Discipleship-Inheritance

COVENANT MODEL (Ray Sutton)	TEACHING Truth (Ethics and Standards)	TRAINING/MENTORING Principles (Interpretation-Application)
TRANSCENDENCE	◆DISCOVERY◆ (ENVISIONING)	◆ACCOUNTABILITY◆ (INCORPORATING)
THE GOALS OF GOD'S PROCESS Producing Believers who are:	1. Break the "information barrier": Living with God's Word as their source of <u>reality</u> (<i>quest for truth</i>) 2. Scriptural assimilation: Learning the <u>Scriptures</u> to support the truths to which they bear witness (<i>concepts</i>) 3. Daily verification of God's truth you're working on: To move to the next stage: Looking for <u>life situations</u> to verify those truths on a daily basis <i>Worldview (Concepts)</i>	1. Confronting themselves with the issues of personal growth and learning to live in the pain of the question 2. Walking in the ability to honor and adapt their insight into the context of another's perspective 3. Clear that God-ordained leaders take us beyond where we can go and grow simply on our own <i>Relationally-Based Learning</i>
HIERARCHY AUTHORITY DECISIONS "Laws of the Game" 1. Life-giving vs. life-draining relationships 2. Law of the first-born (peer leaders) 3. Law of violence (Matthew 13:12) 4. Law of brokenness (Proverbs 1:7 Fear of the Lord)	1. Characteristics of the Candidates (to move to the next stage): a. They seek to be grounded in the Word (<i>quest for truth</i>) b. They hear the same "sound" the teacher does and demonstrate it by their initiative to learn (<i>Compatibility</i>) c. They are living in the question, "Am I growing, and what does that look like?" (<i>results-driven</i>) d. They are moving to the be-do-have paradigm 2. The Selection Process: a. The discipler has carefully prayed them through b. They have completed the qualifying study program. 3. Terms of the Relationship: a. Teacher encourages; student asks questions b. No relational commitments are defined beyond mutual life in their dialogue 4. Posture of the Leader: a. They do not seek to hold on to them beyond general intervention when they see them being tested b. Would you be interested in a deeper level of training?	1. Characteristics of the Candidates (to move to the next stage): a. They understand "mediating grace" and embrace it b. They observe your requests and let you know they are following them with specific results c. They are looking for ways to serve their mentor d. They are beginning a mutual "life flow" 2. The Selection Process: a. The discipler has carefully prayed them through b. They have completed the qualifying study program 3. Terms of the Relationship: a. They will honor your time b. They will resolve obedience to the commandment of honoring their parents (<i>relational respect</i>) c. They will initiate the issues of accountability and be self-revealing 4. Posture of the Leader: a. Is looking for the "temple in the field" reality of who is being prepared to walk with us
ETHICS & STANDARDS FOUNDATIONS & TERMS	1. Basic Qualifications: 2. The Conflict Resolution Process:	1. Basic Qualifications: a. Written agreement on terms/issues of accountability b. Mentoring means honoring & striving to obey directives 2. The Conflict Resolution Process:
SANCTIONS REWARDS & PENALTIES	1. Rewards: 2. Penalties:	1. Rewards: 2. Penalties:
CONTINUITY MAJOR ISSUES OF TRANSFORMATION TRANSITION	<ul style="list-style-type: none"> The commitment to becoming judges and victors in life rather than victims (ekklesia) The commitment to bring our lifestyle under God's Word and the Holy Spirit 	<ul style="list-style-type: none"> The commitment to tend our gardens and build a prayer base under them

DISCIPLESHIP Commitments (Community)	FATHERHOOD/SONSHIP Covenants (Victory)
◆MASTERY◆ (INCARNATING)	◆INHERITANCE◆ (INHERITING)
<ol style="list-style-type: none"> 1. Seeking to master the life of the Spirit where He is manifest in the life of their discipler 2. Committed to finding God's truth in the process of life's journey while walking with the discipler 3. Making decisions based upon emulation first, and creativity second <p style="text-align: center;"><i>Impartation</i></p>	<ol style="list-style-type: none"> 1. Living in interdependence without familiarity 2. Preparing to disciple and father others, honing what they have been taught with creative adaptation <p style="text-align: center;"><i>Multiplication</i></p>
<p>1. Characteristics of the Candidates (to move to the next stage):</p> <ol style="list-style-type: none"> a. They understand and are committed to the concept of mastery and impartation b. They are living in the question, "What must I do before I die?" c. They are already <u>serving others</u> in the discipler's sphere (<i>teaching/mentoring others</i>) <p>2. The Selection Process:</p> <ol style="list-style-type: none"> a. The discipler has carefully prayed them through b. They have demonstrated <u>specific accountability</u> c. They have completed the qualifying study program <p>3. Terms of the Relationship:</p> <ol style="list-style-type: none"> a. A recognition of the blessing/pain potential (close enough to hurt/bless) b. Covenantal joining of God <p>4. Posture of the Leader:</p> <ol style="list-style-type: none"> a. Praying and looking for potential inheritance b. Waiting for the tests of "disillusionment" 	<p>1. Characteristics of the Candidates (to move to the next stage):</p> <ol style="list-style-type: none"> a. They are ready to move to interdependence b. They have passed the test of disillusionment scandalization c. They are drawing Jesus out of others d. They have demonstrated a covenantal sonship <p>2. The Selection Process:</p> <ol style="list-style-type: none"> a. The discipler has carefully prayed them through b. Their students are ready to be disciplined c. They have completed the qualifying study program <p>3. Terms of the Relationship:</p> <ol style="list-style-type: none"> a. Preparing for gradual inheritance b. Deep fear of God for handling a life's labor Luke 16:10-12 "Another man's things" <p>4. Posture of the Leader:</p> <ol style="list-style-type: none"> a. You are strategically preparing to release your resources to your sons b. You incrementally release
<p>1. Basic Qualifications:</p> <ol style="list-style-type: none"> a. Discipleship is about following Christ's standards and principles, not a man's personality <p>2. The Conflict Resolution Process:</p>	<p>1. Basic Qualifications:</p> <p>2. The Conflict Resolution Process:</p>
<p>1. Rewards:</p> <p>2. Penalties:</p>	<p>1. Rewards:</p> <p>2. Penalties:</p>
<ul style="list-style-type: none"> • The commitment to live a spirit-directed vs. soul-directed life 	<ul style="list-style-type: none"> • The commitment to:

LESSON 2

The Art of Bringing Correction (Part I)

Hebrews 12:7-11 [NIV]

⁷Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? ⁸If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. ⁹Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! ¹⁰Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. ¹¹No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Job 36:7-12 [NIV]

⁷He does not take his eyes off the righteous; he enthrones them with kings and exalts them forever. ⁸But if men are bound in chains, held fast by cords of affliction, ⁹he tells them what they have done—that they have sinned arrogantly. ¹⁰He makes them listen to correction and commands them to repent of their evil. ¹¹If they obey and serve him, they will spend the rest of their days in prosperity and their years in contentment. ¹²But if they do not listen, they will perish by the sword and die without knowledge.

Jeremiah 5:3-5 [NIV]

³O LORD, do not your eyes look for truth? You struck them, but they felt no pain; you crushed them, but they refused correction. They made their faces harder than stone and refused to repent. ⁴I thought, “These are only the poor; they are foolish, for they do not know the way of the LORD, the requirements of their God. ⁵So I will go to the leaders and speak to them; surely they know the way of the LORD, the requirements of their God.” But with one accord they too had broken off the yoke and torn off the bonds.

NOTE: Don't get frustrated if you have some difficulty answering these questions. Try your best and let the questions open your eyes to what you **do and **don't** know.**

1. What is the ultimate purpose for correction?
2. Name a few of God's methods for bringing correction to us.
3. What is the fundamental reason most people resist correction?

LESSON 2

The Art of Bringing Correction (Part I)

LESSON FOCUS

In both giving and receiving correction, we must always remember and reinforce the constructive blessings of biblical correction.

I. Why correction is essential and why it is an “art.”

A. Any conversation, like any relationship that is truly alive, has several basic identifying characteristics.

1. It is reciprocal: Both parties receive and share out of their lives.
2. It is dynamic: It has movement, growth, and texture.
3. It promotes discovery: It reveals to all parties things that would otherwise remain hidden.

B. Conversation → Correction gives all parties essential feedback on each other.

1. We are “mirrors” to each other which reflect back how we are being perceived, minus the other person’s own distortion factors.

C. The feedback (reflection) allows us to change and correct the signals we are sending, if necessary, and gives us essential input as to the nature of the other person.

1. Helping people get in touch with themselves based on feedback and then change constructively is an essential skill in all of our relationships.

II. Seven obstacles to clear communication → correction.

A. Seven of the general obstacles we face when bringing correction to people: (invasion/intimacy)

1. **Hidden suspicions:** There may be an insufficient relational base of trust built up in their bank. They don’t trust our motives for “invading” them with correction.
2. **Unspoken agendas and expectations:** The person we are attempting to correct wants something or expects something from us. This hinders our ability to help them until it is discovered and successfully discussed.



**Correction
is not
rejection!**

- 3. Unresolved hurts:** Either we or someone else has so damaged this person in past intimate/corrective relationships that he or she cannot receive corrective ➔ invasion until it is discovered, discussed, and released. These are “roots of bitterness.”

Hebrews 12:15 [NIV]

See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many.

*He who
is persuaded
against his will
is of the same
opinion still.*

- 4. Strongly held contrary opinions:** If they are working off of another model, those differences must first be resolved before corrective ➔ invasion can take place.
- 5. Fear of change:** This is a general fear that can be caused by numerous other fears. They may have insecurity, aggression, or a fear of losing current things or relationships if they change how they are now.
- 6. Fear of failure:** Often people reject making the necessary changes in order to maintain the built-in excuse: “I could have been ‘so and so’ if I really had wanted to be.”
- 7. Fear of sacrifice:** People may be afraid to apply the pain of discipline to their lives because they are simply afraid of pain of any kind (physical, emotional, self-denial).

