A large, mature tree trunk with thick, textured bark stands in a grassy field. The tree is the central focus, with its trunk extending from the bottom of the frame towards the top. The bark is light brown and shows signs of age and weathering. The surrounding area is filled with green grass and other vegetation. In the background, there are more trees and a clear sky. A purple rectangular box with a thin white border is overlaid on the upper part of the image, containing the text 'Core Values'. Below this box, a circular green shape contains the name 'Dennis Peacocke' in a white, serif font.

Core Values

*Dennis
Peacocke*



GoStrategic

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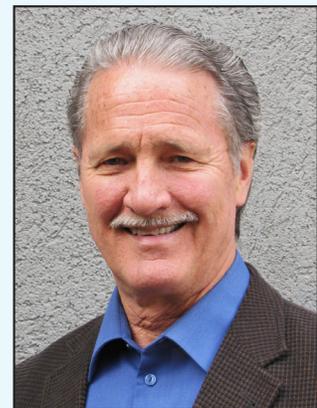
GoStrategic (Formerly Strategic Christian Services)

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

A former business owner, Dennis Peacocke is the founder and president of GoStrategic, a Christian leadership organization dedicated to demonstrating the relevance of Christianity to every area of contemporary life. He has authored four books: *On the Destiny of Nations*, *Winning the Battle for the Minds of Men*, *Doing Business God's Way*, and *The Emperor Has No Clothes*, as well as recorded numerous audio and video presentations.

Dennis and his wife Jan reside in Santa Rosa, California. They have three adult children and eleven grandchildren.



Building Our Lives on God's Word: The Nature of Revelation and The Nature of Core Values

Primary Texts: Mt. 16:13-20; Heb. 4:12; 2Tim. 3:16; 1Pet. 1:23

Operating Assumptions:

1. God is powerful enough to have communicated His Word, exactly the way He wanted to communicate its meaning, through human beings who wrote it down (inerrancy).
2. His Word has both God's life and God's power in it when received, believed, and acted upon. His principles are revealed in special revelation (scripture) and general revelation (nature).
3. His word has both a conceptual dimension (logos) and a particular application dimension (rhema).
4. His Word must be properly interpreted ("rightly divided" 2Tim. 2:15); and interpreted by the Holy Spirit (1John 2:27; John 14:26, 16:13). (*hermeneutics-*rules*, exegesis-*application*)
5. Some men or women have been given the responsibility and authority by Christ to lead God's people in properly interpreting God's Word (Eph. 4:8-16; 1Cor. 12:All; James 3:1). All people's opinions concerning scripture is not equally valid, but all believers are responsible to study God's Word as "Bereans" (Acts 17:11) and run the risk (faith) of believing incorrectly.
6. God is the God of "the one and the many" (community and individuals; one/unity and many/diversity) and He is the God of families, tribes, nations (ethnes), and a Body of Christ with differing functional systems and purposes (1Cor. 12:All, among many). Our *particular* focus and function in Christ's Body is related to our "families" assigned purposes (Acts 13:36, 3:18-21: the "sound" we hear and identify with Romans 10:17) and therefore each "family" has "core values" related to those divine purposes (denominations, "moves" of God, etc.).
7. The above assumption is based upon the truth of God's detailed sovereignty in our lives and placement in the Body which determine particular "core values" issues (1Cor. 12:13, 18; Mt. 10:29-30, 6:26;

Ps. 34:15, 50:10-11, 68:19, 139:2-4:). This is what we mean by "preparing food in our kitchen."

8. While all scripture is universally true, scriptural emphasis for people, according to God's particular purposes for them at a particular time, may vary. This is what teachers mean when they speak of scriptural "balance" or truth being in "tension." There are numerous examples of this tension of "both/and" but a classic is Phil. 2:12-13. This is what the scripture also means in Heb. 4:12 as in "alive and powerful" i.e. dynamic.
9. We are open to deception and defeat where we are ignorant of God's Word (Mt. 4:1-11), especially as it relates to our particular "core value" assignments and distinctives.

