

# How to Build a Christian WORLDVIEW

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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](http://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.





*What School Never Taught Us:*

# **HOW TO BUILD A CHRISTIAN WORLDVIEW**

**TRAINING BELIEVERS TO LEAD THEIR GENERATION**

**By Dennis Peacocke**



*"Training believers to serve God's purposes for our generation"*

## **WHY WE ARE HERE:**

I was all the way into graduate level studies at the University before I realized that school's primary purpose was supposed to be to teach me how to think and that it had never done so. It had given me facts, forced me to memorize, and taught me how to take tests. Teachers got back from me the information they wanted and I got a good grade, but no one ever really taught me how to begin to "organize reality and understand it." There was much learning, but little real thinking.

Similarly, I was a Christian for years before I realized that the overwhelming number of believers I had met still thought like the unsaved even though they were believers. Their views about God had changed and their behavior and morals had changed but they still fundamentally viewed human activities and human history from a pagan point of view. In short, they still had a pagan world-view rather than a Christian worldview.

Your world-view largely determines your life. That's how important it is. Many of you don't know what a world-view is and that you have one even if you don't think you know what it is! Our time together should therefore be life-changing for you. We are about to step into the world of truly thinking like God thinks, like a Christian. May the Holy Spirit begin the process of transformation in us as we now begin together to build a Christian worldview.



Dennis Peacocke

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## **THE SERIES COURSE REVIEW**

### **I. SECTION ONE: HOW TO VIEW THE COSMOS**

**Teaching One:** Pre-Suppositionalism: The Mind Justifies What the Heart has Chosen

**Teaching Two:** What is truth: Epistemology, Reason, and Incarnation

### **II. SECTION TWO: HOW TO VIEW MAN AND HIS SOCIETY**

**Teaching Three:** Modern Ideology: My Kingdom is not of This World

**Teaching Four:** Government, Freedom, and Tyranny

**Teaching Five:** Theology, Self, and Getting in the Game

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**Teaching Seven:** Understanding the Way of the Lord

## SECTION ONE

# How To View The Cosmos

“A world-view is composed of a number of basic presuppositions, more or less self-consistent, generally unquestioned by each person, rarely, if ever, mentioned by his friends, and only brought to mind when challenged by a foreigner from another ideological universe.”

James Sire, *The Universe Next Door*

## TEACHING NUMBER ONE

### PRE-SUPPOSITIONALISM: THE MIND JUSTIFIES WHAT THE HEART HAS CHOSEN

*“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.”*

Romans 12:2

- I. What is a “world-view” and does everyone have one?
  - A. A world-view can be defined by and contains these components:
    1. The basic presuppositions by which we receive, order and integrate information.
    2. The ability to self-consciously communicate your world-view.
    3. The commitment to define your life and actions around your world-view.
  - B. Everyone has a world-view.
    1. The mind integrates information consciously and unconsciously into what we call “paradigms” and the bible calls “stronghold” (II Cor. 10:3-5).
    2. We are commanded by Christ to build our lives and world-view only upon God’s word (Matt.4:4).
      - a. Christians have “saved spirits” working to convert our Egyptian brains!
      - b. Related problems: “mixture: (syncretism), confusion, ignorance, laziness, (feeling-oriented vs. the work of a transformed mind).
- II. The earth is the battle ground for two competing cosmologies (world-views).
  - A. God created his universe (“Cosmos”) to care for and develop with His world-view (Cosmology) on how it should be ruled and cared for.
    1. Man was told to rule under God’s cosmology (Gen. 1:26-28).
    2. Jesus reaffirmed the Creation Mandate: (Matt. 28:18-20; Matt. 6:10) “Thy Kingdom come, Thy will be done, on earth as it is in heaven.”
  - B. When man fell to Satan’s leadership (Gen.3), Satan established his cosmology upon the earth and set up a competing, conspiratorial world-order (II Cor. 4:4).

1. His cosmology is a “seed” (Gen.3:15) warring against God’s seed (Gal 3:24) and Kingdom (Jo 18:36).
  2. This conspiracy spends trillions of dollars to keep men ensnared through the media, education, “culture”, music and the arts and religion.
- C. The redemptive work of the Gospel, through the Holy Spirit, the Word and the Church is to tear down Satan’s ‘cosmology’ and re-establish God’s (Ro. 8:17-22).
1. By calling fallen individuals to Christ (Evangelism).
  2. By restoring God’s order to fallen institutions (Prophetic).
  3. By taking authority over satanic spirits (Spiritual Authority)

### III. Our world-views are built upon our presuppositions.

#### A. Let us define and begin to understand “presuppositionalism.”

1. Presuppositions are the spiritual agendas, conscious or unconscious, by which man orders his assumptions about himself and his environment. The mind justifies what the heart has chosen. All human study and classification of knowledge is based on certain assumptions (either defined or undefined) concerning the nature of reality, man and what man should do and become on the earth. These assumptions are called “presupposition,” and all organized expressions of thought have them.
2. Our presuppositions set forth our agendas for both personal and societal life and they determine:
  - a. How the information is gathered.
  - b. How the information is analyzed.
  - c. How the information is presented
  - d. How the person wants the information used by the reader, observer, or listener.
3. All modern cultures and ideologies are built on presuppositions, which are frequently hidden or inadequately presented and disclosed to the people. All clear thinking and correct agenda-setting is based upon identifying the presuppositions of thought applicable to the subject at hand. It is the exciting responsibility of Christians, through the Holy Spirit, to study God’s word, expose and pull down the world system’s presuppositional views (II Cor. 10:3-5) and erect Christ’s agenda for man (Matt. 28:18-20).

