

**TEACHINGS ON
WALKING WITH GOD**

BY

MARK VIRKLER

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Mark Virkler

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1. 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, utilising 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 ... (Habakkuk 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 us 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 ..." (Habakkuk 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 2 Kings 3:15). It is as I become still (thoughts, will, and emotions) and am poised before God that the divine flow is realised. 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 (Hebrews 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 worshipping 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" (Habakkuk 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 realised 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" (Daniel 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 recognise 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 (Hebrews 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 ... (Habakkuk 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 labours** and enter His rest that God is free to flow (Hebrews 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.

2. HOW TO RECEIVE REVELATION KNOWLEDGE

An example of revelation knowledge is when you are reading the Bible and a verse leaps off the page, hits you between the eyes, and God says, “This is for you right now.” These are precious experiences for the believer. However, for many, they do not happen often enough. There are seven things I do which allow me the privilege of receiving revelation knowledge every time I read the Bible. Truth and insights leap off the page and an understanding of how they are to adjust my life permeates my spirit and soul. I love this experience and hunger for it every time I read the Scriptures. That is why I prepare myself by doing the following seven things. Prayerfully reflect on these steps and determine which ones you do and don’t use.

Biblical Meditation Resulting in illumination, revelation knowledge, anointed reasoning

Do Not Do This:	But Do This:
Left-brain	Whole-brain/Heart
Study/Rational Humanism	Meditation/Divine Revelation
Have unconfessed sin	Be washed by Jesus’ blood
Have a pre-conceived attitude	Have a teachable attitude
Be independent: “I can...”	Pray: “Lord, show me”
Read quickly	Slow down, ponder, muse
Rely on reason and analysis only	Combine anointed reason, flowing pictures, music and speech
Read without specific purpose	Read with focused purpose
Take credit for insights	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 (Matthew 7:6), and confess any sin in your life, so you are not cut off from ongoing revelation (Isaiah 59:1-2; 1 John 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 (James 4:6; 2 Peter 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 (John 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 (Proverbs 3:5-7; Romans 12:1-2). If you use your mind yourself, it is a dead work (Hebrews 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 (Ephesians 1:17-18; Psalm 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 (John 7:37-39). Music can assist you, as can muttering, speaking, and writing as you go through the discovery process (2 Kings 3:15).
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 (Matthew 5:6).
7. **Thank You, Lord, for what You have shown me:** Realising that the revelation came from the indwelling Holy Spirit, give all the glory to God for what has been revealed (Ephesians 3:21).

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. Therefore, I write out verses which I know are key truths for my life. I pray over them, diagram them, analyse them, meditate on them. That is why I have written many of my books. I write so I can learn, so I can put truths I am understanding in my own words and in a framework which is meaningful for me.

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” (Deuteronomy 17:18).

Since we are kings and priests, are we to do any less (1 Peter 2:9)? Let us make the writing out of Scriptures an important part of our lives.

3. IDOLATRY VERSUS IMAGERY

PROTESTANTISM'S 500-YEAR-OLD BITTER ROOT JUDGMENT AND INNER VOW

The Negative Judgment: All use of images constitutes a graven image.

The Inner Vow: Therefore, I will reject all uses of images in my Christian life.

The Result: Many Protestant books on systematic theology do not even include a section on dream, vision, imagination, or any other application of the use of the eyes of one's heart. This is startling considering that the biblical stories and actions which came as a result of dreams and visions form a section of Scripture equal to the entire New Testament!

DIFFERENCES BETWEEN IDOLATRY AND SETTING AN IMAGE IN ONE'S MIND

	IDOLATRY	IMAGE
Authorised by:	Man (Exodus 32:1)	God (Exodus 25:9-22; Colossians 1:15; Hebrews 12:2)
The Goal:	Worship the idol (Exodus 32:8)	Never worship the image; use the image as stepping stone into divine flow (Revelation 4:1)
The Action:	The idol remains dead (Isaiah 44:19)	Divine flow is prompted (Revelation 4:2)
The Prayer:	Pray to the idol (Isaiah 44:17)	Never pray to the image; as divine flow is activated, communication with God is established (Revelation 4-22)
The Purpose:	To worship the thing (Isaiah 44:15)	To focus one's heart before God (2 Corinthians 3:18; 4:18)
The Attitude of the Heart:	Stiff-necked; proud (Exodus 32:9)	Seeking God humbly (Proverbs 2:1-5)
The Control Issue:	Manipulating God; magic (1 Kings 22:20-23)	Watching God in action; Christianity (Revelation 4-22)

WHY IS THE USE OF IMAGINATION, IMAGES, DREAMS AND VISIONS IMPORTANT?

1. God has commanded us to imagine His Word ("meditate") (Joshua 1:8; 1 Chronicles 29:18).

2. Divine creativity comes through image (Exodus 25:9-22; 35:35).
3. When God reasons, He uses imagery (Isaiah 1:18).
4. When Jesus taught, He used imagery (Matthew 13:34).
5. As Jesus lived, He ministered out of vision (John 5:19-20).
6. God has declared that one of the primary ways He communicates with us is through dream and vision (Numbers 12:6; Acts 2:17).
7. God counsels us through our dreams at night (Psalm 16:7).
8. Sight is better than blindness (Jesus healed the blind - Mark 10:46-52).
9. The Lord's Supper utilises imagery ("This is My blood, this is My body - do this in remembrance of Me" - John 6:53-54; 1 Corinthians 11:23-25).
10. Personal transformation occurs as we look into the spiritual realm (2 Corinthians 3:18; 4:18).
11. Pictures are powerful and produce heart faith (Genesis 15:1, 5-6).
12. The Bible is full of pictures, dreams, visions, metaphors, similes, parables, and images (Genesis through Revelation).
13. Our prayers are to be full of imagery (Psalm 23).
14. Our worship is to be full of imagery (Psalm 36:5-6).

4. OVERCOMING BLOCKS AND HINDRANCES TO HEARING GOD'S VOICE

For most of us in a 20th-century rational culture, the greatest miracle of all is to learn to hear God's voice, clearly, plainly, and on an ongoing daily basis. Christians often debate whether this is even possible. However, those who have tasted communion with God know that not only is it possible, it satisfies the deepest longing of both the human heart and God's heart. For this reason we were created, to fellowship and commune with our Creator. Therefore, it is with arms wide open and faces aglow with the joy of His Son's light that we embrace the warmth of His companionship. Truly, the Morning Star has risen within our hearts and the prophetic word becomes clear to us (2 Peter 1:19).

However, some days we still experience strong, stormy gales that hinder our access to fellowship with the Father. In this article we want to talk about some of these storms, and discuss ways they can be tamed by the power of His Spirit and a knowledge of His ways.

First of all, there is a basic approach laid out in the Bible for those who would draw near to God. It is found in the tabernacle experience. The one who wants to experience God in the Holy of Holies (one's spirit) must learn to live this tabernacle experience, which begins with the gate of salvation. We enter this gate with thanksgiving, clothing ourselves with the white raiment of righteousness which Christ has provided for us (Psalm 100:4; Isaiah 61:10).

We then come immediately upon a brazen altar, where we offer our lives as a living sacrifice, holy and acceptable unto God (Romans 12:1). We do this not only at the point of salvation, but also as a daily experience, as we awaken each morning.

Next, we come before the laver, where we are washed with the washing of the water of the Word (Ephesians 5:26). As we look intently upon the Word, we allow it to cleanse our lives, purifying our actions. Therefore, the pattern of regular Bible meditation becomes a part of our daily approach to God.

Then we enter the holy place, the realm of our souls, and God deals with our minds, wills and emotions. First we go to the table of show-bread, a place where the priests ate together around a table. This represents the fellowship we enjoy in the family of God as we partake together of God's provision. As the grain is ground fine to make the bread, so our wills are ground fine as we fellowship with other believers. As we allow this process to happen, choosing to allow our wills to be ground fine within the bond of unity of the fellowship to believers, we are prepared to go ever further into the depths (heart) of God.

Next, we stop at the golden lamp-stand, made of beaten gold representing the cultivating of divine nature, and lit by oil, representing the illumination of the Holy Spirit. As we examine the Word under the illumination of the Holy Spirit, we find revelation knowledge pouring into our souls, transforming our lives and taking us even deeper into the presence of God (2 Corinthians 3:18).

We then move to the altar of incense, where we learn to offer continuous praise and worship unto the Most High God, the Maker of heaven and earth. As a fragrant aroma ascended perpetually from this altar, so our praise and worship ascends perpetually before the nostrils of the Lord (Psalm 141:2). We have learned to be worshipers. Through revelation knowledge, we have seen that the Most High rules in the affairs of man, and we have learned to worship Him everywhere, in everything (Daniel 4:17). We have learned to worship in spirit and in truth (John 4:24).

DIRECT FELLOWSHIP

Now we are ready to ascend directly into His manifest presence, fixing our gaze upon His glory and speaking face-to-face and mouth-to-mouth with the Most High God. Oh, what a privilege! Oh, what glory! To stand and fellowship directly with the Lord of heaven and earth Himself! The veil has been rent, the way has been opened, through the atoning blood of Christ Jesus our Lord and Saviour (Hebrews 10:19-20).

It is in this manner that God has prepared a way for us to enter before Him and fellowship with His Holy Spirit. The way is clearly established in the Old Covenant and torn open for all to partake in the New Covenant. Now, when storms and gales hinder our access before the King of Kings, we can go back and re-walk the path which He has prepared for us. We can ask:

1. Am I singing in thankfulness for the robe of righteousness which He has allowed me to put on? Do I see myself wearing it? Do I see myself cleansed and spotless before the King?
2. Have I laid down my will in all matters this day, and sought only the will and purposes of the Father in all areas?
3. Am I being washed daily by the constant application of the Word of God in my life?
4. Is my heart full of love for those in the body of Christ, with whom I live? Have I closed off my heart to any Christian brother? Have I allowed my will to be ground fine before my brothers?
5. Am I prayerfully pondering the Word and waiting before the Holy Spirit, allowing revelation knowledge to illumine my life?
6. Am I a constant worshipper? Has all grumbling been replaced with worshipping in my life? Do I dwell only on that which is pure, good, honest?
7. Do I stand, fixing my gaze on the manifest glory of Almighty God, receiving His spontaneous ideas, visions, and feelings?

