

SPIRIT-ANOINTED TEACHING - SEMINAR GUIDE

THE WHAT, THE WHY, AND THE HOW

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

(Mark 1:22)

*Pilate:
“What is Truth?”*



*Jesus:
“I am Truth.”*

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Exercise # 1

Discover what you currently know

THE PROBLEM - CAN I BE AN ANOINTED TEACHER EVERY TIME I TEACH?

- Have you ever taught under the anointing of the Holy Spirit?
- Have you ever taught without the anointing of the Holy Spirit?
- Can you define the elements necessary for teaching with the anointing well enough to ensure it happens every time you teach? You will be able to by the time this seminar is over.

WHAT IS SPIRIT-ANOINTED TEACHING?

WHAT CAN YOU DO TO ENSURE IT HAPPENS ALL THE TIME?

BY DOING THE ABOVE THINGS, DOES IT HAPPEN EVERY TIME?

Spirit-led sharing of your answers.

FOUNDATIONAL BOOK UNDERLYING THIS SEMINAR

This seminar guide is built upon the guided self-discovery workbook, *How Do We Know That We Know?* by Mark and Patti Virkler. We recommend that you complete this workbook, which explores several thousand verses. In it we develop a Spirit-anointed epistemology (i.e. “how we know”). It provides a foundational understanding of truths taught in this seminar guide.

The Four Foundation Stones Underlying Spirit-Anointed Teaching

1. Know the goal of knowing

2. Know the role of the mind in knowing

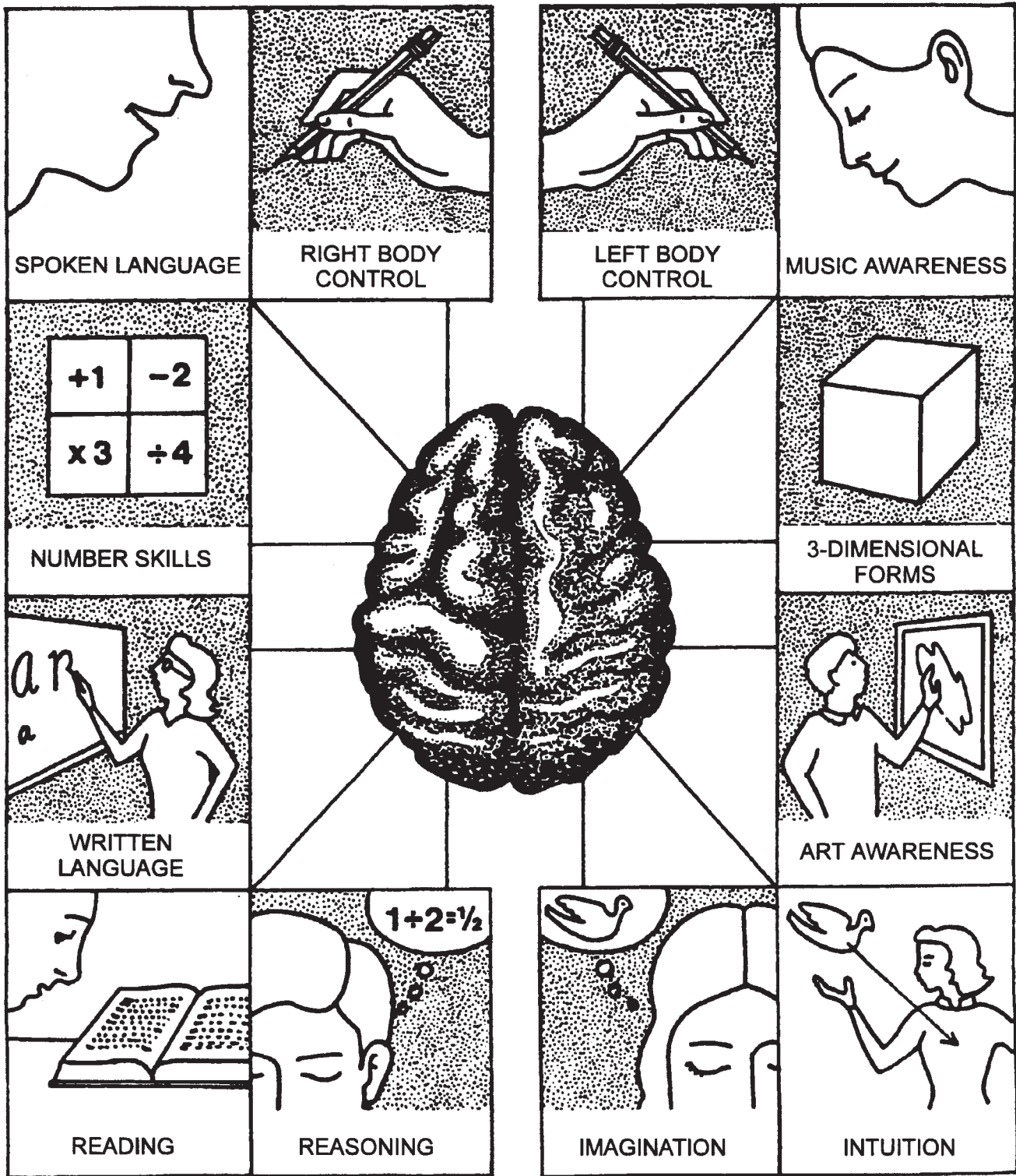
3. Know the role of the heart in knowing

4. Know the role of teaching in knowing

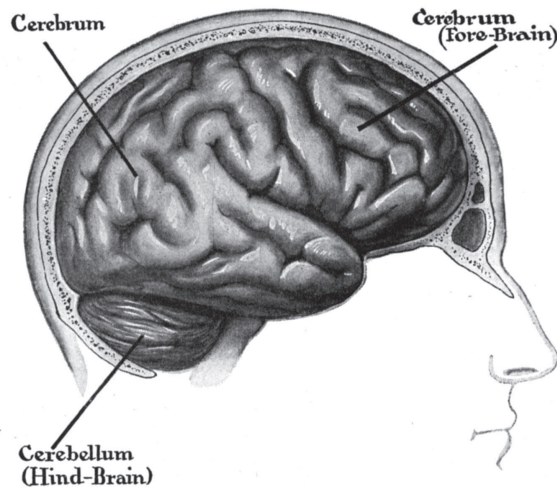
THE PATH TO SPIRIT-ANOINTED TEACHING

1. The Spirit-Anointed Teacher - defined
2. Spirit-Anointed Teaching - defined
3. How to Receive Divine Revelation
4. A Spirit-Anointed Lesson Plan
5. A Spirit-Anointed Classroom Methodology
6. Narrative Theology - The place of story in Spirit-Anointed teaching
7. A Spirit-Anointed Teaching Style
8. A Spirit-Anointed Paradigm for Discovering Truth
9. Developing Spirit-Anointed Discussion Questions
10. Leading Spirit-Anointed Discussion Groups

Left and Right Hemisphere Brain Functions



A Few Facts About the Mind



1. In Western education, left-hemisphere courses are required; right-hemisphere courses are elective.
2. The left hemisphere actually is heavier when we graduate from school.
3. Students trained in whole-brain learning excel in both hemispheres.
4. The Western educational process kills right-brain creativity.
 - at age 5, nearly all children rank high in creativity
 - at age 7, 10% rank high in creativity
 - at adulthood, 2% rank high in creativity
5. We have a third brain which receives spiritual revelation.
 - God communicates through “flow” from the third brain/heart (Jn. 7:37-39 - Spirit sensations are received as “flow”.)
 - When spirit flow guides reason, we have anointed reason.
 - When spirit flow guides imagination, we have dream and vision.
 - When spirit flow guides speech, we are persuasive (Prov. 16:23).
6. When we relax, more blood flows to the right hemisphere; thus, a relaxed person can more readily access right-brain functions.
7. When we humbly seek God, divine revelation flows through the heart/spirit.
8. Whole-brain living involves accessing all three brains. It is an art to live this way. However, it is a must! To be a Spirit-anointed leader, one must live comfortably with “Spirit flow” guiding both right- and left-hemisphere brain functions. Leaders live this way. Ponder this deeply and learn to experience it continuously.

Foundation Stone # 1 - The Goal of Knowing "To know God's thoughts through the Spirit"

DETACHED KNOWLEDGE VERSUS PERSONAL ENCOUNTER

"While the Greeks were concerned with detached knowledge and a speculative interest in the metaphysical nature of things, the Old Testament regards knowledge as something which continually arises from personal encounter."

The New International Dictionary of New Testament Theology, Vol. II, by Collin Brown (390-406).

YADAH (O.T.) AND GINOSKO (N.T.) - BIBLICAL WORDS FOR KNOWING

Both of these words are used to describe the intimacy of a love relationship between a man and his wife, and the consequential bearing of children. Thus, they are words that go beyond simple objective knowledge to an intimacy and a personal acquaintance with that which you know.

TRUTH: A "WHAT" OR A "WHO"?

Pilate asked, "What is Truth?" (Jn. 18:37,38)
Jesus said, "I am the Truth." (Jn. 14:6)

Truth was embodied in a person. Perhaps it is actually embodied in the spirit which indwells that person, for Jesus called the indwelling Holy Spirit "the Spirit of truth" (Jn. 14:16,17). Jesus said that this indwelling Holy Spirit would "guide us into all truth" (Jn. 16:13), His anointing would teach us all things, and is true and is no lie (I Jn. 2:27).

The above verses clearly teach that truth is something which arises out of the voice of the

Spirit (Jesus) within. Truth is not so much an intellectual activity as it is a heart experience. It is arrived at through a subjective inner experience as one encounters God on the level of his spirit.

WISDOM

Does wisdom begin with the head or the heart?

The fear of the LORD is the beginning of wisdom (Psalm 111:10).

Where does wisdom come from? If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (James 1:5).

And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD (Isaiah 11:2).

Who gives knowledge and skill in all learning and wisdom, including visions and dreams? As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams (Daniel 1:17).

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship (Exodus 31:3).

Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work (Exodus 35:35).

THE FIRST USE OF THE WORD "KNOWLEDGE" IN THE BIBLE

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil...But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Genesis 2:9,17).

What is this tree? How is it expressed in your life? Why does it cut one off from God, producing death?

THE GOAL: LIVING AS JESUS DID - "A SPIRIT-ANOINTED LIFESTYLE"

As Jesus matured, He grew strong in what? And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him (Luke 2:40).

As Jesus ministered, Whose lead was He following? Then answered Jesus and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel (John 5:19,20).

Who led Jesus into the wilderness? And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness (Luke 4:1).

What new reality in the Spirit did Jesus have when He came out of the wilderness? And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about (Luke 4:14).

How are we to live and walk? If we live in the Spirit, let us also walk in the Spirit (Galatians 5:25).

Who are we to be careful not to grieve? And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Ephesians 4:30).

Foundation Stone # 2 - The Role of the Mind in Knowing "God is to use the mind, filling it with anointed reasoning"

What does much study cause? And further, by these, my son, be admonished: of making many books there is no end; and much study (i.e. excessive devotion - NASB) is a weariness of the flesh (Ecclesiastes 12:12).

What are we to study? And that ye study (i.e. make it your ambition - NASB) to be quiet, and to do your own business, and to work with your own hands, as we commanded you (I Thessalonians 4:11).

Study (i.e. be diligent - NASB) to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II Timothy 2:15).

THE NEW AMERICAN STANDARD BIBLE DOES NOT HAVE THE WORD STUDY IN IT EVEN ONCE!

