

Wading Deeper Into the River of God

“From his innermost being shall flow rivers ...” (John 7:38 NASB)

**My journey from rationalism to revelation
which was precipitated by communion with God.**

BY

MARK VIRKLER

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Mark and Patti Virkler

Living Life “In Flow”

Learning to live in the river of God is simple for some, difficult for others, and nearly impossible for a few. How does one connect to this river? What is this “flow” experience? Can it be defined? Can it be taught? Can the blocks that keep one from connecting to the river of God be uncovered and removed? Gloriously, the answer to all of the above questions is a resounding YES!

And this book will do just that. Rev. Mark Virkler was a trained Baptist theologian and left-brain thinker, rather than a right-brain visionary. He tells his story of how God slowly, patiently, and lovingly drew him out of rationalism and into Spirit encounter. The road Mark describes was long and tedious, covering 32 years. However, he is convinced now that there are some lampposts along the way which others can follow. Some of the major landmines along the path have been identified, and now one can cover his 32-year journey in just a very short time, and then be prepared to sail right on past him, into new heights and depths in the river of God.

So come wade out with Mark in the river of God, and see what God has in store for those who follow the river.

Mark and Patti Virkler are lifetime educators. They home-schooled and “home-colleged” their two children, Charity and Joshua, and currently serve as President and Academic Dean of Christian Leadership University, an internet-based external degree institution which supports local churches in establishing church-centred Bible schools as well as hosting a worldwide student base itself. They have co-authored nearly 50 Spirit-anointed books which are designed for both individual use and as training materials in Spirit-anointed cell groups. They have travelled worldwide for many years conducting hands-on workshops on how to hear God’s voice and see divine vision.

Endorsements

Mark Virkler has been used internationally and very powerfully to communicate the revelation of hearing the voice of God. This new book, “Wading Deeper Into the River of God,” takes all of us into the place of “MORE” - to know and discover that in addition to being the most challenging of all mental exercises, the deep things of God are really profound issues of the heart.

John Arnott
Senior Pastor
Toronto Airport Christian Fellowship

Wading Deeper Into the River of God by my friend Dr. Mark Virkler is a marvellous blend of truths coming from his personal journey written with both scholastic skill and a love for the Spirit of God. It is tailor-made for the “left brain” mainstream of Christianity who have difficulty connecting with today’s “river of God’s presence.” Practical yet inspirational, Mark will lead you out of the prison of rationalism into the freedom of communion and revelation that flows from the heart.

Jim W. Goll
Co-Founder of Ministry to the Nations
Author of The Lost Art of Intercession
Kneeling on the Promises
Father Forgive Us!

Wading Deeper Into the River of God shares practical steps to help all of us progress in our spiritual life, and it is taught from an experiential point of view rather than a theoretical or even a theological premise. Everyone could profit from the book, but we left-brained persons, who tend toward rationalism and theology, can learn much about God’s methods of subjective teaching from this book. It is a “must read” book.

Judson Cornwall, TH.D.

Foreword

Dr. Mark Virkler's WADING DEEPER INTO THE RIVER OF GOD is a profound story of how God took Dr. Virkler from the darkness of theological rationalism to a thoroughly biblical understanding and experience of Spirit-led knowing and understanding and Spirit-led ministry. The book is also a practical guide to hearing God's voice in life and ministry. Dr. Virkler provides practical, biblical steps to growing in knowledge and wisdom in the only way that Scripture teaches - through conscious dependence on the Spirit of Truth (John 16:13-15). Overlooking this simple truth has shipwrecked the faith and spiritual life of many in most Christian seminaries and colleges today, and only by returning to it will future Christian leaders be trained in a way that will make them fruitful for God's Kingdom in their churches, cities, and nations.

Dr. Gary S. Greig
Educational Advisor
The Apostolic Council for Educational Accountability
Wagner Institute for Practical Ministry

Introduction - My Journey from Rationalism to Revelation

Life Without a Biblical Epistemology

In my early life, I never reflected upon the epistemology (i.e. system for knowing) that I used. I hadn't even heard the word "epistemology." It never crossed my mind to ponder the **method** I used for "knowing" something. I just knew. And I have always been quite sure that what I "knew" at any particular time was the absolute truth. I was so convinced about that that I considered anyone who held a different point of view to be wrong, and I tried to convince him of my "correct" position on the issue at hand.

As I reflect back, it becomes clear to me that I have used several methods for "knowing" during my life. Most of them were based on who I honoured as an authority at that time.

The first method I used was the exploration of the world around me with my five senses. As I discovered the world, I drew conclusions concerning it.

My second method was probably, "If Dad or Mom say something is true, then it is true."

Next I believed, "If my school teacher says it is true, then it is."

After I became a Christian, my approach was, "If my study of the Bible convinces me of a particular position, then that is true."

Finally, in Bible college, my belief was, "If my Bible school teacher says it is true, then it must be true."

At some points in my life I have held such philosophies of knowing as, "If my doctor says it is so, then it is so," and "If the government or the majority says it is so, then it is so," and if science *proved* it was so, then it was true.

So I have held many varied epistemologies throughout my life, and during all this time it never even occurred to me that perhaps I should do a thorough study of Scripture to see what God says about how one knows.

Can the Wrong Theory of Knowing Cause Shipwreck?

Once you ask the question, the answer becomes obvious. Yes! If my foundations for knowing are faulty, then my conclusions will be faulty and I will be living in error rather than in truth.

We have thousands of denominations all seeking truth, using different philosophies for determining truth and arriving at fairly different conclusions.

We have medical researchers who have spent \$27 billion over a period of 27 years seeking a cure for cancer, and yet the incidence of cancer is now 18% higher than

before they invested their \$27 billion in research. Is their theory for knowing flawed? Has this wrong epistemology cost us millions of lives and much needless pain and suffering in the United States? If doctors used a more biblical approach to knowing, would they have the solution to cancer?