*Hermeneutics:

1. Order of first appearance
2. The context in which it is found
3. What it meant to people at the time it was written
4. How it is interpreted relative to all other scriptures related to the subject
5. In general, the New Testament interprets the Old Testament
6. The clear verses interpret the obscure verses
7. What is the historical interpretation (what have others said about in the past)
8. The number of times it is mentioned (emphasis)
9. Reliable translations vs. paraphrases
10. 1Cor 2. - Spirit to spirit vs. man's intellect (John 3 and Nicodemus)
11. Error by emphasis or error by neglect

Apostolic Succession and The Restoration of the Ekklesia

- I. One of the primary debates of The Reformation was the issue of apostolic succession. (Mt. 16:13-20; Eph. 2:20)

Matthew 16:13-20

- Verse 13: The probe for man's opinion so as to do at least two things: 1. Contrast revelation with opinion 2. "Discover" the level of revelation in His leaders
- Verse 15: The issue: How are you personally wrestling with your responsibility before God as to your beliefs and the way you're spending your life?
- Verse 16: The critical statement from His leader (Peter) regarding his core belief. (*The Matrix*: "What Neo believes")
- Verse 17: The affirmation by Christ of Holy Spirit's (Father's) revelation to Peter (John 17:6) and that...
- Verse 18: ...Christ will build the Church *on personal revelation, not belief in another person's opinion! Only revelation can stand under heavy spiritual warfare and reveals those standing in revelation vs. man's opinion.*
- Verse 19: Our earthly authority (dominion) only operates by faith through revelation, not opinion, and dominion cannot be achieved without the risk-faith of coming to personal revelation.
- Verse 20: My opinion: Hold your testimony until you have more power (Acts 1:8) through My resurrection and receiving of the Holy Spirit.

- A. Compare the issue of apostles as a current day reality with the issue of the gifts of the Holy Spirit as being valid for today as well.
- B. The restoration of five-fold ministries/ascension gifts (Eph. 4:7- 16)
 - 1. Moving from "the priesthood of all believers" to "the ministry of all believers."
- C. The election and foreknowledge of God (John 6:54-71)
 - 1. God has no grandchildren. None of us can live on someone else's revelation.

- II. Let us now turn to an overview of our major core revelational values as a spiritual family.

- A. Here are at least nine of the major spiritual values that are axiomatic to us (based on John 14:6):
 - 1. We seek first God's lifestyle and His Kingdom being released on earth through His people.
 - 2. We practice discipleship as a lifestyle, not a program.
 - 3. We tend our "gardens" as a life-stewardship.
 - 4. We see the Godhead as our model of truth-in-action.
 - 5. We practice the "ekklesia" as the corporate congress of God's people.

6. We hold the scriptures to be the measure of truth and reality in all things.
7. Our life in Christ and in God's Kingdom flows through the Person of the Holy Spirit.
8. Either religious legalism or unbiblical carnality opens man to satanic bondage.
9. Our true worship of God is found in the wholeness of an obedient life.

B. Let us now focus on the first three core values:

Core Values Focus		
Core Value	Theological Foundations and Concepts	Application Issues
<p style="text-align: center;">Ekklesia</p> <p>We practice the ekklesia as the corporate "congress" of God's people</p> <p>"Ekklesia" means those elected to rule (a congress)</p> <p>God's Kingdom begins with the rules (government)</p> <p>*Who is sitting in your chair?</p>	<p>1. The Church is to be a ruling body for God on earth not just a fulfiller of personal or social needs (Mt. 16:18-19, 18:15-20; Ps. 82:1, 94:16, 113:16).</p> <p>2. Every believer has a "chair and a vote" in the ekklesia</p> <p>3. We have real power when we practice and build our "muscles" in covenant (1Cor. 12:13, 18; Eph. 4:16;) and in our territory (2Cor. 10:13-15)</p>	<ul style="list-style-type: none"> • Strategic use of the pulpit • Life group feedback • Leadership modeling <ol style="list-style-type: none"> 1. Let us begin our services with "God's congress is now in session!" And end by voting "Amen" over what we've experienced and heard. 2. Let us take voting (action) authority in the spirit over what is ours personally, as a family, and as an assembly. 3. Each day let us focus personally on obedient rulership.
<p style="text-align: center;">Discipleship</p> <p>We practice discipleship as a lifestyle not a program.</p> <p>(breathing in) <u>content in</u></p> <p>*Who are you discipling?</p>	<p>(see attached sheet regarding "Discipleship Issues")</p>	<ol style="list-style-type: none"> 1. We are working on a discipleship process with our leaders; to be passed on. 2. Please avail yourself of books and tapes on discipleship. 3. Please put discipling issues in your prayer life. <p>Dallas Willard: (book) <i>Disciples of the Spirit</i></p> <ul style="list-style-type: none"> • Current tapes ("<i>Discipleship</i>") • "<i>Living Life God's Way</i>"
<p style="text-align: center;">Tending Our "Garden"</p> <p>We tend our "gardens" as a life-stewardship.</p> <p>(breathing out) content out</p> <p>*Are you tending your garden?</p>	<p>(see attached sheet regarding "Tending Your Gardens")</p>	<ol style="list-style-type: none"> 1. Begin and complete your "garden" prayer list. 2. Pray through it regularly. 3. Look for opportunities to share your testimony, faith, and get into the "public conversation" around Kingdom issues.