#### B. DIAGRAM ONE: *See Following Page*

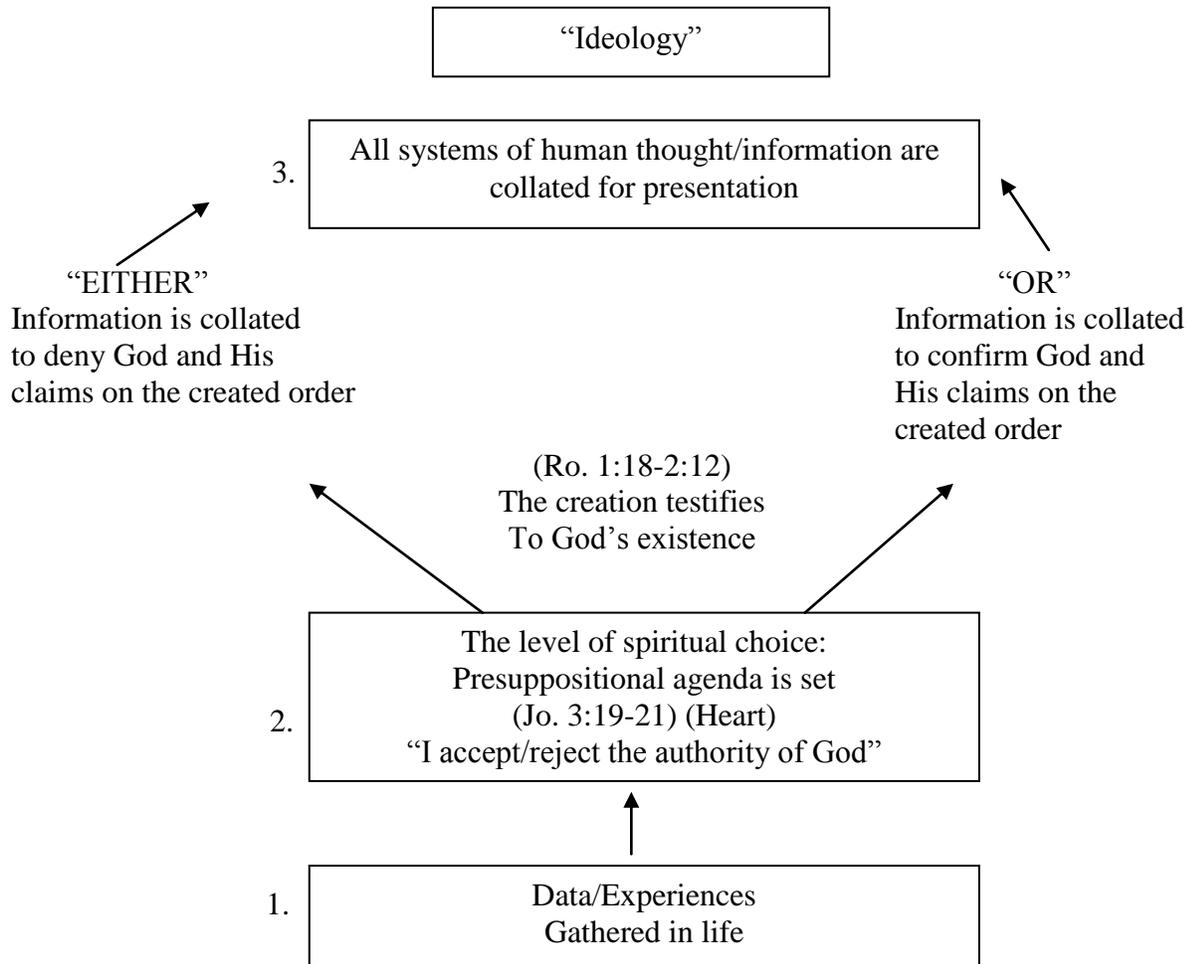
# DIAGRAM ONE

## Presuppositionalism:

“The Spiritual Agenda By Which Man Orders His Assumptions  
About Himself And His Environment”

“THE MIND JUSTIFIES WHAT THE HEART HAS CHOSEN”

(Jo. 3:19-21; Ro. 1:18-2:12)



### BODY

- A. Soul - sense information
- B. Spirit - through the Holy Spirit and God’s word

## DIAGRAM TWO

### “The Five Building Blocks Of Man’s Reality” (“Ideology”)

(law & order)	5. The nature and purpose of government: nature of law; use and limits of force.
(productivity)	4. The nature of work and living standards: technology, communication, transportation.
(ownership/stewardship)	3. The nature of property: human rights.
(succession)	2. The nature and purpose of the family: education, procreation.
(religion)	1. The nature and existence of God and man: Revelation/reason, value and origin of life, purpose of man and history.

## DIAGRAM THREE

### The Two Sources of Man’s Knowledge Base Gen. 2:17; 3:22

The tree of knowledge of good and evil	The tree of life
INDEPENDENCE	DEPENDENCE
<ul style="list-style-type: none"><li>- “I will experience reality independent of God”</li><li>- “I will evaluate for myself what to do with my life”</li><li>- “I will order my ‘knowledge’ so as to justify my choices”</li></ul>	<ul style="list-style-type: none"><li>- “I submit my life experiences to the One who made me”</li><li>- “I will not evaluate God but rather trust Him”</li><li>- “I will order knowledge by His revealed will and trust Him relationally to bring me into His fullest fellowship”</li></ul>

## TEACHING NUMBER TWO

### WHAT IS TRUTH? EPISTEMOLOGY, REASON AND INCARNATION

“Thy WORD is truth” Jo. 17:17      “Come let us reason together” Isaiah 1:18

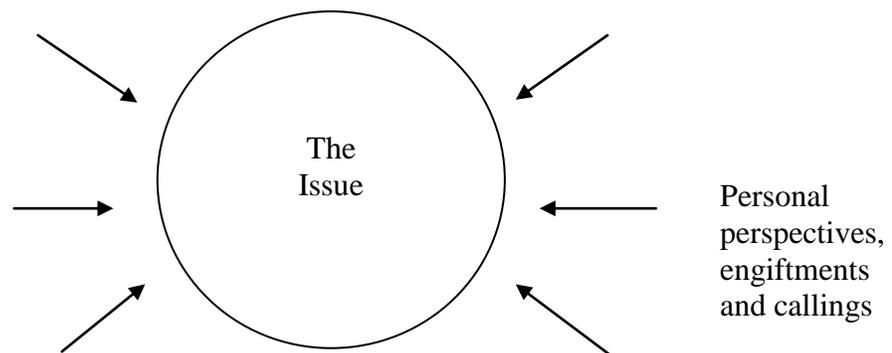
- I. Man has been assigned the task of ordering the earth according to God’s plan for His cosmos; truth is the tool through which the task will be accomplished.
  - A. Man must have access to both knowledge and power to fulfill his commission (God’s original intent Gen. 1:26-8).
    1. “Epistemology” is the study of how man accumulates that knowledge, the limits of knowledge and the nature of truth itself.
    2. You cannot fix something or create something unless you know how it is supposed to work as designed by its creator, God. Knowledge gives us access to that truth (self, society, and technology).
  - B. Three major questions arise when we handle the issue of knowledge.
    1. Does man seek knowledge independent of God (tree of the ‘gnosis’ of good and evil or from Him, through the Holy Spirit (Jo 14:16) and Scripture (II Tim. 3:16)?
    2. Is that knowledge dealing *with all things pertaining to man* (economics, science, politics, etc.) or just “religious” knowledge?
    3. What part of man is trustworthy to properly assess knowledge (mind, spirit, feelings or the five senses)?
  - C. There are two major courses of knowledge available to man.
    1. God’s special revelation, the scriptures.
    2. God’s general revelation in nature, culture and anthropological man.
    3. The “world order” rejects the first and interprets the second apart from Christ.
  - D. The “square one issues” of life begin with the relationship between fallenness and epistemology (salvation). How does man experience transformation?
    1. Scripture teaches that man is a tripartite being and knowledge comes through all three parts of him:
      - a. Body - knowledge perceived through man’s five senses in the physical world (empiricism).
      - b. Soul - knowledge perceived through our mind (intellect using reason) as it collates information.