Medical researchers currently use a ten-year process which involves careful scientific experiments and a \$200 million price tag to bring a new drug to market to prevent a disease. Does this process follow biblical principles concerning how one is to know and discover truth?

Philosophers argue about how one knows. There are many beliefs currently in fashion concerning how to discover truth, ranging from humanism to mysticism, to pragmatism, to rationalism, to hedonism, to empiricism, to you name it. Which is correct? Do several of them have pieces of the puzzle? Or are all philosophical approaches to discovering truth wrong?

For about 500 years, science has said that we know by using the scientific method and applying it to the outer world, analysing the results with the use of sense knowledge. However, science added a whole new dimension to its approach to knowing in 1979 when it accepted parapsychology into its ranks. They effectively reversed themselves and said in effect, “We now believe there is knowledge beyond the five senses, and we have begun to explore it.”

Foundational Truths Which Underlie This Book

My wife and I have written several books which can bring a person experimentally to a place of sensing his spirit and the voice of God within his spirit. We began with *Dialogue with God*, or *Communion with God*. You may want to read them before you read this book, as we will not be repeating their messages here but will assume you know them. In *Dialogue with God* and *Communion with God* (two books with the same message), we teach four keys to hearing God’s voice. These four keys are summarised in Appendix A, “Four Keys to Hearing God’s Voice.”

In our book *Naturally Supernatural*, we taught that it is not I that live, but Christ is living His life out through me (Galatians 2:20). A summary outline of this book is found in Appendix B, “Naturally Supernatural.”

In our book *Sense Your Spirit*, we examined the 1420 verses on heart and spirit in the Bible to give one a working vocabulary for inner, spirit sensations. A summary outline of this book is found in Appendix C, “Sense Your Spirit.”

In our book *How Do You Know?*, we examined 5500 verses to create an understanding of a Spirit-anointed epistemology. A summary outline of this book may be found in Appendix D, “How Do You Know?”

The book you are about to read, *Wading Deeper Into the River of God*, builds upon an understanding of the principles in the above-mentioned books. If you read them, you will find that this book will have a much deeper impact upon your life. Not that this book can’t stand on its own, and can’t have an impact on your life all by itself. It

can, but if you will then go back and read this book a second time after reading all the above books, it will speak to you on a much deeper level.

Spirit-anointed Teaching (available as a full text, a 36-page seminar guide, and series of cassettes) is a follow-up which trains teachers how to bring the anointing of the Holy Spirit into the centre of the classroom, and allow the learning to be experiential, spiritual, and truly life-changing. A summary outline of ***Spirit-anointed Teaching*** can be found in Appendix E.

Now let's begin.

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Chapter One: My Faulty Foundation - Rational Humanism

The Roots of My Christian Experience

The church where I was saved: I was born in 1952 and grew up on a farm in northern New York State. I was saved at age 15 in the extremely conservative, fundamentalist, separatist Evangelical Baptist Church, which is part of a network called the Apostolic Christian Churches. It is one of the most conservative churches you could possibly imagine. It had no musical instruments because they believed they were of the devil. The men sat on one side of the church, the women on the other. Members greeted one another (of the same sex) with a holy kiss. Women wore head coverings. We could only marry other members within our denomination because everyone outside our church was believed to be a non-Christian. There was no dating, no television, no movies, not even any Bible study, because we were taught that “too much study causes weariness of the flesh” (Ecclesiastes 12:12). When my brother wanted to start a home Bible study, he was faced with excommunication. How’s that for conservative roots?

My call into ministry: So I studied Baptist doctrine, listened to Baptist radio programs, read my Bible, and evangelized. The best part of my last year in high school was my hands-on work as a youth pastor and coordinator among the churches in my home-town. When I felt a call in my heart to go into the ministry, I, too, was faced with excommunication. You see, my church did not believe a pastor should prepare or receive any training. Yet when I asked other pastors (outside my home church) how to prepare for ministry, I was instructed to go to a Bible college, and Roberts Wesleyan was recommended. Once I chose to go to Bible school, I would be excommunicated. I decided to withdraw my membership from my old church, and went for training as a pastor to Roberts Wesleyan College near Rochester, New York.

My college career: I took the only major recommended for pastors, Religion-Philosophy, with a minor in Psychology (so I could understand the emotionalism of revivalist meetings. I actually wrote a research paper on “The Psychology of Revivals.” Makes me shudder even to think of it now.).

My college courses required me to skim-read portions of the Bible and study comparative religions, philosophy, and psychology. Of course, in order to be well-rounded, I was also required to take courses in biology and dissect small animals, so that I would be able to intelligently communicate with others who might have done similar things (or something like that!). Actually, since college, I’ve never fulfilled that expectation. Maybe I have never run into another person who also dissected rats and felt it would be a great thing to discuss. Oh well, at least I am well-rounded. (A look at my stomach will confirm that.)

I had a hard time understanding the value of school, or college, for that matter. It was all so impractical and irrelevant to where I was in my life. I grew up on a dairy farm, so I had a passion for down-to-earth, practical things. School didn’t fill that need. If it weren’t for my passion to minister, I never would have even considered attending college.

Unfortunately, it gradually became clear to me that college was not training me properly for ministry, either. The fact that I was not even required to read through the entire Bible was one sure indication, as was the fact that the philosophy courses which I was required to take were so far over my head, I had no idea even what they were talking about. The dissecting of rats left me cold, as did most of the courses. But I persevered because I loved the Lord and wanted to become the best I could possibly be for Him, and this was the path I was sent on to properly prepare me for ministry.

While in college, I decided to do on my own some things I felt were necessary to equip me for the ministry. I knew I needed a Bible education, so I read the Bible through from cover to cover and charted and graphed each of the books. Since I knew as a preacher I would be required to read the Bible from the pulpit, I practiced public reading by reading the New Testament aloud with my girlfriend, Patti, who is now my wife.