Note: The Greek word translated "study" in II Timothy 2:15 is *spoudazo* which means "to hasten to do a thing, to exert oneself, endeavor, give diligence" (*Vine's Expository Dictionary of New Testament Words*). Ways *spoudazo* is translated in the New Testament include "was zealous, endeavoring, do thy diligence, be diligent, let us labour." So you can see that to translate this word as "study" in the one occasion of II Timothy 2:15 is not appropriate. The Bible never actually endorses "study." This is astounding! Actually, inconceivable! This brings us to the realization that there is no intellectual superiority at the foot of the cross, because God reveals Himself to man's spirit and heart rather than his mind.

Meditate instead of study! The Biblical counterpart to man's "study" is the word "meditate." Strong's Definition (#01897) of "meditate" is "to muse, imagine."

What is a great thing to meditate on? This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written

therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Joshua 1:8).

O how love I thy law! it is my meditation all the day (Psalm 119:97).

What is another great thing to meditate on? I will meditate also of all thy work, and talk of thy doings (Psalm 77:12).

Where does meditation take place? Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer (Psalm 19:14).

Is it acceptable to meditate on things other than the Bible and God's acts? Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all (I Timothy 4:15).

A SUMMARY ON MEDITATION - EPISTEMOLOGICALLY SPEAKING

Biblical meditation occurs on the heart level (Ps. 19:14). "Pondering" and "imagining" are part of the process (literal Hebrew root meaning). Therefore, meditation involves more than simple analytical (i.e. left-brain) reasoning. It involves the right brain (i.e. imagination) and it involves the heart in being open to spontaneity (i.e. flow) guiding the reasoning and imagining process. It is best done in a relaxed posture (Gen. 24:63; Ps. 63:6) and with a humble heart which is seeking the Lord. Meditating on God, His works, and His word is of primary importance (Josh. 1:8; Ps. 77:12-15). One can also meditate on other things (I Tim. 4:15). I find that when God leads me into a new area He wants me to understand and gain insight into, if I *meditate* on that area (rather than *study about* the area), God often grants me great insight, often greater than those who have studied the area with only their minds. We can receive from a deeper level, from the revelation of God within our hearts rather than simply the reasonings of our minds.

MEDITATION BRINGS ILLUMINED INSIGHT FROM SCRIPTURES

When one experiences “illumined Scriptures” (Eph. 1:17,18) it is generally the result of meditation. Illumined Scriptures are experienced when a verse leaps off the Bible page and hits you between the eyes, and you see it in a new and revelatory way. A biblical example of this would be when Jesus was “opening” the Scriptures to the disciples on the Emmaus road and they responded by saying “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Lk. 24:32).

REASON

The only place in the Bible where we are encouraged to reason is in the following verse. Under what condition are we allowed to reason? Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isaiah 1:18).

Note: It is interesting that God’s reasoning includes picturing, which is a right-brain process. In our culture, reasoning is generally considered a left-brain, analytical process. Perhaps we should learn to reason using both hemispheres of our brains. Perhaps we should learn to allow “Spirit flow” to use both hemispheres of our brains.

A BIBLICAL EXAMPLE OF ANOINTED REASONING

The phrase “anointed reasoning” is not found in Scripture, but I believe the experience of it is found in the passage below.

Inasmuch as many have undertaken to compile an account of the things accomplished amongst us just as those who from the beginning were eyewitnesses and handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; so that you might know the exact truth about the things you have been taught (Luke 1:1-4 NASB).

QUESTIONS

1. Do you think Luke was using any reasoning powers when he constructed this letter to Theophilus?
2. Since the Gospel of Luke has proven to be infallible and lasted 2000 years, do you think it was more than Luke’s reasoning which constructed it?
3. If it was more than Luke’s reasoning powers at work, what do you expect was joined to Luke’s reasoning powers?

From my study, meditation, and experience, I have come to believe in “anointed reasoning,” where my reasoning capacity is quickened and flows with the spontaneity and life of the anointing of the Holy Spirit. This is different from my own reasoning process, in that my own reasoning process is more methodical and analytical and structured, generally does not have flow or pictures, and thus does not have divine perspective flowing through it. Jesus speaks of the Holy Spirit being a “flow” within us (Jn. 7:37-39). I have discovered that when I humble myself and pray for God to anoint my reasoning, and then tune to flow and pictures, that the Holy Spirit takes over my mind and I have what I have come to call “anointed reasoning.” Spontaneous thoughts and pictures begin to weave themselves into my mind. These spontaneous thoughts and pictures are the “flow” ascribed to the Holy Spirit. This is *God* using my mind, rather than *me* using my mind. This makes reasoning a living work rather than a dead work (Heb. 6:1,2). My mind is being used by the indwelling Holy Spirit rather than by myself.

I believe anointed reasoning is the proper use of the mind, and replaces man’s reasoning, which is never endorsed biblically. This distinction is crucial. It is the difference between life and death, a live work and a dead work, religion and Christianity. This distinction must be taught and practiced!!!

Einstein said, “I want to know God’s thoughts...The rest are details.” Of course, Einstein’s theory of relativity and his work in the area of quantum physics radically altered the sciences and their Newtonian premises which had been around for hundreds of years.

Einstein tells how he discovered his theories: “The ideas danced in my mind.” This sounds like spirit flow to me. He also tells of lying on his back on a grassy slope looking into the sky through half-closed eyelids and wondering what it would be like to ride on a ray of sunlight. Then the theory of relativity struck him. This sounds like whole-brain thinking which involves left-brain questions, right-brain pictures and the third-brain illumination (i.e. under the two upper hemispheres). This would be an example of the proper functioning of the brain, using it as God intended.

The four times recorded in the Gospels when people did reason with their minds, Jesus rebuked

them EACH TIME for doing so because they did not take into account divine revelation or the power of God (Matt. 16:5-12; Mk. 2:5-12; 8:15-18; Lk. 5:21,22). Paul “reasoned” (Acts 17:2; 18:4), but when you look at the way Paul repudiated man’s wisdom and depended on the Spirit (I Cor. 2:11,12), I have no doubt that he was using anointed reasoning.

Picture the brain as a computer

Picture the brain is the hard drive of the computer, which gets packed with information, and the Holy Spirit as the software which selects pieces out and displays it to our consciousness, assuming we are open to using the software, i.e. using “flow”.

Foundation Stone # 3 - The Role of the Heart in Knowing "God is to fill the heart, flowing out of it with revelation"

There are _____ times more verses on the heart than the mind.

WHAT GOD DOES TO THE HEART: THE BENEFITS OF LIVING OUT OF THE HEART

God can stir up the heart to do things (Ex. 35:21,26,29). God can fill the heart with wisdom do do all types of work (Ex. 35:35). God can turn the heart to a direction of His choosing (Prov. 21:1). If your heart trusts God, He makes you prosper (Prov. 28:25). God sends angels to grant revelation to the humble, seeking heart (Dan. 10:12). God can open your heart to receive truth (Acts. 16:14). God can circumcise your heart (Rom. 2:29). The pure in heart get to see God (Matt. 5:8). A heart without doubt is a requirement for producing miracles (Mk. 11:22-24).

WHAT IS IN THE HEART?

Imagination and thoughts are described as occurring on the heart level (Gen. 6:5). God can place wisdom in the heart (1 Kings 4:29).

The heart's function: To believe unto salvation (Rom. 10:9,10); to love God and trust God wholeheartedly (Deut. 6:5; Prov. 3:5,6); to seek knowledge (Prov. 15:14); to ponder (Lk. 2:19); to add persuasiveness to the lips (Prov. 16:23); can receive thoughts from satan (Jn. 13:2; Acts 5:3). Out of the heart flow the issues of life (Prov. 4:23).

The heart in poor condition: The heart can become waxed over and dull so it doesn't hear God's voice (Matt. 13:15). The disciples had unbelief and hardness of heart (Mk. 16:14).

The wicked: People with hardness of heart (Eph. 4:18); people who harden their hearts (Ex. 8:15) and whose hearts God hardens (Ex. 4:21). This will cause them not to hear truth (Ex. 7:13). By turning away from God, one darkens his heart, and even though he thinks he is wise, he becomes a fool,

begins creating idols, and becomes immoral (Rom. 1:21-24).

Epistemological ramifications: Coming to truth is definitely contingent on the condition of the heart. Since God is the One Who leads people to truth, and God is the One Who speaks into the heart, and opens the heart, and puts wisdom in the heart, it is critically important, epistemologically speaking, to consider the condition of one's heart.

If the heart is unbelieving, full of doubt, hardened, glossed over, has an idol in it, is proud or immoral, it will not discover truth. Since God opens the heart to receive wisdom, it is of prime importance to have a humble heart, and pray for God to grant revelation, for without the Spirit's revelation, truth will not be realized.

There are _____ times more verses on the spirit than the mind.

The Spirit: The light of the Lord enters man through his spirit (Prov. 20:27). God indwells the spirit of the Christian (1 Cor. 6:17). God's Spirit provides: truth and guidance into truth (Jn. 16:13-15); revelation (Lk. 2:26,27); light, wisdom, understanding, knowledge in all manner of workmanship (Ex. 31:3; Dan. 4:18); and anointing when one speaks (Acts 6:10). The spirit can sense another's thoughts (Mk. 2:8).

Familiar Spirits: They whisper out of the ground (Isa. 29:4) and defile a person, bringing death (1 Chron. 10:13).

Evil Spirits: They can attach themselves to a person and affect the thinking and the speech of a person (Mk. 3:11).

Last Days: God has poured out of His spirit upon all flesh, allowing people to prophesy, receive dreams and see visions (Joel 2:28; Acts 2:17,18).

Prophecy: This happens when the Spirit of God rests upon a person (Num. 11:25,26). Under the prophetic influence, the person is turned into another man (I Sam. 10:6) as God moves upon them and His word is upon their tongue (II Pet. 1:21). You prepare yourself to prophesy by tuning away from the rational mind (Matt. 10:19,20). Quieting oneself and using music can help (Psalms), and getting near prophetic people can cause one to catch the spirit of prophecy (I Sam. 10:10). In order to ensure that God's prophecies are fulfilled, God stirs up the spirits of people to do what He said would be done (Ezra 1:1,5).

False prophets: Follow their own spirits (Ezek. 13:3). Evil spirits can also affect a person's behavior and decisions, and thus what he thinks he knows. Music can calm an evil spirit (I Sam. 16:16,23), and the Name of Jesus can cast it out (Mk. 16:17). When one does not want to hear the truth, God sends them a prophecy through a lying spirit (II Chron. 18:20-22; I Kings 22:22,23).

The wickeds' spirit: It is stubborn and rebellious, not steadfast with God (Ps. 78:8); doesn't seek the Spirit of truth (Jn. 14:16-18). God can give it a spirit of slumber (Rom. 11:8).

The natural man: He cannot understand spiritual things because they must be spiritually evaluated (I Cor. 2:14-16).

The Christian: The Spirit can give him prophecy, dreams and visions (Acts 2:17); He is to be led by the Spirit (Rom. 8:14); he is to sense within that he is saved (Rom. 8:16). He can receive revelation from God through the Holy Spirit, which his mind has not seen or ear heard (I Cor. 2:9-13). He is to live and walk in the Spirit (Gal. 5:25) and should constantly pray for a spirit of revelation to flood him (Eph. 1:17,18). He should be careful not to grieve or quench the Holy Spirit (Eph. 4:30; I Thess. 5:19). As with Paul, the Holy Spirit can give us direction (Acts 16:6) and anoint our words (I Cor. 2:13).