III. The following chart should be helpful in clarifying some significant issues regarding different kinds of teaching and instruction:

Some Teacher-Mentor-Discipler-"Son" Distinctives			
Teacher	Mentor	Discipler	Son
Information (Intellectual reciprocity) Listen carefully <ul style="list-style-type: none"> • Evaluate by Word • Truth • Intellect 	Perspective Accountability Share openly <ul style="list-style-type: none"> • Apply • Accountability • Decision making 	Counsel/principles Accountability Evaluation Imitate (modeling what I do) <ul style="list-style-type: none"> • Practice • Pastoral care • Spirit 	Direction Heart attitude Make a part of self <ul style="list-style-type: none"> • Make core value • Life generational transfer • Life message

Spiritual Authority (Part 1)

I. Operating presuppositions: (God-centeredness vs. man-centeredness)

1. While we are “born/adopted/elected” into God’s family relationally, the context the family operates in—God’s Kingdom—begins with submission to His authority. **(Obedience)** (Heb. 13:7, 17, 24; Eph.3:14; 1 Cor. 16:15-16; 1 Tim. 5:17; Rom. 12:8; Mt. 12:21; 2 Thes. 3:14)
2. God has “held” all His innate power to Himself but is dispersing His power/authority to His delegates gradually, as they prove able to handle it without being damaged by it. His power-sharing does not leave Him with less power since God’s power is infinite. **(Power-sharing)** (Eph. 4:8-16; Mt. 8:5-10, 28:18-20; Rev. 2:26; 1 Cor. 2:4-5, 5:4-5; Rom. 8:17-22)
3. God’s dispersal of power and authority, as well as His gifts, undergirds His whole genius system of creating “community” out of the glue of mutual human need. **(Mutual need)** (1 Cor. 12: All, 10:17; Eph. 4:4-13, 5:21; Rom. 12:4-8)
4. Since God, Father-Son-Holy Spirit (the Trinity) is our model in all things and to be obeyed/emulated/studied (“theology”), the pattern man lives by in terms of spiritual authority must either mirror God’s, or stand in man’s own image. **(Discipleship)** (1 Cor. 11:1-3; Luke 14: 26-33, 22:24-27; Phil. 2:10; John 5:19-21, 34, 6:38, 8:28)
5. Authority (hierarchy) is the ultimate issue in terms of how families or organizations of any kind decide who does what (division of labor) and how and what they do. **(Ontological vs. “Economic” authority)** (Eph. 5:22-24, 6:1-4, 5-9; Col. 3:18-4:1; Rom. 13:1-7; 1 Pet. 2:13-19, 3:1-2; 1 Tim. 2:11-15, 3:5, 12)

II. Since God is our father, pattern, and model, let us therefore examine how our earthly authority should function based on how God’s authority functions within Himself.

- A. All theological issues flow out of God Himself as we have already seen.
 1. His children are to inherit His heart, His ways, and His goals.
 2. God is within Himself a “community” and embodies the principle of the one (unity; Deut. 6:4) and the many (individuality). (1 Cor. 12:27, 10:17; Rom. 12:4-8; Eph. 1:22-23, 2:16)

Spiritual Authority (Part 2)

B. Ray Sutton has written a God-inspired book entitled, *That You May Prosper*, and in it he has identified a pattern in God that we find incredibly helpful. We will apply it now as we examine God and His authority structures.