And the best learning experience I had was a job as youth pastor in a nearby Wesleyan church which I held for three of my four college years. There I learned the practices of ministry and how to hold attention by becoming a good speaker and planning a good program. I definitely learned more from this “accidental” (i.e. God-ordained) stint as a youth pastor than I did from my Christian college experience.

Obviously, this should have been my first inkling that learning occurs best on the road of life, rather than in a classroom. I would observe years later that God generally does not use a classroom to train His leaders. Instead, Jesus disciplined the Twelve as He took them with Him and let them watch and help Him minister. God also seems to use the wilderness as a great place to develop His leaders. However, at this point in my life, these facts totally escaped me since I was so caught up in the western culture, which places a high priority on classroom study and systematic theology, that it never even crossed my mind that it might not be the only, or even the best, way to develop spiritual leadership. I was totally blind to God’s educational processes as recorded in the Bible.

The Roots of My Theology

Theologically, I began as a Baptist (Calvinist) and then, at Roberts Wesleyan College, moved more toward Wesleyan Methodist doctrine (i.e. Arminianism).

No place for the spiritual: Both of these theological emphases were evangelical, fundamentalist, rational, and anti-supernatural. I embraced these teachings fully. I was taught that God no longer spoke to His children, because now we have the Bible. I was taught that there is no longer any need for the operation of the gifts of the Holy Spirit, because now we have the Bible. I was taught that dream and vision were no longer for today, because now we have the Bible. I was taught that casting out of demons was no longer for today; I’m not sure why not. Perhaps now we have signs up at the borders of our countries saying, “No demons allowed. We are a western civilised nation.” I am sure that as long as demons can read English, they will honour the signs and stay away, going to more uncivilised countries to molest their populations.

No place for emotions: I was taught that expressing emotions was merely

emotionalism, part of the soul, and therefore, to be avoided. That was fine with me since I have a choleric temperament and little tendency toward emotions anyway. In addition, my culture taught me that men are not supposed to express any emotion. All the pieces fit together extremely well to make me into an unemotional robot who loved with commitment (i.e. non-emotional love) and acted out of decision, not because I “felt moved.” So, I loved my wife with “commitment love” (i.e. *agape* love), and refused to cherish her, because that was an emotion which was soulish, and I surely didn’t want to be soulish. If you want to know how wise this is, ask any woman if she wants to be cherished by her husband, and see what she says. Of course, I didn’t need my wife’s opinion, because she was supposed to submit to me. And women are more emotional anyway, so how could they properly appreciate the value of non-emotional love? (Trust me, Patti has gotten me straightened out over the years!)

I was taught that clear, well-thought-out theology is what is important. Growth in the Lord is equivalent to one’s theological maturation. Therefore, I loved theology (especially applied theology, as it is more practical) and studied it and taught it continuously, even to the extent of graphing and charting every book of the Bible.⁽¹⁾

I was taught to scorn those who “spoke in tongues,” prayed for healing, cast out demons, raised their hands in worship or prayer, and were into spiritual emotionalism. So childish, and even cultish. I was glad to be free from, and above, such craziness.

I had a verse to back up everything I did and everything I believed, and I would be glad to give it to you whether you wanted it or not. My passion was to be like Paul, to have either a revival or a riot in every city I went to. Well, I succeeded. Generally, I brought riots and was thrown out, but I was serving God! That was all that was important. I was speaking and teaching the truth, and I was evangelising.

However, my heart was hungry for more of God. I would read the book of Acts and hunger to have the same experiences they had - to hear the voice of God, to do the miraculous, to see vision. But those who were older and wiser (?) just patted me on the head and assured me that I would get over such cravings as I matured. I would soon learn to settle down to the good, important stuff - theology and doctrine.

Well, I got over something, all right. But it wasn’t my spiritual cravings; it was the emptiness of mere religion. God began to open for me the door to the spiritual world through the baptism in the Holy Spirit and the operation of the gift of speaking in tongues. However, we will save that story for the next chapter.

What I was far too young to realise during those early years was that I, along with much of the Western Church, was trapped in the western culture’s world-view of rational humanism.

My Western Cultural Roots: Rational Humanism?

What in the world is rational humanism? Is it good? Is it bad? What is it? Let’s start with Webster’s definitions of these two words. Please take a few minutes to ponder these definitions and try to decide if they are biblical concepts.

Rationalism: “Reliance on reason as the basis for establishment of religious truth. A theory that reason is in itself a source of knowledge superior to and independent of sense perceptions.”

Humanism: “A philosophy that asserts the dignity and worth of man and his capacity for self-realisation through reason, and that often rejects supernaturalism.”

My culture, my nation, my church, my school, and my college all fully embraced these two philosophies, as did I, because it never crossed my mind to question them. Of course, they had to be right. Everyone I knew believed them, from my parents, to my pastors, to my educators. No one disagreed. Everyone agreed that:

Man’s ability to reason is the heart of life.

We even had a saying, “God gave you a brain; you’re supposed to use it.” It never occurred to me to question either of these premises. They just have to be true. The Bible must support them, doesn’t it? As we will find out in a later chapter, the Bible speaks directly *against* both of these assumptions.

I could reason about God and develop proofs for His existence, ontological proofs that God really exists. I trained and sharpened my mind so I could be skilled in theology and debate, able to convince people of their life of sin and lost condition and need to receive Jesus Christ as their personal Saviour.

That, of course, was pure rationalism - reliance upon reason to prove God exists. But, you see, I had to do that, because God was no longer active in the world today. He no longer spoke or gave dreams or visions or did miracles or healings or provided tongues or interpretations. We were alone to think about God and to reason about Him. We were not to expect any active interaction with Him in our own lives.