- c. Spirit - knowledge through our spirit using divine revelation.
  - 2. The secular modernists hold the view that man absorbs knowledge through his senses (body) and his mind (conscious and unconscious).
  - 3. St. Augustine, the 5<sup>th</sup> Century Christian philosopher, categorized the issue of man's knowledge into two major components: "scientia" (knowledge through science – observation) and "sapientia" (wisdom from God).
  - 4. The Cambridge Platonists (17<sup>th</sup> Century English philosophers) taught that "reason" and "mind" are our highest facilities, and are like God's, only smaller. Man's nature is discovered by observation and reason.
  - 5. Lord Herbert, also a 17<sup>th</sup> Century English philosopher, taught what now common consensus in the world is: the rational consensus of men leads to absolute truth. ("Democratic Epistemology" vs. God's sovereign objectivity).
  - 6. Jesus, however, teaches us that knowledge comes by obedience (Jo. 7:17) and to the heart desire to conform to external reality, whatever the cost (Jo. 3:20-22).
- II. The "rational man" (Greco – Western Man) believes that man can be transformed or saved through reason. Personally, I have watched believers vacillating between worshipping "reasonableness," and feelings or experiences, instead of trained obedience (Heb. 12:1-15) to God, which the bible says leads to true knowledge.
  - A. In the Western world, there are three major views of the purpose for reason; restraint, release and reform.
    - 1. The English view as epitomized in John Locke, is as follows: (TRADITIONALISM)
      - a. Reason makes men unique from the animals vs. instinct.
      - b. Reason is what restrains man from:
        - i. overzealous religious fanaticism
        - ii. political and social excesses
        - iii. man's lower nature
      - c. Reason functions as obvious "common sense."
      - d. Man, apart from reason, is self-destructive.
    - 2. The French view as epitomized by Jean Rousseau, is as follows: (MODERN LIBERALISM)
      - a. Reason discovers and articulates the order which is in natural life, apart from social customs.
      - b. The natural order has been corrupted with contrived institutions and mores; 'reasons' freed man from the "moral" constraints of fearful, greedy men.

- i. Private property is the source of slavery from all men.
        - ii. The civil order must create a condition of “true liberty” for men by severely limiting its own functions.
      - c. Man, apart from negative social conditioning, is essentially good.
    - 3. The German view as epitomized in Martin Luther, is as follows: (REFORM & REVOLUTION)
      - a. Both the natural and social orders of man tend to be irrational and must be overcome.
      - b. Reason is designed to preserve the soul from the forces of a fallen world.
      - c. Reason doesn’t discover what “is” so much as it helps define what ought to be.
      - d. Man, apart from the moral struggle to reason, is hopelessly fallen.
  - B. All three of these concepts are used in the scriptures.
    - 1. Restraint: Is. 1:18-20; Gal. 5:13; Rom. 8:21; II Pet. 3:15
    - 2. Release: Jo. 8:31-32; II Cor. 3:17; Rom. 8:21; Gal. 5:1
    - 3. Reforms: Jer. 1:10; Is. 58:12; Rev. 2:5; II Tim. 3:16
- III. Whereas “rationalism” deals with man’s ability to shape and understand his environment, “incarnation” deals with the relationship between ideas (spirit) and the real world (matter).
- A. The theological implications concerning “incarnation” are immense.
    - 1. Platonism, Hinduism/Taoism/Buddhism shares a common view of the spirit-matter distinctive.
      - a. “Spirit” is viewed as the highest and only permanent form of reality and therefore embodies truth.
      - b. "Truth" cannot be incarnated in the fallen order of things permanently because matter is a lower order of creation.
      - c. The goal of life, from this view of reality, is escape from the material world into "higher consciousness" through meditation, reincarnation, or death.
      - d. “Peace” becomes defined as the absence of conflict between the higher order of spirit and the lower order of matter.
    - 2. Let us now examine the biblical view of the “spirit matter” distinction.
      - a. God has declared the material cosmos, “very good” (Gen. 1:31), that is, matter is not “evil.”
      - b. Fallen materiality awaits full redemption (Ro. 8:17-22) through God’s children.

- c. God has no “free-floating good ideas;” He incarnates His will in matter.
  - d. Jesus came to take a material body with Him back into the heavenly realm (Ps. 110:1-3; Lu. 24:38-40; Ac. 1:11).
  - e. Faith (the understanding of God’s purposes and nature) allows believers to embody God’s goals in the material order as members of Christ’s corporate body (Heb. 11: 1-7).
- B. The “spirit-matter issue has created major problems in contemporary theological “modernism” and evangelicalism.
- 1. The orthodox and historical reformed views of this issue are:
    - a. The creation is “sacred,” holy and infused with God’s laws and nature.
    - b. God’s goal for man, as the portal between spirit and matter, is to be a material vessel through whom God can directly manage His creation.
    - c. God does not need man in heaven; He needs heaven to come to earth, through the Holy Spirit’s work through man (Matt. 6:10).
    - d. The Word of God, both Old and New Testaments, give man the knowledge of how God wants the material world and society ordered according to His will.
    - e. Secularism’s view of reality is this: religion’s proper concern is the spirit-future world; while secularists should rule the material here-and-now world.
  - 2. Classical Greek dualism fuels the evangelical heresy of “escapism.”
  - 3. Knowledge and “vision” are incarnated into men (material being) by the Holy Spirit, working them into believers through struggle, discipline and sacrifice (Heb. 12:1-15; Heb. 5:8).
- C. We must understand the concept of truth being many faceted:

**DIAGRAM ONE**



## SECTION TWO

# How to View Man and His Society

“It is in Christianity that our arts have developed; it is Christianity that the laws of Europe have, until recently, been rooted. It is against the background of Christianity that all our thought has significance... If Christianity goes, the whole of our culture goes. Then you must start painfully again, and you cannot put on a new culture ready made. You must wait for the grass to grow to feed the sheep to give the wool out of which your new coat will be made. You must pass through many centuries of barbarism. We should not live to see the new culture, nor would our great-great-great grandchildren; and if we did, not one of us would be happy in it.”