The religious: They always resist the Holy Spirit (Acts 7:51). They harden their hearts so they do not hear the voice of the Spirit (Heb. 3:7ff).

MY SUMMARY ON SPIRIT EPISTEMOLOGICALLY SPEAKING

Truth comes from God, through revelation of the Holy Spirit, into our spirits. If our hearts are not open, honest, hungry, searching, and reverent, they will not receive God's revealed truth. The natural man cannot receive. The wicked man cannot receive. The demonically controlled cannot receive. Only the spiritually open Christian can receive God's truth. That is why our constant prayer must be, "Lord grant me spiritual revelation." That is why our classes must be reverent, worshipful, heart experiences, where the presence of God is invited, honored and worshiped. Without that, all we have is head knowledge, natural knowledge, and religion. This is all clearly taught in thousands of verses of Scripture. Let him who has ears to hear, hear, and let his classes be spiritual encounters with the living God.

WHAT ARE CHRISTIANS TO HEAR?

My sheep hear my voice, and I know them, and they follow me (John 10:27).

EPISTEMOLOGICAL RAMIFICATIONS OF THE PRESENCE OF GOD'S VOICE IN OUR LIVES

God speaks from within our hearts. That is why the Bible calls "wisdom" a "spirit of wisdom," and "knowledge" a "spirit of knowledge" and "understanding" a "spirit of understanding." In God's view, true wisdom, true knowledge, and true understanding come from His voice speaking, leading and guiding from within the human heart. For the Lord gives wisdom, from His mouth come knowledge and understanding (Prov. 2:6).

What are the ways God has declared He will use to communicate to us? And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams (Acts 2:17).

Spiritual Prerequisites for receiving from God

Seeking God with all your heart (Jer. 29:13); being humble, praying, turning from evil (II Chron. 7:14); reverence for God (Heb. 5:7). God prepares the heart to receive (Jn. 6:45).

Foundation Stone # 4 - The Role of Teaching in Knowing "One teaches how to enter God's presence to receive revelation"

THE GOAL OF INSTRUCTION IS:

1. Love from a pure heart
2. A good conscience
3. A sincere faith

(note: all heart realities)

I Tim. 1:5 NASB

ENTER INTO GOD'S PRESENCE THROUGH:

1. A sincere heart
2. Heart sprinkled clean from an evil conscience
3. Full assurance of faith
4. Bodies washed with pure water (applying Word)

Heb. 10:22

A well-trained person has learned how to live in, and out of, the presence and anointing (the wisdom, power, provision and creativity) of Almighty God.



What more could one need in life?



Jesus did only what He saw the Father doing and heard the Father speaking (Jn. 5:19,20,30;8:26:38).

A SUMMARY CONCERNING “LOVE FROM A PURE HEART”

To learn, one must be in the spirit of love, as love is the heart of God and the fabric of the universe. Love is what makes faith work. Faith is what releases God to us. In a classroom setting, the class must be brought into a spirit of love. This is done best by coming into God’s presence through praise and worship. God inhabits the praises of His people. Once God inhabits your praises, His presence (i.e. heart of love) floods your heart and soul and mind, and this is a part of preparing your heart to learn, of preparing you to receive from God. So start classes with worship, prayer and a hug break. Start your own personal study times with worship and prayer, inviting the Holy Spirit’s presence and purifying your heart with love.

A SUMMARY CONCERNING CONSCIENCE:

The Place of the Conscience: The conscience convicts us of sin (Jn. 8:9). One of the goals of our instruction is a good conscience (I Tim. 1:5). Having our hearts sprinkled from an evil conscience is one requirement for entering into the presence of God (Heb. 10:22).

The conscience is cleansed through repentance and asking for the blood of Jesus to wash over our sins (Heb. 9:14). The next step is to put on the robe of righteousness (Gal. 3:27; Isa. 61:10).

The conscience is seared by lies, hypocrisy or by arguing with it (I Tim. 4:2).

The conscience is defiled through unbelief (Titus 1:15).

To be a leader one must have faith and a pure conscience (I Tim. 3:9). These two things can keep one from suffering shipwreck (I Tim. 1:19).

The conscience is the voice of our spirits. We can sense a bearing witness between our conscience and the Holy Spirit (Rom. 9:1).

The goal is to maintain a conscience free of offense toward God and men (Acts 24:16).

EPISTEMOLOGICAL RAMIFICATIONS

The teacher and the learner must have a conscience clear of offense before both God and man if learning is to occur. This would pre-suppose that the prayer time at the start of a learning experience might include repentance of sin and a request for cleansing by the blood of Jesus. This prayer could include praise, worship, inviting the Holy Spirit’s presence, repentance of sin, and a request for cleansing. This is a most appropriate beginning to a classtime or to a personal learning experience.

A SUMMARY CONCERNING FAITH:

Our faith is the thing that gives God pleasure: Without faith it is **IMPOSSIBLE TO PLEASE HIM**, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him (Heb. 11:6).

Faith defined: An assurance placed in your spirit by God’s indwelling Spirit (Heb. 11:1) as God speaks His promises to us (Rom. 10:17). It is a manifestation and a fruit of the indwelling Spirit of God (I Cor. 12:9; Gal. 5:22).

The Priority of faith: It is impossible to please God if one does not have faith (Heb. 11:6); anything not done in faith is sin (Rom. 14:14,22,23). Faith furthers the administration of God (I Tim. 1:4). Faith is one of the six foundation doctrines (Heb. 6:1). Faith is one of four things required to enter the presence of God (Heb. 10:22). The work of God is to believe (Jn. 6:29). All things are possible to those who believe (Mk. 9:23-25). Our faith is the victory that overcomes the world (I Jn. 5:4). Jesus called faith a weightier matter (Matt. 23:23). Paul called faith one of three “abiding realities” (I Cor. 13:13). Faith can purify the heart (Acts 15:9). The just must walk and live by faith (II Cor. 5:7; Rom. 1:16,17; Gal. 2:20; 3:11,12; Heb. 10:38). Faith gives us peace with God and access to His grace (Rom. 5:1,2). Faith makes us a child of Abraham (Gal. 3:7-9). Belief in the heart and confession with the mouth result in salvation (Rom. 10:8-10). Unbelief cuts one off from God (Rom. 11:20). Each person is to minister according to the measure of faith they have (Rom. 12:3,6). We are to accept people on the level of faith they have

(Rom. 14:1-8). The Law is a schoolmaster which leads us to faith (Gal. 3:22-26). Faith (and love) is a breastplate which shields us from the darts of satan (Eph. 6:16; I Thess. 5:8). Holding faith and a good conscience keeps one from suffering shipwreck (I Tim. 1:19). We are to fight the good fight of faith (I Tim. 6:12). The gospel must be mixed with faith in order to profit (Heb. 4:2).

What great faith (i.e. not mingled with doubt) provides: The Spirit (Jn. 7:39; Gal. 3:2,14); all things you ask in prayer believing, ye shall receive; can cast mountains into the sea (Matt. 21:19-22); miracles (Gal. 3:5); wisdom from God (Jas. 1:2-8); healing of the sick (Jas. 5:14-16); casting out demons and speaking in new tongues (Mk. 16:17).

When reason challenges faith Reason is wrong! Biblically speaking, we are not even allowed to reason on our own. Come let us REASON TOGETHER (i.e. with God).

EPISTEMOLOGICAL REFLECTIONS CONCERNING FAITH

If faith and trust release God’s power, protection, guidance and anointing into one’s life, then all my teaching and all my learning needs to be focused on building faith and trust in my God. All of my life, hope, joy, love, and provision comes from His responses to the faith I release toward Him. How is that for a singleness of focus in education?

Adversity - God’s final exam - which tests heart beliefs And you shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you

would keep His commandments or not (Deuteronomy 8:2 NASB).

What did the Israelites do back to God? Surely all the men who have seen My glory and My signs, which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice (Numbers 14:22 NASB).

What happened to those who passed God’s tests? But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it (Numbers 14:24).

What happened to those who failed God’s tests? Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it (Numbers 14:23).

How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you (Numbers 14:27-28).

How does the story of the Israelites in the wilderness relate to us? But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples (I Corinthians 10:5,6).

What did God do to Abraham? Now it came about after these things, that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am” (Genesis 22:1 NASB).

| THE ISRAELITES REPEATEDLY TEMPTED GOD IN THE WILDERNESS (NUM. 14:22) | | |
|---|---|---|
| 1) They craved evil things and complained about God’s provision (manna and meat) (1 Cor. 10:6; Num. 11:4,34). | adversity (1 Cor. 10:9; Num. 21:5ff). | 9) They spoke negative words of destruction (Ex. 16:3). |
| 2) They committed idolatry, making a golden calf (1 Cor. 10:7; Ex. 32:4-7). | 5) They grumbled against authority (1 Cor.10:10; Ex. 16:2-8). | 10) They did not seek God’s voice and wisdom step by step (Ex. 23:20-33; Joshua 9:1-27, especially verse 14). |
| 3) They committed immorality with the daughters of Moab (1 Cor. 10:8; Ex. 25:1). | 6) They sat down short of the goal, rather than going on to fight (Num 32:1-7). | 11) They did not unite faith with the promise of God (Num. 13:32-14-4). |
| 4) They tried God, not trusting Him for food and water in the midst of | 7) They co-existed with the enemy, rather than driving it out (Num. 33:55). | 12) They fought with their own strength (Num. 14:41-45). |
| | 8) They were disobedient to God’s voice - Achan (Joshua 7:24,25; 22:20; 7:1,5). | |

Contrasting Traditional Educational Approaches to Spirit-Anointed Educational Methodologies Which Are Built on the Four Foundation Stones

OBJECTIVISM AND CONVENTIONAL TEACHING STYLE

1. The class revolves around the teacher.
2. The teacher and authors report on “reality” to the students.
3. The student’s task is to memorize these reports so that they can repeat them on exams.
4. The classroom is not a place for original inquiry but for imitation of authority. It is not a place for collaboration, but for competition between learners.

From *To Known as You Are Known*
by Parker Palmer

THE HIDDEN CURRICULUM IN CONTEMPORARY EDUCATION

1. The focus of the conventional classroom is always outward, on nature, on history, on someone else’s vision of reality. The reality inside the classroom, inside the teacher, and inside the students is regarded as irrelevant.
2. The heart of the knower is never held up for inspection. The ideal of objectivism is that the knower is a blank slate, receiving the unadulterated imprint of whatever facts are floating around.
3. The gathered group of students is not a true community. Actually, through the competition of grading, it becomes anti-community.
4. We become manipulators rather than co-creators. We are schooled to be detached spectators of a world “out there.”

WHY IS THIS CONVENTIONAL EDUCATIONAL STYLE MAINTAINED?

1. It gives the teacher power and security.
2. It gives students security. They receive their learning bowed and tied and are not called into a creative role. Objectivist education is a strategy for the avoiding of our own conversion. If we keep reality “out there” we can avoid for a while the truth that lays a claim of community on our individual and collective lives.

From *To Known as You are Known*
by Parker Palmer

WHAT IS TRUTH, BIBLICALLY SPEAKING?