III. Specific truths which people committed to personal growth (discipleship) must understand and practice

A. Basic truths of which to be aware and practice for both ourselves and those we are leading:

1. We must believe in the sovereignty of God. What He has allowed is designed to be built upon as stepping stones in our ultimate service to Him and our destiny.
2. We must believe in the law of sowing and reaping. This means accepting responsibility for our actions and reactions.
3. We must study our tendencies and patterns, building on our strengths and working to remove our weaknesses. Our basic design from God is to be cherished and honored as His choice for purposes yet to be revealed. Our sin patterns



are often gifts or drives (either misdirected or taken to excess). The “real person” is there even before he or she is saved.

4. We know that we, or someone else, have essentially changed when the “stakes” are taken off the tree and the new habit pattern holds.

5. Remember, both in ourselves and others, that “the mind justifies what the heart has chosen.”

6. Things need to be done according to specific principles, with a level of skill and excellence. It’s not personal, and neither is the process of genuine correction which takes us to that level. If you want to learn, correction must not be resisted. If you can see this, you’re 90% there!

7. In both giving and receiving correction, we must always remember and reinforce the reality of not mistaking the part for the whole!

8. Once we have been corrected and have seen the model, we become self-correcting, which is the most effective way to move to a new level of competency.

9. It is the goal of all authority relationships to move to a true friendship relationship.

B. The five basic areas of discipline where we exercise correction:

1. Discipline of character and attitude
2. Discipline of knowledge and application of technique
3. Discipline of speech
4. Discipline of appetites
5. Discipline of learning habits and time before God (“deepening the well”)

**Your
past is a
trajectory
for your
future**



John 15:10-11, 14-15 [NIV]

¹⁰ If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. ¹¹ I have told you this so that my joy may be in you and that your joy may be complete.

¹⁴ You are my friends if you do what I command. ¹⁵ I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.

LESSON 2

Application Questions:

1. How have you historically been corrected and brought correction?
2. What are the five basic areas of discipline?
3. How does correction differ when the person you are correcting is older? Younger?
4. What correction has been life saving to you?

LESSON 3

The Art of Bringing Correction (Part II)

Matthew 18:15-35 [NIV]

¹⁵ “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. ¹⁶ But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ ¹⁷ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

¹⁸ “I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

¹⁹ “Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. ²⁰ For where two or three come together in my name, there am I with them.”

²¹ Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?”

²² Jesus answered, “I tell you, not seven times, but seventy-seven times.

²³ “Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. ²⁴ As he began the settlement, a man who owed him ten thousand talents was brought to him. ²⁵ Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

²⁶ “The servant fell on his knees before him. ‘Be patient with me,’ he begged, ‘and I will pay back everything.’ ²⁷ The servant’s master took pity on him, canceled the debt and let him go.

²⁸ “But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. ‘Pay back what you owe me!’ he demanded.

²⁹ “His fellow servant fell to his knees and begged him, ‘Be patient with me, and I will pay you back.’

³⁰ “But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. ³¹ When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had happened.

³² “Then the master called the servant in. ‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to. ³³ Shouldn’t you have had mercy on your fellow servant just as I had on you?’ ³⁴ In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed.

³⁵ “This is how my heavenly Father will treat each of you unless you forgive your brother from your heart.”

LESSON 3

The Art of Bringing Correction (Part II)

LESSON FOCUS

As human beings, we all have tendencies and needs that must be considered and handled correctly to bring growth and health in the midst of correction.

I. The art of conversation and the ability to bring effective correction to those with whom we are working.

Essential Elements and Basic Obstacles to Successful Relationships and Conversations	
Essential Elements	Basic Obstacles
<ol style="list-style-type: none"> 1. An atmosphere of trust (assumption of good will): <ol style="list-style-type: none"> a. A commitment to be self-revealing of any agenda b. An openness of our inner-conversation c. A history of kept agreements d. A verbal commitment to honor each other and work to resolve conflicts e. Consistent, clear signals of intent 2. A mutually agreeable balance of asserting and discovering, producing mutual growth 3. Clearly defined agreements about how we will measure "pressure levels" 4. God-centered content and character 5. Generally defined mutual interests 6. Appropriate and loving body language 7. Common language and complimentary paradigms in issues pertaining to the relationship 8. A "feedback" communication which effectively calibrates intensity and differences of opinion 9. A recognition of our common fallenness (What is in one of us is in all of us) 10. A commitment to pull each other to higher levels of virtue, excellence, and intimacy (love) 11. An abiding in the "triangle of life" (you-God-me) 12. Sufficient time to keep the relationship alive and growing 	<ol style="list-style-type: none"> 1. An atmosphere of distrust: <ol style="list-style-type: none"> a. Closed, selective communication b. No revealing of the inner-conversation c. A history of unkept agreements d. No real commitment to honorably work through disagreements e. "Mixed signals" and inconsistency 2. One party dominates or is perceived to dominate the communication 3. Sporadic, ill-defined agreements 4. Self-centered content and character 5. Undefined or fading mutual interests 6. "Cold" or threatening body language 7. Frequent use of "code language" and/or incompatible paradigms 8. A mutual inability to calibrate either intensity or differences of opinion 9. A judgmental spirit or perception of pride, defensiveness, fear 10. The use of intimidation to change opinions or assert superiority/inferiority 11. An unyielding commitment to one's personal opinions 12. Insufficient time to communicate