Usually, I find that if I walk through the tabernacle experience, any block I may have as I approach God in prayer is erased. If not, God has provided a fine-tuning dial in Hebrews 10:22:

“Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.”

In this verse are found four more keys for removing blocks to effectively hearing the Master’s voice. The first key is that we must have a sincere heart. There can be no hypocrisy, no double-mindedness, no half-heartedness. Only total, pure, childlike dedication to the desires and purposes of Almighty God.

Secondly, we must have a full assurance of faith. In other words, we can not doubt that there is a river flowing within us. We must believe that the spontaneous bubbling that wells up within us as we seek God in prayer is actually God speaking to us and flowing within us (John 7:38-39). If we do not have a fullness of faith, if we doubt that He is “Immanuel,” God with us, then we will cut off the flow of His Spirit.

Therefore, we must believe that He is a Rewarder of those who earnestly seek Him, and receive in faith that which is flowing within us, trusting that indeed it is the Spirit of Almighty God (Hebrews 11:6). If it is not, then Christianity is a lie. However, I am persuaded that it is the truth.

Thirdly, we must have our hearts sprinkled clean from an evil conscience. If there is sin, it must be brought before the cleansing flow of Christ’s blood and removed as far as the east is from the west (Psalm 103:12). Then it must be forgotten, as all of our attention is turned upon our Maker. All nagging unrest must be brought before the purifying blood of Christ for removal. Then the heart is free to soar into the heavens with God.

Finally, we must be cleansed with the washing of water of the *rhema* word, or the voice of God (Ephesians 5:26). Those things which God is speaking to us must be acted upon and obeyed, or our ability to go on with God is destroyed.

When I come before God in prayer, I begin by quieting myself in His presence. I use the eyes of my heart to see Him present with me. I tune to the inner river (i.e. spontaneous flow), and I begin writing down and recording the flow that is welling up within me. (See this pattern in Habakkuk 2:1-2.) If I am stuck and some block seems to be hindering my ability to hear God’s voice and see His vision, I review the above questions concerning living the tabernacle experience. Often as I go through this checklist, I identify the block and remove it. If the block still remains, I ask myself the four questions found in Hebrews 10:22 - Is my heart sincere, honest, and committed? Am I free of reservations as I approach God? Do I have a full assurance of faith that He is within me and welling up through my spirit (which is joined to His Spirit - 1 Corinthians 6:17)? In addition, I must ask whether I have been obedient to the previous words which God has spoken to me.

These two patterns, the tabernacle experience, and the fine-tuning dial of Hebrews 10:22, (when coupled with the example of Habakkuk 2:1-2) offer ready access for most of us almost all of the time, so we can readily hear God’s voice within our spirits, and write down the spontaneous flow of thoughts, visions and feelings which bubble up within us as we seek the face of God. Thus, we find that many of the most common

blocks and problems to hearing the voice of God are removed as we follow these biblical patterns.

Once we begin recording the things we sense God speaking to us, we may still find errors, or “supposed errors,” in our journals. This can come from many things. I will list very briefly only a few of the most common situations.

One problem is that when we pray, we often fix our eyes on the thing we are praying about, rather than on Jesus, the Author and Finisher of our faith. Therefore, the answer comes back from the thing, rather than from our Lord. The solution to this problem is to be very careful to fix our eyes on Jesus (Hebrews 12:2), rather than on any thing, or person, or issue. If we are bringing a person or issue to God in prayer, then we should actually see ourselves presenting this before Him and watch what He does or says concerning it. Then the spontaneous flow will be more pure.

POSITIONING

A second issue is that some of God’s commands are simply positioning moves and are never meant to be fully carried out. Instead, God re-directs us in midstream. An example of this may be seen in Genesis 22, when God asked Abraham to sacrifice his son. However, as Abraham began to act in obedience to this order, God changed it, telling him not to sacrifice his son. Now, was Abraham’s first word from the Lord wrong? No, God was simply positioning Abraham in order to fulfil one of God’s goals for his life. Once the test was completed, God discontinued the action midstream with new orders. I find this happens often in my journal. Many orders are simply positioning moves, both for me and for others.

A third, and final, problem which we will discuss is the problem of improper interpretation. It is very easy to interpret the words of your journal to say what you think they mean, rather than simply seeing them for what they are. Often, as I have gone back to my journal, thinking my journaling had been wrong, I have been amazed to see that the actual words of the journaling were fulfilled. It was my inner interpretation of these words that was not correct. Let us be careful to hear that which the Lord is speaking.

5. PRINCIPLES FOR CHRISTIAN DREAM INTERPRETATION

DEFINING DREAM AND VISION

Dream - "A sequence of images etc. passing through a sleeping person's mind" (Webster's Dictionary)

Vision - "A mental image" (Webster's Dictionary)

Biblical usage: "In a dream, a vision of the night ... (Job 33:15)."

You will note from this verse the close connection the Hebrews maintained between the dream and the vision. The words are used almost interchangeably. Both dreams and visions involve the viewing of images on the screen within one's mind. Often we would think of a dream as the flow of these images while sleeping and a vision as the flow of these images while awake.

Daydreaming is MAN utilising the visionary process. This is not encouraged, and may be what is referred to in Ecclesiastes 5:7. It is better to present the eyes of the heart to God and ask Him to fill them with a divine flow of dreams, visions and godly imaginations.

SOME SCIENTIFIC OBSERVATIONS CONCERNING DREAMS

Sleep laboratories have proven that everyone dreams one to two hours each night during a certain period of sleep known as alpha level, which is light sleep. Every 90-minute cycle of sleep begins with alpha, and then goes into deeper sleep, which is called theta, and finally deepest sleep, which is called delta.

At the close of the first 90-minute cycle each night, the individual returns to alpha level sleep, where he has a short, five-minute dream period. The next time he cycles up to alpha, he has a ten-minute dream period. The third time in alpha, the dream period is about 15-minutes, and so on. If one sleeps a full eight hours, the entire last hour is essentially spent in alpha level sleep. Thus, the average person sleeping for eight hours a night will dream about one to two hours of that time.

Alpha level sleep is where one has what is called Rapid Eye Movement (REM). Rapid Eye Movement is exactly what it sounds like: the eyes of the dreamer begin moving rapidly. He is actually watching the scenes in the dream, and thus his eyes are literally moving back and forth, observing the action. By observing the alpha level sleep when Rapid Eye Movement occurs, researchers in sleep laboratories have determined when a person is dreaming and how much time is spent dreaming in an average night.

They have discovered that if they awaken a person every time REM begins, preventing him from dreaming, after about three nights the individual will begin to show signs of having a nervous breakdown. Clearly dreams are an inner release mechanism, which helps provide us with emotional balance and maintain our sanity. Dreams can be considered guardians of our mental and emotional well-being.

SEVEN REASONS WE SHOULD LISTEN TO OUR DREAMS

1. God declared that He **WOULD** speak through dreams and visions in the Old Testament.

And He said, "Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream" (Numbers 12:6)

2. God declared that He **DID** speak through dreams and visions in the Old Testament.

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets" (Hosea 12:10).

3. God declares that He **WILL** communicate through dreams and visions in the New Testament.

"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).

4. God declares that He **WILL COUNSEL** us at night through our dreams.

I will bless the Lord who has counselled me; Indeed, my mind (inner man) instructs me in the night (Psalm 16:7 NASB).

5. Rather than our dreams being fatalistic, dreams are calling us to change **SO WE WILL NOT PERISH**.

*For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then He openeth the ears of men, and sealetH their instruction, That He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, **AND HIS LIFE FROM PERISHING** by the sword (Job 33:14-18).*

6. God does very significant things **WITHIN** dreams. For example, He established the Abrahamic Covenant in a dream.

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him ... And God said to Abram ... In the same day the LORD made a covenant with Abram, saying ... (Genesis 15:12-13, 18).

7. God grants supernatural gifts through dreams.

In Gibeon the LORD appeared to Solomon in a dream by night: and God said, "Ask what I shall give thee ..."

“Give therefore thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?”

“... Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee ...”
And Solomon awoke; and, behold, it was a dream (1 Kings 3:5, 9, 12, 15).

SUMMARISING THE IMPORTANCE OF OUR DREAMS

God has chosen to communicate with mankind through dreams. He guides and counsels us through our dreams. He establishes covenants with us through our dreams. He grants us gifts in our dreams. He utilised dreams from Genesis to Revelation, and declared that He would continue to use them in the last days. When you total up all dreams and visions in the Bible, and all the stories and actions which come out of these dreams and visions, you have about one-third of the Bible, which is equal to the size of the New Testament! Dreams are a central way God has chosen to communicate with us, and thus they must be given great weight!!!

FIVE THINGS YOU CAN DO TO HELP RECALL YOUR DREAMS

1. Say to yourself, “I believe dreams contain a valid message.” This is a signal to your heart that you are taking it seriously and want to hear what it has to tell you. You are giving it permission, and even asking it to awaken you after each dream. Your heart will do exactly that. You see, if you do not awaken within five minutes of the dream ending, you will not recall it. If, however, you tell your heart that dreams are leftover undigested pizza, then your heart lets you sleep through the dream and doesn’t awaken you after it is over, and thus you do not recall it.
2. Ask God to speak to you through dreams as you fall asleep. God does answer prayers, especially when prayed in accordance to His will!
3. Put your journal beside your bed and immediately record your dreams upon awakening. You will forget most of your dreams by the morning, so get up and write them down when you awaken.
4. Get eight hours of sleep, as the entire last hour will be dream-time.
5. Awaken naturally without the use of an alarm clock, as alarms shatter dream recall and blast tidbit’s of dreams into oblivion where they are never found. If you will do the above five things, you will recall dreams every week.

SEVEN FOUNDATIONAL PRINCIPLES FOR INTERPRETING DREAMS

1. Most dreams are symbolic (including biblical dreams), so view them the same way you would view a political cartoon. Throw the switch in your brain that says, “Look at this symbolically.”

You can learn the art of communicating symbolically by playing the game “Pictionary” or “BiblePictionary.”

