



Citizen Education 101

Discipling Nations:
Preparing to Obey the Great Commission

*Student
Manual*

CITIZEN EDUCATION 101

Discipling Nations: Preparing to Obey the Great Commission

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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 holds a degree in Political Science from UC Berkeley and has authored four books: *Winning the Battle for the Minds of Men*, *Doing Business God's Way*, *The Emperor Has No Clothes*, and *On the Destiny of Nations*, 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.



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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 who serves as President, GoStrategic operates internationally, educating Christians

through our Business Leadership School and Strategic Life Training correspondence schools, events, educational products, networking, and consulting services. Our ministry headquarters are based in Santa Rosa, California, with affiliates and schools in Mexico, Central and South America, Europe, Asia, and New Zealand.

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



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

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

Lesson I: Discipling Nations and The Great Commission

Principle-Based Public Policy: Master Principles for Sustainable Freedom and Prosperity

“Educated, active citizens are essential for freedom and prosperity to long exist in any nation.”

“Righteousness exalts a nation, but sin is a disgrace to any people.” Proverbs 14:34

Lesson I: Discipling Nations and The Great Commission (Matthew 28:18-20)

MAJOR CONCEPTS	ADVANCED SEMINAR CONCEPTS
1. Believers responsibility to help disciple nations	1. Dual citizenship
2. The nature of discipling nations	2. Discipling nations and our education and training
3. Obedience to Scriptures as a core commitment	3. Basic worldview and the war between two seeds
4. Our role as “dual citizens”	4. Church unity and relational principles

APPLICABLE MASTER PRINCIPLES (listed on pages 10-12)

N/A

LESSON I GOALS

1. To connect believers with Christ’s desire to empower believers to contribute to the discipling of His nations as a core responsibility.
2. To define what “discipling nations” entails and offer believers the practices to do so.
3. To secure in believers biblical obedience as their core commitment.

LESSON I OUTLINE

- I. The Goals of this Lesson
- II. God’s Earth: Our Training Ground for Eternity
- III. Discipling the Nations: Personal Salvation and Social Transformation
- IV. Biblical Obedience as Our Core Commitment and Our Role as “Dual Citizens”

COLLABORATIVE DISCUSSION QUESTIONS

1. What roadblocks presently exist in the church that prevents it from recognizing its responsibility to disciple nations as part of the Great Commission?
2. Citizens are those who take responsibility. Why should we take responsibility as “citizens” of this world?

Lesson I: Discipling Nations and The Great Commission

Lesson I: Discipling Nations and the Great Commission (Matthew 28:18-20)

I. The Goals Of This Lesson:

1. To connect believers with Christ's desire to empower them to contribute to the discipling of His nations as a core responsibility.
2. To define what "discipling nations" entails and offer believers practices to do so.
3. To secure in believers biblical obedience as their core commitment.

II. God's Earth: Our Training Ground for Eternity

- A. The earth and the nations are Christ's eternal home and inheritance (Rev. 21; Rev. 22:1-3; 2 Pet. 3:12-13; Isa. 65:17; Isa. 66:22).
 1. Both man and "the Son of man"; Jesus (the proto-type man) are placed on the fallen earth to redeem it up to the point of its complete renewal (Gen. 1:26-28; Gen. 3:15; Matt. 28:18-20; 1 Cor. 3:11-15; John 17:20-26; Rev. 2:26-7).
 2. Our character, skill sets, and relationships in Christ pass through death.
 3. As individuals we are to "tend our gardens" (Gen. 2:15).
- B. Tending the garden of our communities.
 1. "Tending gardens" also speaks to the task of producing cultures/communities within the nations that reflect Christ and His will for humanity (Matt. 5:14-16). Salt, light, city on a hill, Israel.
 2. Israel in the Old Testament was to be a nation modeling God's will for humanity (Deut. 26:19; Deut. 28:10-11; Acts 15:17) as it displayed God's laws and principles (Deut. 17:18-19).
 3. In the New Testament, that function has been primarily given to the ecclesia as it manifests God's kingdom within it and through it to the nations. Jesus as Lord of nations (Matt. 16:18-19; Matt. 24:14; Rev. 22:1-3).

III. Discipling Christ's Nations therefore involves personal salvation and social transformation.

Judgement of nations: Matt. 12:38-42 (generations); Matt. 11:20-24 (cities); Matt. 25:31-46; John 3:35

- A. This discipling/transformation involves both personal and social righteousness and justice (Ps. 82; Ps. 89:14; Ps. 94:16).
 1. Public Policy should be based on Matt. 22:36-40.
 2. "The Discipling of Nations" was, and is, linked to the expansion of God's Kingdom through Christ's church.
 3. The Kingdom comes to, and through believers (Matt. 13:24-52; Luke 17:20-21; John 3:35; Rom 1:16).
- B. Discipling nations comes also through and to social institutions

Lesson 1: Discipling Nations and The Great Commission

1. The Kingdom comes socially through the spiritual corporeity of the ecclesia (Matt. 16:18-19; Eph. 6:12; 2 Cor. 10:3-5).
2. By inference, the Kingdom comes through our biblical view of the five (5) governmental jurisdictions of government comprising God's Kingdom in this age: Self, family, ecclesiastic, commercial, civil.

IV. Biblical Obedience as Our Core Commitment and Our Role as "Dual Citizens"

As we will all see throughout these lessons together, certain things are required for us to be successful in pleasing God, living for God, and being relevant for God in society as salt and light as we give ourselves to the process of discipling our nation.

- A. Our core commitment to God must be biblical obedience.
 1. That means that Scripture must inform and define our decision-making process in all areas of our lives.
 2. That means that we recognize and attempt to live out "The Greatest Commandment" (Matt. 22:36-40) which requires a personal life before God and a social responsibility to our neighbors.
- B. All believers hold a dual citizenship (like the Apostle Paul) as citizens first of God's Kingdom, and secondly as citizens of our nations (Luke 17:20-1; Col. 1:13).
 1. While we are giving ourselves to all these things as citizens of His spiritual Kingdom, we also have responsibilities and privileges as members of the nations in which we live.
 - a. We see the Apostle Paul carefully using his Roman citizenship to further the cause of Christ (Acts 16:37-38; Acts 22:25; Acts 23:27; Acts 25:10; Acts 26:32; Phil. 4:22).
 - b. Scripture tells us to do the following as citizens of both realms:
 - i. Recognize our responsibility to stay connected to the world but not give ourselves to its values (1 Cor. 5:10-11; 1 Cor. 7:29-31; Rom. 12:2; 1 John 2:15-17; John 17:14, 19).
 - ii. To live out Christ's life and values, both personally and corporately, as "salt and light" (Matt. 5:13-16).
 - iii. Respect and honor God's authority within His establishment of civil government (Rom. 13:17; 1 Pet. 2:11, 17; Matt. 22:21)
 - iv. To obey civil government, unless it demands disobedience to Christ (1 Pet. 2:13; Rom. 13:1-2, 5; Acts 5:29).
 - v. To pray for civil government (1 Tim. 2:14).
 - vi. *Most importantly, to love God completely and "love our neighbor as we love ourselves" (Matt. 22:36-40).
 - vii. That love, biblically (Matt. 25:31-46) requires us to:
 - Give food and drink
 - Help the stranger (Luke 10:30-37 - the good Samaritan)

Lesson 1: Discipling Nations and The Great Commission

- Clothe the needy
 - Visit the sick
 - Visit the prisoner
 - Comfort the afflicted (James 5:13)
 - Admonish the sinner (James 5:19)
2. This “love for our neighbor” (saved or unsaved) also recognizes that God administrates His justice and righteousness (Ps. 89:14) on earth through human beings (saved or unsaved) (Ps. 82; Ps. 94:16)
- a. Both civil government (natural) and the ecclesia (spiritual) government are tools of God to care for all human beings. Governments are vehicles of *values* based on God’s perspectives (Matt. 4:4) or man’s perspectives.
 - b. God expects those who govern to reflect His principles (natural wisdom and spiritual insight). (Ps. 82; Ps. 94:16).

Lesson 2: Principle-Based Public Policy: Ten Master Principles

Principle-Based Public Policy: Master Principles for Sustainable Freedom and Prosperity

“Educated, active citizens are essential for freedom and prosperity to long exist in any nation.”

“Righteousness exalts a nation, but sin is a disgrace to any people.” Proverbs 14:34

Lesson 2: Principle-Based Public Policy: Ten Master Principles for Sustainable Freedom and Prosperity

MAJOR CONCEPTS	ADVANCED SEMINAR CONCEPTS
1. Principle-based, strategic policy	1. Axioms - Corollaries
2. Scripture as our base of reasoning	2. Strategic thinking
3. The Ten Master Principles and their corollaries for sustainable freedom and prosperity	3. Further critique of ineffective cyclical and expedient policy decisions
	4. The nature of revelation-reason issues
	5. Specific Biblical laws & principles

APPLICABLE MASTER PRINCIPLES (listed on pages 10-12)

Master Principles #1-10

LESSON 2 GOALS

1. To convincingly make the case for principle-based, strategic public policy.
2. To convincingly make the case for Biblical principles as our point of departure for public policy and all other policy decisions.
3. To introduce the Ten Master Principles and the concept of their corollaries.