1. **Principle #1—Transcendence: (*Equal value*)**
 - Each member of the Godhead is “very God of very God” and ontologically “equal,” being the ultimate transcending force of all existence. (John 7, 9-11, 10:30, 14:6; Mt. 11:27)
2. **Principle #2—Hierarchy: (*Unequal authority*)**
 - Within the Godhead there is “economic subordinationism,” that is, unequal levels of operating authority (1 Cor. 11:1-3; John 5:19-21, 34, 6:38, 8:28, 12:49, 50, 14:26-28, 15:26)
 - There is division of labor (John 3:5-8, 16; Gal. 4:4-5; Heb. 10:5-7; Acts 1:8)
 - There is a submission of Spirit (Phil. 2:1-12; John 17:All; 1 Cor. 15:24-28; Mt. 26:39-42)
 - There is modeling for man’s sake (authenticity). “Do as we do, not just do as we say.” (John 1:43-46)
3. **Principle #3—Ethics: (*Equal responsibility under the Word*)**
 - God’s Word, as we say in core values lesson one, is the absolute standard by which we are to think, act, and live.
 - All of us are equally subject to its standards and sanctions. (Mt. 4:4; Num. 15:16-29; Rom. 2:11-16; Deut. 16:18-20)
4. **Principle #4—Sanctions: (*Rewards and penalties*)**
 - God’s principles (laws, commandments) are self-regulating, that is, obedience to them brings reward and blessing and disobedience brings penalty and spelled-out negative consequences. (Deut. 28:All; Lev. 26:All; 1 Cor. 6:9-11; Gal. 6:6-9; 1 John 2:3-5)
5. **Principle #5—Continuity: (*Generational transfer*)**
 - God is concerned with the passing on of blessings and vision from one generation to the next and expects authority figures to actively support that concern. (Deut. 8:All; Mal. 4:4-6; Ex. 20:5-6; Ps. 103:17, 105:8; Ezek. 37:24-25)

III. Let us now further examine some of the issues involved in spiritual government, authority and gifts pertaining to New Testament government in the local church and in the “apostolic” or “extra-local” ministries of Ephesians 4:8-16.

Question	Principle/Concept	Major Scriptures
<ul style="list-style-type: none"> • The nature of New Testament Church Government: • Eldership (family fathers with shepherds’ hearts) • Set in place by apostolic admonition regarding the governing of local church bodies • New Testament Apostles: <ul style="list-style-type: none"> --The twelve plus Mathias --Paul and his co-workers within his company --N.T. scholars note 22 to 27 Apostles either cited or implied • Apostles were chosen by Christ directly (the 12 and Paul); chosen by other Apostles (Mathias); recognized by Teachers and Prophets (Acts 13:1-3); recognized by engiftment (Eph. 4:8-16) 	1. Scripture shows a presiding Executive, functioning in council, with appointed and confirmed co-leaders.	The Godhead scriptures: 1 Cor. 11:1-3, 15:28; Acts 15:12-21
	2. The Church is built upon the earthly authority of Apostles and Prophets.	Eph. 2:20, 4:10-12; 1Cor. 11:28, 12:28
	3. Elders are recognized by character and engiftment, and appointed by apostolic authority.	1 Tim. 3:1-13; Titus 1:5-11
	4. Ordained by apostolic authority: The Jerusalem Apostles; Paul’s various apostolic companies.	Acts 13:1-3; All Paul’s exhortations to the Elders of the churches of his Epistles.
	5. a) The Apostles themselves are accountable to the scriptures	a) 2 Tim. 3:14-17
	b) And each other	b) Acts 15; Gal. 1:11-2:14
	c) Apostolic counsel is given to Elders: Paul’s epistles to the churches related to his care	c) All Paul’s Epistles; Peter’s; John’s.
6. Apostolic authority is accountable to the scriptures, and other apostolic authority, and works through Elders in churches directly recognizing those Apostles’ jurisdictional and fatherly calling to them.	Rev. 2:2; 1 Cor. 4:15-17; 2 Cor. 10:10-18	

Spiritual Authority (Part 3)

- I. Let us review the above chart.
- II. The Apostolic Factor in the New Testament
 - A. Issues:
 1. Jesus appointed pre-ascension apostles (Luke 6:13; Acts 1:2)
 2. Jesus appointed post-ascension apostles (Eph. 4:8,16)
 - Paul and his apostolic band (Rom. 1:1; Gal. 1:1; 1 Cor. 1:1, etc. Acts 14:14, 15:40, 16:6, 18:2-24, 19: All)
 - Other post ascension apostles mentioned in scripture:
Matthias (Acts 1:26); James, brother of Jesus (Gal. 1:19); Paul (Acts 14:14); Apollos (1 Cor. 4:6-9); Andronicus Junias (Rom. 16:7); Epaphroditus (messenger=apostolos-Gk.) (Phil. 2:25); Titus (apostolos-Gk.) (2 Cor. 8:23); Timothy (1 Thes. 1:1, 2:6); Silas (1 Thes. 1:1, 2:6)
 - B. Some of the activities resulting from the apostolic function in the New Testament are:
 1. Teaching doctrine: Acts 2:42; 1 Tim. 2:7; 2 Tim. 1:11
 2. Appointing Elders: Acts 14:23; Titus 1:5
 3. Encouraging and exhorting: 1 Pet. 5:1; Acts 11:23, 20:2; 1 Tim. 2:1
 4. Directing local church governing issues: Acts 4:35, 15:All, 16:4; 1 Cor. 4:18-21, 5:1-13; 2 Cor. 2:6-11, 13:2, 10
 5. Networking relation-building: Acts 16:6-15, 18:all; Eph. 6:21-22; Col. 4:7
 6. Recruiting workers for the apostolic mission: 1 Cor. 9:2, 16:10-12; Acts 16:40, 19:1-7
 7. Wonders and miraculous signs: Acts 2:43, 5:12