2. The symbols will come from the dreamer’s life, so ask, “What does this symbol mean to me?” or, if working on another’s dream, ask, “What does this symbol mean to you?”

For example, Joseph was a shepherd, and he dreamed of sheaves and sun, moon and stars bowing down (Genesis 37:1-11). These images surround a shepherd boy who lives in the fields. Nebuchadnezzar, a king, dreamed of statues of gold (Daniel 2:31ff), which surround kings who live in palaces.

3. The dream generally speaks of the concerns which your heart is currently facing. So ask, “What issues was I processing the day before I had the dream?”

For example, Paul was wondering where to go next on his missionary journey and had a dream of a Macedonian man motioning for him to come on over (Acts 16:6-11). Nebuchadnezzar was thinking his kingdom would go on forever (Daniel 4:28-33) and he had a dream of a tree being chopped off at the roots (Daniel 4:9-27). Once you know the thoughts that were on the dreamer’s heart when he fell asleep, it is much easier to draw out the meaning of the dream.

4. The meaning of the dream must be drawn from the dreamer. Realise you know nothing about the dream, but through dependence upon the Holy Spirit and the skilful use of questions, you can draw the meaning of the dream out from the heart of the dreamer.

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).

Counsel in the heart of man is like deep water; but a man of understanding will draw it out (Proverbs 20:5).

5. The dreamer’s heart will leap and “witness” and say, “Aha!” when it hears the right interpretation, so never accept an interpretation that the dreamer’s heart does not witness.
6. Dreams reveal but do not condemn. Their goal is to preserve life, not to destroy it (Job 33:13-18).
7. Never make a major decision in your life based only on a dream without receiving additional confirmation from the other ways that God speaks to us and guides us (peace in our hearts, the counsel of others, illumined Scriptures, God’s still small voice, prophecy, anointed reasoning, etc.).

DISCERNING OBJECTIVE AND SUBJECTIVE DREAMS

Subjective Dreams: Most dreams (perhaps 95%) are subjective, meaning that they are talking about you and what is going on in your heart. Daniel told Nebuchadnezzar that his dream was speaking to him concerning the “thoughts of thy heart” (Daniel 2:30).

The people in these dreams are parts of yourself. You can determine what part of yourself they are representing by simply asking, “What is the dominant personality trait of this person, as I know him?” The answer will tell you what part of yourself you are dreaming about. For example, friends of yours which you dream about probably represent various parts of you: the entrepreneur, the hospitable host, the administrator, the class clown, the spiritual leader, the laid back one, the workaholic, etc. Your pastor may be the spiritual leadership part of you; a president or king may symbolise other leadership parts of your being; a policeman, judge, or dictator may be the authority figure in you; people in uniform (nurses, waiters, choir members) may represent your desire to conform.

Animals in subjective dreams often represent your emotions. Ask, “What emotion might this animal be symbolising?” For example, a bull might be anger (an “angry bull”); a fox, craftiness; a cat, curiosity; a dove, peace; an eagle, freedom; a snake, subtlety; a lion, royalty, and so on.

When you face the animal of your emotions in your dream rather than running from it, you may find that the animal changes into a different one. It is good to face your emotions.

Actions in dreams represent actions in your life. If the symbol is that your car is going backward, ask, “In what way do I feel that I am going backward, that my life is not moving forward?” If your mother or father is driving your car in the dream, ask, “In what way is this person driving or controlling my life at this time (i.e. my reactions, attitudes, behaviours)?” If you are falling, ask “In what way do I feel like I am falling or losing control in my life at this time?” If you are soaring, ask, “In what way do I feel like I am soaring?” If you are being chased, ask, “In what way do I feel like I am being chased, pursued, or hunted?” If you are naked, ask, “In what way do I feel like I am exposed and vulnerable?” If you dream of dying, ask, “What is dying within me?” This may be a good thing, for perhaps you are dying to pride, or to self, or to workaholism.

Remember, actions in the dream are to be viewed symbolically. If your dream wanted to really show you that you were going to die, it would picture that event symbolically. For example, President Lincoln dreamed of a casket just days before he was shot and killed.

Numbers in dreams generally represent the identical number in real life. However, the number is likely to be linked to something which needs to be interpreted symbolically. For example, when Joseph dreamed of eleven stars, the eleven was literal and stood for eleven of something. However, the stars were symbolic and actually represented his brothers. Joseph was dreaming about his eleven brothers (Genesis 37:1-11). Likewise, the cupbearer’s dream of three branches stood for three days (Genesis 39:12), and for the chief baker, the three baskets stood for three days (Genesis 39:18). In Pharaoh’s dream, the seven good cows were seven years (Genesis

41:26). So expect the number to mean that exact number of something. It will take prayer and discernment (and the leap in your heart) to determine whether it means days, months, years, brothers, or something else entirely.

THE SIMPLEST METHOD FOR INTERPRETING A SUBJECTIVE DREAM

The best way to interpret a dream is to start with the first symbol and try to interpret that. Then go on to the next symbol, and so on. Continually ask the question, "In what way am I experiencing this symbol in my life at this time?"

Objective Dreams: Perhaps only 5% of our dreams are objective. An objective dream is not talking about parts of yourself, but about real outer situations. I have discovered that the more right brain a person is (i.e. visionary and intuitive) the more likely he is to dream further away from home (i.e. away from his own self). That means that right brain people may be more likely to have a greater number of objective dreams.

For example, I have noted that three different woman who scored 7.7 on the "Brain Preference Indicator" test (i.e. the highest score I have seen) have vivid objective dreams in which they see the murders, rapes, and thefts taking place in their communities that night, and which are indeed reported in the newspaper the following day. These were literal, objective dreams of real life events. Obviously, not all objective dreams show such fearsome pictures. These are just given as examples I am personally aware of.

Objective dreams are shared publicly much more often than subjective dreams, which is why the vast majority of the dreams in the Bible fall into the category of objective dreams.

SOME CLUES WHICH MAY INDICATE THAT YOUR DREAM MAY BE OBJECTIVE AND NOT SUBJECTIVE

1. You are a participant in the action

If you play an active roll in the dream, it is likely a subjective dream. If you are only an observer to the activity of the dream, it is likely an objective dream. If you start in an active roll and then stop to observe the remainder of the dream it is a combination dream where the effects are both objective and subjective.

2. The dream just does not fit subjectively.

You should always ask God, "Lord, show me any way the events in this dream are revealing struggles my heart is currently facing." If you can not see that the dream is talking about an issue you are facing, and your spiritual counsellor can not help you see how this may be something your heart is currently processing, then you may assume that the dream is not subjective - it does not fit subjectively.

3. The events in the dream happen exactly as they could in waking life (no flying houses, etc.).

4. *You are intensely emotionally related to the person in real life, who shows up in your dream.*

For example, a husband and wife are emotionally related, however, there are times in their marriage when they are working through intense issues. At those times, they are “intensely” emotionally related.

DREAMS WHICH TELL OF THE FUTURE

In a sense, many dreams are foretelling the future. Some dreams may simply be showing what will happen in the near future if one does not repent and change his ways. Other dreams seem to tell of the very distant future, as some of the Bible dreams appear to do. Perhaps more prophetic people may find that they dream further into the future and further away from themselves, while people who are not prophetic may tend to dream closer to home (i.e. have dreams which deal with issues concerning their own hearts' struggles).

ADDITIONAL THOUGHTS CONCERNING WORKING WITH DREAMS

1. Dreams are reliable messengers. They reveal the condition of one's heart (Daniel 2:30), as well as the voice of God within one's heart (Acts 2:17). They may from time to time reveal direct attacks of satan or demons upon the heart. (Job 4:12-21 may be an example of a demon speaking accusation leading toward hopelessness and death - this is the only possible biblical example of a demon speaking through a dream.) In my own life, I have had only one dream that the Lord has told me to ignore because it was satanic. Thus, because of the biblical evidence and because of my own life's experience, I do not attribute many dreams to satan or demons.
2. In the Bible, when people awakened, they acted upon their dreams. Act on your dreams!
3. Do not pose as an expert on interpreting others' dreams until you have been interpreting your own for five years. You can offer ideas and advice to others concerning their dreams, however you are not to pose as an expert.
4. As with prophecy, the messages and warnings in dreams are conditioned upon man's response (Ezekiel 33:13-16). The dream is calling you to act or change so some calamity will not befall you. If you respond appropriately, the calamity will not come.
5. Sexual dreams should be viewed symbolically. Sexual intercourse is a symbol of union, so ask the question, “In what way is there a union or joining taking place within me?” This will probably be a union of previously warring parts of yourself (for example - a merging of the workaholic part of yourself with the laid back part of yourself could appear as a dream of sexual intercourse; or if you needed to incorporate the gift of hospitality into your being, you may have a dream of sexual intercourse between yourself and a person you know whose chief trait is that of hospitality).

6. Repeated dreams occur because you did not hear and act on the message of the dream when it spoke to you the first time.
7. Nightmares are the scream of an unhealed heart, asking you to apply the prayer ministries of inner healing and deliverance to the areas of need within you. In my own life, a recurring nightmare of 15 years disappeared immediately and completely when I had a demon cast out which was underlying the fear being portrayed in the nightmare.
8. The most natural interpretation is most likely correct.
9. Successive dreams on the same night are usually dealing with the same issue, presenting various approaches to it and offering the proper solution to the dilemma.
10. The dream calls the dreamer to action.
11. As you approach the dream, recognise that you know nothing about the dream. The dream and the dreamer's heart will need to tell you what it means.
12. Religion tries to get to God through developing theologies, stirring up emotions, and setting one's will. God comes to man through directly encountering his heart and spirit with His voice, prophecy, dream, vision and anointing.
13. Dreams release divine creativity. Many discoveries and inventions have come through dreams. The location of the hook of the sewing needle came through a dream. The discovery of the round formation of the Benzene molecular structure came through a dream. These are just two of what I am convinced are thousands of possible examples

WARNINGS ABOUT DREAMS

There are no warnings in the Bible to beware of your own dreams, with the possible exception of Ecclesiastes 5:7, which is probably best understood as a reference to "daydreams" since all other references in the Bible to "dreams" are positive. When one verse contradicts many others, you need to seek to understand that one verse in light of the volume of references on the other side of the topic.