II. Listening skills and speaking skills from the point-of-view of the mentor, discipler, or “boss.”

Listening Skills

1. Listen with the Holy Spirit (Isaiah 11:1-3) & prayerfully use your gifts in the “triangle of life.”
2. Make written notes of major issues and responses, and reconfirm at the end of the conversation exactly what your understanding of the agreement is.
3. Listen long enough to communicate that you are listening → processing rather than just “waiting to speak.”
4. “Play back” (repeat) what you hear them saying for mutual clarity (listen carefully enough to do so).
5. Avoid interrupting, but interrupt when the person is consistently moving the conversation away from the agenda or issue.
6. Encourage people, by listening and asking probing questions, to fully reveal their hearts, especially about the thought patterns that go on in their inner-conversation relative to the issues at hand.
7. Look for “word pictures” as you listen. This will allow both of you to visualize the problem clearly (or use a clear analogy). Remember that a picture really is worth a thousand words (Jesus’ parables).
8. “Post” emotionally when you hear something which really disturbs you, and teach your disciple to do likewise.

Speaking “Correction” Skills

1. Define clearly what issue you want to discuss, and why. Ask for their permission and commitment to discuss it. Agree on time limits to the conversation.
2. Always reinforce “the part-for-the-whole” reality which will limit the possibility of condemnation and “crushed feeling.”
3. Calibrate your concerns (scale 1-10) and use your voice and body language to reinforce your commitment to them.
4. If you want to “imprint” an action, use a word or phrase that is (and will be for the future) the word you will use to describe the idea and the process.
5. Require that disciples take notes during your conversation and commit to review the notes at a specific time. Ask later if they did.
6. Use examples out of your own life experiences to communicate commonality and bonded identification.
7. Play back to them what you hear them saying.
8. Identify for them what you perceive their root problem to be (knowledge, character, attitude).
9. Keep the conversation focused on the issue at hand and limit time spent on “rabbit trails.”
10. Avoid using outside testimonies to reinforce your corrective observations.
11. Acknowledge and reinforce the successful change and growth in the past.
12. Correct their attempts to manipulate or defend by staying above it and reminding them of their commitment to be corrected for growth.
13. Restate the necessary corrective steps, with specific action, time period, and follow-up to be taken.

14. Look for, and challenge, superficial agreements, or agreements that deal only with actions, without addressing attitudinal or character issues.
15. Point out their action (story) inconsistency (from the point of view of being in it with them) to discover the “why” of their inconsistency (blockage). Help them to see the “stories” they may use to justify themselves and get them to covenant to stop doing so.
16. Don’t correct this problem along with another problem unless (a) it is clear they are not on “overload,” and (b) they are in a very receptive place to receive the truth at this point.
17. Verbally express your assumption that the person will succeed in his/her commitments for change — instill faith.
18. Insist on people verbally defining their plans for change. Ask when and how they’re going to change, and the negative thoughts or attitudes they must consistently reject.
19. Maintain confidentiality at all costs, but clearly define whom and what you will or will not mutually discuss with others.

Jeremiah 6:14 [NIV]

They dress the wound of my people as though it were not serious. “Peace, peace,” they say, when there is no peace.

Again in Jeremiah 8:11 [NIV]

They dress the wound of my people as though it were not serious. “Peace, peace,” they say, when there is no peace.

Ezekiel 34:4 [NIV]

You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally.

LESSON 4

The Art of Bringing Correction (Part III)

Philippians 1:15b-30 [NASB]

^{15b} Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; ¹⁶ the latter do it out of love, knowing that I am appointed for the defense of the gospel; ¹⁷ the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. ¹⁸ What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice.

Yes, and I will rejoice. ¹⁹ For I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, ²⁰ according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

²¹ For to me, to live is Christ and to die is gain. ²² But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. ²³ But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; ²⁴ yet to remain on in the flesh is more necessary for your sake. ²⁵ Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, ²⁶ so that your proud confidence in me may abound in Christ Jesus through my coming to you again.

²⁷ Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; ²⁸ in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God. ²⁹ For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake, ³⁰ experiencing the same conflict which you saw in me, and now hear to be in me.

NOTE: Don't get frustrated if you have some difficulty answering these questions. Try your best and let the questions open your eyes to what you **do and **don't** know.**

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LESSON 4

The Art of Bringing Correction (Part III)

LESSON FOCUS

There is no facet of life that is not designed specifically to train you in the midst of your responsibility to train others.