III. Sanctification, mediating grace, and discipleship

Question	Principle/Concept	Major Scriptures
<ul style="list-style-type: none"> The New Testament's general teaching on sanctification and discipleship "Christian" is used three times in the New Testament; "disciple(s)" over 250 times Here is Father's "divine chain" <div style="border: 1px solid black; padding: 5px; display: inline-block; margin: 10px 0;"> The Holy Spirit and God's Word </div> <p style="margin-left: 40px;">Father</p> <p style="margin-left: 40px;">Son</p> <p style="margin-left: 40px;">Apostles</p> <p style="margin-left: 40px;">New converts who became disciples and church fathers and leaders</p> <p style="margin-left: 40px;">The New Testament Church</p>	1. Jesus Himself modeled submission; discipleship; and sanctification for us as the Father's direct human disciple.	Phil. 2:1-12; Heb. 5:8; John 5:19-30; John 17
	2. Jesus, following His Father's methodology, chose His disciples and helped form them.	Mark 2:12-19; John 15; Luke 14:25-35; Mt. 13:10-50
	3. The Holy Spirit then teaches and enables Christ's disciples.	John 15:26-27; John 16:7-15
	4. Christ commissioned His disciples to follow His and Father's model.	Mt. 28:15-20
	5. Paul followed Christ's discipling model, both fathering and discipling.	1 Cor. 4:14-17, 11:1; Phil. 2:19
<ul style="list-style-type: none"> The New Testament's general teaching on "evangelism" and the relationship between man's witness and God's election. 	1. All believers are to share their faith and testimony.	
	2. Believers are chosen by God (elected) to be adopted into His family; set in His Church; and transferred into His Kingdom.	John 1:13; Ro. 8:29; 1 Pet. 1:2; 1 Cor. 12:13, 18; Col. 1:12

A. The following diagrams may help us look at the implications of these truths in the Church on the "human plane":

Diagram One: The Triangle of Our Being

(Ontological Equality)

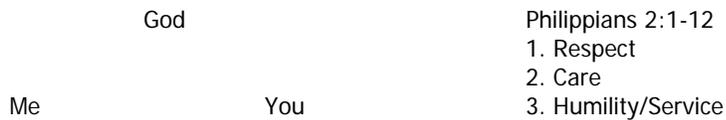


Diagram Two: The Discipling Process of Multiplication

(Economic Hierarchy and Generational Transfer)

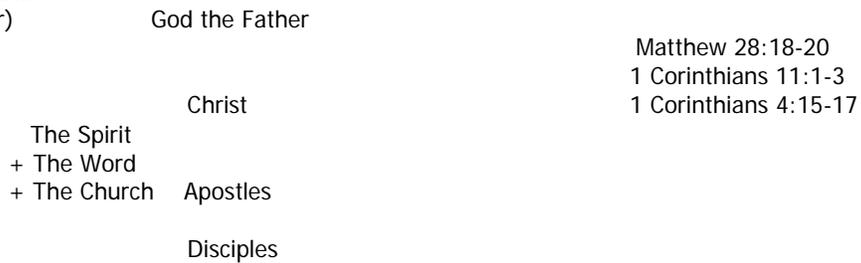
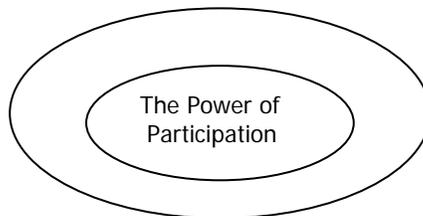


Diagram Three: The Ekklesia

The Spirit
The Word
Human Delegated Authority

Matthew 16:19



The Ekklesia

I. The authority of the believer and boldness

(Acts 4:31, Eph. 3:12, Phil. 1:20)

- A. Meekness = "power under control"
- B. Our enemy operates in fear and condemnation

II. The etymology of the word "church" is "ekklesia"

- A. "ek" = "a point of origin, a point of origination out of which something emanates"

** We are to be the point of origin out from which God speaks to the earth.

- B. Jesus uses the word "ekklesia" three times in the gospels as opposed to the word "synagogue," to shake up the prevailing Hebrew mindset.