Concerning humanism and self-actualisation: I was taught that we are to make the most of ourselves that we possibly can for God. We are to give our all to serving Him, to living for Him, to obeying Him, to following Him. We are to stretch ourselves for God, in service to Him. That, of course, is humanism - man making the most of himself. Did the Bible tell me to give my all for God? I assumed so. The answer seemed so obvious that it never crossed my mind to examine it to see if it was biblical.

Both humanism and rationalism are false religions. One is the worship of the mind, the other is the worship of self-effort. However, I was too naive to know that I had been led into idolatry. I had a passion to serve God with my life, and that was what I was going to do. Even when I mocked and ridiculed the Charismatics and Pentecostals for their emotionalism and aberrant theology, I felt I was doing God a favour by keeping the Church pure. It is amazing that as we kill the prophets God sends, we think we are doing Him a service. This has been true all through Church and biblical history, and it was true in my life.

Now, the Bible never encourages rationalism (reliance upon the mind) or humanism (self-actualisation). As a matter of fact, the Bible pointedly discourages both, very clearly and with very little room left for dispute. However, when you are caught up in

something, it is hard to see the verses of Scripture which counter your position.

Well, the verses are clear about both. Concerning rationalism, the Bible never once commands or encourages us to reason on our own. This I discovered when I finally got around to looking up every verse in the Bible on reason (25 years after I left college). We will examine this in detail in a later chapter. Suffice it for now to say that the Bible commands that we:

Trust in the LORD with all thine heart; and **lean not unto thine own understanding**. In all thy ways acknowledge him, and he shall direct thy paths (Proverbs 3:5-6).

That is a pretty clear start to clarifying God's view of man's mental abilities. We are commanded specifically not to lean to our own understanding.

When I consider that I only earned a "B" on my courses in high school and college, it becomes clear that perhaps any theology I build about God with my "B-level" brain might only be a "B-level" theology. Is God's truth's actually bigger than can be distilled or fathomed by someone with a "B-level" brain, or even an "A-level" brain? I surely hope so! If not, how big is the God I am worshipping? Perhaps the biblical alternative to the false religion of rationalism is to present our hearts and minds to God to use, letting Him give us anointed reason, words of wisdom, words of knowledge, dreams, visions, and discernment on the level of our spirits. I have no doubt this is true. ⁽²⁾

Humanism (self-actualisation), too, runs directly counter to many Bible verses. One could start with Galatians 2:20.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

It must be pretty hard to self-actualise when you have been crucified! Perhaps the biblical alternative to the heresy of humanism is learning to release the power, anointing, and wisdom of Christ out through our lives. I am completely convinced this is so. ⁽³⁾

My heart breaks when I hear story after story of people who went to Bible school and had their intimacy with God extinguished by rational humanism. Church members tell me that they used to journal and hear God's voice and see His vision, but were told by their pastors to stop because it was improper. When I come along with a Communion with God Seminar twenty years later, God is able to restore to them what was robbed by rational humanism.

How do you think God views this? Do you think He is pleased by what happens in our Bible colleges? Do you think He is pleased when His children are drawn away from intimacy with Him and drawn into the worship of their minds instead?

Does this anger God? Did it anger Jesus? Did He not call them blind guides who lead the blind (Matthew 15:14)? What will be God's response to those who poke out the

eyes of God's children and make them blind? What will be God's response to those who break the eardrums of God's children and make them deaf for many years, until someone comes along to restore their faith to believe they can see and hear from God?

Does God's anger and fury burn against such people? Study your Bible and decide. I surely do not want to be in their place when we all stand before God's great white throne judgment, and He asks them why they blinded the eyes of His children and why they deafened their ears.

My Psychological Roots

Not only did my culture and my church lead me astray in my early years, but I was created by God with a stronger left brain than right brain. And I was created with the personality of a choleric. Unfortunately, I allowed both of these to encourage me along the path of rational humanism.

In 1981, Roger Sperry won a Nobel Prize for his experimentation on left- and right-hemisphere brain functions. It has been discovered that, although we do use both sides of our brains, most of us tend to rely a bit more heavily on one side or the other. The chart on the following page provides a pictorial overview of the functions carried on by each hemisphere of the brain. Please take a moment and examine it now.