I. Bringing encouragement/correction to those we are mentoring

A. Helping people to locate the “plug” for their sink and putting it in

1. Here is the concept born out of much observation and experience: Until the plug is in, our water (time and wisdom) often goes down the drain.
2. The “plug” is whatever truth it takes for a particular person’s practicing faith to begin to consistently work and be built upon.
3. The “plug” is both a concept (orthodoxy) and a method of using the concept (orthopraxy).
4. People tend to listen out of their past experience. They hear with one of three possible options:
 - a. “I can change” (plug is in).
 - b. “I can’t change (no plug) but want to.”
 - c. “I don’t want to change” (aren’t looking for the plug).
5. It is critical that we pray in order to discern the plug. Then we make it applicable to them so we can build.
6. “Religion” keeps many believers from ever really getting a plug in on a consistent basis because:
 - a. The speaker is deceived into believing that teaching truth is sufficient without training the student.
 - b. The listener believes that hearing the truth is enough to change them (vs. specific actions and new habit pattern).



B. Things on which we must be clear as mentors:

1. Determine which habits, thoughts, speech, or actions must be removed from the person’s life. They need to specifically verbalize these patterns which must leave and should write them down as well.

2. Likewise, we must be clear on what we are trying to put in, also having the person verbalize and write these out.
3. Good coaching helps people find mental pictures of what it is they are working on (“seeing” the change they are achieving in their mind’s eye) that works for them. Share yours and instruct them and pray for them to find their own.

C. Pastoral guidelines for discipling your family and other Christians.

1. Possible problems in the process of discovery:
 - a. Theology
 - b. Knowing God’s ways
 - c. God’s sovereignty
 - d. Life’s hurts and pains
 - e. Spiritual warfare
 - f. Relational skills
2. Issues of discovery
 - a. Look at the relationship with God.
Does this person have or exhibit:
 - i. A clear conviction of sin and a salvation experience
 - ii. A clear repentance and acceptance of Christ’s leadership
 - iii. Baptism in water
 - iv. Baptism in the Holy Spirit
 - v. A public confession of faith to family and friends
 - vi. Regular time in God’s Word and prayer
 - vii. Practical trust in the goodness of God and His love for them
 - viii. Living life as a priest and a king.
 - b. Knowledge of biblical theology:
 - i. A practical conviction of the absolute truth of God’s Word
 - ii. Growing skills in a Christian worldview
 - iii. An awareness and appreciation of doctrine and the historic creed and faith
 - iv. A practical desire to grow in knowledge of God’s Word and truth
 - v. A clear understanding of the reality of man’s fallenness



***Do you
trust that
God is working
in your life?***

3. Knowledge of God's way of life:

- a. Honoring of their parents
- b. Understanding the purposes of testing and pressure
- c. The necessity of practicing truth and honest prayer for the power of the Holy Spirit to enable them to obey
- d. A functioning knowledge of the differences between Christianity and Christendom (protection from disillusionment)
- e. A recognition of the challenge of personal discouragement and the need to wait on God to “keep the ball in play” without demanding results from Him



4. God's Sovereignty: Life and personality history issues dealing with who God made you to be.

- a. Acceptance of God's choices (body, gifts, parents, gender, ethnicity, etc.)
- b. Understanding His permissive will (what you will do with His choices) and the results of your own choices

5. Dealing with the hurts of life

- a. A practical commitment to living life strategically and on offense (goals counseling)
- b. Acceptance of the laws of sowing and reaping
- c. A commitment to staying free from bitterness
- d. A willingness to be trained as a ruler and judge
- e. A working reality of the difference between “the part and the whole”

6. Spiritual warfare

- a. Initiating the need for spiritual deliverance (the “magic” word, “I”)
- b. Identification, renunciation, and activation of Christ's victory over strongholds.
- c. Removal of relationships, habit patterns, and objects connected with demonic activity
- d. If you need “specialists” to help, call them in to assist.

***Life is
rulership
training.***

2 Corinthians 10:3-5 [NASB]

³ For though we walk in the flesh, we do not war according to the flesh, ⁴ for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.

⁵ We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ..."

7. Relational skills

a. Personal skills

- i. The personal reality of mediating grace, from God to us, through others
- ii. A sincere love for the truth vs. "being right" or justifying self (1 John 1:7)
- iii. A clear recognition that we were made for God
- iv. A practical awareness of the "righteousness/consciousness distinctive"

Genesis 18:17-19 [NASB]

¹⁷ The LORD said, "Shall I hide from Abraham what I am about to do, ¹⁸ since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? ¹⁹ "For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him."

b. Family skills

- i. A recognition of God's high priority for family
- ii. A commitment to generational transfer
- iii. The building of a "family council"
- iv. A recognition that family is our primary relational qualifier for church ministry or leadership

1 Timothy 3:1-7 [NASB]

¹ It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. ² An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, ³ not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. ⁴ He must be one who manages his own household well, keeping his children under control with all dignity ⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?), ⁶ and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. ⁷ And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.