T.S. Eliot, *Christianity and Culture*

## TEACHING NUMBER THREE

### MODERN IDEOLOGY: “MY KINGDOM IS NOT OF THIS WORLD”

*“My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm.” Jo 18:36*

- I. Rebellious man has joined forces with Satan from the beginning to create an alternate reality to God’s will in every sphere of human life.
- II. Comparative world-view and the purpose and scope of a truly Christian education: See Chart on Following Page.
- III. Let us state the summary issues involved:
  - A. Being conformed to Christ means:
    1. Living by His power.
    2. Thinking like He thinks (world view).
    3. Modeling (incarnating) what He models (Matt. 24:14).
    4. Working at what He is working (Jo 5:19 - 20, 30). Our evangelistic power to preach a gospel that none can “gainsay or resist” is determined by all four of the above points.
  - B. Our evangelistic power to preach a gospel that none can "gainsay or resist" is determined by all four of the above points.
    1. We must be deprogrammed and retrained by prayer, study and confrontational fellowship.
    2. We must practice truth daily.

**DIAGRAM ONE**

“Presuppositions and Modern Ideology”

(II Corinthians 4:4)

			THE WORLD SYSTEM: II Corinthians 4:4	
THE FIVE BUILDING BLOCKS OF MAN’S REALITY	THE MAJOR ISSUES OF LIFE AND HUMAN ORDER	BIBLICAL CHRISTIANITY	SECULAR HUMANISM	RELIGIONS OF MEN
<b>1. The nature &amp; existence of God and man:</b> -Objectivity/Subjectivity -Absolutes/Relative values  God: active/design/uninvolved	1. Creation/order/man in God’s image 2. Judgment/reward 3. History/teleology 4. Revelation/reason 5. Fallenness/redemption	1. Creator/ordered law 2. Heaven/hell 3. Kingdom of God 4. God in nature/revelation 5. Fallen(internal)/ saved in Christ	1. Randomness/evolution 2. Death/annihilation 3. Evolution/existentialism 4. Reason is god/sensuality 5. Undeveloped(external)/ saved in social education	1. Higher spirit 2. Universalism/works 3. Higher-consciousness 4. Works/demonism 5. Evolving consciousness/ saved to spirit fusion
<b>2. The nature and purpose of the family</b> - Control of the future	1. Origin of marriage/ family 2. Ownership of children 3. Foundation of honor and authority 4. Generational education 5. Generational wealth transfer	1. Sacred God-ordained 2. Parental stewardship 3. Parental honor 4. Parental responsibility 5. Protected right	1. Man-ordained/ utilitarian 2. State-directed 3. Manipulative conditioning 4. Responsibility of State 5. Limited right	1. Varied 2. Varied 3. Varied 4. Varied 5. Varied to irrelevant
<b>3. The nature of property</b>  -Accountability to God and man -Issue of human rights	1. Ownership/entrustment 2. Equality/inequality 3. Spirit/matter valuation 4. Conscience/accountability 5. Human rights 6. Ownership of private land	1. Earth-dominion required 2. God-given gifts 3. Wholism 4. First property/under word 5. Ordained by God 6. Individual trust	1. Exploitation 2. Modified egalitarianism 3. Materialism/subjective 4. Shaped by expediency 5. Established by the state 6. Land taxes: est. by state	1. Neutral to pantheistic 2. Neutral to non-issue 3. Dualism 4. Varied: to be free 5. Varied to irrelevant 6. Varied to irrelevant
<b>4. The nature of work and living standards</b>  -Dominion and the quality of life	1. Sacredness of labor 2. Stewardship/increase 3. Productivity/technology 4. Convenience/quality of life 5. Consumption/family structures	1. Eternal calling 2. Source of maturity 3. Spread of God’s kingdom 4. Subject to God’s Kingdom 5. Subject to God’s Kingdom	1. Goal: retirement necessary activity 2. Materialistic 3. Advance materialism 4. Supreme goal 5. Subject to convenience	1. Varied to irrelevant 2. Varied to irrelevant 3. Varied to irrelevant 4. Varied to irrelevant 5. Varied to irrelevant
<b>5. The nature and purpose of government</b>  -Falleness and restraint -The one and the many -The nature of law	1. Nature of law 2. Origin of government 3. Jurisdictions of gov’t. 4. Purpose of civil gov’t. 5. Nature of representation 6. Nature of power	1. Christology/theocratic 2. Scripture/God 3. Developed (5) 4. Curtail/punish disorder-crime 5. Covenantal-Republican 6. Servant/Christ-centered	1. Evolving/man developed 2. Social contract 3. Centered in civil sphere 4. Order man’s life prescriptive 5. Bureaucratic democracy 6. Benign dictatorship man-centered	1. Indifferent/Islamic Koran 2. Essentially irrelevant 3. Essentially irrelevant 4. Essentially irrelevant 5. Essentially irrelevant 6. Essentially irrelevant