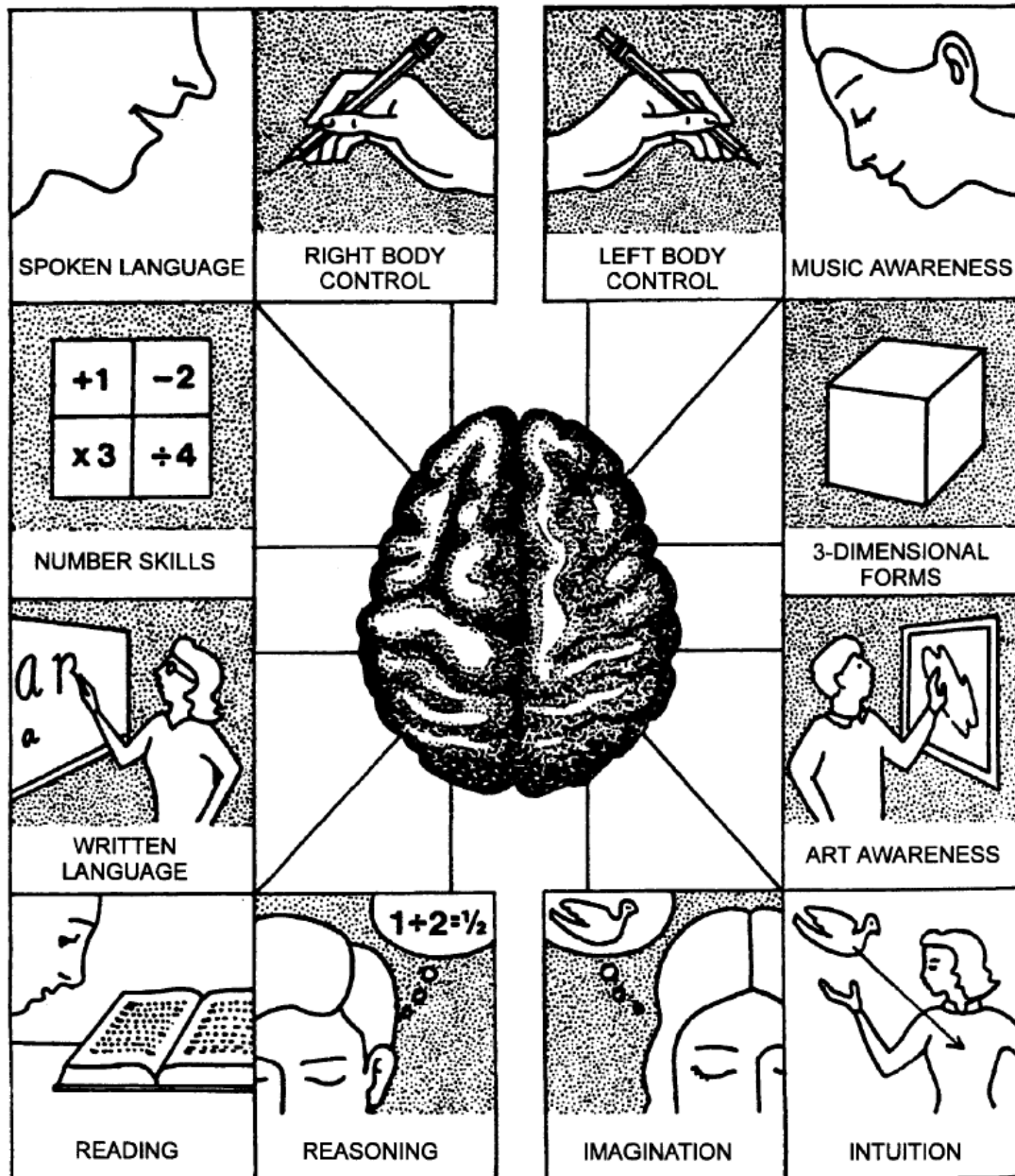
You will note that the left hemisphere of the brain works primarily with analytical functions, while the right hemisphere processes intuitive and visionary functions, as well as emotions.

In the test on left- and right-hemisphere brain functions which is found in our book *Communion with God*, my score indicates that I am a left-brain person. I score 4.5. A score of 5.0 indicates that one accesses both hemispheres in perfect balance. There is a bell curve on this scoring line which goes something like this: I estimate that approximately 60% of the population scores between 4.5 and 5.5. Another 30% score between 4.0 and 4.5 or 5.5 and 6.0. And the last 10% of the population is either under 4.0 or above 6.0. Practically no scores are below 2.8 or above 7.2 on this test.

The bottom line concerning myself (i.e. a 4.5) is that I prefer logic and theology over vision and intuition. I suspect I was born with this bent, and I believe it was over-nurtured as I grew up in the western world. I was taught that what came naturally to me was correct and reliable, and that those who were right-brain were somewhat unstable.

As a matter of fact, in the western educational system, the three "R's" are reading, writing and 'rithmetic, which are all left-brain functions, while the electives are art, music and drama (i.e. use of the visionary capacity), which are all right-brain functions. So, the official stance of western education is that the right brain is elective, as are right-brain people. How does that make all you "right-brainers" feel? Good, I'll bet!

In fact, it has been discovered that the left hemisphere actually grows slightly heavier during our schooling years than the right hemisphere. How is that for a culture out of balance, a culture which has chosen to worship one lobe of their brains and believe that



it is the right thing to do, and suggest that anyone moving strongly in his right brain might just be unbalanced? Who is really unbalanced? Is this a case of the pot calling the kettle black?

Creativity: Another study shows that almost all children test high in creativity at five years of age (i.e. just before they enter school). Creativity is a utilisation of the right-brain functions of vision and intuition. By the time students are seven (have been in left-brain schools for two years), only 12% indicate high creativity. By the time we are adults, only 2% test as highly creative. The western world destroys creativity. Another proof of this is that our most creative geniuses generally do not fare well in school. This includes Albert Einstein, Henry Ford, and even Bill Gates, who dropped out of college to become the founder and CEO of Microsoft and the richest man in the world through expressing his creativity.

I do not doubt that this is one of the reasons I hated my school experience. It was trying to destroy my creativity. No one was teaching me how to yield the left or right hemispheres of my brain to the indwelling Spirit of God to receive revelation, divine creativity, and anointed reasoning. That I had to learn on my own, 25 years after I graduated from college. Praise God, He is bringing divine creativity back. And praise God, Patti and I decided to never let our children set foot inside a western school. We have home-schooled them from kindergarten through Master's degree.⁽⁴⁾

No subjectivity means no place for the Holy Spirit: There was no place in my life for subjectivity or having an experience with God, because my culture *told* me there was no place for subjectivity.

Subjectivism - a doctrine that individual feeling or apprehension is the ultimate criterion of the good and the right (Webster's Dictionary)

Actually, the Bible is full of subjective, inner experiences. From Genesis to Revelation, we read about dream, vision, prophecy, the voice of God, the leading of the Holy Spirit, peace ruling in your heart, etc., etc. And these experiences led people to the truth - to what was good and right.

However, since my theology of dispensationalism had conveniently removed all these sections of the Bible, and said all subjective portions of the Bible were no longer relevant, I was able to simply and blissfully write them off as irrelevant to my life! Wow! Pretty scary, don't you think? There is an appendix in the back of the book *Encounter with God* by Morton Kelsey which lists all the verses in the New Testament which deal with subjective, inner experiences. Kelsey concludes that 49% of the New Testament deals with such experiences and 51% with rational experiences.