1. Truth is personal - “I am...the Truth” (Jn. 14:6).
2. Truth is communal - “In the multitude of counselors there is safety” (Prov. 11:14).
3. Truth calls to us - “When He, the Spirit of truth comes, He will guide you into all truth...” (Jn. 16:13).
4. Truth calls us to obedience - “I have walked in Thy truth” (Ps. 26:3).
5. Truth may be discovered in God’s Word - “Thy Law is Truth” (Ps. 119:142).

From *To Known as You are Known*
by Parker Palmer

THE SPIRIT-ANOINTED TEACHER - DEFINED

The teacher must have a living relationship with the subject at hand (i.e. a love and passion), and invite his students into that relationship, as full partners, to experience their own living relationship with the subject.

SPIRIT-ANOINTED TEACHING - DEFINED

“To teach is to create a space where revelation knowledge is experienced and practiced”

Creating space Truth is discovered when people can openly, honestly explore. Create honest exploration by allowing for honest disagreements (no nasty fighting), freedom to explore contrasting ideas and different authors, freedom to express one’s feelings openly, freedom to ask questions without being afraid that it is a dumb question, physical openness by placing chairs in a circle or semi-circle, and allowing for silence as people pray, journal and reflect.

Creating boundaries To keep the learning process on course there must be some boundaries. Boundaries can include: hanging together as we work through disagreements; honoring others’ positions; not monopolizing the group; no authoritarianism; sticking to the topic at hand; answering the question posed, not some other question; and encouraging each one in the group to express himself.

Creating hospitality Growth occurs best in a loving community. Create a loving community through praise and worship, hug breaks, name tags, interpersonal sharing, deep sharing modeled by the instructor, and fun group activities.

THE QUAKERS’ “CLEARNESS COMMITTEE”

Premise: Truth lies within one’s heart.

1. The person or couple seeking counsel write down their problem, background information and questions and submit it to a committee of five or six people who read it and sit down together to talk with those seeking counsel.
2. The firm rule is: Committee members cannot offer their own answers or solutions, but only ask questions which the individual or couple answer in the presence of the group. The answers generate more questions, the questions generate more answers, and both questions and answers deepen as the meeting time goes on.

3. The result: The process sounds simple, and it is, but it is also demanding in its discipline and startling in its results. It demands that we abandon our habit of giving advice and answers when someone brings a question our way. It demands that we learn to listen. The process is startling because, as it goes on, it usually becomes clear that the individual or couple have had their own inner answer all the while. The questions simply serve to uncover and reveal it. This is education. This works on the assumption that the Holy Spirit within is ready and willing to reveal the answers, once the right questions are asked. This can be an excellent classroom strategy.

LEARNING BY CONSENSUS

Premise: A group which comes to consensus by sharing honestly and openly is wiser than an individual.

Design objective: Group members are learning by “practicing obedience to the truth;” that is, they are learning by listening and responding faithfully to each other and to the subject at hand. They are using an educational process that is not individualized and competitive but communal and cooperative. It models openness, honesty, community, conflict resolution, and requires that the hearts and minds of the class members work together.

GUIDELINES FOR ACHIEVING CONSENSUS:

1. Avoid arguing for your own position. State it as lucidly and clearly as possible, but listen to the other members’ reactions and consider them carefully before you press your point.
2. Do not assume that someone must win and someone must lose when discussion reaches a stalemate. Instead, look for an acceptable creative alternative which satisfies all parties.
3. Do not change your mind simply to avoid conflict and to reach agreement and harmony. When agreement seems to come too quickly and easily, be suspicious. Explore the

reasons and be sure everyone accepts the solution for basically similar or complementary reasons. Yield only to positions that have valid, sound foundations.

4. Avoid majority votes, averages, coin-flips and bargaining. When a dissenting member finally agrees, don't feel that he must be rewarded by having his own way on some later point.
5. Differences of opinion are natural and expected. Seek them out and try to involve everyone in the decision process. Disagreements can help the group's decision because

with a wide range of information and opinions, there is a greater chance that the group will hit upon more adequate solutions.

This can be an excellent classroom strategy. The process works best when the group is comfortable with each other and has bonds of friendship formed. This helps them handle the disagreements without breaking apart.

Break the class into small groups of six or so. Perhaps you would want one group to model the process for the other groups first, and have the other groups critique the process. This way, all will become more accustomed to the rules and the process.

Biblical Meditation

Resulting in illumination, revelation knowledge, anointed reasoning

Do Not Do This:

Left-Brain

Study/Rational Humanism

1. Have unconfessed sin
2. Have a pre-conceived attitude
3. Attitude of independence “I can...”
4. Read quickly
5. Rely on reason & analysis only

6. Read without specific purpose
7. Take credit for insights

But Do This:

Whole-Brain/Heart

Meditation/Divine Revelation

1. Be washed by Jesus’ blood
2. Have a teachable attitude
3. Pray: “Lord, show me”
4. Slow down, ponder, muse
5. Combine anointed reason, flowing pictures, music & speech
6. Read with focused purpose
7. Glorify God for insights

THE SEVEN STEPS OF BIBLICAL MEDITATION

EXPLAINED:

1. Lord, cleanse me by Your blood: Since receiving divine revelation is at the heart of biblical meditation, you must prepare yourself to receive from the Holy Spirit by repenting and being cleansed by the blood of the Lamb. You must be obedient to previous revelations from God (Matt. 7:6), and confess any sin in your life, so you are not cut one off from ongoing revelation (Isa. 59:1,2; I Jn. 1:9).

2. Lord, grant me a teachable attitude: Revelation is given to those who maintain an attitude of humility, and it is withheld from the proud and the arrogant. So keep an open, humble attitude before God, allowing Him the freedom to shed greater light on any ideas you currently hold and to alter them as He sees fit (Jas. 4:6; II Pet. 1:19).

3. Lord, I will not use my faculties myself: You can do nothing of your own initiative but only what you hear and see by the Spirit (Jn. 5:19,20,30). You do not have a mind to use, but a mind to present to God so He can use it and fill it with anointed reason and divine vision (Prov. 3:5-7; Rom. 12:1,2). If you use your mind yourself, it is a dead work (Heb. 6:1,2).

4. Lord, I pray that the eyes of my heart might be enlightened: Slow down as you read, mulling the text over and over in your heart and mind, praying constantly for God to give you a spirit of wisdom and revelation in the knowledge of Him (Eph. 1:17,18; Ps. 119:18).

5. Lord, I present the abilities to reason and to imagine to You to fill and flow through by Your Spirit: Meditation involves presenting your faculties to God for Him to fill and use. These include your left-brain reasoning capacities as well as your right-brain visual capacities. Look for the river of God (i.e. “Spirit flow”) to guide and fill both hemispheres, granting you anointed reasoning and dream and vision. Music can assist you, as can muttering, speaking, and writing as you go through the discovery process (Jn. 7:37-39).

6. Lord, show me the solution to the problem I am facing: Focused attention brings additional energies of concentration of heart and mind, which help release revelation. For example, note the difference between a ray of sunlight hitting a piece of paper, and sunlight going through a magnifying glass to hit a piece of paper. The focused energy creates a ray so concentrated that the paper bursts into flames. When you have a hunger to master a new understanding and discipline, that hungry and searching heart will cause you to see things you would not normally see (Matt. 5:6).

7. Thank You, God, for what You have shown me: Realizing that the revelation came from the indwelling Holy Spirit, give all the glory to God for what has been revealed (Eph. 3:21).

THE HEBREW AND GREEK DEFINITIONS OF "MEDITATION"

According to *Strong's Exhaustive Concordance*, there are several Hebrew and Greek words which underlie the words meditate and meditation in the Old and New Testaments. The Strong's numbers for these words in the Old Testament are: 1897, 1900, 1901, 1902, 7878, 7879, 7881. The New Testament numbers are 3191 and 4304.

The Literal Meanings of Meditate and Meditation: as listed by Strong's Exhaustive Concordance are:

"To murmur; to converse with oneself, and hence aloud; speak; talk; babbling; communication; mutter; roar; mourn; a murmuring sound; i.e. a musical notation; to study; to ponder; revolve in the mind; imagine; pray; prayer; reflection; devotion."

Left-hemisphere functions listed above include: study, revolve in the mind, murmur, mutter, converse, speak, talk, communication (Note: Reason and speech are left-brain.)

Right-hemisphere functions listed above include: imagine, a musical notation, mourn, babbling (Note: Tongue speaking has been registered in experiments at Fuller Theological Seminary as taking place in the right hemisphere. Pictures, music and emotion are also right-brain.)

Heart (or third-brain) functions listed above include: pray, prayer, devotion, reflection, ponder (i.e. enlightened reasoning by adding Spirit-flow to the reasoning process - Eph. 1:17,18.)

Meditation results in illumined verses every time one reads the Bible and every time he meditates on any subject. Illumination is experienced as insights jumping off the page and hitting you between the eyes.

MEDITATION IS A WHOLE-BRAIN AND HEART PROCESS, AND STUDY IS OFTEN LEFT-HEMISPHERE ONLY

20 I asked a pastor who scored as extremely left-brain

(2.4) on the left/right-hemisphere brain test how he studied the Bible. Did he use pictures a fair amount? He replied, "Never." Then I asked a right-brain pastor (6.7) how he studied the Bible. Did he use pictures much? He said, "Always." He had a constant stream of flowing pictures when he studied. (Note: 5.0 is perfectly balanced.)

Do you see that a left-brain person will tend to study the Bible differently than a right-brain person? We tend to miss this, because we assume that everyone else studies the way we do. This could not be further from the truth. Left-brain people study using primarily logic, reason, and analysis. Right-brain people study (or could we say, meditate) using primarily pictures and flow combined with reason, analysis, speech, and song.

Repenting for Studying: So, in meditation, the whole brain is being controlled and guided by the indwelling Holy Spirit, whereas in study, primarily the left brain is being used, and it is under the control of self. Wow! What a startling insight, especially when we realize that the Bible (NASB) **never** encourages study, but 20 times does encourage meditation. Look up the Greek in the three instances that the King James Version uses "study," and you will see that they are all inaccurate translations. So I, a left-brain individual, repented for studying, and purposed in my heart to only meditate from now on when I come to the Word of God or to any topic that God sets before me to explore.

ANOTHER GREAT AID TO "SEEING": WRITING OUT SCRIPTURE

When you write or type out a verse, you discover words which you otherwise might have missed.

The following is the law which God gave for new kings who had just been crowned and were coming to sit upon their throne for the first time:

"Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests" (Deut. 17:18).

Since we are Kings and Priests (I Pet. 2:9), are we to do any less? Let us make the writing out of Scriptures an important part of our lives.

A Spirit -Anointed Lesson Plan

Preliminary Activity: State Your Objectives:

* Knowledge, Attitude Changes, Behavioral Changes *

- I. Create a passion in the students' hearts to learn by:
 - A. Demonstrating a need they currently are facing - using story, pictures, and your own life's story.
 - B. Showing God's solution with benefits - using story, pictures and your own life's story.
 - C. The purpose of this story-telling is to gather the hearts and minds of the students and get them all caring about and asking the question(s) to be answered in the session.
- II. Overview the steps to God's solution
 - Tell them what you are going to tell them.
- III. Detail the steps to God's solution:
 - Lead students in guided self-discovery to the new understandings which will release the divine solution.
- IV. Create a space to practice the solution in the classroom
 - Prayer, journaling, laying on of hands and ministry, etc.

While Developing the Lesson Plan:

Listen to your head, heart and spirit by holding the following pictures in your mind:

1. See a picture of where God wants to take the students.
2. See a picture of where the students' hearts and minds are currently.
3. See pictures of the steps the students must take to get them from where they are now to where God wants them to be.