## TEACHING NUMBER FOUR

### GOVERNMENT, FREEDOM AND TYRANNY

*"There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this." Isa. 9:7*

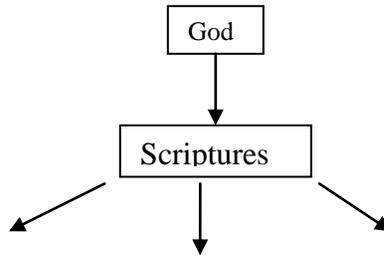
- I. Without structure, rules, authority, agreement (i.e., government) God's kingdom on earth cannot be realized, even initially (Matt. 24:14).
  - A. Government precedes peace as Isaiah 9:7 declares.
    1. Godly government produces order, initiative, safety and progress.
    2. When man's government replaces God's government, there is disorder, dependency, peril and regression.
  - B. The Godhead is the source of all life and out from it God extends to His created beings entry into His government, covenants and life-destiny.
    1. Because God uses the principles of government (unified purpose, division of labor, service to another, humility and respect for order within Himself, in order to follow his Creator, man must likewise embrace the laws of God's government for himself.
    2. Godly government, if followed, creates for man an atmosphere of peace and creativity that blesses God and allows man to follow His destiny.
    3. The new birth in Christ is a transfer of governmental allegiance from the government of self and Satan to the government of God and His Kingdom.
- II. The God-head is the source of all life and out from it God extends to His created beings entry into His government, covenants and life destiny.
  - A. God is a community within Himself, offering to obedient man the privilege of coming into the life and blessings of God's covenants and government (Gen. 1:26-28; Jo 17:21).
    1. Man is created to both bear his Creator's likeness and image and to also follow His ways and work.
    2. Happiness and fulfillment can only be properly applied to life that is doing what its Creator designed it to be and do.
    3. God Himself, within the Trinity, is held together by internal covenants of love and service.
  - B. The government within the Trinity models and embodies both what we must submit to and what we must extend (Matt. 6:10).
    1. There is hierarchy in the Godhead and God's government.
      - a. Christ is submitted to Father's authority (I Cor. 11:1-3; Jo. 14:28) even though He is fully God Himself (Phil. 2:1-11).

- b. The Holy Spirit is under the Father and the Son's sending authority (Jo. 14:26; Jo. 16:7).
      - c. The Son lives to exalt the Father (I Cor. 15:28); the Father lives to exalt the Son (Col. 1:18-22); the Holy Spirit lives to exalt Jesus (Jo. 14:26; Jo. 16:13) because their government is based on service (Lu. 22:24-27).
      - d. Their government has spheres of labor; the Father directs the plans (Jo 5:19-20; Jo. 5:30); the son incarnates the plans (Jo. 1:14) and holds them together by the power of His word (Heb. 1:3); the Holy Spirit energizes the plans (Gen. 1:2; I Cor. 12:4-6).
      - e. Proper order always recognizes the appropriateness of spheres of labor (II Cor. 10:13-15)
    - 2. Good government precedes and produces peace (order) (Isa. 9:7).
      - a. Government (rulership) promotes service, work by design and people doing what they are designed to do.
      - b. God's destiny (Eph. 1: 18-23) has been submerged by Him, into Christ's people (I Cor. 15:28) who will do and embody God's rulership within themselves (Ro. 8:17).
- III. When man is redeemed by the last Adam (I Cor. 15:45), he transfers citizenship form one government to another (Col. 1:13; Jo. 3:3-5).
- A. Being born again (Jo. 3:3) allows us to perceive the reality of God's kingdom (government) and being born of water and the Spirit empowers us to operate within that government (Jo. 3:5).
  - B. God's government is designed to function internally out of our wills being fused with God's (Jer. 31:31; Ez. 36:26-27).
  - C. God's government is continually coming or unfolding in the created order.
    - 1. It came in Jesus (Matt. 3:2).
    - 2. It is designed to come to earth in Christ's body through proxy rule (Ps. 110:1-2; Rev. 19:7; Matt. 6:10).
  - D. Government has three major sources of energy.
    - 1. It has authority out of the agreement of those in power (the badges).
    - 2. It has the power to enforce that agreement (the gun).
    - 3. It operates through commissioning, that is faith extended and received.
- IV. We must understand the nature of true freedom and the nature of tyranny.
- A. Freedom is defined as the condition of peace, harmony and productivity resulting when God's government is functioning as He intends (Matt. 6:10).
    - 1. Freedom means serving God's purposes unhindered by sin.
    - 2. Tyranny means that some form of rebellion against God-ordained government has taken place. This usually occurs by the illegal accumulation of power or rights by subordinates (rebellion) or by one sphere of government over another (usurpation).

- B. Christ's government over man helps us measure tyranny and provides for true freedom.
1. Christ has been given, by His Father, all of God's governmental power (Eph. 1:18-22; Col. 1:15-19).
    - a. Christ alone has all power and government under His direct authority (Matt. 28:18).
    - b. All subordinate power is divided as follows.

**DIAGRAM ONE**

**God's government on earth**



**Self Government**

**Headship:** Spirit  
Prov. 16:32

Responsibilities:

1. Personal obedience to God
2. Fulfillment of personal destiny
3. Service to others

**Family Government**

**Father:** 1 Cor. 11:1-3

1. Reproduction
2. Matrix of social order
3. Care/education of children
4. Generational stewarding of property

**Ecclesiastic Government**

**Apostles:** Eph.2:20; 4:8-16

1. Stewardship of God's word
2. Stewardship of sacraments
3. Spiritual authority, equipping of saints; fellowship/discipline

**Commercial Government**

**Owner:**

1. Fulfillment of freely entered into contracts and agreements

**Civil Government**

**Magistrate:**

1. The domestic establishment of justice and safety
2. Protection from foreign aggression

- C. We must understand the major laws of government leading to freedom.
1. Let us examine the principles of government relating to integrity:
    - a. God's building of integrity moves upward from the small (individual) to the large (nation).
    - b. A breakdown in smaller units destroys all the larger units above it.

2. God builds primarily from the bottom up, more than the top down.
  - a. Example: the nations' ecosystems.
  - b. Let us examine some scriptures dealing with governmental building or transition:
3. Here are five major principles of governmental problem-solving through jurisdictional analysis, by which Strategic Christian Services operates:
  - a. Freedom begins in self-government under God.
  - b. The family unit is the basic building block of a healthy society.
  - c. The local church is the primary equipping center for effective Christian served.
  - d. The stewardship of private property is essential to personal and societal maturity.
  - e. Rebuilding a nation begins with rebuilding local communities.