- C. "Kaleo"/ "Kalein" = "to declare and call forth or call out"

- D. Matt. 16:18-19

- vs. 19 is profound because Jesus goes to the essence of what His ekklesia would be: a governing body on the earth
- You cannot rule if you are living in fear, condemnation, and uncertainty

- E. The ekklesia will also be known as a "resolver of conflict within the community" (Matt. 18:15-20)

- The ekklesia is a decision-making body and a governing body. It is a place on earth where the will of God proceeds out from the elect speaking the will of God out into the earth and finding confirmation in the heavenly realm.
- A local congregation is a place where God has placed authority in that assembly of believers

- F. Our being joined together gives us a degree of legitimate power that we don't have when we are in unjoined situations. (Matt. 18:20 Eph. 4:12-16)
- G. The word "ekklesia" is used 113 times in the New Testament. "Body" is used 40 times and "bride" 20 times.
- H. Faith is the currency of the Kingdom of God.
- I. The scepter of Jesus is His Ekklesia.

The Power of Making Wise Decisions (Part 1)

- Scriptures: Prov. 1:1-7; 1 Cor. 6:1-7; Rev. 2:26
 - Being a member of the Ekklesia is about the responsibility to make wise decisions.
- I. A successful life is built around the ability to make wise decisions, decisions in alignment with God's laws, principles, and will.
(Gal. 3:24; 2 Cor. 3:6; Heb. 4:12; Ps. 19 & 119)
- A. All human life is lived around the reality of choices, alternatives, possibilities.
1. All choices are made by some decision-making process.
 2. The principles which we use to make our choices are called our ethics.
 3. "Choices" are options we perceive which are determined by the scope of our perspective, i.e. what we see as possible.
- B. These choices or alternatives are measured by:
1. (Paradigms) Width: How many different options do we have? (limitations)
 2. (Principled knowledge) Ethics: Which options align themselves with my belief systems, and which are unethical, immoral, unacceptable?
 3. (Strategic thinking) Strategic goals: Which options align themselves *most properly* with my life goals?
 4. (Spirit-soul distinctive) Psychological factors: Do I make decisions out of my spirit or out of my soul (self-interest; emotions; reason)?
 5. (Specific knowledge) Full information: Do I have all the essential facts before I make the decision? Prov. 18:17
 6. (The wisdom factor) Assimilation-Application: Considering all the above factors, what is the best decision I can render at this time?

The Power of Making Wise Decisions (Part 2)

Scriptures: Prov. 1:1-7; Deut. 28:1-2; Isa. 48:17-19; 1 Cor. 6:1-3

Decision-Making Guidelines

The Lord is calling His Ekklesia to be decision makers who know God's Word, apply it with wisdom, instruct those whom they love, and advise them to do the same. Here is a basic checklist which should help us to practice and teach godly decision making:

I. The Discovery Phase:

- A. List the options you can see after you have prayed for wisdom.
- B. Which options align themselves with biblical principles and ethics?
- C. Do you have all the essential facts, or how will you obtain them?
- D. Which of the following issues have you considered?
 - The relational issues involved?
 - Time usage issues involved?
 - Vocational issues involved?
 - Ministry issues (people and things in your "garden") involved?
 - Leadership input issues involved?
 - Legal and stewardship issues involved?
- E. Is this a decision that should involve other counsel (Prov. 11:14), and if so—*who, why, and when?*
- F. Is this a corporate decision, and if so, is your decision-making process clear and working?
- G. Is this decision "problem" a relational problem, knowledge problem (lack of), or poor execution problem?
- H. Which options most perfectly align themselves with your strategic life goals?

II. The Decision-Origin Phase:

- A. Is the decision being made out of your soul (self-interest, emotions, reason), or is this decision being made out of your spirit?
- B. What will this decision mean in terms of its life value in five, ten, or twenty years?
- C. Are you willing to live with the negative results this decision may produce, even if it is the right decision?

III. The Decision-Execution Phase:

- A. Considering all the above factors, Lord, guide me in this decision.
- B. Make the decision; rest in the decision; and learn from the decision.