LESSON 2 OUTLINE

- I. The Goals of this Lesson
- II. Why We Need Principle-Based, Strategic Public Policy For Governing
- III. The Scriptures: Truth for All Man is and Mankind Does (Matt. 4:4)
- IV. Ten Master Principles, and their Corollaries, for Sustainable Freedom and Prosperity

COLLABORATIVE DISCUSSION QUESTIONS

1. Explain why principle-based public policy is better for the long-term sustainability for civil society.
2. Explain why believers turn to the Scriptures as the source for principles that pertain to public policy.

Lesson 2: Principle-Based Public Policy: Ten Master Principles for Sustainable Freedom and Prosperity

I. The Goals Of This Lesson:

1. To convincingly make the case for principle-based, strategic public policy.
2. To convincingly make the case for Biblical principles as our point of departure for public policy and all other policy decisions.
3. To introduce the Ten Master Principles and the concept of their corollaries.

II. Why we need principle-based, strategic public-policy for governing

- A. Life is dynamic and full of chaos in a fallen world. Without principles and strategy to guide us, we will live in chaos, in reaction to circumstances, and frustration.
 1. Chaos is the results of the inability to define why things happen as they do, what are the root cause (v. symptoms), and how to change things. “Principles” address all those questions.
 2. We live on “defense” in reaction until we become principle-based, which helps us become intentional, strategic, and results-driven, because principals help us sort out why and how things happen.
 3. “Frustration” results from the absence of principle-based thinking.
- B. The world-system, and most people, live in frustration, thus our governments tend to think and operate on the following levels:
 1. Short-term, pragmatic, election-cycles.
 2. Power-driven, symptoms v. causes, divided and ignorant of their current operating transcendent values.
 3. The results are what we see today: stuck, confused, divided, increasingly secular, and at war with Scripture.

III. The Scriptures; Truth for All Man is and Mankind Does (Matt. 4:4).

- A. God’s Word is “The Manufacturers Handbook” for maintaining all human behavior (1 Tim. 1:8-10).
 1. Jesus says that all mankind shall be measured by the standard of God’s Word (Matt. 4:4).
 2. Paul aligns himself with this reality (Rom. 1:18-32; Rom. 2:1-16).
 3. Believers hold truth as being divinely-inspired, above man and objectively true, and imparted to man through the Holy Spirit (1 Cor. 2:6-16).
 4. “Reason” is God-given as an intellectual tool but is only a contributor to truth, not the sole guide to truth.

Lesson 2: Principle-Based Public Policy: Ten Master Principles

5. Secular man believes truth is revealed from human reasoning and therefore can only refer to his own reasoning power as the ultimate test of what is true or not true, hence, reason for him becomes god.
 6. The result of this means some measure of compromise between believers and unbelievers becomes essential for peace and social stability within a democratic society.
- B. Some important comments regarding this reason-revelation tension.
1. Believers use both natural law (General Revelation) and Biblical law (Special Revelation), with the guidelines of reason to create public policy.
 2. Since Christ came to fulfill the O.T. law (Matt. 5:17-19), believers therefore need a “hermeneutic of the Holy Spirit” to use O.T. law as a principle-based point of reasoning.
 3. *Secularism wants to make religion a private matter of conscience and believes Scripture has no real place in public policy. However, all law attempts to define what is “good” and “evil,” and those are very religious questions. In truth, virtually all law is religious and the only question is whose religion is setting the laws?

IV. Ten Master Principles, and their Corollaries, for Sustainable Freedom and Prosperity

(See chart on following page)

Measuring choices/policy/multi-jurisdictional application

Lesson 2: Principle-Based Public Policy: Ten Master Principles

THE TEN MASTER PRINCIPLES FOR SUSTAINABLE FREEDOM AND PROSPERITY	
AXIOMATIC PRINCIPLE (Mission, Values, Principles, Strategy, Tactics):	COROLLARIES:
<p>1. Transcendent Values: The recognition of primary, fundamental and widely adhered to ideas and beliefs that define, limit or interpret all lesser values and which serve to create unity for a group of people and guide their behavior. Examples: Christ definition of “the Greatest Commandment”; the Ten Commandments; the U.S. Constitution; the Hippocratic Oath for medical professionals; the Code of Conduct of the U.S. Military.</p>	<p>Citizenship, case law and legal systems, axioms with corollaries, spiritual law over natural law, immigration policy, voting rights, educational curriculum</p>
<p>2. Self-Government: The internalization of laws, requirements, disciplines, beliefs and values such that one enforces within him/herself obedience to those standards of conduct. Examples: internal will or discipline vs. external force; New Testament internal obedience from a “new heart or new spirit” vs. Old Testament commandments; internal compulsion vs. external force; people acting on their own vs. coercion.</p>	<p>The lessening of oversight and efficiencies of all external laws, reduction of policing, crime, drugs, dependencies, character, focused energy and efficiencies, “staked tree” principle, impartation-discipleship</p>
<p>3. Service-Based Power: Service-based power is the use of both authority and power to enhance the value, skill-sets, resource-base and capacities of those under the authority of a person or organization. Christ Himself is exhibit “A” of one embodying and exercising this unique use of power (Philippians 2:3-11). It is the deliberate use of authority and its associated power to serve those under the authority to help people help themselves to act in compliance with the group’s values rather than just use authority and power to force compliance.</p>	<p>Empowerment vs. self-centered gain, organizational-relational culture, obedience vs. loyalty, relational leverage, love vs. authoritarianism</p>
<p>4. Nuclear Family: the organized and structured relationships of blood-line natural families (or adoptions) whose primary functions are the reproduction and raising of children within their structure including the entire process of provision, protection, training and character development. Healthy nuclear families lay the foundation for relational healthy children and adults, self-government, self-provision and assimilation into the wider elements of culture (i.e. schools, organizations, employment, citizenry, etc.)</p>	<p>Generational momentum, stewardship-management, parenting skills, educational responsibility and systems, male-female issues, fatherhood, motherhood, economics (<i>oikos</i>) Gen. 12:3</p>
<p>5. Jurisdictional Government: The five different forms of human government, as referenced by the Bible, that are required to govern society. These five different governmental forms are inter-related, have clearly established boundaries, and were created to maximize efficiencies (the division-of-labor), minimize the abuse of power (the separation of governmental powers); create specific responsibilities and function; and allow diversities of gifts/talents and influence to shape both individuals and society at large. The Biblical jurisdictions/ governmental forms are: 1) self-government, 2) family-government, 3) ecclesiastic government, 4) corporate-financial government outside of the family realm, and 5) civil government.</p>	<p>Division of labor, separation of power, jurisdictional problem-solving and finance, decentralization, redundancies, mutuality, edification, jurisdictional organization of the legal systems, welfare policy</p>

continued...

Lesson 2: Principle-Based Public Policy: Ten Master Principles

<p>6. Localism: The practice of pushing decision-making and provision down to the lowest level where people or organizations are actually living and practically responding to current needs and challenges (e.g. onsite). Localism is based on the notion that those closest to issues are best equipped to handle them. It results in the empowering of people living the reality of situations to deal with them based on first-hand observation and assessment. Localism is in contrast to centralism where key decisions are made for people in diverse locales by one central body far removed from actually living the needs and challenges.</p>	<p>Centralism vs. localism; authoritarianism vs. self-empowerment, duplication and redundancies; inefficiencies through bureaucracies; legal and welfare injustices; the Old Testament “poor tax”; Federalism vs. States’ rights; taxation policy; division of labor, mandated Federal spending</p>
<p>7. Limits: The recognition that limits both protect us from harm and protect us from harming others. Well-defined limits take into account different capacities, gifts, training, motivations, needs, challenges, jurisdictions of authority, etc.</p>	<p>The governmental separation of powers; tyranny; division of labor; law of diminishing returns; banking, currency, leverage limits; taxation policy; laws in all forms; presumptuous sin; foreign policy; environmentalism; sustainability</p>
<p>8. Justice-Equality: Justice is the concept that people are rewarded or punished as a result of their own specific actions and the rewards or punishments are correctly and appropriately applied using a commonly accepted standard. Equality is the concept of treating all people equally through the establishment of common rights, responsibilities, and opportunities without privilege or discrimination for certain groups. Justice deals with receiving what is one’s proper due, equality deals with everyone receiving the same treatment.</p>	<p>Taxation policy; criminal law; special-interest inequalities; racism; sexism; unequal wages; entitlements; exploitation; systemic injustices</p>
<p>9. Results-Based Policies: The belief that theories, ideas, programs or actions should be tested and then evaluated based upon factual results rather than hopes, bias, projections or ideological paradigms. If the known variable factors have been properly tested the results should be allowed to “speak for themselves.” Policies are then either applied or discarded based on the factual results.</p>	<p>Ideologies; religious concepts; economic, social, environmental, theory of all sorts; political parties; scientific method; self-interest and delusion</p>
<p>10. The Bridge of Trust: All successful, healthy mutual relationships - be they personal, organizational, national or international - are held together by trust between the parties. The trust can be evaluated by what pressures and challenges those relationships can withstand and remain intact without becoming “broken.” The “bridge of trust” is a model for understanding how trust can be built and broken between people; a bridge can be a safe passageway of interaction between two parties or become broken preventing successful engagement.</p>	<p>Organization; unity; personal relationships; national trust in political, economic and legal systems; contracts of all sorts; scale of action related to competency and character</p>