The only biblical caution concerning dreams, then, is when you are LISTENING TO ANOTHER'S dream. They may be trying to lead you astray, to go after other gods (Jeremiah 14:14; 23:16, 26, 32; Ezekiel 13:1, 7; 12:24).

RULES FOR INTERPRETING DREAMS IN A GROUP

Have group members keep journals beside their beds and ask God to give them dreams, which they will immediately record upon awakening. Dreams shared in class time are to be recent ones so that the dreamer knows the setting of the dream, that is, the issues on his heart when he went to bed. Also, it is best in group dream work to be working with shorter dreams rather than longer ones.

In a group setting, never go further in interpreting a person's dream than the dreamer is willing to go. As the meaning of the dream is being drawn out, the dreamer may

suddenly realise it is speaking about something he or she is not ready to discuss openly in front of the group. The dreamer therefore always reserves the right to say, "That is as far as I want to go in interpreting this dream."

METHODS FOR INTERPRETING DREAMS IN A GROUP

The Blackboard Approach (a non-threatening, non-authoritative, fun approach):

1. Have the dreamer read his dream to the group.
2. While the dream is being read, someone lists on the blackboard the key elements and events of the dream, leaving space between each.
3. Beginning with the first element of the dream, the group offers suggestions of what it might mean. These are listed under the element on the board.
4. After all events/elements are completed according to "C" above, the dreamer comes to the board and draws a line through the ones that definitely do not ring true in his heart, and circles the ones which his heart leaps to.
5. If the dreamer has discerned the interpretation to the dream, he then shares it with the class.

The Key Question Approach (guided self-discovery):

1. The dreamer reads the dream aloud.
2. Beginning with the first event/element of the dream and continuing to the last one, listeners ask questions like the following:

What is the dominant trait of that person?

What emotion does that animal represent to you?

In what way are you experiencing (the event described in the dream) in your life at this time?

Large Group Demonstrations (in a seminar setting):

1. With the group leader presiding over the interaction, interpret two dreams using approach one above and two dreams using approach two.
2. Then break the class into groups of five or six and have them work for two to three hours on dreams of individuals within their groups. Group members should be instructed to bring dreams with them to the seminar, written down, which are from the last week or two of their lives. Encourage the groups to use approach number two above, and, if they get stuck, to then apply approach one to help them out. Also, if they need help, they should raise their hand to attract the attention of the classroom leader to come and work with their group.

When the seminar/classroom leader is not assisting a specific group, he should rotate from group to group making sure things are progressing well in each.

SOME EXAMPLES OF DREAM INTERPRETATION

I had the following two dreams on the night following the day I learned to hear God's voice, see God's vision, and journal (i.e. write out what God was speaking to me). The simple act of putting my journal next to my bed and asking God to speak brought me several dreams that first night.

Dream #1: I had a new job as caretaker of a house. I was in the house going up a flight of stairs and I was riding a horse. At the top of the stairs I entered the bathroom and took out some cleaning supplies.

Interpretation:

Question: "In what way do I have a new job?" Answer: "Just today, I have begun to hear God's voice, see vision and journal."

Question: "In what way do I feel like a horse on the stairwell?" Answer: "I feel extremely awkward tuning to the flow of God's Spirit, seeing vision, and journaling. This way of living is an art I will need to practice until I become comfortable with it. Right now, I feel like a `bull in the china closet.'"

Question: "In what way will this path take me up a flight of stairs?" Answer: "Hearing God's voice, seeing God's vision, and recording them will take me to a higher place in my walk with God."

Question: "In what way will I be getting out some cleaning supplies?" Answer: "Hearing God's voice will clean up some areas of my life."

Dream # 2: On the same night as the above dream: I had pulled my car into a parking lot and turned off the ignition. However, the engine would not stop; it kept backfiring.

Interpretation:

Question: "What am I trying to turn off that is not turning off?" Answer: "My analytical brain, so I can tune to intuition and thus hear the voice of God."

So the above two dreams are subjective (talking about issues taking place within me) and are counselling and encouraging me, saying, "Even though I feel awkward about this new direction in my life (of hearing God's voice, seeing vision, and journaling), if I will keep with it, it will take me to a higher place in God, and it will clean up some areas in my life. And yes, it is going to be a struggle to shut down the analytical reasoning process in my life which has ruled me and been a god in my life for many, many years."

A Dream By Mike Bastien:

Recently I had the honour of teaching a Communion with God seminar to about 35 pastors who had come for a week of training to the Toronto Airport Christian Center.

Toward the end of the week, one pastor, Rev. Mike Bastien, voiced some concerns that he was not getting all the information I was unloading on them at breakneck speed. I assured him that he probably wasn't, but that it was all right since he could take the Communion with God book and cassettes and videos home with him to review at his leisure. However, this advice was not heard by all parts within Mike, as he e-mailed me a day or two later with a troubling dream he had had. Following are the e-mails that went back and forth between us over the next few days. Mike has given me permission to share them and his dream.

The dream as Mike sent it to me: "Here it goes: The school bus was coming to my home when I was in high school. I was running late and saw the bus coming and was running towards it and I saw my father-in-law (Fred) get on the bus and before I could get on, just before I reached it, it left. I was a bit upset that he didn't wait for me. I tried to look to see if it was George driving the bus and thought it was. (George and I talked once in awhile and he was the actual bus driver when I was in high school.)

"But soon after, I saw another school bus coming and knew it was going to the public school in the same town and asked the lady if I could take it and she said yes. So I got on. Don't remember any of the ride. Next I remember talking to my father-in-law and asking him why George left me and didn't wait. He gave me a mumbled answer which didn't make sense and which I can't remember at all now.

"And that was the dream. One thing that really concerns me is that my father-in-law died this past December of cancer at the age of 61."

My first response: "I'll be glad to offer a few questions and suggestions for you to consider.

"The symbols in the dream include:

School = place where we are educated and learn

Bus = transportation to the place of learning

Being left behind = fear of being left behind

"So the question you would ask yourself is, 'In what sense am I being educated at this time in my life, and am I afraid I am going to be left behind?'

"I suspect the answer is that you are being educated in the area of communion with God, and that there is a part of you that is afraid that you are being left behind (i.e. not going to get it all). You actually expressed exactly that fear in class. I assume it is that fear in your heart that was expressed in your dream.

"However, God showed you in the dream that there was hope. Another bus came along and took you to school. So you do not need to fear missing some parts of the teaching the first time around. There is another way to get it. For example, reading the whole Communion with God book; taking the three-month Communion with God course with Christian Leadership University and having me as a mentor; purchasing the videos which were made; purchasing the cassettes of me teaching the entire course;

purchasing the CWG Teacher's Guide; getting a couple of spiritual counsellors in your church or area who are right-brain and sharing your journaling with them and having them cover it, etc.

“Don't be concerned that the person in your dream died a year ago. People in our dreams most often are part of ourselves. The way we discover what part is to ask, “What is the dominant characteristic of the person?” Then, it is usually that part of ourselves we are dreaming about. The dream is not about you dying.”

Mike's second letter: “Thank you, Mark, for responding. To be honest, it was not what I expected. It sounds good but I have this big question ... why was my father-in-law in this dream and why was it so evident that he was in it? He must have something to do with the dream?”

My second response: “When you think of your father-in-law, Fred, what is the most dominant characteristic of him? That is your key. Once you identify that characteristic, you are then talking about that part of yourself. Your heart is drawing pictures (like Bible Pictionary - if you have ever played it), to communicate a message to you.

“Whatever part of you that Fred is representing, that part of you is OK with the message of CWG and is getting along with it and on time (as evidenced by the fact that he got on the bus OK). Some other part of you is struggling with the message of CWG, being afraid you are not getting it all.

“Any chance that Fred is a `heart' kind of a guy as opposed to a `head' kind of a guy?”

“My guess is that your heart is fine with the CWG message but your left-hemisphere is afraid that it hasn't got all the pieces yet (which it is true - it hasn't). However, as I mentioned earlier, your head doesn't need to get all the pieces in my four mornings of teaching you, because I have provided books and cassettes and videos which you can take home and study in detail.

“My guess is that your left-hemisphere (your analytical reasoning brain) is uptight, but that your heart (as perhaps represented by an “easy going Fred”) is fine with the message of Communion with God.

“What do you think?”

Mike's final response: “Mark. Wow. That's exactly how he was. Easy going. Laid back.

Blessings

Mike”

Another Example of Dream Interpretation - from a co-worker:

A lady who used to edit my materials and take Bible school classes from me came to me with the following dream.

In the dream, she entered her house and smelled smoke. She went upstairs looking for the fire but she couldn't find it. Then she looked downstairs, but could not find it. She went into the kitchen and the smoke smell was stronger. She opened upper kitchen cabinets and could not find the fire. She opened the lower kitchen cabinets, flames leapt out, and she awoke.

At the time, we could not understand what the dream was saying. Two months later, she went to the doctors with an intestinal ailment, which was diagnosed as inflammation of the intestines. It was a stress-related disease, and the doctor put her on medication, which took care of the inflammation.

Do you see that her dream was warning us of this physical ailment two months before the doctor diagnosed it?

Her dream said, "In her house there was a fire." Her house was the place that she lived - her body.

The fire was in the kitchen. The kitchen is the place we eat, and thus symbolised her digestive tract.

The fire was not in the upper cabinets, which would symbolise her upper digestive region, or her stomach.

It was in the lower kitchen cabinets, which would symbolise her lower digestive region - her intestines.

The dream said, "In your intestines, there is a fire," two months before the doctor diagnosed it.

A year later the dream returned. She realised immediately that if she did not relax, the stress she was experiencing would bring another visit to the doctor's office. She did relax and was able to offset another attack. Awesome counsel! Worth listening to, and worth acting upon. This is an example of a subjective dream, which was talking about things taking place within the individual. It was providing her with God's counsel, instructing her of calamity to come if she did not mend her ways. WOW!

IN CONCLUSION

"I will bless the Lord who has counselled me: Indeed, my inner man instructs me in the night."