Note: Steps 1 - 3 take you and your needs out of the picture and instead place the student and his needs directly in front of the purposes of God for their lives. Thus you have become transparent, and you have brought the student and God together.
4. Stay tuned to flow, keep framing and re-framing the steps and pictures in your mind as you progress, until peace registers in your heart. Peace is the confirmation of the Holy Spirit that you have arrived, that all the pieces are properly arrayed by the Holy Spirit (Col. 3:15). Listen for and follow the peace and unrest of the Spirit within you as you develop the teaching outline.
5. Once the steps are clearly laid out, then begin to explore interactive methods which could be used in the presenting of these steps. You want to ensure that the students are drawn into the learning process.

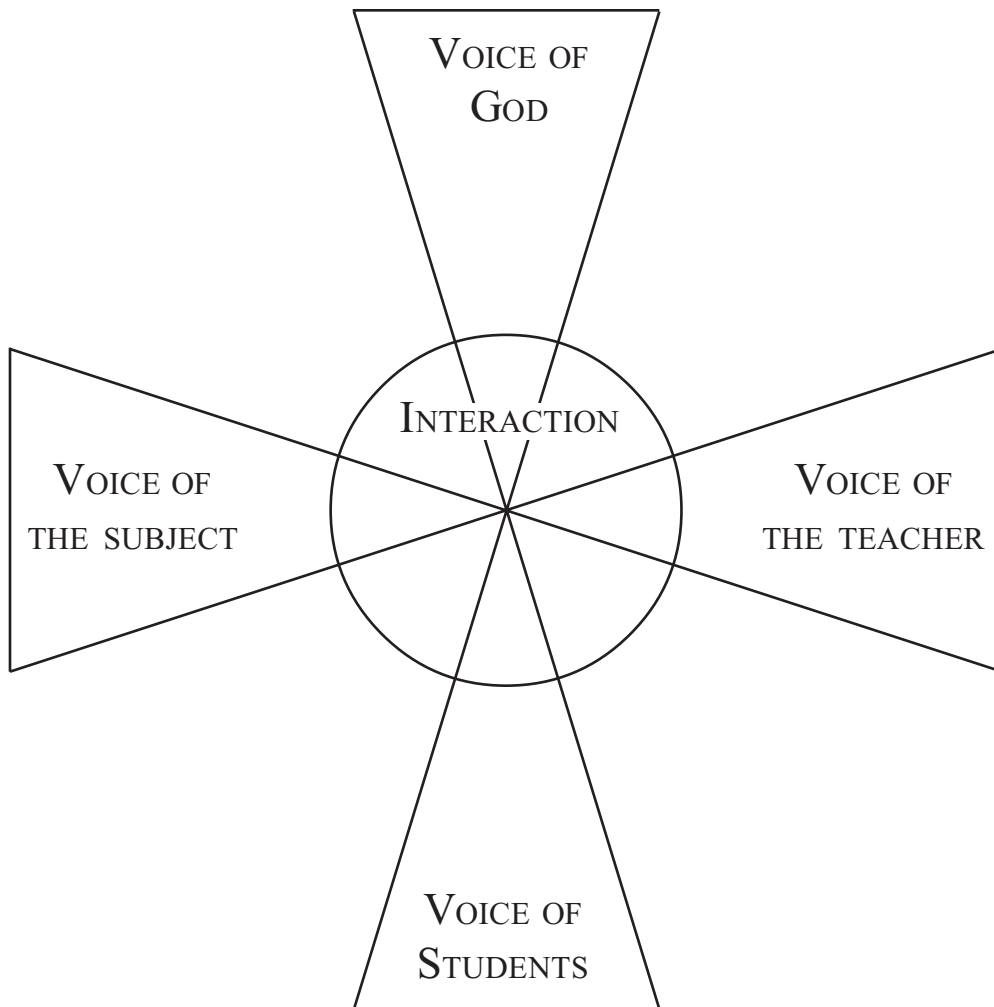
POSSIBLE INTERACTIVE TEACHING METHODS:

1. Questions and answers throughout.
2. Sharing of revelations received from doing assigned homework.
3. Individuals' writing short answers to collect their thoughts.
4. Sharing answers in small groups.
5. Sharing answers in large groups.
6. Journaling and small and large group sharing of that journaling.
7. Prayer ministry for individuals.

Aim for the interaction of four voices in the classroom

LIVING TRUTH IS THAT TRUTH WHICH LIVES IN THE INTERACTION OF:

1. The voice of God
2. The voice of the subject
3. The voice of the teacher
4. The voice of the students



THE TEST OF SUCCESS:

Spirit-anointed truth has been conveyed in the classroom when the student has, with the ear of his heart, heard four voices: the voice of God, the voice of the subject, the voice of the teacher and the voice of the students, and has interacted with each of these, receiving divine revelation which he has purposed to live out.

A Spirit-Anointed Classroom Methodology

1. Begin by building spiritual sensitivity through a time of praise, worship and prayer, welcoming the Holy Spirit as the Teacher. You may use either an anointed worship leader or an anointed cassette or CD. As a group, enter God's presence in praise and worship and conclude the worship time with a prayer for the Holy Spirit to grant revelation knowledge amongst the group during your time together (Eph. 1:17,18). Never grieve the Holy Spirit by not honoring and welcoming Him as your Teacher.

2. Since personal growth is often difficult, build emotional openness and intimacy with a hug break. Have a short time of mingling and sharing hugs one with another. This touching breaks down walls and builds intimacy among the group, allowing the members to share more deeply during the guided self-discovery discussion time which will follow.

3. Capture everyone's heart and attention with a story. The group leader introduces the discussion by painting a picture of a real-life situation which involves the topic being explored in that class, and relates it meaningfully to the group, showing that having a right or a wrong understanding and application of the topic at hand will have a significant effect on each individual's life. After sharing such a story, have group members share their memory verses, insights, answers to the discussion questions and written weekly summaries.

4. Set the pace by modeling open, honest sharing. The leader may choose to share an anointed insight

God gave him through the week's assignment, and how this met a real-life need or dilemma he was facing. The group will not share their lives any more deeply than the leader shares his.

5. Involve all group members in sharing of revelations. Go around the group and have members read verses from the homework on which God gave them revelation insight. Have them share what God spoke to them from these verses and what practical difference it makes in their life. Draw out the timid students by calling on them to share, and limit the naturally talkative.

6. Have an anointed teaching element and/or a filler exercise in case discussion lags. The anointed teaching should be something God has freshly revealed to the teacher concerning this week's or next week's lesson, and which he senses will be meaningful and relevant to the lives of the students. This can come early in the group meeting. The filler exercise is something which would be interesting and beneficial to the students but which won't be tragic if it is missed. This can come nearer the end of the meeting.

7. Close with a time of journaling and/or ministry where you practice and apply the truth in the classroom. This allows students a chance to record directly from God what He wants to say to them and to receive prayer and the laying on of hands by the group to meet their individual needs. End with a prayer of thanksgiving to the Holy Spirit for His presence during the meeting.

Narrative Theology

The Place of Story in Spirit-Anointed Teaching

Narrative Theology - Discourse about God in the setting of story.

Gabriel Fackre

THE POWER OF THE STORY

1. Anyone who has ever been lost in a good story knows experientially the power of stories to convey and provoke ideas, to express and evoke feelings, and to portray and invoke actions.
2. The ability of stories to capture the imagination and heart of the hearer is known by children and adults, philosophers and poets, rhetoricians and storytellers, and on all cultural levels.
3. Stories have the power to speak to the whole person - reason, imagination, emotion; mind, body, and soul - in a way in which nothing else can.
4. The power of stories lies in their resonance with who and what we most essentially are. That is to say, we experience our lives as a story made up of stories.
5. Both time and space are experienced in all their concrete expressions in an inherently narrative way. Therefore, stories have the power to change us because they formally embody the shape of life. They have sway over human imagination and behavior because they ring true to life.
6. Stories are relational in that a relationship develops between the hearer and the characters in the story.
7. The natural habitat of the word is sound. Whereas in a typographical culture, words are locked in time and space, in an oral cultural world the word is a sound event which is always passing on in time. The

connections between word as event and the narrative quality of experience are suggestive at this point. Human consciousness necessarily takes a narrative form.

8. The oral word touches us and transforms us in a way that is rarely possible by the written word.

NARRATIVE THEOLOGY IS A HOLISTIC THEOLOGY IN MANY WAYS:

1. It is as concerned with literary form and imagery as it is with historical criticism and analysis.
2. It is as concerned with the heart as with the head, the imagination as with the reason.
3. It is more concerned about being a Church theology than being an academic theology.
4. It is a theology which is tied to life and is as socially minded as it is spiritually so.

NARRATIVE THEOLOGY PROCLAIMS:

1. That when biblical criticism is not balanced by a more literary, poetic, artistic, right-brain approach, it becomes sterile, impotent and, indeed, bankrupt.
2. That propositional truth is not the whole truth.
3. That we are not to throw away our creeds, propositions and formulas, but that we realize that these are only half of the story.
4. That we include imaging in the reasoning process.

Come let us reason together...though your sins are like scarlet, they shall be white as snow; though they are red like crimson, they shall become like wool (Isaiah 1:18).

5. That imagination is at least as important as reason in Christian living.
6. Transformation is likely only when both emotions and intellect are engaged.

7. There was a divine purpose for Jesus speaking continuously in stories and in parables (Matt. 13:34).

8. The form of the *kerygma* and its content are inseparable.
9. That story is the raw data from which all theology builds.

COMPARISONS BETWEEN

SYSTEMATIC THEOLOGY

(AND)

NARRATIVE THEOLOGY

1. Engages the intellect.
2. Is a latter reflection on the Christ story.
3. A secondary process - thinking, commenting, on the Truth (i.e. The Story).

1. Engages the heart & whole person.
2. Is the first expression of the Christ story.
3. A primary process - experiencing the Truth (i.e. The Story).

Commenting on the story can never itself legitimately claim to be the truth. Narrative is never exhausted by any schematic formulation...one always has to keep going back to the primal story, not only the preacher, but also the theologian.

APPLYING THE PRINCIPLES OF NARRATIVE THEOLOGY TO BIBLE SCHOOL TRAINING OR EXAMINING WAYS OF ENTERING AND EXPERIENCING THE STORY WITHIN A CLASSROOM SETTING

Since the core of life is the story, since the Word came to earth and became a story, since the Bible is a collection of stories (all very true) and since conversion and spiritual growth consist of our life's story being encountered by His Story, and being changed by it, let us examine ways of entering His story and encountering Him in it, particularly in a Bible school training program.

1. First of all, it must be realized that Bible school training can only lead a person into an understanding of his life's story and how it is interacting with God's story for his life. It can show him where he is at, giving him understanding of how he is currently interacting with Almighty God, and it can show him ways God desires him to interact with Him. Therefore, the classroom becomes the place where one understands his life's story and how God is interacting with him in it.

2. The Lord spoke this in my journal in January of 1985.

"In teaching one can:

- Share his life with teaching in it,
- Share teaching with his life in it,
- Teach with no personal life in it,
- Share his life with no teaching in it.

"Mark, I am calling you to move from sharing teaching with your life in it to sharing your life with teaching in it.

"Listen to what I am saying. The natural outgrowth of living life rather than living a system of ideas is that one will eventually teach life, rather than a system of ideas. Therefore your teaching style continues to be altered by your lifestyle.