c. Community of God skills

- i. A clear understanding of spiritual authority, a willingness to submit to it, and viewing it as a gift
- ii. A practical conviction of the necessity of corporate life and worship

d. Relating to the unsaved

- i. A practical love and concern for them; honoring God's creation of them
- ii. The commitment to bring Christ to them through our lives
- iii. The knowledge that only God knows absolutely who is His



II. Pressure and Conflict

A. The hindrances to my living God's way are:

1. Sins of commission (my direct will)
2. Sins of omission (my ignorance of His law)

B. The primary sources of pressure He brings upon us come from:

1. The "sowing and reaping" consequences of our breaking His law.

Galatians 6:5-7 [NASB]

⁵ For each one will bear his own load. ⁶ The one who is taught the word is to share all good things with the one who teaches him. ⁷ Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

2. The Lord's pruning in our lives to stimulate root growth and redirect priorities

John 15:1-2 [NASB]

¹ I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit.

3. The necessity of drawing close to Him due to spiritual warfare in our lives

Ephesians 6:12 [NASB]

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

- C. This pressure results in spiritual perception.
1. Stage One: What is going on and why? (recognition)
 2. Stage Two: What must I do? (the repentance/restitution required)
 3. Stage Three: Here is where I will stand with God and His truth! (the resolution of my being)

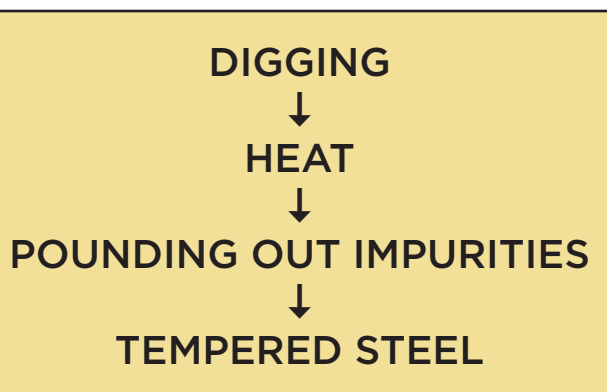
Psalm 105:19 [NASB]

Until the time that his word came to pass, The word of the LORD tested him.

Proverbs 30:5a [NASB]

Every word of God is tested.

- D. Various analogies apply to this process; my favorite is that of iron ore into tempered steel:



- E. The process whereby all this occurs in God is as follows:
1. Revelation: What I see and hear to be true in God that penetrates my heart
 2. The game is on: Heat ➔ Pressure ➔ Pounding, to bring me to resolution
 3. What pressure reveals: What we wouldn't know without it.
 - a. Your faith: "Did I hear from God or have I 'told myself' something?"
 - b. Your composure under pressure
 - i. Getting "lost" in the action
 - ii. Anger
 - iii. Fear
 - iv. Impatience
 - v. Confusion
 - vi. Love (selflessness)

The Basics of Mentoring

- A. The fruit of these processes in God is life.
 - 1. Maturity and fellowship
 - 2. A heart that loves His will and His law

1 John 3:2 [NASB]

Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.

Psalms 40:8 [NASB]

I delight to do Your will, O my God; Your Law is within my heart.

LESSON 5

Helping People Face Their Fears

1 Samuel 17:31-51a

³¹ When the words which David spoke were heard, they told them to Saul, and he sent for him.

³² David said to Saul, "Let no man's heart fail on account of him; your servant will go and fight with this Philistine." ³³ Then Saul said to David, "You are not able to go against this Philistine to fight with him; for you are but a youth while he has been a warrior from his youth." ³⁴ But David said to Saul, "Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock, ³⁵ I went out after him and attacked him, and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him. ³⁶ "Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God." ³⁷ And David said, "The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and may the LORD be with you." ³⁸ Then Saul clothed David with his garments and put a bronze helmet on his head, and he clothed him with armor. ³⁹ David girded his sword over his armor and tried to walk, for he had not tested them. So David said to Saul, "I cannot go with these, for I have not tested them." And David took them off. ⁴⁰ He took his stick in his hand and chose for himself five smooth stones from the brook, and put them in the shepherd's bag which he had, even in his pouch, and his sling was in his hand; and he approached the Philistine.

⁴¹ Then the Philistine came on and approached David, with the shield-bearer in front of him. ⁴² When the Philistine looked and saw David, he disdained him; for he was but a youth, and ruddy, with a handsome appearance. ⁴³ The Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. ⁴⁴ The Philistine also said to David, "Come to me, and I will give your flesh to the birds of the sky and the beasts of the field." ⁴⁵ Then David said to the Philistine, "You come to me with a sword, a spear, and a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have taunted. ⁴⁶ "This day the LORD will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel, ⁴⁷ and that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD'S and He will give you into our hands."

⁴⁸ Then it happened when the Philistine rose and came and drew near to meet David, that David ran quickly toward the battle line to meet the Philistine. ⁴⁹ And David put his hand into his bag and took from it a stone and slung it, and struck the Philistine on his forehead. And the stone sank into his forehead, so that he fell on his face to the ground.

⁵⁰ Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him; but there was no sword in David's hand. ⁵¹ Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him, and cut off his head with it.