Lesson 2: Principle-Based Public Policy: Ten Master Principles

Lesson 2 Appendix: Biblical Principles on Public Policy

God: The source of authority, laws, responsibilities & rights

(Deut. 6:1-9; Exod. 20:2-4; 1 Sam. 12:24-25; Job 12:18-25; Ps. 2-6; Isa. 24:21-22)

God's Word: Biblical Law & Creation Law

(1 Kings 9:4-5; 1 Chron. 28:7; Ps. 19; 149:6-9; Matt. 5:17-20)

Civil Government

(Ps. 21:1-7; Ps. 82; Prov. 8:15; Prov. 21:1; John 19:10-11; Deut. 16:18-17:20; Rom. 13:1-7; Dan. 5:18-21; Mark 12:1-17; Tit. 3:1; Prov. 16:10, 12, 13)

Covenantal & Constitution Basis

(1 Sam. 10:25; 2 Sam. 3:21; 2 Sam. 5:3; 1 Chron. 11:3; 2 Chron. 23:1-3)

Protection of the People

(Gen. 9:5-6; Rom. 13:1-7; Deut. 4:5-10; Prov. 20:26; Prov. 17:9; Mark 7:20-23; Prov. 21:1; Prov. 29:14)

Rights of the Citizens

(Exod. 19:5-8; Exod. 20:2, Lev. 26:13; Prov. 20:28; Prov. 29:2)

Qualifications of Civil Leaders

(Exod. 18:21-26; Deut. 17:14-20; 1 Tim. 3:1-7; Eccl. 10:16-17; Prov. 25:16; Prov. 29:12; 2 Sam. 23:3)

Rights of Conscience

(Eccl. 10:4; Acts 5:29; Rom. 13:5)

Freedom of Worship

(Luke 20:25; Dan. 3)

Freedom of Speech

(Acts 4:18-20; Acts 5:29)

Freedom of Press

(Ps. 40:7; 1 Chron. 28:19; Isa. 8:1; Exod. 24:12)

Freedom to Choose Civil Leaders

(Exod. 18:21-23; Tit. 1:5)

Rights of Property

(Num. 33:53-54; Lev. 25:10; Exod. 20:15, 17)

Freedom to rest from labor

(Exod. 20:8)

Protection of persons & family

(Deut. 6:5-9; Exod. 1:15-22)

Protection of personal property

(Ezek. 46:18; Exod. 22:1-15; Luke 16:10-12)

Protection from Foreign Transgression

Natural boundaries & ownership of land

(Acts 17:26-27; Deut. 32:8; Gen. 10; Prov. 22:28)

Citizens' rights in other nations

(Lev. 24:22; Num. 15:29)

Military organizations & intelligence

(Deut. 20:1-4; Deut. 24:6-7; Num. 13:17-25; Num. 31:2-7)

Treaties & ambassadors

(Luke 14:31-32; Deut. 20:10-20)

Protection from Domestic Transgression

Police Protection & Enforcement

(Luke 3:14-15; Prov. 24:11-12, Luke 22:36-38)

Justice

(Exod. 23:6-7; Prov. 17:15; 2 Sam. 23:3, Prov. 20:28; Est. 1:13, Amos 5:24; Zech. 8:16; Deut. 1:16-17)

Criminal Courts

(Deut. 17:8-13; Prov. 17:15)

Crimes against persons

(Exod. 20:13; Exod. 21:12-32)

The right to prompt & impartial justice

(Prov. 20:26; Deut. 1:16-17; Deut. 16:18-20; Lev. 19:15; 2 Chron. 19:5-10; Prov. 18:5; Exod. 23:6-8)

The power to arrest & punish

(Deut. 25:1-3, Ezr. 7:26; Prov. 20:26)

Restitution

(Exod. 22:1-3; Lev. 6:2-21; Num. 5:7)

Capital punishment

(Gen. 9:4-7; Deut. 19:11-13; 2 Sam. 6:11, Deut. 17:6-7)

Civil Courts

(1 Cor. 6:1-11; Deut. 16:18; 2 Chron. 19:5; Ezr. 7:25)

Rights to public health, sanitation, & safety

(Num. 31:19-20; Deut. 23:9-14; Lev. 14:33-57; Deut. 22:8)

Right of public environment & free elections

(Isa. 5:8; Deut. 24:19-22, Deut. 22:8)

Commercial Justice

Crimes against covenants & property

(Exod. 20:14, 17; Matt. 19:3-12; Lev. 20:10)

Right to civil enforcement of covenants & contractual agreements

(Ruth 4:2-4; Exod. 20:14, 17; Deut. 19:14; Deut. 27:17)

Right to honest trade & currency

(Deut. 25:13-16; Lev. 19:35-37; Isa. 1:22-23; Prov. 20:23; Ezek. 45:10; Prov. 11:1)

Right to lawful & just taxation

(Matt. 17:24-27; Matt. 22:17-21; Rom. 13:6-7; Luke 3:12-13)

The Philosophy & Purpose of Civil Government

(Isa. 9:6-7)

Civil Government as a Servant

(Matt. 20:25-28)

The officers as servants to God, held in trust as responsibility for, rather than power over the people.

(Prov. 16:10-15; 1 Pet. 2:13-17; 1 Kings 12:7; 2 Chron. 1:10)

Civil government to promote the moral and ethical foundations of the culture.

(Deut. 17:14-20; Prov. 14:34-35; 2 Sam. 23:3-4; Matt. 28:18-20; Deut. 31:9-13; Prov. 25:2)

Civil government recognizes that cultural freedom is built upon self-government, the strength of the family unit, & proper stewardship over skills and property.

(Eccl. 2:10-12)

Lesson 3: Worldview and Social Structure: What Holds Us Together

Principle-Based Public Policy: Master Principles for Sustainable Freedom and Prosperity

“Educated, active citizens are essential for freedom and prosperity to long exist in any nation.”

“Righteousness exalts a nation, but sin is a disgrace to any people.” Proverbs 14:34

Lesson 3: Worldview and Social Structure: What Holds Us Together

MAJOR CONCEPTS	ADVANCED SEMINAR CONCEPTS
1. The general nature and components of worldview	1. Advanced worldview
2. The five basic building blocks of man’s reality	2. Social structures
3. The six basic requirements of democracy	
4. The war between two seeds	
5. Social organization	

APPLICABLE MASTER PRINCIPLES (listed on pages 10-12)

N/A

LESSON 3 GOALS

1. To introduce and help students memorize the concepts of worldview and social structures as the two pillars of societies and nations.
2. To introduce “The Five Basic Building Blocks of Man’s Reality”; the core values separating the Kingdom of man and the Kingdom of God, and “The Six Basic Requirements of Democracy.”
3. To introduce some of the core concepts shaping social organizations and policies.

LESSON 3 OUTLINE

- I. The Goals of this Lesson
- II. The Pillars of Society and Nations: Worldview and Social Structures
- III. Core Concepts Shaping Social Organizations and Policies
- IV. The Six Basic Requirements Of Democracy

COLLABORATIVE DISCUSSION QUESTIONS

1. What key actions can families, businesses, private associations and even government take to reverse the displacement of the family unity in society?
2. To what extent do you believe the basic requirements of democracy have been undermined in more recent times?

Lesson 3: Worldview and Social Structure: What Holds Us Together

I. The Goals Of This Lesson:

1. To introduce and help students memorize the concepts of worldview and social structures as the two pillars of societies and nations.
2. To introduce “The Five Basic Building Blocks of Man’s Reality”; the core values separating the Kingdom of man and the Kingdom of God, and “The Six Basic Requirements of Democracy.”
3. To introduce some of the core concepts shaping social organizations and policies.