Losing one-half of the Bible: Now, it was not that I didn't believe that the Bible was the inerrant Word of God. I did. However, I had been taught a theology of dispensationalism which conveniently removed half of the Bible from my experience. My Bible was cut in half, just as it was for the liberals who believed that one needed to demythologize the Bible and remove all the sections which had myths (i.e. miracles or non-rational sections). So, from the most conservative fundamentalist to the most liberal theologian, all are equally convinced that God has no living contact with mankind. And half of the Bible has been stripped from them both! Actually, as an evangelical, I lost more than half the Bible because I didn't just reject the 49% that dealt with subjective, spiritual experiences. I also dismissed the Old Testament as being for the Israelites, the Gospels as being only about Jesus' lifetime, the book of Acts as transitory, and the book of Revelation as futuristic. Therefore, all I really had left which applied to me were the non-subjective/non-Spirit sections of the Epistles (i.e. the moral commands which "I" was supposed to obey). Just a few pages. The rest had been stolen.

Rationalism has certainly done its work. It has stripped the Bible from us all. It makes you wonder who might be behind it. Who would like to strip the Bible from the Church? My guess is Satan, and that we are dealing with doctrines of demons.

Rather than learning how to let the Holy Spirit guide my reasoning processes through

anointed reasoning, I learned to worship the false god of rationalism (i.e. to eat from the Tree of Knowledge of Good and Evil). I do not think that was God's intention when He created me with a slight bent toward left-brain functions.

Since the right brain deals with the more subjective elements of vision and intuition, and I didn't access my right brain as easily as I did my left brain, it was easy for me to receive the instruction to set aside subjective religious experiences. I was already weak in those areas. My culture didn't honour them. My Christian trainers didn't accept them. And as a result, I had no place for subjectivity in my walk with God.

The result - a dead relationship: Let's take, for instance, my salvation experience. I was told it was to be an objective, rational experience. I was to have faith in the facts about the effects of Christ's blood at Calvary in washing away the sins of the repentant believer. So I repented, and I believed. I did not expect to feel anything because, of course, feelings are soulish and we do not base our life in God on feelings, but on the truths of the Word of God. God's Word said I was now in relationship with Almighty God because I had accepted Him into my heart and He was my Lord and Saviour. I totally ignored Romans 8:16 which said that "the Spirit Himself bears witness with our spirit that we are children of God." There was no place for bearing witness in my life. That would have been an inner, subjective experience and we could have none of that. So I just ignored that verse.

Now I had a relationship with this God whom I couldn't see (no vision), couldn't hear (God doesn't speak today), and couldn't feel (because feelings are soulish and God is spiritual).

Let me ask you: Is that **really** a relationship? If you were engaged to a person you couldn't hear, see, or feel, would you consider that a relationship? I think not! And yet, that was exactly what I was saying about my engagement to God! Maybe I had a theology that said I had a relationship, rather than actually having a relationship.

You say, "Oh, but we have love letters from 2000 years ago which we can read and understand and live out of." Well, great. You love someone and the only contact you have with them are some letters they wrote many years ago. You call that a relationship, an engagement, a marriage? You can, but I'll tell you what the world thinks. They laugh in derision at the Church. To them it is dead; it has no meaning. They want an experience, not some 2000-year-old letters as a substitute for a living experience.

The result of offering to the world a rational, humanistic "Christian" message: Deuteronomy 28:10 says that the world is supposed to look at God's people and fear because the power and anointing and blessing of God is so powerful in and through them (Deuteronomy 28:1-14; 2 Corinthians 1:20).

And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee (Deuteronomy 28:10).

Instead, since the Church has repudiated all direct spiritual encounter with Almighty God, and only has a dead religion to offer, the world laughs and scorns. Who needs a

dead religion, anyway? The Church has not only made the Bible optional in the training of its pastors, it has ruled out all working of the Spirit in our lives today. The Church's two pillars are gone. The Bible and the Spirit have been removed. So instead of the Church leading in society, as God designed it to, it is scorned and has lost its place. Whose fault is that?

The beautiful thing is, God didn't die. He is still alive, and He still lives within the hearts of His children, giving them dream, vision, His voice, His emotions, and His anointing. We do not have to participate in a dead religion. We can have a living relationship, if we want it. It is still available, even though theology has tried to do away with it for years. God is still alive in the hearts of His people, and He is not going away. What is going to fall away is falsehood, and truth shall prevail as the waters cover the sea. I can celebrate because I have finally come over and joined the winning side, and what I have to offer now is a living, vital, dynamic relationship with the Creator of the universe, rather than some dead theology. Glory be to God!

Are emotions acceptable? I can even experience God's emotions within me, as well as His voice and His vision. For, you see, the Bible says, "Jesus, moved by compassion, healed ..." (Matthew 14:14). Apparently Jesus didn't discard emotions as soulish and something to be scorned and shunned or as something that had no place in Christian spirituality. I don't believe God created my emotions so I could stuff them and not give them a place.

No, we find Jesus not only honouring the emotions of God within Him, but also letting His actions be controlled by these emotions. No one in my religious upbringing ever conceded that a Christian could let his life be lived out of his emotions. Emotions were unreliable, undependable, not trustworthy. My faith in the facts of the Bible was what was reliable. What in the world was Jesus doing allowing emotions to control His life like that? He surely was not a good westerner. Perhaps His problem was that He wasn't born in the West and didn't attend western schools and seminaries. I am sure if we could have arranged for that, then He would have been more able to see how ridiculous it was to allow His emotions to guide His actions. It is so much better to "stuff" them, don't you think?

Perhaps God knew what He was doing when He created man with the ability to feel emotions. Perhaps God had a purpose for man's emotions. Perhaps God wanted to fill them and move in them so that love, joy and peace (fruit of the Holy Spirit) would flow through man's emotions and guide him into righteous ministry and lifestyle. What do you think?⁽⁵⁾

The River of God: A Theology or a Reality?