(Psalm 16:7 NASB with marginal rendition added)

6. WHAT WAS CRUCIFIED WITH CHRIST?

(Galatians 2:20)

Self consciousness died and Christ consciousness came alive. I was restored to the original experience of the Garden of Eden, before man fell from union consciousness to self consciousness.

In receiving a new spirit, I went from a dead spirit - one cut off from Christ - to a live spirit - one reunited with Christ. I went from separation to union, from self's strength to divine flow.

I no longer ask God to help "me" become better, because that prayer betrays a still resident belief that "I" am separate from Him, and thus shows that I am still living "self conscious" rather than "Christ conscious." Instead I simply ask Jesus to do the job through me - demonstrating that through revelation knowledge I have moved back to union consciousness, and I now see myself as the "Christ I" acting.

My spirit was reconnected to the Holy Spirit Who is working out my soul's salvation, for it is Christ at work in me, healing my shattered heart, restoring my soul and healing my body (Phil. 2:12,13).

He doesn't want to give me strength; He wants to BE my strength.
He doesn't want to give me wisdom; He wants to BE my wisdom.
He doesn't want to give me love; He wants to BE my love

Q. So, Lord, what was my problem? Why am I uncomfortable when I teach the seminar on Naturally Supernatural?

Mark, you have been accentuating the fact that you are a vessel. Mark, you are **more than** a vessel - there is **also** an organic union. Eventually you become conscious of Me at all times; there is no more this illusion of separation, that I am something within you and separate from you. There comes the revelation that we are one, **and so life and vocabulary take on a whole new perspective.**

You no longer say that "I am the negative and God is the positive." You are joined to God, so you have become positive, for you have learned to live out of your roots at all times, and to be conscious of your roots at all time. **You are no longer self conscious. You are constantly Christ conscious. So you no longer say, "I am the negative and Christ is the positive."** The new reality is that the two have become one. You say "I" and you mean "Christ." So you begin saying, "I am the positive."

There is a progression. You go from speaking of:

"I" living, out of my own strength, to

"I" stepping to the indwelling Christ Who is my life, to

"I" living who is the "Christ I" living.

Those are the stages one goes through. **You are actually in the third stage at this point in your life, and you were talking as though you were in the second stage. Thus you experienced confusion.** You have not distinguished the fact that there is a progression in one's revelation and thus one's vocabulary as he goes through this process.

Q. Lord, am I to speak of the old man, or only the new man? Would I want any more to speak of the illusion, or only the reality?

Mark, you only want to speak of the new reality you have found in Christ. You only want to speak of the truth, never the illusion, never error. So don't speak of whom the "self I" is. If self seeks to rear his ugly head (resurrect himself), confess that which is true (who you are in Christ). That is whom you are to speak of, and only of that, not of error. Not of the old man, because he has been done away with and a new man now lives. Speak and live only out of the new man, never the old man who has been done away with. Thus I have spoken, and thus it is to be done.

Mark, the spirit is willing but the flesh is weak. So the flesh will express weakness, but the spirit will not. So you may say, "My flesh is weak but my spirit is strong." That is a true confession and that is permissible. However, your focus should always be on energising your spirit through My Holy Spirit, so that its energy overcomes the weakness of the flesh. Always put the accent on the spirit, never on the flesh. Always speak of the spirit much more than you speak of the flesh. Always fix your eyes on the spirit much more than you fix your eyes on the flesh. Even though you acknowledge the flesh, you never fix your attention upon it. You always fix your attention on the union of My Spirit to your spirit and the flow of My life into and through you. That way you are always fixed upon the positive and never the negative.

So you will never accentuate the fact that you are weak, or powerless, or ignorant. It may be true from time to time that your flesh is, or you are, if you step back from the "Christ I" to the "self I," but speak instead of who you are in Christ. Your eyes are fixed on Christ. Your mouth confesses who you are in Christ. And you live in Christ. Thus you have been overcome by Christ, and it is the "Christ I" who lives, and not the "self I."

Thank You, Lord.

Q. Lord, what about this replacement theory rather than the self-improvement theory?

Well, Mark, it is true that I am replacing you, **not trying to improve the self-conscious you. However, what am I replacing you with? It is with a Christ-conscious you,** a new you, a you who lives out of the vine, a you who lives out of divine flow. So there is still a you living, just a new you. **Not an improved version of the self-conscious you, but a divinely enabled Christ-conscious you.** It is you replaced with Me. It is separation replaced with union. It is self-effort replaced with divine effort. It is self's wisdom replaced with Christ's wisdom. It is self-initiative replaced with divine initiative. It is an isolated dying branch, re-grafted back into the tree that it was cut from. That is what replacement is all about. And that does bring an

improvement to you, but not to the self-conscious you, but to a restored Christ-conscious you.

The self-conscious you is what is done away with. And it is replaced with a Christ-conscious you. Self-initiative, which flows out of the self-conscious you, is replaced with divine initiative. This happens because conscious union has been restored between you and God.

On one hand, I have never gone away. You have gone away. You have left the place of abiding. You have gone from “divine flow” to “I can reason on my own.” So you have descended from your destined place as an extension of Me to thinking you can live and reason on your own. And thus you have gone from life unto death. In experiencing salvation, you have been restored from death unto life.

For truly the man who reasons on his own has reasoned faultily, for man was never designed to reason on his own, or to talk on his own, or to work on his own, or to do anything on his own but rather to live out of Me, to let Me experientially live through him.

Man fell from divine initiative to self-initiative. Jesus did **nothing** of His own initiative, but only what He heard and saw. He lived out of divine flow. That is why Jesus would not claim goodness as something He was, because Jesus knew what they meant. They meant that He Himself had become good, and He knew that all goodness flowed from the God that lived within and Who lived in heaven. So He would not accept their acclaim that He was good, even though He was good. He was living out of divine flow, so He could have claimed it, but He chose instead not to, as He wanted to teach them a lesson.

So what is replaced is self consciousness. It is replaced with divine consciousness. You step from self initiated action to divinely initiated action. What dies is self consciousness. What comes alive is the restoration of divine consciousness - not as a theory but as a reality, as one tunes to My voice and My vision and My strength which flows from My river within. It is called abiding in Christ, abiding in the vine, living Christ conscious. It is living out of Me rather than living out of you. It is a step back to the original position man had in the Garden of Eden.

My flow is effortlessly there within you at all times. It never goes away. You just need to be tuned to it. You tune away from your own self-confidence, and to a divine self-confidence.

Q. So then, why does one need inner healing if self is gone and has been replaced?

The wounds of one’s soul need to be healed by Me so that My river within his spirit can flow out through the human vessel freely and without hindrance. Inner healing heals the brokenness the soul experiences when one is living as a self-conscious individual. Thus it serves an important function in allowing the full release of My Spirit out through the human vessel.

The Self I

I Live

By My Strength

Living Self Conscious

An Unhealed and Unanointed Vessel

The Christ I

Christ Lives Within

By the Holy Spirit

Living Christ Conscious

A Healed and Anointed Vessel

The Picture:

A branch cut off from the tree

The Picture:

A branch grafted into the tree - abiding

Distinctives:

Self initiative = puny

Self awareness = limiting

Self's flow = ineffective

Self's imaginations = vain

Self's reasoning = vain

Self's love = limited

Self's efforts = puny

Self's focus = limited

Self worship = pride

Self's accomplishment = weak

Distinctives:

Divine initiative = mighty

Divine awareness = unlimited

Divine flow = effective

Divine pictures = powerful and healing

Divine thoughts = a wisdom not of this age

Divine love = unlimited

Divine enabling = mighty

Divine focus = unlimited

Divine worship = humility

Divine accomplishment = mighty and majestic

Verses confirming the above "Christ I" distinctive:

I do nothing on my own initiative (John 5:19-20, 30).

It is Christ at work in us to will and to work of His good pleasure (Philippians 2:13).

Out of your innermost being shall flow ... (John 7:37-39).

Young men shall see visions and old men will dream dreams (Acts 2:17).

Come let us reason together ... (Isaiah 1:18).

Jesus returned in the power of the Spirit (Luke 4:14).

The love of God has been poured out within our hearts (Romans 5:5).

The Spirit of God is upon me because He has anointed me to ... (Luke 4:18).
Looking to Christ, the author and finisher ... (Hebrews 12:1-2).
God gives grace to the humble (James 4:6).
Jesus healed all who were oppressed by the devil (Acts 10:38).

MY CONFESSION CONCERNING WHO I AM IN CHRIST

***Right confession* = speaking only what God says.**

Whatever you fix your eyes upon grows within you.

Whatever grows within you, you become.

My spirit is joined to the Holy Spirit, so I no longer live alone, but Christ energises my spirit and lives out through me, restoring my heart, my soul and my body. I can do all things through Christ Who lives within me and Who strengthens me. Christ is my hope of glory. I labour, striving according to His power, which mightily works within me. I am strengthened with all power, according to His glorious might, for in Him all the fullness of the Deity dwells in bodily form, and in Him I have been made complete.

I am joined to Christ. Christ is formed within me, and I am clothed with Christ. I am saturated with Christ, through and through. On whatever level of myself I look, I see Jesus.

I have been chosen in Christ before the foundation of the world. I stand holy and blameless before God in love.

I have received God's divine nature within me, and through it I am escaping the corruption and lust that is in the world. I live by faith that all the promises of God are to me through Christ. I have been blessed with every spiritual blessing in the heavenly places in Christ.

Everything in heaven and earth is summed up in Christ, and through Christ I have obtained an inheritance. I pray for a spirit of wisdom and of revelation in the knowledge of Him. I pray that the eyes of my heart may be enlightened, so that I will know what is the hope of God's calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward me, a believer. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him Who fills all in all.

I was dead in my trespasses and sins, in which I formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Living in the lusts of my flesh, indulging the desires of the flesh and of the mind, and was by nature a child of wrath, even as others. But God, being rich in mercy, because of His great love with which He loved me, even when I was dead in my transgressions, made me alive together with Christ (by grace I

have been saved), and raised me up with Him, and seated me with Him in the heavenly places in Christ Jesus.