## TEACHING NUMBER FIVE

### THEOLOGY, SELF, AND GETTING IN THE GAME

- I. Rebuilding a nation begins with rebuilding local communities. Our theology is determined by our presuppositions, i.e. understanding the overall purposes of God as revealed in scripture, and interpreting particular scriptures in light of those scriptures. (systematic theology).
  - A. Our theological view of God's plan for man on earth in time is primarily defined by the seven following major presuppositions:
    1. The *unity of the scriptures* vs. Marcionism (Jesus is a "new God") and New Testament Existentialism (radical Dispensationalism).
    2. The *unity of the nature and person of Christ* as Yahweh in the Old Testament and Jesus in the New. (Jo. 4:25, 26; 8:24, 28, 58; 13:19; 18:5, 6, 8).
    3. The issue of *incarnation* vs. dualism in a space-time world.
    4. The issue of God's *election* (sovereignty) countered by man's free will (man as a source of his own redemption).
    5. The issue of *God-centeredness* (Eph. 1:17) vs. man centeredness (man's happiness as the center of God's attention).
    6. The issue of the *primacy of God's Kingdom* vs. salvation as God's primary issue (Jo. 3:3, 5; Mat. 6:10, 33).
    7. The issue of *eschatology being determined by God's training of man for leadership* (Ps. 110:1-3) vs. God saving him to abide in heaven (peace). Ekklesia vs. avoidance of pain.
  - B. The reason why "world-view"/presuppositional/systematic theology is so absolutely vital is that they establish the purposes for which we are living.
    1. Without a self-conscious ( I know what I believe) theology, we cannot live strategically, i.e. order our time and resources to accomplish specific goals
    2. Without a regular commitment to strategic living, life "happens to us" as we justify our laziness in the name of "trusting in God," "fate," or more likely the unspoken unbelief in changeability of ourselves or our lives!
- II. The critical issue is for every believer to get "in the game" and make a difference as they fulfill their destiny in Christ.
  - A. The following diagram should help illustrate this truth:

*See following page.*

# The Vision For Christian Statesmen:

## Preparing Young Leaders to Get to the 'B' Side of Life



**A. INDIVIDUAL "ME"**

1. What I am
2. What I see
3. What I know

**B. NATION "THE WORLD"**

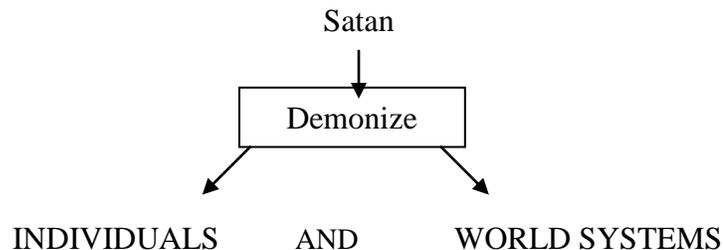
1. Demonic Powers
2. Ideologies
3. Systems

**A- SIDE:**

1. Who I am as a freed person to make choices for God.
2. What I now see as a servant of Christ in what He has called me into.
3. What I now know and need to know in order for this vision and purpose to come to pass.

**B-SIDE:**

1. I must be personally free to the degree that I am able to now impact the B side.
2. What I see in myself and other relationships must now translate into the B side of the equation.
3. *Our Goal:* Find those who see the battle and *must* affect it. (The goal of the enemy is to keep me from seeing the nature of the game).



## SECTION THREE

# How To View the Church

“... the Church is seen as the community of God’s people - a people called to serve Him and called to live together in true Christian community as a witness to the character and values of His kingdom. The Church is an agent of God’s mission on earth. But what is that mission? It is nothing other than bringing all things and, supremely, all people of the earth under the dominion and headship of Jesus Christ. If not all come willingly, nevertheless, every knee will bow and every tongue confess that Jesus Christ is Lord... But to say the Church is the agent of God’s mission on earth is equivalent to saying the Church is the agent of the Kingdom of God.”

Howard A. Snyder, *The Community of the King*

## TEACHING NUMBER SIX

### THE EKKLESIA: GOD'S STEWARD OF THE COSMOS

- I. The Church is the mystery and genius of God.
- A. God has incarnated Himself in Christ, who is the first-born (I Cor. 15:23) of a new race of redeemed people called the Ekklesia (church), Christ's corporate Body. The first function of the Ekklesia speaks primarily to rulership, and the second to multi-personed incarnate capabilities.
    - 1. This corporate ruler is being trained on earth for future ruling responsibility in the ages to come through the principle of incremental power-sharing.
    - 2. The Ekklesia has a "big C" identity (the multi-jurisdictional dimension of believers lives) and a "little c" identity (the ecclesiastic dimension of the believer's life).
  - B. The Church is God's incarnation in mankind.
    - 1. God incarnated Himself in matter (flesh) in Jesus (Jo 1:14).
    - 2. As the "last Adam" (I Cor. 15:45) He became a new race never before seen (II Cor. 5:17, Gal. 6:15; Eph. 4:24). He is fully man and yet fully God.
    - 3. Because we are His "brethren" (Heb. 2:11), we are grafted into God in Christ's resurrection (Jo. 17:21; I Jo. 3:2)
    - 4. We have become His wife (Eph. 5:25-27) and His Bride (Rev. 19:7) a "mysterious" mate with whom and through whom He will rule over all things.
  - C. The Ekklesia is the corporate ruling aspect of Christ's Bride.
    - 1. The "Church" is not a building, meeting or denomination; it is those, "called out (elected) to rule."
    - 2. The following word studies on the origin of the Greek word "church" are helpful:

EKKLESIA: From Ek-kaleo; used for the summons to the army to assemble, from kaleo, to call. Used in antiquity of the popular assembly of the competent full citizens of the polis (city-state). These would meet at regular intervals (or during special meetings) to decide matters of internal and external policy (contracts, treaties, war and peace, finance). Its secular use was therefore restricted to the political and judicial gathering of the polis.

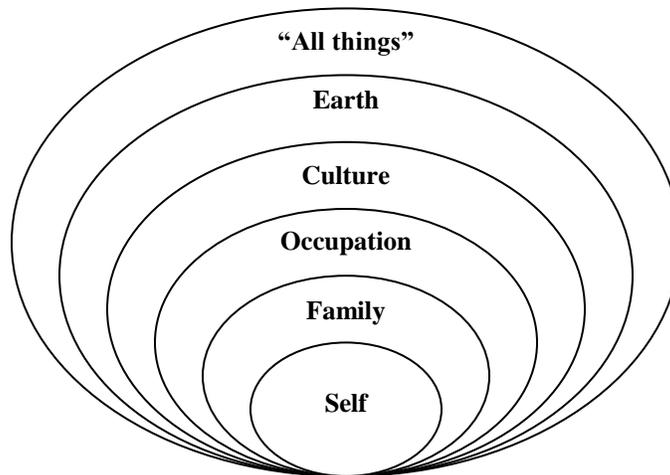
The primitive Christian ekklesia understood itself as the herald of the Lordship of Christ, which was approaching with the immediately expected parousia and was already being realized in their midst. But the church was also aware that it was still part of this age, and was therefore not identical with the baileia, the kingdom of God. (Dict. N.T. Theology, Brown, ed.)