I know that there is a river which flows from the throne room of God, through the streets of heaven, and out through our hearts.

Jesus Himself said:

"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: for the Holy Ghost was not yet given; because that Jesus was not yet glorified

(John 7:38-39).

So, of course, theologically speaking, there is the river of God within the heart of the believer. But God said to me, “Mark, My river within your heart is more than theology; it is reality. Believe it. Live in it. Walk in it. Swim in it.” That reminded me of Ezekiel’s vision of going ankle deep and then waist deep into the river of God. How deep will I go into this river? That depends on me.

First, I must accept the fact that there really is a river within me and that it is sensed as “flow,” according to John 7:38. When I tune to this flow, I experience the river and the anointing of the Spirit of God within me. All of a sudden God becomes more than a distant theology. He becomes an immediate reality I can touch and live out of every single moment of my life.⁽⁶⁾

Flow, vision, stillness, and recording and acting upon this flow were to become very important parts of my life as time went on. However, we will pick that up in Chapter Two and other later chapters. For now, let us say that God is alive in the midst of His Church. He is still speaking, still granting vision, still healing. The river is still flowing and available for those who will wade out into it. It still has fruit-bearing trees along its banks (Psalm 1), and those who live their lives out of this wonderful indwelling river of God find that they are more fruitful than they ever dreamed possible.

Phariseeism

As I reflect, I feel I was filled with a lot of Phariseeism in my early Christian years. Like the Pharisees, I did not believe in the supernatural power of God to interact with my life in the form of miracles. Not seeing vision or receiving from God in dreams, I could easily be characterised as a blind guide leading the blind. I had to be a legalist, since I couldn’t sense the Holy Spirit within me. And I certainly came against the prophetic moves of God in my generation. So I came to a point where I realised I needed to do a complete study on Phariseeism and then examine my life, so I could repent of any Pharisaical elements I found within me. I truly did not want to be a Pharisee, nor did I want to be held back in my walk with God by embracing any Pharisaical attitudes or theologies.⁽⁷⁾

Personal Application

1. Take some time to prayerfully recall your roots, theologically, culturally, religiously, and psychologically. What natural giftings and leanings did God place within you? What were the cultural influences upon your life? What influence has your religious training had upon your life? Are you living as Jesus lived, or do you need to shed some things and press on into that lifestyle?
2. Do you need to repent and turn away from any of your roots? Were they improper, unbiblical, unspiritual? Did they rule out the heart or the spirit or the power of the Holy Spirit? Did they rule out dream or vision or God’s voice? If so, take the time to repent now and ask God to begin the process of restoring these things which have been robbed from you.

Notes

- (1) These charts of the Bible became a study manual which we still sell, entitled *Through the Bible*.
- (2) We have written about the contrast between rationalism and anointed reasoning in systematic detail in our book *How Do You Know?*, for those who, like me, feel more confident with a systematic theology than with a narrative theology.
- (3) We have written about the contrast between humanism and living as the “Galatians 2:20 I” in our books *Naturally Supernatural* and *The Great Mystery*.
- (4) We head up an external degree program called Christian Leadership University which allows individuals to receive college-level Spirit-anointed training from their homes. And this college does not teach rationalism. It teaches how to access Holy Spirit revelation, instead.
- (5) For our study on emotions in one’s spirit, read the book *Sense Your Spirit*. In it you will learn that mind, will, and emotion can operate on the level of the spirit as well as the soul.
- (6) Read our books *Dialogue with God* and *Communion with God* to learn about flow and about the other three keys which should be used in conjunction with the principle of “flow.”
- (7) The story of God’s freeing me from Phariseeism can be found in my book *49 Lies I Repented of When I Renounced Phariseeism*. It includes journaling in which God very lovingly but firmly pointed out attitudes and theologies of which I needed to repent so I could get on with my walk in the Spirit. If you sense a need to explore this topic in depth, you may order this book from our offices.

Chapter Two: Sticking My Toe Into the River of God

My 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, move in the anointing of God. But everyone 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 miracles.

This worked all right until my senior year at 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: So even then, God had chosen to get through to me with a story, with an experience which 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. (More on narrative theology in Chapter Six.)

Can experiences teach? And then there is the whole question of the validity of experience in determining theological truth. I had, of course, been taught in rationalism that one does not trust experiences or look to them as a guide in life. One looks instead to what his mind can comprehend as being true according to his interpretation of Scripture.

It would be many years before I would have a formal understanding that the Bible places a high value on experiences. For example, the disciples on the road to Emmaus had their theology transformed as Jesus shone light on various Old Testament passages and helped them see what they had never seen before (Luke 24:27ff). This resulted in an inner, subjective experience of their “hearts burning within” them as they walked along (Luke 24:32). And, to top it off, they ran back to Jerusalem and “began to *relate*

their experiences on the road” (Luke 24:35)!

Have inner, subjective experiences in which Scripture is re-interpreted to them? Then *relate their experiences* as proof of their new theology? This surely wasn't very western or very rational or very correct theologically - at least from a rational western theologian's point of view. I suppose one could ask what makes the rational western theologian's approach more accurate than the Bible's own approach to discovering truth. However, those are the questions one never gets around to asking as he merrily prances along the road of life imposing his theological pronouncements on everything and everyone.

Well, I was blessed, because my heart hungered enough for truth that I knew I could never stand in a pulpit and preach that God doesn't heal any more today and encounter the possibility of some woman in my congregation saying, “Well, I've been praying for health for myself and my entire family for many years and none of us have been sick.” I felt I must reconcile my theology and her experience. So off I went.

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 life.

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.

My introduction to the charismatics: So I became a charismatic, theologically speaking. I became convinced rationally and in my heart that the gifts and callings of God were 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 left 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.