II. The Pillars of Society and Nations: World View and Social Structures

- A. What is “worldview” and how is it formed and maintained?
 1. “Worldview” is the name commonly given to the collective assumptions and values people believe in, both consciously or unconsciously, and live in as they make their life choices.
 2. People’s worldviews are formed by their parents, teachers, friends, schools, culture, media and personal life experience, gifts, and talents.
 3. The various components of ideas tend to form into what are called “paradigms” and it is these paradigms or assumptions about the nature of reality that both direct individual’s lives and the collective paradigms comprising cultures (opinions) that drive the direction and values of whole nations. There is a “war of worldviews” between Satan and God, so to speak, which exists and is driving the agendas of the nations (Gen. 3:15; Matt. 16:23; Eph. 6:12; 2 Cor. 10:3-5).
 4. Whoever controls a nation’s educational systems; controls the economy; shapes cultural media; controls the language of the public conversations, and thus shapes the worldview for the majority of the citizens.
 5. *Discipling nations involves, the strategic engagement of all of the above systemic controls by believers acting as salt and light (Matt. 5:13-16). Discipling a nation happens when we help change the worldview of people, families, churches, businesses, and civil government policy.
 6. *The components of our worldview help shape our political-economic opinions and voting patterns. They also directly affect the perceptions of our cultural influence. For example, whoever serves the poor, (or is perceived to carry their interest), usually claims the “conscience and moral fuel” of the nation.
- B. Worldviews are formed on what many of us call, The Five Basic Building Blocks of Man’s Reality. These five concepts are all transcendent issues.
 1. The Nature and Existence of God and Man: revelation/reason; value and origin of life; purpose of man and history (issues of religion). Objectivity/Subjectivity.
 2. The Nature and Purpose of the Family: education, procreation (issues of succession).

Lesson 3: Worldview and Social Structure: What Holds Us Together

3. The Nature of Property: human rights (issues of ownership/stewardship, economics, “equality”).
 4. The Nature of Work & Living Standards: technology; communication’ transportation (issues of productivity); economic systems and our philosophy of power.
 5. The Nature and Purpose of Government: nature of law; use and limits of force (issues of law and order; power as self-centered v. empowering others. Phil. 2:1-12).
- C. What are the “social systems” of nations?
1. The primary social systems of a nation are its economic, political and legal systems. All levels of civil government create, manage or regulate these systems as well as various associations within the private sector.
 2. Numerous social systems such as education, media, communication, private associations, etc., ultimately are regulated by the economic, legal and political systems. However there is a bottom line:
 - a. Economics is the systemic control of man’s collective labor, currency, and taxation.
 - i. Whoever controls economics controls people’s lifestyle.
 - ii. Economic control is the power behind political control since it pays for it.
 - b. Political control works with economic control to keep order and stability.
 - i. Stability comes through agreement of how to manage the nations (masses).
 - ii. Both economic and political control are the reflection of the worldview of those in control.

III. Core concepts of social organizations and policies

- A. How the family unit is viewed is critical, since it is the most basic socialization unit in society. The following Biblical concepts speak powerfully here.
1. Mal. 4:4-6 and the “curse” of generational separation.
 2. The family unit was established by God not man (Gen. 2:22-25).
 - a. The Abrahamic Covenant (Gen. 12:3) conveys that “the families of the earth” are the recipient of His blessings. God, being a Father, has chosen this social unit as the place of parental obligations re: the education of the culture (Duet. 6:1-10).
 3. This being the case, the current civil society has increasingly marginalized the family unit; regarding its perceived responsibility, and has taken over the education-socialization process both conceptually and legally.
- B. Any strategy to “disciple a nation” must recognize this and build its strategy to reverse this process of family unit displacement.
1. This also means that the relative health of a nation can be measured by all the social indicators of family strength, divorce, abortion, out-of-wedlock birth, delinquency, crime-rate, welfare, education levels, etc.

Lesson 3: Worldview and Social Structure: What Holds Us Together

2. Generational momentum is also a key measurement of a healthy society (A transcendent concept).
 - a. This shows up in the victory over generational sins and weaknesses both naturally and spiritually.
 - b. It shows up in inheritance laws and levels (2 Cor. 12:14) of society.
 - c. It shows up in educational levels of succeeding generations (upward social mobility).
 - d. It shows up in savings rates, debt and the passing on generationally of stewardship and management skill-sets, and the multiple-generations scope of tasks.

IV. The Six Basic Requirements of Democracy

- A. Democracy is a system where people elect leaders to govern with their consent (a republic). It is a real-time display of worldview in motion of a governing system that is constantly making policy-decisions that reflect the collective worldview of the citizens who elect their leaders. An effective democracy has at its core at least six basic requirements that ensure its sustainability:
 1. Sustainable democratic societies are founded upon the concept of inalienable rights of which religious freedom & conscience are the cornerstones (Rom. 14:23).
 2. Sustainable democratic societies are founded upon the separation of powers based on the reality of man's fallenness (Gen. 10:31-11:9; Josh. 7:14; Isa. 33:22; Acts 17:26-27).
 3. Sustainable democratic societies are founded upon the right of people to influence its destiny through fair elections. (Deut. 1:13-15; Num. 27:18-23; Josh. 18:4; Judg. 11:11; 2 Sam. 5:1-5).
 4. Sustainable democratic societies are founded upon the rights of minorities to be protected against the arbitrary and unjust actions of the majority. (Deut. 17:6-7; Exod. 18:17-27; Num. 11:16-17; Josh. 24:2; Prov. 17:26; Jer. 22:1-4; 1 Chron. 13:1; 1 Chron. 23:1; 1 Chron. 28:1).
 5. Sustainable democratic societies are founded upon fair access to public media for all (Acts 21:37-40).
 6. Sustainable democratic societies are founded upon economic growth that provides for a growing middle class, upward economic mobility for all, and economic management of currency, employment and interest rates that provide long-term solvency.
 7. "Sustainability" can be predicted by correctly assessing the degree to which a society's transcendent principles (worldview) aligns with God's directives in Scripture. When "tipping points of disobedience" are reached, historically nations and civilizations crumble.
- B. In summary:
 1. A nation's collective worldview determines its social structures.
 2. Discipling nations entails significantly injecting a biblical-Kingdom worldview into the culture, thus influencing the nation's social systems for the benefit of all.

Lesson 4: Transcendence, Self-Government and Service-Based Power

Principle-Based Public Policy: Master Principles for Sustainable Freedom and Prosperity

“Educated, active citizens are essential for freedom and prosperity to long exist in any nation.”

“Righteousness exalts a nation, but sin is a disgrace to any people.” Proverbs 14:34

Lesson 4: Transcendence, Self-Government and Service-Based Power

MAJOR CONCEPTS	ADVANCED SEMINAR CONCEPTS
1. The nature and power of transcendent values	1. Corollaries: citizenship; case law and legal systems; axioms with corollaries; spiritual law over natural law; current transcendent questions facing all nations (6)
2. The nature of self-government and the internalization of values	2. The lessening of oversight and efficiencies of all external laws; reduction of policing, crime, drugs, dependencies; character; focused energy and efficiencies; “staked tree” principle; impartation-discipleship
3. The two competing uses of government: self-serving vs. empowering	3. Empowerment vs. self-centered gain; organizational-relational “climate”; obedience vs. loyalty; relational leverage; love vs. authoritarianism

APPLICABLE MASTER PRINCIPLES (listed on pages 10-12)

Master Principles #1-3

LESSON 4 GOALS

To introduce and explain once again the concepts of “Transcendence, Self-government and Service-Based Power” and the general reasons why they are critically important to the process of disciplining nations.

LESSON 4 OUTLINE

- I. The Goals of this Lesson
- II. Transcendence Principles or Values: Recognizing the Most Important Things
- III. Self-Government: The Foundation of all Successful Organizations
- IV. Service-Based Power: Releasing the Destiny of All People (Eph. 2:10)

COLLABORATIVE DISCUSSION QUESTIONS

1. Discuss how, as a nation, we have seemingly adopted the idea that our constitution has become a “living document” and what this means for changing cultural values.
2. Discuss effective strategies to promote self-government in a culture influenced by hedonistic tendencies.

Lesson 4: Transcendence, Self-Government and Service-Based Power

I. The Goals Of This Lesson:

To introduce and explain once again the concepts of Transcendence, Self-Government and Service-Based Power, and the general reasons why they are critically important to the process of disciplining nations.

II. Transcendence Principles or Values: Recognizing the Most Important Things

A. For us as believers the supreme (transcendent) issues are:

1. What is a “successful life in Christ?” The answer is simple: Obedience to the Scriptures and the Holy Spirit.
2. “Transcendence” means, above all other lesser things being discussed and our God is supremely transcendent as the source and Creator of things, all life, and all truth-principles.
3. In the Old Testament God gave us the transcendent “constitution” of The Ten Commandments out from which came all subordinate case laws. In the New Testament Christ gave us the “most important” (transcendent) commandments (Matt 22:36-40).
4. They are, love God and love your neighbor; upon these two supreme principles all public (and private) policy should rest.
5. *Choice, which is the foundation of human freedom, therefore must balance personal choices (personal freedoms) with its effect on our neighbors (community). In this way, my behavior personally in God always takes into account the effect on my neighbors. Disciplining nations, therefore, evaluates all proposed policy on its alignment with Scriptural principles, its effect on individuals, and its effect on the entire citizenry.