According to the riches of Christ's glory, I am strengthened with power through His Spirit in my inner man. Christ dwells in my heart through faith; and I am rooted and grounded in love. I am able to comprehend with all the saints what is the breadth and length and height and depth of Christ's love, which surpasses knowledge. I am filled up with all the fullness of God.

So I worship Him Who is able to do far more abundantly beyond all that I ask or think, according to the power that works within me. To Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

I pray that I may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that I will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God.

I am strengthened with all power, according to His glorious might, and I am able to obtain patience, joyfulness, and thankfulness. I share in God's inheritance to the saints.

I have been rescued from the domain of darkness, and transferred to the kingdom of His beloved Son, in Whom I have redemption, the forgiveness of sins. Jesus is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities - all things have been created through Him and for Him. He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. And although I was formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled me in His fleshly body through death, in order to present me before Him holy and blameless and beyond reproach - if indeed I continue in faith.

God willed to make known what is the riches of His glory to me, which is Christ in me, the hope of glory. So I proclaim Him, admonishing every man and teaching every man with all wisdom, so that I may present every man complete in Christ. For this purpose I labour, striving according to His power, which mightily works within me.

In Christ are hidden all the treasures of wisdom and knowledge. As I have received Christ, I will walk in Him. That is by faith. I will be established in faith, and I will overflow with gratitude. For in Him all the fullness of Deity dwells in bodily form, and in Him I have been made complete, and He is the head over all rule and authority; and in Him I was also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which I was also raised up with Him through faith in the working of God, who raised Him from the dead. When I was dead in my transgressions and the uncircumcision of my flesh, He made me alive together with Him, having forgiven me all my transgressions, and cancelled out the certificate of debt consisting of decrees

against me, which was hostile to me; and He has taken it out of the way, having nailed it to the cross.

When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

Therefore no one is to act as my judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day - things which are a mere shadow of what is to come; but the substance belongs to Christ. No one will defraud me of my prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.

Since I have died with Christ to the elementary principles of the world, I will not submit myself to decrees, such as, "Do not handle, do not taste, do not touch!" (which all refer to things destined to perish with use) - in accordance with the commandments and teachings of men. These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

Since I have been raised up with Christ, I will keep seeking the things above, where Christ is, seated at the right hand of God. I set my mind on the things above, not on the things that are on earth because I have died and my life is hidden with Christ in God.

When Christ, Who is my life, is revealed, then I will be revealed with Him in glory.

Therefore I consider the members of my earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is because of these things that the wrath of God will come upon the sons of disobedience, and in them I also once walked, when I was living in them. But now I put them all aside: anger, wrath, malice, slander, and abusive speech from my mouth.

I do not lie to others, since I have laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One Who created him - a renewal in which there is no distinction between people, but Christ is all, and in all.

If I love another, God abides in me, and His love is perfected in me. By this I know that I abide in Him and He in me, because He has given me of His Spirit.

By His doing I am in Christ Jesus, Who became to me wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."

I determined to speak of nothing except Jesus Christ, and His death and life within us. My preaching will not be in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God. Yet I do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; but I

speaking God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory.

It is written, "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love him."

For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now I have received, not the spirit of the world, but the Spirit Who is from God, so that I may know the things freely given to me by God, which things I also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he can not understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one.

For who has known the mind of the Lord, that he will instruct Him? But I have the mind of Christ.

Verses undergirding my confession of who I am:

1 Corinthians 6:17; Galatians 2:20; Philippians 4:13; Colossians 1:11, 27-29; 2:9-10; Galatians 3:27; 4:19; Ephesians 1:4; 2 Peter 1:4; 2 Corinthians 1:20; Ephesians 1:3, 10-11, 17-23; 2:1-7; 3:16-21; Colossians 2:3, 6-7, 9-23; 3:1-11; 1 John 4:7-16; 1 Corinthians 1:30-2:16.

Caution: Note what is not in the confession statement. That will help you as much as confessing what is on it. Calling yourself a sinner or weak or miserable or dumb is NOT on the list, and is not acceptable. It is not acceptable and it is not allowed and it is not to be done. (Journaling from the Lord Jesus Christ)

7. HOW TO RECEIVE THE BAPTISM IN THE HOLY SPIRIT

“... You shall receive power when the Holy Spirit has come upon you.” Acts 1:8

Have you experienced all three workings of the Holy Spirit in your life?

- Indwelt by the Holy Spirit - salvation
- Filled with the Holy Spirit – ongoing sanctification
- Baptised in the Holy Spirit – empowered for ministry

HOW I RECEIVED THE BAPTISM IN THE HOLY SPIRIT

It started with a hunger: During my senior year of high school, my hunger to live the book of Acts was kindled by reading an extended novel on the life of Paul. I wanted to be like Paul. I wanted to do miracles, hear the voice of God and move in the anointing of God. But my church was telling me this lifestyle was no longer available to Christians today.

A year later, my Bible college professors assured me of the same thing. The age of miracles was past. My Greek professor even went so far as to make extensive use of class time to mock and ridicule “tongue speakers.” So I settled down and accepted the fact that the Church Age was a dispensation in which the power of God was not present to do great and mighty miracles.

This worked all right until my senior year of college. Patti, my new wife, had been trained as a teacher. Part of her final year was devoted to doing student teaching in an elementary school setting. The woman she taught under just happened to be a charismatic who was extremely wise. She never let on to me that she was a charismatic, but instead invited Patti and me over every little while for an evening meal with her and her family. There she told us stories - stories of how she and her family used to be quite sickly and had to go to the hospital every winter with a variety of illnesses. Then, a few years ago, she learned how to pray for them for healing and none of them had been sick for the last two or three years.

Well, of course, this didn't jive with any theology I had been taught, but what was I to do with it? It was a living story in a real person's life, and it happened. How could I say it didn't?

[The power of story: Even then, God had chosen to get through to me with a story, with an experience that would by-pass all my theological hang-ups. I was experiencing the power of story to affect one's life, even though it would take me another ten years to come into an understanding of the power of narrative theology (as contrasted to systematic theology).]

God's providence: I love God's providence. He always places in our path exactly what we are ready to receive, when we are ready to receive it. I call it “divine serendipity.” Serendipity means a happy, chance encounter, and I have learned to

expect God in these divine “chance” encounters of life. They come often to the prepared individual.

The chance encounter in this instance was God’s leading me to a charismatic cassette lending library of perhaps 1300 teaching cassettes. There I found Derek Prince, a charismatic theologian, who could teach Hebrew and Greek on the graduate level and who had written his graduate thesis on logic.

Now tell me, isn’t he perfectly suited to speak into the heart and mind of this left-brain thinker who had been trained in rational Christianity? Derek Prince was exactly what I needed. I listened to several hundred of his teaching cassettes, and through them I radically reversed my theology, realising that God is still alive in the midst of His Church and still doing miracles and healings, and speaking and prophesying, and casting out demons, and doing everything He has always done throughout the Bible from Genesis to Revelation. There was no need to dispensationalise the power of God away just because our culture believed in rationalism. The Bible could still stand, and our culture could be challenged by it - by those who would believe it was still so, and who would demonstrate in and through their lives that it was so.

I had both theological and experiential blockages that made it difficult for me to receive the baptism of the Holy Spirit with speaking in tongues, and actually thwarted me for several years. Let’s examine both and see how God resolved them and brought me into a wonderful new intimacy with Himself through the Holy Spirit.

OVERCOMING MY THEOLOGICAL BLOCKS

1. *I was taught that speaking in tongues was for baby Christians.* Well, that couldn’t be true because Paul said, “I thank God I speak in tongues more than you all” (1 Corinthians 14:18), and obviously Paul was no baby Christian! To line up with my false belief, I would have had to rewrite that verse to say, “I am embarrassed to say that I am still speaking in tongues a lot, since I am an apostle, and am a recognised leader in the church.”
2. *I was taught that tongues disappeared when the Bible was canonised.* The verse used to prove this was, “... but when the perfect comes, the partial will be done away” (1 Corinthians 13:10). The perfect thing that was coming could not have been referring to the Bible after all, because knowledge was also going to disappear when the perfect came (1 Corinthians 13:8) and I sure did not think that knowledge had left the planet - although some days I might wonder whether it has or not.

Paul goes on to describe what it will be like when the perfect comes. He says, “Now we see in a mirror dimly, but then face to face” (1 Corinthians 13:12). The Bible is great but I do not think it is the face-to-face encounter Paul is referring to. The face-to-face encounter will come when Christ returns and we are caught up to meet Him in the sky and spend eternity with Him. As you are reading this booklet I have written, you are not having a face-to-face encounter with me. But if you come to my offices or my home and meet me, then we will be having a face-to-face encounter.

I decided that that which was perfect was Christ Himself at the second coming, and that it was still in the future. Thus, speaking in tongues and the baptism in the Holy Spirit are still for today.

3. *I was taught that tongues was a lesser gift and was to be despised.* God doesn't give any gifts worthy of my disdain; God only gives good gifts. So I repented of my contempt and began seeking Him for all He wanted to give to me.
4. *I was taught that love was better than tongues* (1 Corinthians 13). That is probably true, but where in the Bible does it say I can only have one of them? Can't I have them both?
5. *I was taught that tongues was not for everyone.* The Bible says, "All do not speak with tongues, do they?" (1 Corinthians 12:30). So you see, tongues is not for everyone. However, just two chapters later, Paul says that everyone does speak in tongues: "... each one has a psalm, has a teaching, has a revelation, has a tongue ..." (1 Corinthians 14:26). If your Bible puts the word "or" between the various items in this list, it is mistaken, for in the Greek there is simply a list of items with no "or" anywhere in the list.

Consequently, we have a verse saying we don't all speak in tongues and a verse saying we do all speak in tongues. My understanding of the solution to this dilemma is that even though we can all speak in tongues in our own personal prayer lives, when we are in the public worship service, not all of us will speak in tongues dominating the church service. Only a few will speak in tongues, and they will need to be interpreted so that all may benefit.