...*ekklesia*, which meant originally any public assembly of citizens summoned by a herald...(Vocab. of the Gk N.T., Moulton and Milligan) ...*ekklesia*, an assembly of citizens summoned by the crier, the legislative assembly... (Classical Gk. Dict., Berry)

- D. The corporate (multi-membered) dimension of the Ekklesia permits Christ to indirectly fulfill His material ministry through the members of His church body.
  - 1. Jesus' spatial body is a divinely chosen limitation (Phil. 2:6-8).
  - 2. Through and in His people, He goes where they go by His indwelling Holy Spirit.
    - a. Jo. 12:18-24; Jesus goes to Athens in Paul!
    - b. Jesus does His will through our hands, feet, tongue and mind!
- E. Christ is using the principle of "faithful in small, faithful in much" (Lu. 16:10; Matt. 5:5; Rev. 2:26, 22:1-3) to gradually prepare for Himself rulers who can "fill all things" (Ep. 1:23).
  - 1. Because God has eternity to achieve His goals, time is not a problem for Him in terms of training His bride (II Pet. 3:8): "One day is as a thousand years and a thousand years as one day."
  - 2. Our rulership training program under our Tutor (the Holy Spirit) is designed to operate as follows:

### DIAGRAM ONE

#### **"Concentric Circles of Rulership"**



God's word to me: "Tell my people they have time to obey me."

- F. We must understand the "big C" - "little c" church distinctive for the sake of conceptual clarity.

1. My “big C” identity is my work in life and culture as a member of the Ekklesia.
2. My “little c” identity is related to my ministry and function in the governmental aspects within the local church body itself.
3. Examples:
  - a. When I vote or serve in civil government, I am a citizen of the church (big C) working in culture.
  - b. As I participate in the government of the ecclesiastic local church, I am relating to the “little c” dimension of the church.
  - c. “Big C” speaks to the overall church’s work on earth; “little c” speaks to my place and service within the local congregation.

## TEACHING NUMBER SEVEN

### UNDERSTANDING THE WAY OF THE LORD

*“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.” Matt. 28:19*

- I. Our worldview, as we begin to see God’s plan for our place in Christ’s destiny, propels us into living “the way of the Lord” in our lives.
  - A. God’s way, as revealed in Jesus, was to live on earth as a disciple and to make disciples.
    1. Jesus chose the path of a systematic learner. He was daily under he training of the Holy Spirit, the scriptures and God’s confirming witness around Him.
    2. Jesus was a disciple:
      - a. Isa. 50:4-5 - His hearing and speech controlled by the Holy Spirit
      - b. Isa. 11:1-3 - He daily lived in the fear of the Lord
      - c. Jo. 5:17, 29-30 - He was continually watching His Father as His discipler
      - d. Heb.5:8 - He learned from difficult challenges both patience and discipline
      - e. Lu. 5:16 - He was daily under the discipline of prayer.
      - f. Lu. 2:46-52 - He was completely versed in the Scriptures through study of them (“that the scripture be fulfilled”)
    3. Jesus was a disciple-maker. (“Disciple”: a whole-hearted student)
      - a. Lu. 6:12-13
      - b. Mar. 1:16-20
      - c. Jo. 8:15
    4. Jesus has called all of us to become His disciples and to make others into disciples.
      - a. Matt. 28:19 - “Make disciples of all nations” (ethnes).
      - b. Ac. 14:21 - Paul went out to find and make disciples
      - c. Ac. 11:26 - It was “disciples” who were called “Christians,” not Christians maturing into disciples!
  - B. What discipleship is and is not:
    1. A disciple is:
      - a. A student-follower of Christ who is under His training regiment.

- b. What biblically is supposed to be the “normal Christian?”
    - c. Someone who carries the mind-set of finding God’s purposes and authority wherever they are.
  - 2. A disciple is not:
    - a. Someone who blindly follows other men, failing to build their own self government.
    - b. Someone who lives by rules, but whose spirit and mind is not a constant learner in the Holy Spirit.
- II. The “way of the Lord” is mentioned hundreds of times in scripture, but specifically challenges us to practice truth *as the daily adventures of our life-lessons unfold*.
  - A. Practicing truths makes them a part of us.
    - 1. Self-consciously working on what *God has us practicing* makes both spiritually sensitive and mature. (Heb. 5:13-14)
    - 2. God invented the concept regarding the practiced use of truth; “use it or lose it.” (Matt. 13:12)
    - 3. The disciple both reminds himself/herself about those they love (children) by *outward reinforcement* (signs, doorposts, walls, jewelry, etc.) of truths they are working on (Deut. 6:4-9; Pro. 6:20-23).
    - 4. We are to look for disciplers who model the truths we are after (Phil. 4:9).
    - 5. God rejoices over our practiced disciplines of learning (Col. 2:5).
    - 6. Fellowship with God is attested to in scripture as belonging to those who practice truths (I Jo. 1:6; 3:10).
  - B. The “way of the Lord” is living the way God lives (Gen. 18:19).
    - 1. Living in obedience, literally opens up a spiritual door in life into the “way” (Ps. 85:13).
    - 2. Our prayer to God must be “Teach me Thy way, O Lord, I will walk in Thy truth” (Ps. 27:11; 86:11). This means constant practice of basics.
    - 3. The goal of our lives must be that our individuality (way) becomes full of His life (Ps. 119:5) and that we yield our way immediately when confronted by God, lest it lead us to death (deception) (Prov. 14:12).
    - 4. The way of the Lord involves, “no pain, no gain” and the deeper the pain (the cross) the deeper the gain (Heb. 5:8; 12:1-5).