B. How the principle of transcendence relates to all organizations and to the development of public policy:

1. All individuals, all organizations, and all nations, are defined by their transcendent values either consciously (the goal) or unconsciously (which leads to confusion, division and major inefficiencies).
2. Transcendence is about carrying the idea of value (content), sequence (priority), and strategy (comprehensive planning).
3. Transcendence, relative to public policy, is supremely important because this concept forces the need to create national constitutions that provide supreme overarching principles under which all other public laws must submit to and align with.
4. Without transcendent law, nations go into chaos and dissolution because no common agreement can be developed on priorities and strategies.
5. Transcendent law (constitutions) carry within itself the values of a nation. In the U.S. we have two transcendent documents that reflect the nation’s values:
 - a. The Declaration of Independence (values of personal rights and freedoms)

- b. The Constitution of the United States of America (legally-structured values of separation of powers and limited government)
 1. A nation can only function and exist if the citizens and power groups agree on the transcendent values.
 2. “Citizenship” or membership in any organization means, “I agree to submit to the transcendent values or convince the majority to change them in a democratic context (current issues illustrating this: authoritarianism; immigration; environmentalism; global alliances; “values wars”; economic and military coercion).

III. Self-Government: The Foundation Of All Successful Organizations

- A. The internalization of external concepts, values and rules produces personal ownership, aligned discipline and self-government in ways external compliance never can.
 1. The Old Testament model relied on obedience to external laws and regulation whereas the genius of the New Testament relies on the internalization of external concepts (Jer. 31:33-4; Ezek. 36:26-7; 2 Cor. 3:3) relating to the Holy Spirit indwelling and transforming us.
 2. The internalization of the transcendent values of a family, church, business or nation is the absolute key to organizational unity, general peace, and productivity.
- B. Repetition and clarification are the key to this process.
 1. The methodology to this internalization process is constant teaching, cultural dialogue, the creation of arts and media, all of which surround people with the core values (Deut. 6:6-9; Phil. 2:1-3; Phil. 4:8-9). Israel was admonished to rehearse and remember God’s laws and acts repeatedly.
 2. The self-government of a nation is measured by the amount of new laws passed every year that seek to curb constant disruptions, and the degree to which family units are teaching the transcendent values to their children, being then re-enforced in their education systems.

IV. Service-Based Power: Releasing The Destiny Of All People (Eph. 2:10)

- A. There are basically two contrasting practices utilizing authority and power: 1) authority and power is practiced to enhance one’s position and advantage over those under their authority and power, or 2) authority and power are used to enhance the value, talents and opportunities of those under that power.
 1. Philippians 2:1-12 shows us God’s true purposes for His use of authority and power is that it sets us on the pathway of fulfilling our destiny and purpose (Eph. 2:10).
 2. Satan accused God of operating in the practice of self-service and fearful domination (Gen. 3:4-5). Post-modernity tends to view all authority structures as only self-serving.
- B. The nature and future of any individual or organization is largely determined by their philosophy of authority and power.

Lesson 4: Transcendence, Self-Government and Service-Based Power

1. Self-centered government tends to breed distrust, competitive inefficiencies, disunity, short-term gain and thinking that ultimately end in fragmentation.
2. Service-based government produces trust, efficiencies, unity, long-term strategic thinking that result in generational sustainability.

Lesson 5: The Nuclear Family, Jurisdictional Government and Localism

Principle-Based Public Policy: Master Principles for Sustainable Freedom and Prosperity

“Educated, active citizens are essential for freedom and prosperity to long exist in any nation.”

“Righteousness exalts a nation, but sin is a disgrace to any people.” Proverbs 14:34

Lesson 5: The Nuclear Family, Jurisdictional Government and Localism

MAJOR CONCEPTS	ADVANCED SEMINAR CONCEPTS
1. Training tomorrow’s leaders at home (essential skill sets)	1. Savings rates; inheritance issues; parental rights; pornography; abortion; divorce; generational momentum; stewardship skills; parental skills; educational responsibility and systems; male-female issues; fatherhood; motherhood; economic (<i>oikos</i>) (Gen. 12:3)
2. The five spheres of government	2. Division of labor; separation of power; jurisdictional problem-solving and finance; decentralization; redundancies; mutuality; edification of jurisdictional organization of the legal systems; welfare policy
3. Localism and changing from the bottom-up	3. Centralism v. localism; authoritarianism v. self-empowerment; duplication and redundancies; inefficiencies through bureaucracies; legal and welfare injustices; the Old Testament “poor tax”; Federalism v. States’ rights; taxation policy; division of labor.

APPLICABLE MASTER PRINCIPLES (listed on pages 10-12)

Master Principles #4-6

LESSON 5 GOALS

To introduce and explain once again the concepts of “The Nuclear Family, Jurisdictional Government and Localism” and the general reasons why they are critically important to the process of disciplining nations.

LESSON 5 OUTLINE

- I. The Goals of this Lesson
- II. The Nuclear Family: Training Tomorrow’s Leaders at Home
- III. Jurisdictional Government: Separated Powers and Responsibilities Working Together
- IV. Localism: Problem-Solving and Creative Government Begins Where We Live

COLLABORATIVE DISCUSSION QUESTIONS

1. How will practical training programs that assist parents to strengthen their children in principled living be fostered and encouraged?
2. How do you curtail government back to its limited functions and responsibilities when it has already gotten too large and exceeded its proper jurisdictional functionality?

Lesson 5: The Nuclear Family, Jurisdictional Government and Localism

I. The Goals of this Lesson:

To introduce and explain once again the concepts of “The Nuclear Family, Jurisdictional Government, and Localism” and the general reasons why they are critically important to the process of discipling nations.

II. The Nuclear Family: Training Tomorrow’s Leaders at Home

- A. The nuclear family (male-female historical – Gen. 1:27-8; Gen. 2:18, 22-25) is the foundational social organization (a single human being cannot be an “organization” of humanity and society).
1. The socialization process is most effective where it is founded within the context of the nuclear family.
 2. God, being a Father, has chosen this social unity as a place of parental obligations re: the education of the culture. (Deut. 6:1-10; Gal. 4:1-2).
 3. This being the case, the current civil society has increasingly marginalized the family unit regarding its perceived responsibility and taken over the education-socialization process both conceptually and legally.
 4. Any strategy to “disciple a nation” must recognize this and build its strategy to reverse this process of family unit displacement.
 5. This also means that the relative health of nation can be measured by all the social indicators of family strength (divorce, abortion, out-of-wedlock birth, delinquency, crime-rate, welfare, education levels, etc.).
- B. Generalization momentum is also a key measurement of a healthy society:
1. Momentum is seen in the victory over generational sins and weaknesses both naturally and spiritually.
 2. Momentum is empowered through less burdensome inheritance laws and levels (2 Cor. 12:14) of society.
 3. Momentum is enhanced through higher educational levels of succeeding generations (upward social mobility).
 4. Momentum is encouraged through higher savings rates, lower debt, and stewardship and management skill-sets that are passed on generationally.

The following issues speak to the recovery of strong, functioning families:

- C. The issue of spiritual triage:
1. Choosing to focus on families that have not yet gone “over the falls.”
 2. Remembering that it is easier to build children than to repair men.
- D. Strategic instruction protocols:
1. Called and qualified teachers and trainees.

Lesson 5: The Nuclear Family, Jurisdictional Government and Localism

2. Clear curriculum strategies.
 3. Clear cultural language strategies.
 4. Integrity in nuclear families.
- E. Practical parental training programs in the church and surrounding environment are absolutely critical. Here are some skill-sets all children (and their parents) need.
1. The power of self-discipline and self-government.
 2. The power of team play.
 3. The power of conflict resolution and problem solving.
 4. The power of managing money wisely.
 5. The power of effective communication.
 6. The power of knowing what you believe and why.
 7. The power of the management and strategic thinking (Luke 16:10-12).