LESSON 5

Helping People Face Their Fears

LESSON FOCUS

The strategy of success in battling the enemy within is to stay under the water of the Holy Spirit, allowing nothing to pull us out.

I. Facing the enemy who waits for us at “the mouth of the cave”

A. The major premises of this truth are:

1. Whenever we attempt to move “out of the cave” and overcome a major obstacle in our lives, Satan’s powers await us at the mouth of the cave.



Revelation 12:1-4 [ASV]

¹ And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; ² and she was with child; and she crieth out, travailing in birth, and in pain to be delivered.

³ And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. ⁴ And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child.

2. God, insight, or hope will not make him go away; we must face him down and master him.

Genesis 4:7 [ASV]

If thou doest well, shall it not be lifted up? And if thou doest not well, sin croucheth at the door: and unto thee shall be its desire, but do thou rule over it.

3. When we are young in the Lord, God hides us until we are ready for war, but eventually we are led to maturity through warfare.

Exodus 13:17 [ASV]

¹⁷ And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

Psalm 24:8 [ASV]

Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle.

4. If we have been consistently defeated when we have come out of the cave, here is what we do:
 - a. Plug our ears so we cannot hear the sound of truth calling us out again.
 - b. Find leaders and people who will set up a church inside the cave and tell us that it is God's will (Numbers 13:27-14:9).

Matthew 13:14-15 [ASV]

¹⁴ *And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive:* ¹⁵ *For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.*

B. Things you must do and teach others to do if you are to live outside the cave in the light and freedom of consistent growth:

1. Spend time before God to see clearly what you must do before you die.
2. Ask God and others for Scriptures that will arm you before you go out.
3. Set your radio station to "Radio Free Jesus" and jam any other signals, thoughts, attitudes, or emotions that are trying to come in and discourage you.
4. Expect conflict and inwardly drop into your fighting stance.
5. "Post" when you take your first shot and quickly re-group.
6. Arm yourself with people who believe in what you're trying to do. Avoid people who call you back into the cave because they are living there.
7. Refuse to be afraid.

**Psalm 90:12-17 [ASV]**

¹² *So teach us to number our days, That we may get us a heart of wisdom.* ¹³ *Return, O Jehovah; How long? And let it repent thee concerning thy servants.* ¹⁴ *Oh satisfy us in the morning with thy lovingkindness, That we may rejoice and be glad all our days.* ¹⁵ *Make us glad according to the days wherein thou hast afflicted us, And the years wherein we have seen evil.* ¹⁶ *Let thy work appear unto thy servants, And thy glory upon their children.* ¹⁷ *And let the favor of the LORD our God be upon us; And establish thou the work of our hands upon us; Yea, the work of our hands establish thou it.*

8. Calculate before you go out:
 - a. What will the temptation/accusation sound like, look like, feel like?
 - b. What must I do to counter attack each one of these attacks?
9. Practice these defenses and commit to use them immediately.

2 Timothy 1:7 [ASV]

For God gave us not a spirit of fearfulness; but of power and love and discipline.

10. Never engage Satan in a dialogue! Refuse to discuss any issues with him such as, “What are you doing this for,” or “Why put yourself through so much hassle?”
11. Many have already conquered this giant; God is with you.

1 John 4:4b [ASV]

Greater is he that is in you than he that is in the world.

C. Staying under in the Spirit

1. This analogy uses the concept of going under Christ’s living waters where our flesh cannot breathe, and see how long in a day we can “stay under water in the Spirit.”
2. In order to stay under for longer periods of time, which is maturity, we must do the following:
 - a. Live in the “now” with the God of “I am,” and not in the future or the past.
 - b. Feed the “you” that lives in revelation.
 - c. Make no “truces” with your sin.



Romans 8:1 [ASV]

There is therefore now no condemnation to them that are in Christ Jesus.

Psalms 95:7 [ASV]

For he is our God, And we are the people of his pasture, and the sheep of his hand. Today, oh that ye would hear his voice!

John 2:10b [ASV]

Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.

Matthew 16:15-19, 22- 23 [ASV]

¹⁵ So He saith unto them, But who say ye that I am? ¹⁶ And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. ¹⁸ And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. ¹⁹ I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

²² And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. ²³ But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

D. There are three basic levels of fighting we use, depending upon our knowledge and training.

1. Level One: All defense—sheer energy, emotion, hope, and confession
 - a. Against a skilled opponent (Satan), this is doomed to failure.
 - b. This level of fighting says, “I’ll be ready when I get there,” and doesn’t train for the battle.
2. Level Two: More knowledge but still defensive—watching what happens and hoping (reacting to the opponent’s moves)
 - a. Again, against a skilled opponent, you cannot win on defense.
 - b. This level still had no training strategy.
3. Level Three: On offense—strategic battle
 - a. This level involves training with a qualified coach.
 - b. It assesses strengths and weaknesses of both self and the opponent, and trains accordingly.
 - c. It studies patterns and has a plan for victory.
 - d. It assesses the question, “What situations take me into my flesh?” (daydreaming, fatigue, pet peeves, confrontation, etc.) and prepares not to be lured in.