6. *I was taught that you don't have to speak in tongues.* No, you don't *have* to. You *get* to, assuming you are hungry to receive all that God has for you.
7. *I was taught that tongues was disorderly and would confuse the non-believers who attended services with tongue speaking in them.* Well, guess what: The fastest growing segment of the Church today is that part which allows for the operation of the gifts of the Holy Spirit in their services. Approximately one-third of today's Christians are seeking the operation of the gifts of the Holy Spirit in their lives.

Those hungering for spiritual reality and spirit encounter in the United States often have not found it in traditional churches and have gone to the New Age in their continuing quest. Cults are the unpaid bills of the Church.

One day, when I was complaining to God that a service I was attending seemed to be very disorderly, He spoke back to my heart and asked me: "How does one get drunk decently and in order?" (Acts 2:15). You know, I had never asked myself that question. Obviously when the Holy Spirit was poured out in Acts two, it appeared to the natural mind to be so disorderly that they were believed to be drunk, but in God's eyes, it was fine. Perhaps I needed God's perspective on these things, not mine.

8. *I was taught that I had already received the Holy Spirit at salvation, and that **was** the baptism in the Holy Spirit.* While it is true that the Holy Spirit does indwell us at

salvation (Romans 8:9), the Bible teaches that in addition to this initial experience, we can be filled with the Holy Spirit (Ephesians 5:18), and baptised in the Holy Spirit (Acts 1:5, 8).

So I became a charismatic, theologically speaking. I became convinced in my mind and in my heart that the gifts and callings of God are irrevocable (Romans 11:29 NASB), and that we could operate the gifts of God in our lives today.

I began by seeking the most basic and supposedly easiest gift to operate, the gift of speaking in tongues. I was comfortable with the belief that this gift could be a sign that one has been baptised in the Holy Spirit, something for which I now hungered. (Patti had been baptised in the Holy Spirit several years earlier, but was wise enough to keep it to herself, as she knew sharing it with me would only cause me to despise her and try to talk her out of her “false experience.”)

Now I began to seek God for a supernatural manifestation of His power through my life, specifically through my mouth. I went to a charismatic prayer meeting and received prayer for the baptism of the Holy Spirit and the gift of speaking in tongues. I received the prayer, but I didn't feel anything and I didn't begin speaking in tongues. That was disappointing, because I had fasted all day and really had high expectations that something special was going to happen to me that night.

I drove home, frustrated that God had not made Himself real to me through the gift of speaking in tongues, but I didn't give up. For months I studied, read, and prayed concerning the baptism in the Holy Spirit and the gift of speaking in tongues. Even though I sought it earnestly, nothing seemed to happen. I would pray for the gift of tongues, and then let my tongue hang loose and ask the Holy Spirit to move it around and give me the gift of tongues, but nothing would happen.

FINALLY - THE GIFT OF TONGUES

One Sunday morning I was too sick to attend church, so I was sitting alone in our small trailer in a rocking chair, re-evaluating everything I knew about speaking in tongues and wondering what I was doing wrong that was keeping me from experiencing it.

Hunger, divine revelation and growing faith in my heart brought me to a number of spiritual convictions (not just conceptual ideas):

1. I know that God wants me to speak in tongues (1 Corinthians 14:5).
2. I know that when I ask for the Spirit, God will not give me a serpent but He will give me what I have asked for (Matthew 7:7-11; Luke 11:9-13).
3. I know that when I ask anything according to His will He hears me and I have that which I have asked of Him (1 John 5:14-15).
4. And now for the amazing piece - I know that in any miracle, there is a part God plays and a part I play. When Peter walked on the water, Jesus said, “Come” and kept Peter's feet afloat, but *it was Peter who was doing the walking!*

What God showed me that morning in the rocking chair was that in the miracle of speaking in tongues there was a part He would play and there was a part I must play. The two parts are recorded in Acts 2:4: “**They spoke**” and “the **Spirit gave** the utterance.” The part I must play is that I must be willing to speak, while choosing not to speak in English, my native language. Instead, I must let the Spirit within me form the syllables. I choose to articulate sounds, but I choose not to consciously form the syllables. I leave that to the Holy Spirit Who indwells me.

So, with a step of faith, birthed in revelation knowledge of the truths above which the Holy Spirit had been burning into my heart over a number of months, I prayed once again and asked God for the baptism of the Holy Spirit and the gift of speaking in tongues. In an act of obedience to God’s Word revealed to me by the Spirit, I began to speak, without consciously choosing the syllables. Sure enough, I was speaking something. But what? I received two answers to that question. My rational brain sceptically evaluated each syllable and told me I was speaking gibberish. My heart chose to believe and said this had to be tongues. I chose to listen to the voice of the Holy Spirit within me.

Being at a point where I desperately wanted intimacy with God and to experience His power, I decided to press on unreservedly for the next couple of weeks, doing the same experiment over and over. I found that when I let my rational mind evaluate the experience of tongue speaking, it would tend to grind the whole process to a halt. It would evaluate each syllable coming out of my mouth and say, “That is stupid. That is not a language. That doesn’t edify me.” I had to remind my rational mind of several facts: First, *all* languages it doesn’t understand sound stupid to it, and it probably couldn’t recognise another language if it had to. In addition, the Bible is clear that speaking in tongues is not to edify my *mind*, but rather to edify my *spirit* (1 Corinthians 14:1-4, 14).

So I told my left-brain to do something constructive and to think thoughts of praise and worship while I was speaking in tongues. This helped a lot, because now my brain was cooperating with my heart in worship unto the King, rather than pulling against it. And the flow of tongue speaking began to enlarge and come much more freely in my life. However, my fears and rational scepticism kept me from praying in tongues in a public setting for an entire year. Talk about being locked up in doubt and rationalism! I was surely handicapped, spiritually speaking. Seeing my bondage to rationalism should help you see why I am so against it today. Rationalism held me back from God for many years. My passion is that its power be broken in our culture so that people can freely experience God on a spirit-to-Spirit level.

The first time I spoke in tongues publicly was at the close of a home cell meeting. We had just prayed for an individual, ministering deliverance from several demons, and the group was worshipping together. As we worshipped softly and gently, I worshipped a bit in tongues. I “happened” to be taking a girl home afterward who had spent time in South America and who knew Portuguese. She mentioned that she had overheard me as I was praying in tongues that night, and, in Portuguese, I was saying, “Hooray! Long live Jesus!”

I was astounded. I had never considered the possibility that someone would hear me speak in tongues and recognise it as a foreign language that could be translated.

Wasn't God good to me? Knowing the rational doubts I had grown up with and needed to overcome, He graciously gave me this startling confirmation that, yes, these babbling syllables which I was speaking from the flow of the Holy Spirit in my heart were indeed more than baby talk. They were a foreign language that could be understood and translated.

INTRODUCING THE PRINCIPLES OF FAITH AND FLOW

What had I learned as I had pressed into the Spirit world, discovering how to yield myself to God so that He could speak through me in tongues? I had applied two foundational principles to my life: the Principle of Faith and the Principle of Flow. I was using them together, purposefully, for the first time in my life.

1. The Principle of Faith:

“But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” (Heb. 11:6)

2. The Principle of Flow:

“He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.’ But this spake He of the Spirit, which they that believe on Him should receive ...” (Jn. 7:38,39)

3. The “Faith in Flow” Principle :

The gifts of the Holy Spirit operate through the one who, in faith, yields his outer faculties to the control of the river of God within him.

- or condensed to -

In faith, yield your outer faculties to flow.

For example:

- The mind yielded to the flow of the Holy Spirit = anointed reasoning, word of wisdom, word of knowledge
- The mouth yielded to the flow of the Holy Spirit = tongues, interpretation, prophecy, persuasiveness of speech
- The heart yielded to the flow of the Holy Spirit = God's voice, distinguishing of spirits, faith, peace, unrest
- The hands yielded to the flow of the Holy Spirit = miracles, healing
- The eyes yielded to the flow of the Holy Spirit = dream, vision, divine perspective

AN INTRODUCTION TO THE PRINCIPLE OF FAITH

Hebrews 11:6 says that it is impossible to please God unless I choose to believe that He is and that He will reward me when I diligently seek Him. So **the thing that gives God pleasure is my choosing to believe Him** - that He is here with me and that He does love and guide and protect and deliver and interact with me. For so many years I had not given God this pleasure of believing in Him, because my belief in dispensationalism and rational theology had removed God's immediacy from my life. Now, finally, I could begin giving Him pleasure by believing that He is and that He would reward me as I sought Him.

Actually it is **God's faith** (Mark 11:22 - in the Greek) that is born in our hungry searching hearts, not our faith. The Bible says that faith comes by hearing and hearing a word (the Greek is *rhema* meaning "spoken word") from Christ (Romans 10:17). This verse is referring to the fact that faith is born in your heart **when God speaks** into your heart by revelation knowledge. The result of this revelation (in the context of the baptism of the Holy Spirit), is that **you know** with a spiritual confidence, a heartfelt assurance and a divine certainty that you **should** receive the gift of tongues, and that you **could** receive the gift of tongues, and that you **will** receive the gift of tongues when you ask for it from a good God and speak forth in faith.

Pray for God to pour revelation into your heart. Ask God to give you spiritual understanding of the verses that deal with the baptism of the Holy Spirit and the gift of speaking in tongues. Then prayerfully meditate on them. Also ask Him to impart the gift of faith for the baptism of the Holy Spirit and the gift of speaking in tongues into your heart. Then step out of the boat in faith, believing God will meet you with a divine miracle.

AN INTRODUCTION TO THE PRINCIPLE OF FLOW

In John 7:38-39, Jesus defines the Holy Spirit within us as a river that we experience as "flow." I had never honoured the flow within me. I had never had a course on flow, or weighed or considered the theological implications of flow. In the course I took in college on systematic theology, we did not cover flow as one of the doctrines. I missed the concept of flow completely, until 1979 when God taught me that "flow" or "spontaneity," as I have come to call it, is the way we experience the river of God within us, and is one of the four keys which I needed to learn in order to begin clearly hearing His voice within my heart.