III. Jurisdictional Government: Separated Powers and Responsibilities Working Together

- A. The Scripture constantly presents distinctions of governmental purpose and responsibility.
1. There are technically four spheres or jurisdictions of government, but with the modern creation of the corporation (which is legally a “person”), extends the business realm now beyond the family-based business.
 2. Let us now see some of the major issues surrounding the five spheres or jurisdictions of Biblical government.
- B. The five Biblical distinctions of government (jurisdictions) are designed to counter the man’s fallen tendency to rule automatically through centralized power (civil government):
1. The concept of “the separation of powers,” is the core antidote to dictatorial power. Out of this concept comes the distinction of limited government and centralized tyranny. “Tyranny” is the usurpation and stealing of appropriate rights from one jurisdiction of government to another. The individual (anarchy), the family (nepotism), the church (religious tyranny), economic (fascism), civil (totalitarianism) have all shown their capability of modeling tyranny throughout man’s history.
 2. The modern form of tyranny challenging the nations is “progressivism,” that is built upon Hegel’s dictum of “if God exists, He is the state walking on earth,” i.e. civil centralization (with growing alliances with corporate economic favoritism).
 3. Civil-economic centralism creates the following problems:
 - a. Debt, dependency, duplications
 - b. Inefficiencies (the Law of Diminishing Returns)
 - c. Few, if any, financial incentives

Lesson 5: The Nuclear Family, Jurisdictional Government and Localism

- d. Major unintended consequences
 - e. Acute distancing from local problem-solving
 - f. The reduction and loss of personal responsibility and stewardship
- C. Here are some of the Biblical citations regarding the five jurisdictions:
1. The Individual (Self-government)
Prov. 16:32; 25:28; Luke 9:23; Acts 24:25; 1 Cor. 9:25; 2 Cor. 10:5; Gal. 5:22-24; 2 Tim. 1:7; Heb. 12:11; 2 Pet. 2:9-19
 2. The family (Family government)
Gen. 2:18; Gen. 3:16; Deut. 6:1-9; Eph. 5:21-31; Col. 3:18
 3. The local church (Church government)
Matt. 18:18-20; Matt. 22-21; 1 Tim. 3:1-15; 1 Tim. 5:17-22; Titus 1:6-9; 1 Thess. 5:17; Heb. 13:7-17; 1 Peter 5:1-5
 4. The commercial (Economic government)
Ex. 20:15-17; Num. 27:1-9; Deut. 8:17-18, 28:1-18; Prov. 6:1-5, 10:2, 11:4, 13:22, 15:16, 23:4-5; Phil. 4:19; Heb. 7:4-10; 1 Cor. 9:6
 5. The civil government (Civil government)
Exod. 18:19-23; Deut. 1:13-17; 2 Sam. 23:3-4; Ps. 2:10-12, 33:12; Prov. 8:12-16, 11:11, 14:34, 29:12; Isa. 10:1; Rom. 13:1-7; 1 Tim. 1:8-10
- D. Effective cost-efficient government will greatly help resolve many of our national problems. Cost efficient government helps us:
1. Asks the right questions.
 2. Connects responsibility with financial issues.

IV. Localism: Problem-Solving and Creative Government Begins Where We Live

- A. Localism is defined as the practice of pushing decision-making and provision down to the lowest level of where people or organizations are actually living and practically responding to current needs and challenges; pressing and empowering people closest to the reality of situations to deal with them based on first-hand realities; the notion that those closest to issues are best equipped to handle them.
1. Localism enables transformation from the bottom up; secularism believes transformation comes from the top-down and the outside in. As we saw in Lesson 4, Biblical transformation begins on the inside-out (self-governing internalization). Now, we see the principle of “bottom up v. top down.”
 2. Centralism is required on some national levels but the nation’s founders recognized that, the government that governs least, governs best, and that which is owned by everybody, is usually owned by nobody. In other words, localism asks these questions:

Lesson 5: The Nuclear Family, Jurisdictional Government and Localism

- a. First, how is the individual responsible for this situation or action?
 - b. How is the family unit responsible for this situation or action?
 - c. How is the church (voluntary associations) responsible for this situation or action?
 - d. How is the business community responsible for this situation or action?
 - e. Lastly, how is the civil government responsible for this situation or action?
- B. Until localism is understood and practiced we can expect the following challenges from the overly centralized nations:
1. Growing debt as civil government tries to pay for things it shouldn't be doing or continues doing at current levels.
 2. A growing loss of personal responsibility and self-government in society, hence more crime, imprisonment, and "entitlements" of all sorts.
 3. Financial "wars" between local government agencies and mandated Federal spending requirements and local governments increasingly going broke.
 4. Global inflation, high unemployment, and enormous financial inefficiencies.
 5. City Action Councils: Community transformation through multi-jurisdictional problem-solving and services
 - a. Pastoral unity and apostolic-Kingdom vision
 - b. Ecclesia prayer from Holy Spirit-placed citizens (1. Cor. 12:18).
 - c. Multi-jurisdictional private sector councils
 - d. Engaged eldership teams
 - e. Effective services and "telling the story"

Lesson 6: Limits, Justice-Equality and Results-Based Reality

Principle-Based Public Policy: Master Principles for Sustainable Freedom and Prosperity

“Educated, active citizens are essential for freedom and prosperity to long exist in any nation.”

“Righteousness exalts a nation, but sin is a disgrace to any people.” Proverbs 14:34

Lesson 6: Limits, Justice-Equality and Results-Based Reality

MAJOR CONCEPTS	ADVANCED SEMINAR CONCEPTS
Our limits protect and serve us.	1. The governmental separation of powers; tyranny; division of labor; law of diminished returns; banking, currency, leverage limits; taxation policy; laws in all forms; presumptuous sin; foreign policy; environmentalism; sustainability.
Why the “justice-equality” distinction is essential for a healthy society.	2. Taxation Policy; criminal law; special-interest inequalities; racism; sexism; unequal wages; entitlements; exploitation; systemic injustices.
Why “results-based reality” protects us from unnecessary and repetitious failures.	3. Ideologies; religious concepts; economic, social & environmental theory of all sorts; political parties; scientific method; self-interest and delusion.

APPLICABLE MASTER PRINCIPLES (listed on pages 10-12)

Master Principles #7-9

LESSON 6 GOALS

To introduce and explain once again the concepts of limits, justice-equality, results-based reality, and the general reasons why they are critically important to the process of disciplining nations.

LESSON 6 OUTLINE

- I. The Goals of this Lesson
- II. Limits: Protection, Efficiencies and Sustainability
- III. Justice – Equality: Rewards, Penalties and Equal Rights
- IV. Results – Based Reality: Truth is Proven by What it Produces (Matt. 7:16)

COLLABORATIVE DISCUSSION QUESTIONS

1. How do you think people will begin to realize that limits are beneficial rather than restrictive in a negative sense?
2. Discuss what you think are the economic and political results of attaining to particular beliefs has produced.

Lesson 6: Limits, Justice-Equality and Results-Based Reality

Lesson 6: Limits, Justice - Equality and Results - Based Reality

I. The Goals of This Lesson:

To introduce and explain once again the concepts of Limits, Justice-Equality, Results-Based Reality, and the general reasons why they are critically important to the process of discipling nations.

II. Limits: Protection, Efficiencies and Sustainability

- A. The notion of “limits,” laws, or regulations have frequently been viewed by people, especially those challenging authority in any form, as the product of fear, the need to control, or sheer ignorance (Gen. 3:4-5). The arguments are:
1. Limits keep us from being truly free.
 2. Limits contain the scope of our thinking or feeling; we need to think and live “outside the box.”
 3. Limits are the way those in control keep people under their control and prolong the leader’s structural advantages.
 4. While all of these accusations can be true, in certain instances, they tell only one side of the story.
- B. “Limits”, from a Godly and empowerment point of view are quite the opposite of the negative accusations.
1. Limits protect us from prematurely engaging in activities that can destroy or harm us until we are mature enough to wisely control them (children running in street, driving, drinking alcohol, or adults acquiring power or money before they have the skills to wisely use them).
 2. Limits force us to find new ways to resolve blockages and unresolvable problems and take us to new levels of performance; hence we say, power is guarded by problems.
 3. Limitations in one area usually help guide us to discover our true gifts and strengths in other areas.
- C. “Limits” in the social, political, economic areas are essential to our social survival.
1. Limits define and help protect us from crime, exploitation, theft, physical abuse, and a multitude of devices against one another due to our fallen natures.
 2. Limits in the political arena help guide, guard, and ensure our freedoms (The Bill of Rights); our legal structures (The Constitution); election process; definitions and terms of public service; borders of operation between the civil government and the private sector; jurisdictions of police and civil authorities.
 3. Limits in the economic arena regulate the creation and use of currency; limits and the uses of financial instruments and banking-investment services; control trade and international treaties; regulate public safety and working conditions; a host of other systemic stabilizations.

Lesson 6: Limits, Justice-Equality and Results-Based Reality

4. *Limits, like any and all powers, either serve us or harm us depending upon how we use and relate to them, but limits are essential to human life and are, hence, axiomatic in principle.

III. Justice-Equality: Rewards, Penalties, and Equal Rights

- A. Let us once again review our Ten Master Principle definition:
 1. Justice-Equality: “Justice is the concept that people are rewarded or punished by virtue of their own specific actions, inputs, and contributions to a given situation, whereas, “equality” deals with the concept of equal rights, responsibilities, opportunities, applications of laws common to everyone; justice deals with receiving what is one’s proper due; equality deals with everyone receiving the same treatment.
 2. “Justice” then, allows and requires people to be rewarded or punished by the results of their choices, energy, and resource inputs (time, money, training), and is administrated both by legal systems (courts), by those engaged in activities together (partnerships), and by the laws of God Almighty Himself (Gal. 6:7, “sowing and reaping”).
 3. Ultimate Justice is administered by God Himself.
- B. Equality, as previously noted, has to do with equality before God’s laws and man’s laws.
 1. Man’s unjust laws cannot and will not lead to justice from God’s point of view.
 2. Equality is based upon how the laws define it; the goal is to have man’s definitions of equality align with God’s definitions. In many ways, the “culture wars” are all about differing perspectives on what principles, man’s cultural-relational opinions, or scriptural (Bible, Koran) opinions are attributed to God.
 3. As noted here, the concepts of equality before the law touch multiple issues, hence, it is an axiomatic principle: Taxation policy, criminal law, special-interest inequalities, racism, sexism, unequal wages, entitlements, exploitation, and systemic injustices are all specifically related to the issue of equality.