“The freer you are to live life, the freer you are to teach life - real life, full life, continuous life, at all times and in all situations. You will not find yourself flopping back and forth from ideas to life, but you will always, only be sharing your life, and teaching out of it.

“From now on, do not share teachings with your life interspersed in them. Rather share your life, with teaching flowing within.

“Behold, I have spoken. This is an important distinction. It will make much difference in your teaching style. It will make it more fun-loving and life-giving. Focus first on the issues of life and then secondly on the answers you’ve found.”

3. The Bible demonstrates for us that the most continuous, life-giving form of teaching is that which flows out of the stories of life. Therefore, the most effective classes will be those which flow out of the stories of life.

4. The most effective stories will be the stories of the teacher and the stories of the students, as they are the ones sharing the classtime together. The instructor can tell his own life’s story, as it intersects the truth being taught. He can tell how his life’s story has been changed by its intersection with God’s story. Students in the class should be encouraged to tell their lives’ stories as they have been intersected by the truth being discussed.

Biographies of others in Christianity can be shared as they intersect with the truth being discovered.

5. The most effective course textbook will be that which tells how peoples’ life stories have been intersected by God and teaches underlying principles through it. The Bible is the most profound book in the world demonstrating this style of writing, and therefore should be used whenever possible as a teaching text. When assigning other texts, assign those that use the medium of story as they teach. When it is not possible to find a collateral text that uses story form, and at the same time contains enough cognitive overview of the material needing to be covered, it may be necessary to assign two texts, one giving a thorough analytical overview, and the other taking students into the truth in a story fashion. In this case, the first would

offer clarity of understanding, and the second would offer the greatest opportunity for life change.

Every effort should be made to discover texts that combine and incorporate a thorough cognitive understanding while using the medium of story.

A point of clarification and understanding: Enough cognitive information needs to be clearly communicated either before or within the story to provide a solid, valid reference point to begin with.

6. Some ways of entering a story during classtime:

- Use parables.
- Realize that lecture can disseminate the needed information in a drama/story medium rather than simply as analytical information.
- The instructor can paint a story for the class so that each one sees it, feels it, enters it and is changed by it.
- One enters the story by presenting the material on the level which the students are at, using illustrations that relate to their walk in life.
- You may set a Bible scene, allowing people to meet Jesus in it.
- As a small group you may experience a Bible story, by corporately entering the scene, becoming one of the characters, and experiencing it in the first person. A way of doing this is to sit in a small circle holding hands, with eyes closed. You then go around the circle, numerous times, with each person fixing their eyes and hearts on the scene, and sharing whatever they are experiencing. They may actually become one of the characters of the biblical scene. When a person is done sharing, he squeezes the hand of the person on his right. This is the signal for them to share or, if they desire to pass, they may in turn squeeze the hand of the person on their right. A good way to prepare for this exercise is to read the Bible story together first to help focus your hearts and minds.

- Drama - A small group could, in an impromptu way, act out a Bible story. If time permitted, they could change characters in the story and act it out a second or third time. Afterward, they could share the feelings they experienced as they played each part. What impressions are they left with? How are they being called to change? They could record in their journals the essence of these experiences.
- Another example would be to become an object as described in Scripture. For example a tree (Ps. 1) or a part of the Holy City that descends from heaven (Rev. 21,22). The class could be led into the experience of being one of these (i.e. stand and become a tree, feeling your feet firmly planted in the earth, allowing yourself to wave in the breeze, feeling yourself bear fruit that others can pick, etc.) and then after the experience take 5 to 10 minutes to share their experience with others.
- Dance - Through dance, express your heart to Almighty God.

7. The same four voices that are encountered in life should also be encountered in the classroom. They are: 1. The voice of the subject, 2. the voice of God, 3. The voice of one's own life, and 4. The voice of the one in authority (in this case the teacher). One must make sure these four voices interact in the drama of the classtime. As they do, classroom discussion itself becomes a drama/story, as a theme comes alive and each one interjects a thread of the emerging story. However, this needs to be skillfully led by one who is himself attuned to the voice of the subject, the voice of his own heart and experience, the voice of the students' hearts and experience and the voice of God. These four voices must successfully be interwoven as threads in the emerging classroom narrative.

8. Journaling - Recording your dialogue with Almighty God is itself a story, because in journaling God is intersecting one's life story with His story. Journaling can be used as the closing scene of several kinds of stories within the classroom:

- At the close of classroom interaction, or if classroom interaction becomes heated.
- At the close of a classroom lecture.
- As one enters a Bible story or drama.

In each situation the question asked in the journal remains unchanged. God, what are You speaking to me concerning these issues, as they relate to my life?

9. Drama and story can be incorporated into homework assignments by use of guided self-discovery questions and journaling assignments. In guided self-discovery, the student is forced to search, with questions and thoughts on his mind, struggling through his questions, and thoughts until he has them resolved within. This then becomes an inner drama that is played out. Also the student can be assigned an insight question, where he is asked to record the insights God has given him during the week's reading and homework. This then records the drama of God's life story interacting with his life's story.

10. In every case possible the classroom should be a place where the truth being learned is practiced. This becomes a powerful drama/story. Constantly search for ways to actually practice the truth in the classroom setting.

Our goal then is to encounter God in all the ways He desires to reveal Himself to us, using the means most suitable for doing so, the story.

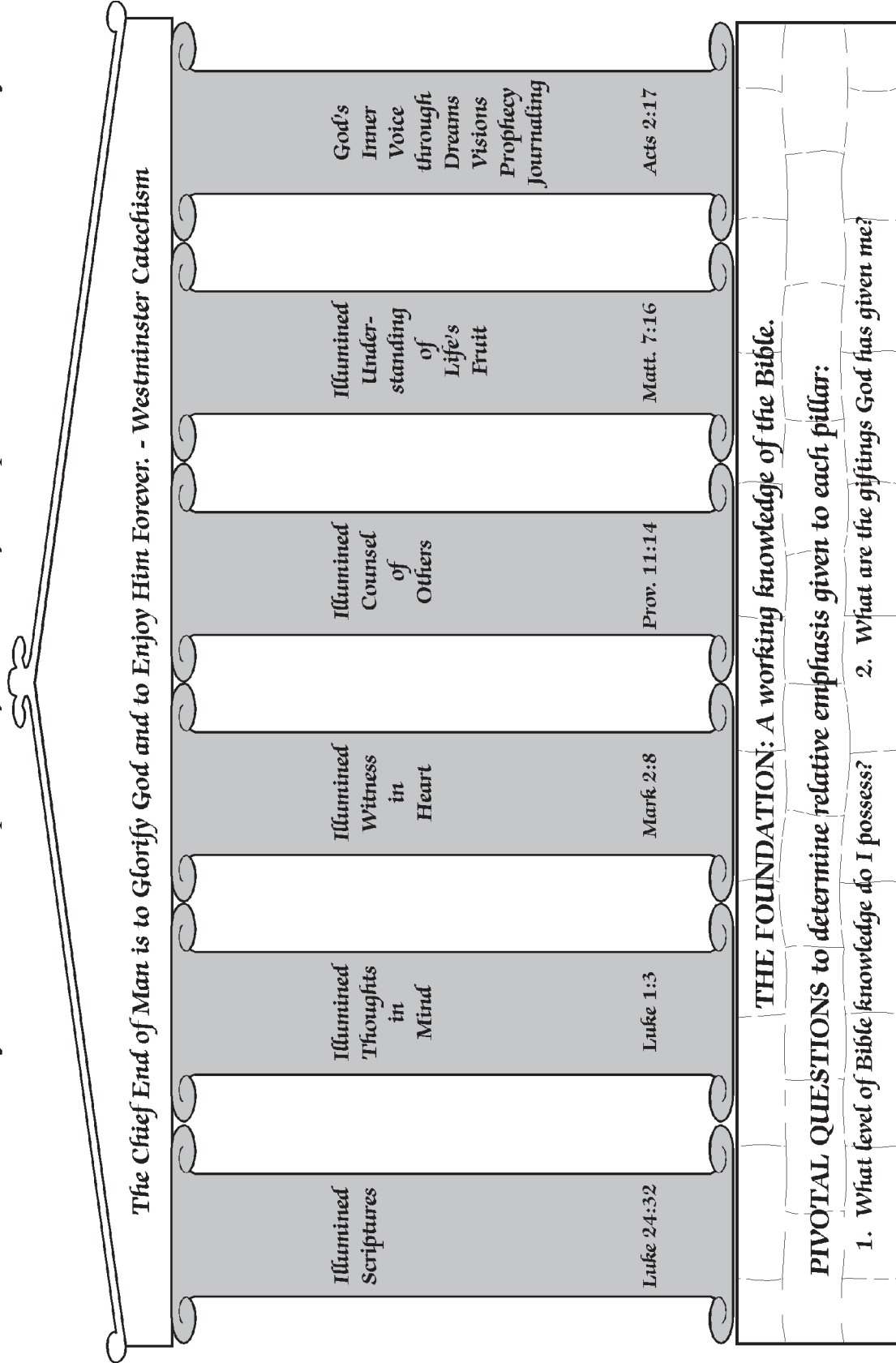
A Spirit-Anointed Teaching Style

1. Honor the Holy Spirit's presence as the principle Teacher
2. Create a loving community
3. Use appropriate learning methods
4. Teach that the Spirit within is the primary mover, not man
5. Teach principles above facts
6. Ensure that the training is academically sound
7. Create a collaboration of mind and spirit
8. Go beyond detached knowledge to personal encounter
9. Draw out the truth resident within the gathered community

These are expanded and delineated in the book *Spirit-Anointed Standards for Teachers and Curriculum Writers* by Mark and Patti Virkler.

A Spirit-Anointed Paradigm for Discovering Truth

- For creative decision making
- Built upon the skillful interaction of the six pillars
- For discovering truth



A Spirit-Anointed Paradigm for Discovering Truth

| Pillar # | Key Verse | How Experienced... | How Compared... |
|---|--|--|---|
| Pillar One — Illumined Scriptures (Luke 24:32) | <i>And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?</i> | This pillar is experienced as the Holy Spirit illumines Scriptures to us — we sense them leaping off the page or just coming to our attention spontaneously. | This pillar could be viewed as enhanced Biblicism. We go beyond studying the Bible with our intellects only, asking for the Holy Spirit to illumine Scriptures to our hearts and minds. |
| Pillar Two — Illumined Thoughts in One's Mind (Luke 1:3) | <i>It seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus (NASB)</i> | This pillar is experienced as the Holy Spirit guiding our reasoning process through spontaneous impressions. It is obvious that Luke's gospel was more than simply investigative research of his own mind, as what he wrote has stood as the Word of God for 2000 years. | This pillar could be viewed as enhanced rationalism. We go beyond simple rationalism to allowing the Holy Spirit to guide our thinking process (through combining intuition and reason) rather than guiding it ourselves. |
| Pillar Three — Illumined Witness in One's Heart (Mark 2:8) | <i>And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, "Why reason ye these things in your hearts?"</i> | This pillar is experienced as an impression perceived in your spirit. Deep inner peace or unrest is often part of this experience. | This pillar could be viewed as enhanced hedonism in that one is doing what "feels" good; however, in our case, we are going with the "feel" within our hearts, rather than the "feelings" of the flesh. |
| Pillar Four — Illumined Counsel of Others (Proverbs 11:14) | <i>Where no counsel is, the people fall: but in the multitude of counselors there is safety.</i> | This pillar is experienced as one asks his/her spiritual advisors to seek God for confirmation, additions, or adjustments in the guidance he senses God has given him. | This pillar could be viewed as enhanced humanism, as we are receiving counsel through others; however, we go beyond people's wisdom and ask them to impart the wisdom of God to us. |
| Pillar Five — Illumined Understanding of Life's Experiences (Matthew 7:16) | <i>Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?</i> | This pillar is experienced as one asks God to give him insight and understanding concerning the fruit life is demonstrating. God gives him revelation as to what has caused the fruit. | This pillar could be viewed as enhanced empiricism, in that we are examining life carefully; however, we go beyond our own limited understanding of life and ask God to give us His understanding of what we are seeing. |
| Pillar Six — Illumined Revelation from God Through Dreams, Visions, Prophecy, and Journaling (Acts 2:17) | <i>"And it shall come to pass in the last days," saith God, "I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."</i> | This pillar is experienced as you receive direct revelation from God through dreams, visions, and journaling. Journaling is the writing out of your prayers and God's answers. | This pillar could be viewed as enhanced mysticism; however, we go beyond just "any" spirit-encounter as we pursue Holy Spirit-encounter. |

THE OBJECTIVE: To have all six pillars in agreement before making a major decision.