*“I am the true vine, and my Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit.” Jo. 15:1-2*

*“And you have forgotten the exhortation which is addressed to you as sons, My son, do not regard lightly the discipline of the Lord, nor faint when you are reprovved by Him.” Heb. 12:5*

*“All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.” Heb. 12:11*

# **Appendix and Study Aids:**

## **Resources to Serve You**



***For Further Training Consider Our Worldview and Leadership School ...***



**SLT is a two year correspondence course that begins with an Intensive in various international and national locations.**

***The Strategic Life Training curriculum is built around four main themes:***

- The entire first year of the course has students engaged in a comprehensive and systematic study of the Christian worldview and comparative worldviews. More importantly, the impartation and passion of the speakers sow vision for why the pursuit of the Christian worldview is essential to successful Christian living.
- The course emphasizes the characteristics of Christian Leadership including character and holiness, integrity, and service as the primary motivation of a leader.
- The course emphasizes the need to embrace the lifestyle of God. It provides guidance in discovering God's patterns for living that help participants discover the specifics of the work to which God has called them.
- The course encourages participants to give themselves to a vision that is bigger than they are, the completion of which extends beyond their own lifetime. In addition, we cultivate a vision that allows participants to begin to see the way their individual destiny relates to the purposes of God in their generation and in history.

***For More Information And Upcoming Events:***

**[www.strategiclifetraining.com](http://www.strategiclifetraining.com)**

## SCS RECOMMENDED READING LIST

### WORLD VIEW, HISTORY, AND CULTURAL ANALYSIS

1. **Idols for Destruction: Christian Faith and It's Confrontation With American Society**, Herbert Schlossberg, Nashville, TN: Thomas Nelson Publishers, 1983.

A critique of intellectual systems and corresponding idolatries. An analysis of leaders and movements whose ideas created the modern world.

2. **How Should We Then Live**, Francis A. Schaeffer, Westchester, IL; Crossway Books

An analysis of Western Culture since the Reformation and Renaissance. Contrasts the two streams: Biblical and Humanist.

3. **Coalition on Revival (C.O.R.) Documents on Christian World View: Preamble** (42 points), **Sphere Documents** (18 documents), C.O.R.), 89 Pioneer Way, Mountain View, CA 94041

A manifesto for the Christian Church. Covers theological positions on various callings, ministries, and cultural tasks.

4. **The Dust of Death**, Os Guinness, Downers Grove, IL: Inter-Varsity Press, 1973.

Brilliant exposition of the roots of contemporary humanism. Documents the rise of counter-cultures and false gods.

5. **Megatrends**, John Naisbitt, New Your, NY: Warner Brothers, 1982.

Insightful glimpse onto future trends from a secular perspective.

6. **Modern Times: The World From the Twenties to the Eighties**, Paul Johnson, New York, NY: Harper and Row, 1983.

Overview of 20<sup>th</sup> century history of the West. Tremendous grasp of the issues and players.

7. **Fire in the Minds of Men: Origins of the Revolutionary Faith**, James H. Billington, Basic Book, New York, NY, 1980.

Thorough history of revolutionary movements from the French Revolution which focuses on misdirected "religious" motives of revolutionaries.

8. **The Socialist Phenomenon**, Igor Sharfarevich, New York, NY, Harper and Row, 1975.

Examines the cultural and personal meaning of Socialism from one who has suffered under its ideals.

9. **What is Secular Humanism?: Why Humanism Became Secular and How it is Changing Our World**, James Hitchcock, Ann Arbor, MI: Servant Books, 1984.

Pervasively highlights the movement in Western civilization. Argues that secular humanism betrays true humanism based on dependence on God.

10. **Moral Foundation of Democracy**, John Hallowell, Chicago, IL: University of Chicago Press.

Overviews Western political development and evolution of Liberalism. Author is grounded in the Judeo-Christian heritage and world view.

11. **Modern Art and the Death of a Culture**, H.R. Rookmaaker, Downers Grove, IL. Inter-Varsity Press, 1973.

Clear diagnosis of modernism in the arts and humanities. Author understands the ideology yet shows sympathy for the struggles of this generation.

12. **Destructive Generation: Second Thoughts About the 60's**, Peter Collier and David Horowitz, New York, NY: Summit Books, 1989.

Former Leftist who published Ramparts Magazine have not only recanted, but exposed the New Left as being dupes of Communists and Hedonism.

13. **Roots of Western Culture: Pagan, Secular, and Christian Options**, Herman Dooyeweerd, Toronto, Canada: Wedge Publishing, 1979.

An in-depth study of the historical and philosophical roots of the West as they evolved in Greek, Roman Catholic, and Reformation thought.

14. **The Universe Next Door: A Basic World View Catalog**, James W. Sire, Downers Grove, IL: Inter-Varsity Press, 1976.

A contemporary survey of various world views written in popular style, continuing right up to the counter- culture of the Sixties.

15. **Amusing Ourselves to Death**, Neil Postman, New York, NY: Penguin Books, 1985.

A brilliant social analysis of the media and how the developing technology has had a subtle but devastating effect upon rational discourse and political freedom..

16. **The One and the Many**, Rousas J. Rushdoony, Fairfax, VA: Thoburn Press, 1978.

A broad historical overview of the philosophical implications of unity and diversity in government and social order.

17. **The Gospel in a Pluralist Society**, Lesslie Newbigin: Wm. B. Eerdmans Publishing Company, 1989.

An analysis of the Christian message in today's diverse, pluralistic society.

18. **Christ and Culture**, H. Richard Niebuhr, New York, NY: Harper colophon Books, 1975.

Still one of the classic works on how the Christian is to approach society and the place of culture in God's purposes and Christ's work.

19. **The Dynamics of Spiritual Life: An Evangelical Theology of Renewal**, Richard F. Lovelace, Downers Grove, IL: Inter-Varsity Press, 1979

A tremendously insightful overview of the history of revival and reformation in the Christian church and its effect on the surrounding culture.

20. **Foolishness to the Greeks: The Gospel and Western Culture**, Lesslie Newbigin: Wm. B. Eerdmans Publishing Company, 1986.

This book offers a unique perspective on the relationship between the gospel and current society by presenting an outsider's view of contemporary Western culture.

21. **Total Truth: Liberating Christianity From Its Total Captivity**, Nancy Pearcey, Crossway Books, 2004.

Author presents an analysis of the private/public spheres of Christianity, and offers ways to craft a truly Christian Worldview.

22. **Discipling the Nations: The Power of Truth to Transform Cultures**, Darrow Miller, YWAM Publishing, 2001.

The author presents a convincing thesis that God's truth can free whole societies from deception and poverty.