IV. Results – Based Reality: Truth is Proven by What it Produces (Matt. 7:16)

- A. Both religion (Judaism, Christianity, Islam, Hinduism) and ideologies (Marxism, Taoism, Capitalism-Socialism, Libertarianism) claim to define how “reality” ultimately works based upon the axioms and corollaries of the belief systems. They are comprehensive systems of thought dealing with all of the “Five Basic Building Blocks of Reality” (we dealt with involving man’s worldview in Lesson 3).
 1. “Truth,” something that is verified by actual results from applying the principle or action, should pass this test:
 - a. It is true in every generation.

Lesson 6: Limits, Justice-Equality and Results-Based Reality

- b. It is true in every jurisdiction.
 - c. It is true in every cultural ethnic group.
 - d. For us as believers, it aligns with Scripture.
 2. The problem today, especially with a post-modern worldview that says all truth is relative to your personal perspective, is that personal and social concepts are no longer necessarily evaluated by results.
- B. If theory or principle is unhinged from the results, it produces what we have, both personally and socially:
1. A shattered world where all opinions are equally valid, hence, social unity is impossible.
 2. A shattered world where no theories or principles can prove their reality.
 3. Cultural disintegration until authoritarian rule forces it back together.
 4. Many of the negative financial consequences of Marxist-Socialist theory are still practiced in spite of the negative results this ideology produces. The same is true of certain negative elements of free market theory, such as rampant greed and that profit is the ultimate goal of all economics, which are harmful yet still practiced.

Lesson 7: The Bridge of Trust Holds It All Together

Principle-Based Public Policy: Master Principles for Sustainable Freedom and Prosperity

“Educated, active citizens are essential for freedom and prosperity to long exist in any nation.”

“Righteousness exalts a nation, but sin is a disgrace to any people.” Proverbs 14:34

Lesson 7: The Bridge of Trust Holds It All Together

MAJOR CONCEPTS

The bridge of trust and why it is so critically important in holding all relationships and systems together.

Why “payloads” capacities are so completely related to trust.

ADVANCED SEMINAR CONCEPTS

- I. Organization; unity; personal relationships; national trust in political, economic and legal systems; contracts of all sorts; scale of action related to competency and character.

APPLICABLE MASTER PRINCIPLES (listed on pages 10-12)

Master Principles #10

LESSON 7 GOALS

To introduce and explain once again the concepts within “The Bridge of Trust Holds it all Together” and the general reasons why this concept is critically important to the process of discipling nations.

LESSON 7 OUTLINE

- I. The Goals of this Lesson
- II. On The Nature of Trust
- III. What Happens When Trust is Broken?
- IV. Restoring Trust: Hard Work Indeed

COLLABORATIVE DISCUSSION QUESTIONS

1. Discuss the political ramifications of broken trust between leaders and the citizens that are currently being experienced.
2. Discuss what must be done to restore trust to such a degree that will result in beneficial political and economic results.

Lesson 7: The Bridge of Trust Holds It All Together

Lesson 7: The Bridge of Trust Holds It All Together

I. The Goals of This Lesson:

To introduce and explain once again the concepts within “The Bridge of Trust Holds it all Together” and the general reasons why this concept is critically important to the process of disciplining nations.

“A brother offended is harder to be won than a strong city.” –Proverbs 18:19

II. On The Nature of Trust (“Love runs on rails”; Matt. 24:12)

A. Trust is the super-glue that holds all relationships, systems, communities and nations together.

1. Trust undergirds the following things:

- a. All agreements
- b. All mutual sacrifices
- c. All emotional commitments
- d. All willingness to suffer wrong and sacrifice for another
- e. The depth to which any conversation or relationship can go

2. Trust creates a “bridge” between individuals, organizations, a people and their government and between nations.

3. This “bridge of trust” determines the “load limit” of importance or size that can cross over between two or more parties.

B. This reality raises the following questions:

1. How do you assess the “load limits” of the key relationships in your life?
2. Wisdom is expressed in correctly assessing and living within the “load limits” of your relational bridges. (The book of Proverbs)



How much weight will your bridge hold?

C. Communication principles that build strong bridges

1. Kept agreements.
2. Conflicts successfully resolved.

Lesson 7: The Bridge of Trust Holds It All Together

3. “Sworn to your own hurt” (Ps. 15:4).
4. Inner conversations revealed.
5. Heart for God and truth revealed.
6. Time priorities revealed.
7. Family and friends honored.
8. Morals and financial integrity revealed.
9. Expectations shared.
10. *Love is given but trust is earned.

III. What Happens When Trust is Broken?

- A. The following things happen when trust is broken:
 1. Agreements are modified or eliminated.
 2. Redress is sought very carefully but sometimes forcefully.
 3. Relational “bridges” are weakened or severed.
 4. “Enemies” can be formed.
 5. Opportunists often rush in to gain advantages.
 6. Systems may shatter.
 7. Unforgiveness, revenge and the need for “justice” are all fed.
- B. Every nation, organization and system is in varying degrees of danger and disintegration when trust is damaged or broken in these areas.
 1. Economic confidence in the system and those running and overseeing it are challenged.
 2. Political confidence in its justice, equality, basic concepts and structures are challenged..
 3. Class warfare deepens.
 4. Racial-ethnic gaps widen.
 5. The personal or social dialogue becomes harsh, accusatory and destructive.

IV. Restoring Trust: Hard Work Indeed

- A. Personally, the following process is helpful. It begins by asking the question, “where and how did I hurt you?” The release of pain and process of re-building the bridge of trust requires these actions:
 1. A statement of what I did to hurt you.
 2. A request for forgiveness when both parties are finished sharing.
 3. A question of, “How can I fix it?” (Make restitution).
 4. The release of forgiveness.
 5. The commitment to do my/our best to not repeat the same error (sin).

Lesson 7: The Bridge of Trust Holds It All Together

6. A recognition that we are to resolve hurts as quickly as possible and not carry them undisclosed and undiscussed.
 7. We must recognize our role as “kings and priests” (Rev 1:6; 1 Pet. 2:9).
- B. The larger questions as citizens of our nation(s) are these:
1. Where are our communities, cities and nations suffering broken bridges of trust?
 2. Who are the different sides (on separate sides of the bridge) and what are the perceived issues?
 3. What is needed to begin to rebuild these bridges?

Much of this material for this lesson came from an audio-visual series by Dennis Peacocke titled, *Let's Talk* (available at www.gostrategic.org); this series has been used by thousands of people to strengthen parenting skills, marriages, business organizations, church leadership teams, and disputes on political-social issues.

Lesson 8: How Do We Fix the Broken System?

Principle-Based Public Policy: Master Principles for Sustainable Freedom and Prosperity

“Educated, active citizens are essential for freedom and prosperity to long exist in any nation.”

“Righteousness exalts a nation, but sin is a disgrace to any people.” Proverbs 14:34

Lesson 8: How Do We Fix the Broken System?

MAJOR CONCEPTS

1. The breakdown of Western culture
2. Renewing how we think and speak, our spiritual disciplines, and how we “tend our gardens”
3. How we can use these lessons to spread the Kingdom?

ADVANCED SEMINAR CONCEPTS

1. Further studies on cultural disintegration
2. Advanced training on facilitating study groups

APPLICABLE MASTER PRINCIPLES (listed on pages 10-12)

N/A

LESSON 8 GOALS

To introduce and explain once again the concepts surrounding “[How Do We Fix The Broken System?](#)” and the general reasons why this process is so critically important to the process of discipling nations.

LESSON 8 OUTLINE

- I. The Goals of this Lesson
- II. Examining Our Broken Systems: A General Survey
- III. Eating the Elephant One Bite at a Time
- IV. Principle-Based Public Policy and You

COLLABORATIVE DISCUSSION QUESTIONS

1. Discuss how the content in these lessons has challenged and changed your perspectives and practices.
2. Identify areas where you still desire to grow or change.

Lesson 8: How Do We Fix the Broken System?

I. The Goals Of This Lesson:

To introduce and explain once again the concepts surrounding “How Do We Fix the Broken System?” and the general reasons why this process is so critically important to the process of discipling nations.