How to Develop Spirit-Anointed Discussion Questions

Rationalism demands didactic presentations only. “Lamad”, or Hebrew-styled learning, demands interaction between the learner and the Holy Spirit as the Holy Spirit reveals truth to the learner through many ways. Six of these ways are outlined in “The Leaders’ Paradigm” on the following pages. Lamad discussion questions would revolve around these six pillars.

Following are the six pillars and some **sample questions** which you can draw from to develop lamad discussion questions.

1. Illumined Scriptures (Lk. 24:32)

Prayerfully mull over the Scriptures asking the following:

What is God showing you from Scripture concerning this topic? What has God shown you from Scriptures in the past concerning this topic? What examples of this do we find in Scripture? What can we learn from these examples? Have you ever studied all the verses in the Bible on this topic? Has anyone? What can you draw from their research? What are the spiritual principles that govern this issue? How have these principles been exemplified in the Scriptures? What is the heart of this issue? Has God illumined any verses to your heart concerning this topic? Pray about _____ (give a specific reference) as it relates to the topic under discussion. What is God saying to you through this verse? Write down what He is saying and come prepared to share it in class. How is God asking you to change? What are the blocks that would keep you from change? Are you willing to embrace the change God is asking of you? What steps can you take to insure your success in making the changes God is asking of you?

2. Illumined Thoughts (Lk. 1:3)

Step 1: Prepare yourself to receive

anointed thoughts by filling your hard drive (i.e. brain) with information concerning the topic at hand.

Step 2: Fix your heart on the Lord, and present your mind to Him by tuning your thoughts to flow. Prayerfully ponder the following questions:

What illumined or spontaneous thoughts come to you on this issue? Do they appear to line up with the ways of God? Do they line up with the Word of God? Remember God’s ways are not our ways, so the impressions you get may be contrary to the way man would do a thing. What spontaneous thoughts about this topic have come to you while you have been doing automatic activities (washing dishes, bathing, driving, etc.)? Write them down. Which ones do you sense probably came from the Lord?

Come prepared to share with others in the class what you sense God is giving to you.

3. Illumined Understanding of Life’s Experiences (Matt. 7:16)

Have you tried it? What happened? How did it work? What has been your experience? What have you learned from your experience? Have you journaled about your experience? What has God shown you about your experience? Would you recommend others try it? Is experience teaching you that you have discovered the truth in this area or are you still missing some insights? (The evidence that you are walking in truth is that you are getting the same results that the Bible says you should be getting - i.e. no condemnation, effective healing ministry, persecution, etc.)

4. Illumined Witness in Your Heart (Col. 3:15)

How does your heart feel? Are you

at peace about the issue? Is your heart disturbed or at rest? Are you ill at ease? Is your heart comfortable? Is the peace or unrest in your heart coming from the Lord or from the accumulated experiences of your life? The way to help clarify this is to quiet your heart **before the Lord** and see what it feels (rather than quieting your heart before the issue to see how it feels). Once you have quieted your heart before the Lord, then present the issue to Him.

5. Illumined Counsel of Others (Prov. 11:14)

What books on the subject have you read by insightful authors? What are they saying concerning this issue? What input have you received from the hearts of other spiritual brothers or sisters in the body of Christ? What is God saying to you through them? What are their experiences? What insights do they have? What have they tried that didn’t work? What have they tried that did work? What is the historical teaching and tradition of the Church on the subject? Is there anything in the writings of the Church Fathers that can counsel you? Have any non-Christians researched this area intensely and discovered anything of importance? If so, who and what? Which of their insights are compatible with what the Bible and the Spirit are saying?

6. Illumined Revelation from God through Dreams, Visions, Prophecy, and Journaling (Acts 2:17)

What is God speaking to you through your journal? What is God saying to you through your dreams? What is God showing you through visions? What is God speaking to you through prophecy from the Body of Christ? Record what God is saying and come to class prepared to share it with others.

How to Lead

Spirit-Anointed Discussion Groups

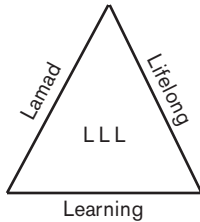
1. Make sure the **general goal** of training is always before your eyes as you lead discussions (I Tim. 1:5 — Love from a pure heart, a good conscience and a sincere faith). Make sure all discussion facilitates this goal.
2. Make sure you have a clear word and picture from God of what the **specialized goal** of the session is. Make sure all discussion facilitates this goal.
3. Have chairs in semi-circle.
4. Begin with worship, a prayer inviting the Holy Spirit to be present as the Teacher, and a hug break.
5. Give enough introductory overview so everyone's **hearts are captured** and focused on the topic and situation to be covered. A story, drama, role play, or something like that are excellent ways to start. **You must connect the life of the students with the life of the topic and the life of the Holy Spirit before you go on into the classtime.** Otherwise you will have a dead meeting.
6. Ask appropriate questions. Ride the wave of the S(s)pirit by sensing with your heart where God is and where the hearts of the class are as a whole. Bring these constantly together, through the questions and dialogue. The classroom interaction will let you know where your students are.
7. The guiding question you ask yourself is, "Is this discussion ministering life to the group at large?" If not, redirect it so it is. You may need to say to some, "That is a good question, but let's save it and talk about it during the break time." Or "I think we have gone far enough in this direction for now. Let's talk about...."
8. If it becomes obvious that you or the group does not have any revelation from God concerning the question, then move on to another question. Encourage the group to pray and search Scripture, and come back next week to discuss it more. Don't continue a discussion when it is obvious there is no light from the Holy Spirit concerning the question.
9. Honor other people's positions and insist they do the same with everyone in the class. Never allow one to close off his spirit to another. Address the situation quickly.
10. Know where God wants to take you and the class, and skillfully guide the class there, not making them mimics and puppets of your correct answers to your questions but calling them into a creative role together in releasing the revelation of the Holy Spirit upon the issue.
11. Keep things moving by asking a constant flow of the questions which bubble up within you. Seek and honor and ride the flow from within your own heart. You have asked for this flow at the beginning of class; now hear, receive, and honor it. It will keep the class bubbling and fun and challenging and life-giving.
12. Depend continuously upon the Holy Spirit. Thank Him at the close of class for His Spirit of life which has been present among you.

The Lamad Method of Learning

The Hebrew language uses one root (*lamad*) for the two words “to teach” and “to learn”. In the Hebrew culture, the teacher has not taught unless the student has learned. All learning and teaching is ultimately to be found in the fear of the Lord. The goal of teaching is not the impartation of facts but the changing of lives. For the Hebrews, knowledge (*yadah*) involves personal encounter and response to God’s revelation.

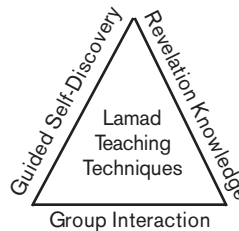
In the *lamad* method of learning, we are returning to the Hebraic concept of education, including this personal encounter and revelation. The classroom becomes a place of impassioned discussion and the sharing of real-life experience. It is a place where we meet God and share in the life experiences of others. The classroom becomes a place where we practice truth. The classroom is not separated from life but is actually part of our lives.

LAMAD CURRICULUM EMPHASIZES:



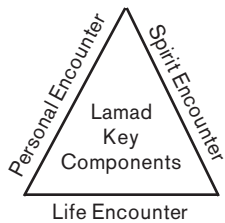
Lamad Lifelong Learning

Learning is to be lifelong. It is impossible to cram education into the early years of our lives. Learning, transformation, assimilation, and creativity are lifelong matters, with extended periods of time being given to first one topic and then another, until one’s giftedness has been multiplied many fold (Matt. 25: 20).



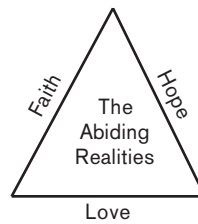
Lamad Teaching Techniques

Personal encounter demands a teaching style of guided self-discovery, where the student is guided in his own uncovering of the truth. Lamad learning encourages the flow of revelation within the hearts of the students. Discovery often happens best in a lively interchange within the classroom. Therefore, effective group interaction must be promoted and guided by the Lamad teacher.



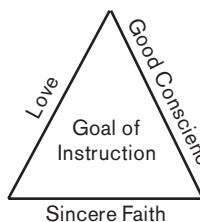
Lamad Key Components

The Greeks emphasized “detached information,” while the Hebrews stressed “personal encounter.” It was important to the Hebrews that each learner personally encounter and be transformed by what was before them. Spiritual encounter and response to the revelation of God is the central dynamic of Scripture. The classroom is life. If we offer classes, we must make sure they are life encounters in which we practice truth.



The Abiding Realities

“Now abide faith, hope, love, these three; but the greatest of these is love” (1 Cor. 13:13). Certain things are central to life and eternity; others are not. Anger, fear, and doubt are temporary and will be swallowed up by the realities that abide forever: faith, hope, and love. The Lamad curriculum constantly emphasizes the abiding realities, instilling them in the lives of its students.



Goal of Instruction

Lamad learning recognizes the GOAL of our instruction is love from a pure heart, a good conscience, and a sincere faith (1 Tim. 1:5). You will notice that all of these are HEART realities. The mind is made to serve the heart. All training is to be heart-focused. Mankind has been FORBIDDEN to eat from the “tree of knowledge of good and evil.” Instead, he is to eat from the “tree of Life,” Jesus Christ!



The Trinity

Man is to live caught in the flow of God. This is accomplished by lifting up our eyes in worship to the King, becoming consumed by His presence. While we are in the Lord’s presence, we acknowledge that we no longer live, but that Christ is our life, and the life we now live is by faith (Gal. 2:20). We live out of daily fellowship with the Holy Spirit, recognizing that everything done outside of Divine Flow is a dead work.