***Fighting
on offense:
Making the
enemy respond
to you!***

Luke 14:31-32 [ASV]

³¹ Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? ³² Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.

Psalm 18:29 [ASV]

²⁹ For by thee I run upon a troop; And by my God do I leap over a wall.

Psalm 18:33-34 [ASV]

³³ He maketh my feet like hinds' feet: And setteth me upon my high places. ³⁴ He teacheth my hands to war; So that mine arms do bend a bow of bronze.

Psalm 18:39 [ASV]

³⁹ For thou hast girded me with strength unto the battle: Thou hast subdued under me those that rose up against me.

II. Patterns of growth and learning expectations

A. Many people live in search of the “permanent weed killer,” that is, the cure-all for their problems.

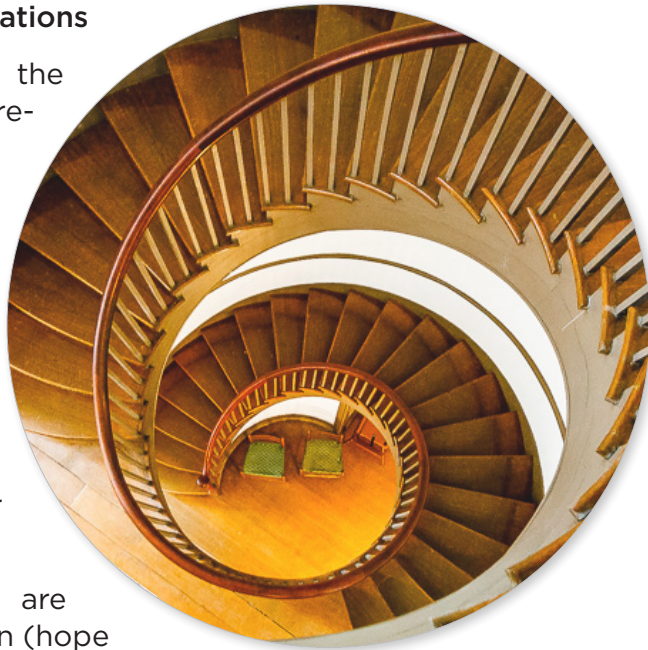
1. It does exist, and it is called death.
2. Growth comes from both events and processes, but the relative percentage is about 10% to 90%.
3. Growth is usually a gradual spiral upward to plateaus rather than a series of vertical leaps.
4. False religions or movements are built on catering to people’s belief in (hope for) “permanent weed killers.”

B. What Scripture teaches about patterns of growth:

1. It is systematic, as we have already seen.
2. It is built on practicing truth, as we have already seen.
3. It is strategic.
 - a. Luke 14:26: Correct relational priorities (optional vs. provisional)
 - b. Luke 14:27: The cross as a daily way of life
 - c. Luke 14:28-30: Strategic living
 - d. Luke 14:31-32: Calculated spiritual warfare
 - e. Luke 14:33-35: The release of possessions and privileges to God

C. Father’s tutoring program for us in “life”

1. God’s solution to sin and lifelessness is a “trained son.”
2. It must be your solution to your needs.



3. God's three primary growth methods, as we have seen, are:

- a. The cross as a way of life, not just an event; Father's will crossing your will; the pain of practicing truth.
- b. Spiritual insight or revelation: We "see" where to go or what to do as a preparation for doing it.
- c. Transforming experiences: God's sovereign interventions
 - i. Born again (John 3:3)
 - ii. Water baptism (Romans 6:3-11; John 3:5)
 - iii. Spirit baptism (John 3:5; Acts 2)
 - iv. Experiences that change us though we don't know why or how (Mark 4:26-29)



Mark 4:26-29 [NIV] The Parable of the Growing Seed

²⁶ He also said, "This is what the kingdom of God is like. A man scatters seed on the ground. ²⁷ Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. ²⁸ All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. ²⁹ As soon as the grain is ripe, he puts the sickle to it, because the harvest has come."

D. Closing the gap between what we believe/know and what we are actually able to do

1. Some issues covered in the earlier lessons:
 - a. Fear of failure
 - b. Fear of evaluation
 - c. Lack of knowledge in how to apply (technique) what you conceptually know
 - d. Lack of competent coaching
 - e. Lack of practice correctly overseen
 - f. Fear of success (responsibility)
 - g. Fear of competition or pressure
 - h. Mental and emotional distractions (unresolved guilt, trauma, etc.)
 - i. Spiritual warfare
 - j. Peer pressure from others committed to underachievement
 - k. Rebellion
 - l. Inability to be committed ("united heart" Psalm 86:11)
 - m. No working revelation of a commitment to excellence
 - n. Superficial knowledge which cannot stand up under pressure

LESSON 5

Application Questions:

1. What does it mean to “stay under in the Spirit?”
2. What is “exemplification?”
3. What are some ways that you can practice living in the now? Now?
4. What level are you fighting on in your life’s mission to make disciples of Christ?