When I speak in tongues, I speak, but I do not consciously guide the formation of the syllables. I tune to flow, and speak syllables which are not consciously formed by my mind, but which come spontaneously according to the dictates of the flow of the Holy Spirit within me. Syllables just flow out of my mouth. I speak in simple childlike faith. A spiritual conviction grows that this flow of syllables is coming from the river of the Holy Spirit within me. God's grace moves directly upon my heart, imparting divine faith without which it is impossible to receive anything from Him (James 1:6-7)

Since grade school, high school and college taught me to scorn flow, I had a hard time honouring and believing in and operating the gift of tongues during those first months. By God's grace, I have gradually come to the point where I know that flow is the Holy

Spirit within me, and my current confession is, “I honour flow, for it is the river of the Spirit of God within my heart.” I encourage you to affirm these same beliefs and make this your own confession. Confess it now, several times.

It doesn't hurt to also repent of your sin by saying, “I repent of my belief that flow is nothing and that it is to be disdained and set aside. I turn from that belief and I confess the truths of God's Word that the river of God flows within me, and that when I fix my eyes on Jesus and tune to flow, the stream of thoughts and pictures I receive is coming from the indwelling Spirit of God.” Make this your prayer and your confession, and let it set you free from the god of rationalism that has controlled the western world for the last 500 years.

Twenty-three years of experience, before being able to clearly define the principle: Unfortunately, I was not able to state or fully understand this principle of Faith in Flow at the time I first used it for speaking in tongues in 1975. It would take 23 more years before I would be able to put it down on paper and grasp its universal application to the operation of the other gifts of the Holy Spirit, for this same principle of Faith in Flow is what is used to operate all the gifts of the Holy Spirit in one's life.

Oral Roberts has taught this “Faith in Flow” principle for years, encouraging people to first pray in tongues and then pray in English. He believes that the English that you pray is the interpretation of the tongues. I would say that if, when you switch from tongues to English, you continue to speak out of the flow which has been established within as you speak in tongues, then the English will be the interpretation of the tongues, and thus equivalent to prophecy.

Take a few minutes to ponder what has been said, for you *can* press in and learn to operate the gifts of the Holy Spirit if you will but yield your outer faculties to the river of God within you. Once God gives you revelation concerning this, you will begin operating in the supernatural. Don't put it off. Stop and ponder and meditate and receive this revelation. Your life will go on whether you operate in this revelation or not. But, if you will receive it and live in it, you will be a supernatural manifestation of the power of the Holy Spirit in the world today. If you don't, you will be a manifestation of yourself. The world needs Christ much more than it needs you.

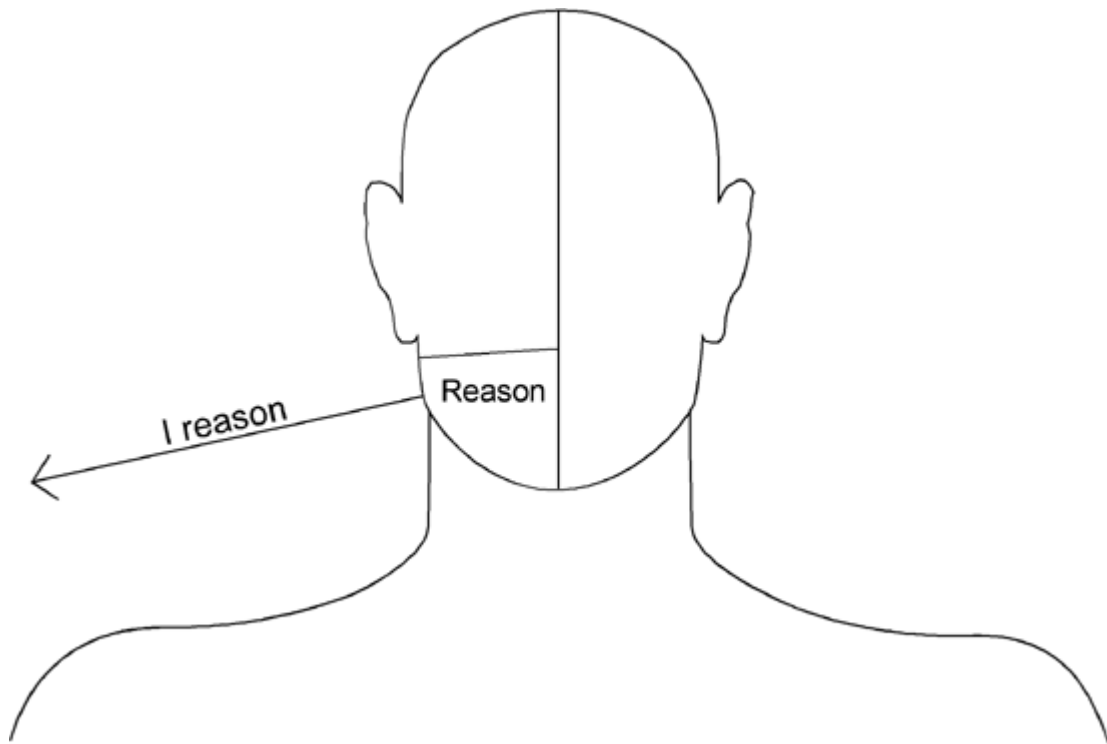
8. STUDY VERSUS MEDITATION

STUDY

(Greek/Western)

“Application of the mental faculties
to the acquisition of knowledge” (*Webster*)

Left Hemisphere Right Hemisphere



Study - my use of one part of one hemisphere of my brain:

- Is nowhere endorsed in Scripture (2 Timothy 2:15 is a mis-translation in the King James Version).
- Is self in action (Humanism - a false god).
- Is self using reason (Rationalism - a false god).
- Results in wisdom from below - earthly, natural, demonic (James 3:15). For example, reason caused Peter to be at odds with the purposes of God (John 18:10-11).

Study violates the following biblical principles:

- Galatians 2:20 - I resurrect self, which no longer lives.

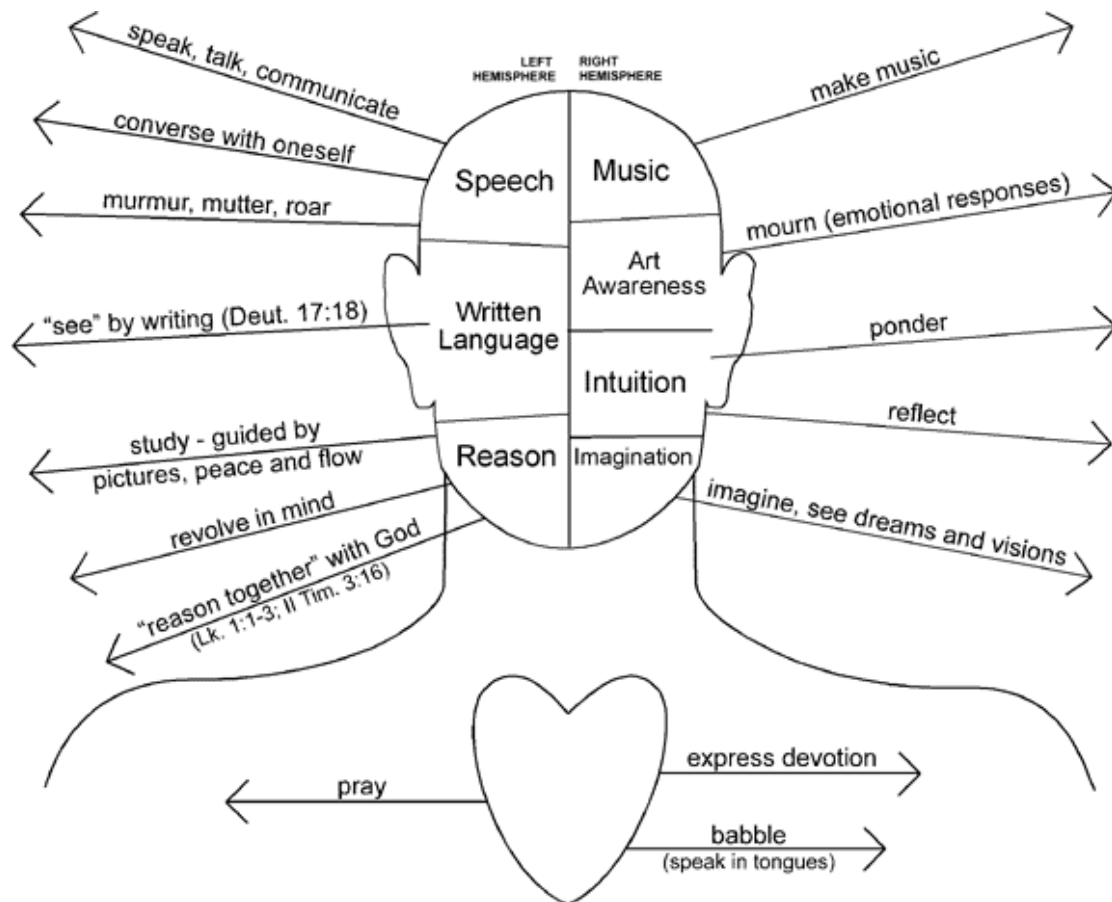
- Romans 12:1 - I am using my faculties rather than presenting them to God to use.
- Isaiah 1:18 - I am reasoning, rather than reasoning together with God.
- Genesis 3:5 - I have fallen prey to the temptation of the Garden of Eden that “I can know good and evil.”

MEDITATION

(Hebrew/Lamad)

“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”
(Strong’s Exhaustive Concordance)*

* Old Testament numbers: 1897, 1900, 1901, 1902, 7878, 7879, 7881;
 New Testament numbers: 3191, 4304



Meditation - God's use of every part of both hemispheres of my brain as He fills and flows out through my heart by His Spirit:

- Is endorsed 18 times in the King James Version Bible.
- Is God in action within the individual.
- Is God granting revelation through the heart and mind which has been yielded to Him.
- Results in wisdom from above - pure, peaceable, gentle (James 3:17).

Meditation applies the following biblical principles:

- Galatians 2:20 - I let Christ live through me.
- Romans 12:1 - I am yielding my outer faculties to the indwelling Spirit (i.e. to "flow" - John 7:38).
- Isaiah 11:2 When reasoning together with God, I receive a spirit of wisdom and understanding and knowledge.
- John 5:19-20, 30 - I am living as Jesus did, out of divine initiative, doing what I see and hear my Father doing.