A Summary of Epistemological Focuses

| RATIONAL WORLD VIEW | BIBLICAL WORLD VIEW |
|---|---|
| Mind | Heart, spirit and mind |
| Study | Meditate |
| Reason, analysis | Anointed reasoning, revelation |
| Pilate - "What is truth?" | Jesus - "I am truth" |
| Man's wisdom | Spirit of wisdom |
| Man's knowledge | Spirit of knowledge |
| Man's understanding | Spirit of understanding |
| Independence; "I" function | Dependence upon God's Spirit |
| "I" live | The "Christ I" lives |
| I visualize | I receive divine dream and vision |
| Result - intellectual pride | Requirement - spiritual humility |
| Teach mental realities (Critical reasoning skills which sharpen mental faculties) | Teach heart realities (love, pure heart, good conscience, sincere faith) which allow access to God's presence |
| Use of a classroom | Life is the classroom |
| An educator | A mentor: "Follow Me" |
| Logic | Story - the fabric of life |
| Fate | Divinely ordained adversity |
| The government-run school | The home school |
| The Degree | Spirit-anointed leadership |

FOR FURTHER STUDY

The following may be ordered at: www.cluniv.edu

How Do You Know?

This is the foundational book from which this seminar guide was condensed. The guided self-discovery manual by Mark and Patti Virkler covers 5500 verses, which study all the verses in the Bible with the following words in them: truth, wisdom, wise, knowledge, know, understanding, study, mind, reason, thoughts, think, meditation, revelation, heart, spirit, voice of the Lord, dream, vision, the goal of teaching, love from a pure heart, a good conscience, a sincere faith, adversity, and much more.

Spirit-Anointed Principles for Teachers and Curriculum Writers by Mark and Patti Virkler delineates Spirit-anointed principles and standards to be met in several areas, including the personal qualifications of a Spirit-anointed teacher, and standards for a Spirit-anointed teaching style and

for the development of Spirit-anointed curriculum. The book closes with a brief teaching on the use of discussion in the classroom and a pattern for developing Spirit-anointed lesson plans.

Spirit-Anointed Small Groups by Mark and Patti Virkler maintains that the small group should offer more than a teaching *about* God. It should offer experiences and encounters *with* God. This book is designed to be used in the training of small group leaders, and teaches how to make small group meetings "Spirit-anointed encounters with God" rather than simply "studies".

Communion With God and *Dialogue With God* by Mark and Patti Virkler teach in-depth the four keys to hearing God's voice.

Whole Brain Thinking by Jacquelyn Wonder and Priscilla Donovan. Ballantine books 1984.

The Ministry of God's Word by Watchman Nee

FOUR KEYS TO HEARING GOD'S VOICE

The age in which we live is so married to rationalism and cognitive, analytical thought that we almost mock when we hear of one actually claiming to be able to hear the voice of God. However, we do not scoff, for several reasons. First, men and women throughout the Bible heard God's voice. Also, there are some highly effective and reputable men and women of God alive today who demonstrate that they hear God's voice. Finally, there is a deep hunger within us all to commune with God, and hear Him speak within our hearts.

As a born-again, Bible-believing Christian, I struggled unsuccessfully for years to hear God's voice. I prayed, fasted, studied my Bible and listened for a voice within, all to no avail. **There was no inner voice that I could hear!** Then God set me aside for a year to study, read, and experiment in the area of learning to hear God's voice. During that time, God taught me **four keys that opened the door to two-way prayer.** I have discovered that not only do they work for me, but they have worked for many thousands of believers who have been taught to use them, bringing tremendous intimacy to their Christian experience and transforming their very way of living. This will happen to you also as you seek God, utilizing the following four keys. They are all found in Habakkuk 2:1,2. I encourage you to read this passage before going on.

Key #1 - God's voice in our hearts sounds like a flow of spontaneous thoughts. Therefore, when I tune to God, I tune to spontaneity.

The Bible says that the Lord answered me and said...(Hab. 2:2). Habakkuk knew the sound of God's voice. Elijah described it as a still, small voice. I had always listened for an inner **audible** voice, and surely God can and does speak that way at times. However, I have found that for most of us, most of the time, God's inner voice comes to us as **spontaneous thoughts, visions, feelings, or impressions.** For example, haven't each of us had the experience

of driving down the road and having a **thought come to us** to pray for a certain person? We generally acknowledge this to be the voice of God calling to pray for that individual. My question to you is, "What did God's voice sound like as you drove in your car? Was it an inner, audible voice, or was it a spontaneous thought that lit upon your mind?" Most of you would say that God's voice came to you as a spontaneous thought.

So I thought to myself, "Maybe when I listen for God's voice, I should be listening for a flow of spontaneous thoughts. Maybe spirit-level communication is received as spontaneous thoughts, impressions, feelings, and visions." Through experimentation and feedback from thousands of others, I am now convinced that this is so.

The Bible confirms this in many ways. The definition of *paga*, the Hebrew word for intercession, is "a chance encounter or an accidental intersecting." When God lays people on our hearts for intercession, He does it through *paga*, a chance encounter thought, accidentally intersecting our thought processes. Therefore, when I tune to God, I tune to chance encounter thoughts or spontaneous thoughts. When I am poised quietly before God in prayer, I have found that the flow of spontaneous thoughts that comes is quite definitely from God.

Key #2 - I must learn to still my own thoughts and emotions, so that I can sense God's flow of thoughts and emotions within me. Habakkuk said, "I will stand on my guard post and station myself on the rampart..." (Hab. 2:1). Habakkuk knew that in order to hear God's quiet, inner, spontaneous thoughts, he had to first go to a quiet place and still his own thoughts and emotions. Psalm 46:10 encourages us to be still, and know that He is God. There is a deep inner knowing (spontaneous flow) in our spirit that each of us can experience when we quiet our flesh and our minds.

I have found several simple ways to quiet myself so that I can more readily

pick up God's spontaneous flow. Loving God through a quiet worship song is a most effective means for me (note II Kings 3:15). It is as I become still (thoughts, will, and emotions) and am poised before God that the divine flow is realized. Therefore, after I worship quietly and then become still, I open myself for that spontaneous flow. If thoughts come to me of things I have forgotten to do, I write them down and then dismiss them. If thoughts of guilt or unworthiness come to my mind, I repent thoroughly, receive the washing of the blood of the Lamb, and put on His robe of righteousness, seeing myself spotless before the presence of God.

As I fix my gaze upon Jesus (Heb. 12:2), becoming quiet in His presence, and sharing with Him what is on my heart, I find that two-way dialogue begins to flow. Spontaneous thoughts flow from the throne of God to me, and I find that I am actually conversing with the King of Kings.

It is very important that you become still and properly focused if you are going to receive the pure word of God. If you are not still, you will simply be receiving your own thoughts. If you are not properly focused on Jesus, you will receive an impure flow, because the intuitive flow comes out of that upon which you have fixed your eyes. Therefore, if you fix your eyes upon Jesus, the intuitive flow comes from Jesus. If you fix your gaze upon some desire of your heart, the intuitive flow comes out of that desire of your heart. To have a pure flow you must first of all become still, and secondly, you must carefully fix your eyes upon Jesus. Again I will say, this is quite easily accomplished by quietly worshiping the King, and then receiving out of the stillness that follows.

Key #3 - As I pray, I fix the eyes of my heart upon Jesus, seeing in the spirit the dreams and visions of Almighty God.

We have already alluded to this principle in the previous paragraphs; however, we need to develop it a bit further. Habakkuk said, "I will keep watch to

see,” and God said, “Record the vision” (Hab. 2:1,2). It is very interesting that Habakkuk was going to actually start looking for vision as he prayed. He was going to open the eyes of his heart, and look into the spirit world to see what God wanted to show him. This is an intriguing idea.

I had never thought of opening the eyes of my heart and looking for vision. However, the more I thought of it, the more I realized this was exactly what God intends me to do. He gave me eyes in my heart. They are to be used to see in the spirit world the vision and movement of Almighty God. I believe there is an active spirit world functioning all around me. This world is full of angels, demons, the Holy Spirit, the omnipresent God, and His omnipresent Son, Jesus. There is no reason for me not to see it, other than my rational culture, which tells me not to believe it is even there and provides no instructions on how to become open to seeing this spirit world.

The most obvious prerequisite to seeing is that we need to look. Daniel was seeing a vision in his mind and he said, “I was looking...I kept looking...I kept looking” (Dan. 7:1,9,13). Now as I pray, I look for Jesus present with me, and I watch Him as He speaks to me, doing and saying the things that are on His heart. Many Christians will find that if they will only look, they will see. Jesus is Emmanuel, God with us. It is as simple as that. You will see a spontaneous inner vision in a manner similar to receiving spontaneous inner thoughts. You can see Christ present with you in a comfortable setting, because Christ is present with you in a comfortable setting. Actually, you will probably discover that inner vision comes so easily you will have a tendency to reject it, thinking that it is just you. (Doubt is Satan’s most effective weapon against the Church.) However, if you will persist in recording these visions, your doubt will soon be overcome by faith as you recognize that the content of them could only be birthed in Almighty God.

God continually revealed Himself to His covenant people using dream and vision. He did so from Genesis to Revelation and said that, since the Holy Spirit was poured out in Acts 2, we should expect to receive a continuing flow of dreams and visions (Acts 2:1-4). Jesus, our perfect example, demonstrated this ability of living out of ongoing contact with Almighty God. He said that He did nothing on His own initiative, but only that which he **saw the Father doing, and heard the Father saying** (John 5:19,20,30). What an incredible way to live!

Is it actually possible for us to live out of the divine initiative as Jesus did? A major purpose of Jesus’ death and resurrection was that the veil be torn from top to bottom, giving us access into the immediate presence of God, and we are commanded to draw near (Heb. 10:19-22). Therefore, even though what I am describing seems a bit unusual to a rational twentieth century culture, it is demonstrated and described as being a central biblical teaching and experience. It is time to restore to the Church all that belongs to the Church.

Because of their intensely rational nature and existence in an overly rational culture, some will need more assistance and understanding of these truths before they can move into them. They will find this help in the book *Communion With God* by the same author.

Key #4 - Journaling, the writing out of our prayers and God’s answers, provides a great new freedom in hearing God’s voice.

God told Habakkuk to record the vision and inscribe it on tablets...(Hab. 2:2). It had never crossed my mind to write out my prayers and God’s answers as Habakkuk did at God’s command. If you begin to search Scripture for this idea, you will find hundreds of chapters demonstrating it (Psalms, many of the prophets, Revelation). Why then hadn’t I ever thought of it?

I called the process “journaling,” and I began experimenting with it. I discovered it to be a fabulous facilitator to clearly discerning God’s inner, spontaneous flow, because as I journaled I was able to **write in faith for long periods of time**, simply believing it was God. I did not have to test it as I was receiving it, (which jams one’s receiver), because I knew that when the flow was over I could go back and test and examine it carefully, making sure that it lined up with Scripture.

You will be amazed when you attempt journaling. Doubt may hinder you at first, but throw it off, reminding yourself that it is a biblical concept, and that God is present, speaking to His children. Don’t take yourself too seriously. When you do, you become tense and get in the way of the Holy Spirit’s movement. It is when we cease **our labors** and enter His rest that God is free to flow (Heb. 4:10). Therefore, put a smile on your face, sit back comfortably, get out your pen and paper, and turn your attention toward God in praise and worship, seeking His face. As you write out your question to God and become still, fixing your gaze on Jesus, who is present with you, you will suddenly have a very good thought in response to your question. Don’t doubt it, simply write it down. Later, as you read your journaling, you, too, will be amazed to discover that you are indeed dialoguing with God.

Some final notes. No one should attempt this without having first read through at least the New Testament (preferably, the entire Bible), nor should one attempt this unless he is submitted to solid, spiritual leadership. All major directional moves that come through journaling should be submitted before being acted upon.

Journaling Exercise

Lord, what do you want to say to me concerning my teaching style? Is there anything new or different which you want me to do?