II. Examining Our Broken Systems: A General Survey (Knowing the truth, practicing the truth, and spreading the truth)

- A. Western society in general, and the United States in particular, continue to be in spiritual and social decline on multiple levels.
 - 1. The family unit, the core of society, has been assaulted on multiple levels (no-fault divorce; inflation which has forced both spouses to work; massive interruptions from “activities” of every kind; abortion; pornography; “alternative” marriages; the pill; living together, etc.).
 - 2. Massive assaults on the church from secularism in education, media, and entertainment.
 - 3. The irrelevancy of the church as a social “gate keeper” (Ps. 82: all, 87:2).
 - 4. Massive debt; inflation; massive centralization of evil government, etc.
- B. So, our “backfire” (massive fires are not put out with water but with backfires set to consume burnable material in its path) must be set in the following areas:
 - 1. Renewing how we think and speak (Rom. 12:1-2; 2 Cor. 10:3-5).
 - 2. Renewing our spiritual disciplines.
 - 3. Strategically energizing how we “tend our gardens.”

III. Eating the Elephant One Bite at a Time

- A. Let us quickly discuss the renewing of how we think and speak.
 - 1. We must think and speak as those holding “dual-citizenship.”
 - 2. We must base our reasoning from Scripture (2 Tim. 3:16-17).
 - 3. We must seek to build a Biblical worldview for all issues and practice the application of The Ten Master Principles to our thinking and speaking about Principle-Based Public Policy.
 - 4. In our conversations we must season our speech with specific and limited insight (Col. 4:6) and avoid making statements about issues we don’t really know that much about (Prov. 24:12).
 - 5. We must free ourselves from “politically correct speech” which is frequently neither honest nor correct, while adding love and compassion to the conversation.
- B. We must renew our spiritual disciplines.
 - 1. We must study the Scriptures and look for the principles that are being discussed and practiced, strengthening our awareness of the Ten Master Principles we are now studying.

Lesson 8: How Do We Fix the Broken System?

2. We must view the process and progress we are making in all areas of life as in God's control and usually proceeding "one bite at a time" (Isa. 28:10).
 3. Our prayer life must carry the weight of what we seek to accomplish.
 4. Everyday must become "training day" for us.
- C. We must invest strategically on how we are "tending our gardens" (Gen. 2:15).
1. Firstly, we should recognize the people, both naturally and spiritually, who God has "captured us" to serve (Eph. 3:1). We should also recognize the issues of public life that God has called us to study, serve, and mobilize others around.
 2. Secondly, we must continue to strengthen our "bridges of trust" with those we are called to build with so as to protect our relationships from spiritual warfare and the enemy's attempt to disrupt and destroy our work for God's Kingdom.

IV. Principle-Based Public Policy and You

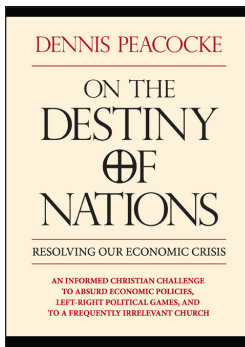
- A. These eight lessons are designed to serve and equip you to:
1. Have strategic insight into causes (roots) and not just "symptoms" which is what so many people are ignorantly focusing upon.
 2. By this knowledge, be equipped to help others seeing what you see and working together to expand God's Kingdom truths on earth (Matt. 6:10).
- B. Here are the next steps:
1. Review and deepen your understanding and practice of this material.
 2. Consider recruiting others to go through it.
 3. Consider getting prepared to help facilitate a group yourself.

Citizen Education 101: Discipling Nations

Major Spiritual Concepts

1. The need for principle-based public policy (measured by Master Principles).
2. The “Greatest Commandment” speaks to the individual and community.
3. All biblical policy is love-based.
4. Discipling nations works in this order salvation → worldview → transforming culture and God-ordained institutions.
5. Discipling nations requires sustainable-based decision making.
6. Policy-making requires both reason-based and revelation-based thinking.
7. Policy-making requires the extrapolation of Old Testament Law into New Testament principles.
8. God requires all mankind to respond to scriptural truth (Matt 4:4).
9. We disciple nations when we teach others biblical worldview.
10. Discipling a nation involves shaping cultural worldview and catechizing culture.
11. Discipling a nation involves the wise use of language strategy.
12. Discipling a nation involves teaching our children the power of basic skill-sets.
13. Discipling a nation involves teaching our children the reality of sowing and reaping.
14. Discipling a nation involves the teaching of the internalization of values and principles.
15. Discipling a nation involves teaching on the “tipping points” of culture.
16. Discipling a nation involves teaching on the reality of deploying social triage.
17. Discipling a nation involves teaching on tending our gardens (spheres of influence).
18. Discipling a nation involves teaching on living life on offense (strategic living).
19. Discipling a nation involves teaching on the nature and power of the ecclesia.
20. Discipling a nation involves teaching on the strategic use of cultural “back fires.”
21. Truth can be tested by its applicability to every generation, jurisdiction, and ethnic group.
22. Truth involves the objective-subjective debate.
23. Choice is the power behind incentives and energy growth.
24. Nations are eternal social institutions.
25. Spiritual skill-sets pass through death.
26. Service-based power creates “moral capital.”
27. Freedom is the ability to obey God.
28. Love runs on rails.
29. Christians hold dual citizenship (nations, Kingdom).
30. Christians must function as “Kings” (leadership) and “priests” (peace-makers).

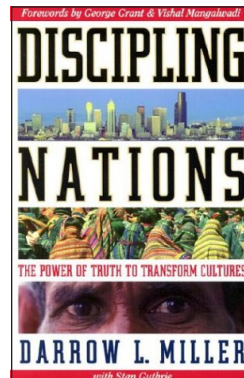
Recommended Resources for Further Study



On the Destiny of Nations: Resolving Our Economic Crisis

Dennis' latest book provides an informed Christian challenge to absurdeconomicpolicies, left-right political games, and a frequently irrelevant church. It gives policy makers and other leaders the premises and solutions they can use to substantively address a

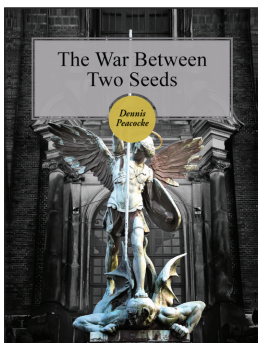
worldwide, crucial solution. As God uses this crisis to press His church to take appropriate responsibility and re-centers us on Christ's passion for seeking first the Kingdom of God, *On Destiny of Nations* becomes an invaluable tool. Paperback, 185 pages by Dennis Peacocke. www.gostrategic.org/store



Discipling Nations

The power of the Gospel to transform individual lives has been clearly evident throughout New Testament history. But what of the darkness and poverty that enslave entire cultures, even nations? Miller builds a powerful and convincing thesis that God's truth not only breaks the spiritual bonds of sin and

death but can free whole societies from deception and poverty. It is a book to challenge, re-energize, and reequip Christians everywhere who labor to see "His kingdom come, His will be done." Paperback, 320 pages by Darrow L. Miller with Stan Guthrie. crm.disciplenations.org/store

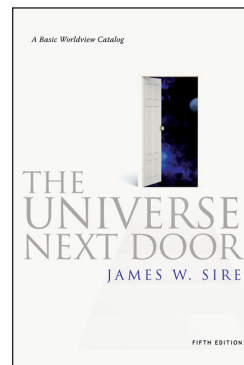


The War Between Two Seeds

In this teaching, the reality of the historic warfare between the seed of God and the seed of the enemy will become crystal clear and you will begin to see how the tools God has given us are designed to address and resolve the problems that the world system keeps generating.

Single audio teaching by Dennis Peacocke.

www.gostrategic.org/store



The Universe Next Door

A premier textbook on world-views, Sire explains the basics of Christian theism, deism, naturalism, nihilism, existentialism, Eastern pantheistic monism, New Age philosophy, and post-modernism. In an increasingly pluralistic academic environment, the ability to understand and evaluate various world-

views is vitally important. Paperback, 293 pages by James W. Sire. **Available on Amazon**

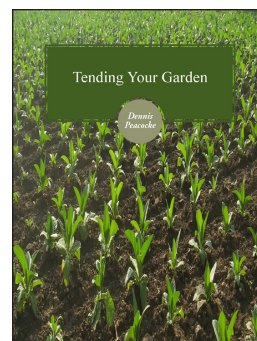


Let's Talk

This series on communication skills provides breakthrough material for healthier relationships. Designed to capture the interest of believer and unbeliever alike as they discover the power and life of applying God's principles to their relationships. Learn

how to build or rebuild, strengthen, and maintain a "bridge of trust" in your relationships. 7-part audio series with workbook by Dennis Peacocke.

www.gostrategic.org/store



Tending your Garden

This series looks at God's method to change the world—start in your garden! Discover who is in your garden, how you are to relate to them, and the transformation that can come through cultivation. 2-part audio series with notes and worksheet by Dennis Peacocke.

www.gostrategic.org/store