My thoughts went like this:

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 (Luke 11:9-13; Matthew 7:7-11).
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 leap of faith, I prayed once again and asked God for the baptism of the Holy Spirit and the gift of speaking in tongues, and then 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 clung to faith and said this had to be tongues. I had to choose which voice I would listen to.

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 things. First, *all* other languages sound stupid to it, and it probably couldn’t recognise another language if it had to. Also, 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).

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 my heart. 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. 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 of several demons, and the group was worshipping together. As we worshipped softly and gently, I spoke a bit in tongues. I “happened” to be taking a girl home afterward who had spent time in South America and 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 which they could translate. 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 in my heart were indeed more than baby talk. They were a foreign language which could be understood and translated.

Introducing the Principles of Faith and Flow: What had I learned as I had pressed my way into the Spirit world, through 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 (Hebrews 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 ... (John 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 flow = anointed reasoning, word of wisdom, word of knowledge.
- The mouth yielded to flow = tongues, interpretation, prophecy, persuasiveness of speech.
- The heart yielded to flow = God’s voice, distinguishing of spirits, faith, peace, unrest.
- The hands yielded to flow = miracles, healing.
- The eyes yielded to flow = dream and vision, divine perspective.

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.

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 was and that He would reward me as I sought Him.

An introduction to the Principle of Flow: In John 7:38-39, Jesus defines the Holy Spirit within us as a river which 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 theologies. 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 one of the four keys which I needed to learn in order to begin clearly hearing His voice within my heart.

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. You see, this same principle of Faith in Flow is what is used to operate all the gifts of the Holy Spirit in one’s life. We shall explain its application in detail as we go through the rest of this book.

“Expand your faith”: This was God’s directive to me in 1995 when He instructed me to begin attending a church which preaches faith continuously. I began exploring faith in a deeper way, and I finally decided I must look up every verse in the Bible on faith and belief, and meditate and pray over them. ⁽¹⁾ A partial summary of my research on faith is given below.

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

Faith defined: An assurance placed in your spirit by God’s indwelling Spirit as God speaks to you (Hebrews 11:1; Romans 10:17).

Faith is a manifestation and a fruit of the indwelling Spirit of God (1 Corinthians 12:9; Galatians 5:22).

The priority of faith: It is impossible to please God if one does not have faith (Hebrews 11:6). Anything not done in faith is sin (Romans 14:14, 22-23). Faith furthers the administration of God (1 Timothy 1:4). Faith is one of the six foundation doctrines (Hebrews 6:1). Faith is one of four things required to enter the presence of God (Hebrews 10:22). The work of God is to believe (John 6:29). All things are possible to those who believe (Mark 9:23-25). Our faith is the victory that overcomes the world (1 John 5:4). Jesus called faith a weightier matter (Matthew 23:23). Paul called faith one of three abiding realities (1 Corinthians 13:13). Faith can purify the heart (Acts 15:9). The just must walk and live by faith (2 Corinthians 5:7; Romans 1:16-17; Galatians 2:20; 3:11-12; Hebrews 10:38). Faith gives us peace with God and access to His grace (Romans 5:1-2). Faith makes us children of Abraham (Galatians 3:7-9). Belief in the heart and confession with the mouth result in salvation (Romans 10:8-11). Unbelief cuts one off from God (Romans 11:20). Each person is to minister according to the measure of faith they have (Romans 12:3, 6). We are to accept people at the level of faith they have (Romans 14:1-8). The Law is a schoolmaster which leads us to faith (Galatians 3:22-26). Faith (and love) is a breastplate which shields us from the darts of satan (Ephesians 6:16; 1 Thessalonians 5:8). Holding faith and a good conscience keeps one from suffering shipwreck (1 Timothy 1:19). We are to fight the good fight of faith (1 Timothy 6:12). The gospel must be mixed with faith in order to

profit (Hebrews 4:2).

What great faith (i.e. not mingled with doubt) provides: The Spirit (John 7:39; Galatians 3:2, 14); all things you ask in prayer believing; ability to cast mountains into the sea (Matthew 21:19-22); miracles (Galatians 3:5); wisdom from God (James 1:2-8); healing of the sick (James 5:14-16); and authority to cast out demons and speak in new tongues (Mark 16:17).

Epistemological Reflections Concerning Faith

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

Adversity - God's final exam - which tests heart beliefs: And you shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not (Deuteronomy 8:2 NASB).

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

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

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

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

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

How does the story of the Israelites in the wilderness relate to us? But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples (1 Corinthians 10:5-6).

My Personal Reflections Concerning Faith

The above summary on faith and God's use of adversity in our lives as the final exam

to test the level of faith in our hearts was quite startling to me. I learned several things which I had not known before:

1. My faith that God meets me moment by moment gives Him great pleasure.
2. The Bible teaches that faith is the switch that turns on the power of God in my life and opens the door for the flow of God's anointing, gifts, and grace into my life.
3. God tests my level of faith by letting me walk through a difficult situation (i.e. a wilderness) to see if I will continue to praise Him and believe Him and His word in the midst of contradictory circumstances. If I pass the test and don't descend into grumbling and complaining, then I get to go on into the Promised Land. If I fail the test, I get to circle back around Mount Sinai and stay in the wilderness for awhile longer, until God presents me with another test to see if I have matured in faith.

If I want to progress in God and move in the supernatural, I must get over my grumbling, doubt, negativity, and rationalism, and learn to give thanks in and for everything, and believe and confess the words and visions God has given me, even in the midst of life's greatest distresses and contradictions. If I don't do this, I will wander aimlessly in the wilderness and could conceivably die there. This principle is demonstrated over and over in the lives of biblical characters.

The Discovery of Flow

Paga: Learning about flow has been one of the greatest revelations of my life. It was a startling discovery which was initiated at an Elim Camp meeting in the late 1970's. Jack Hayford was speaking on the word *paga*, the Hebrew Old Testament word for intercession. He taught that it meant "to strike or light upon by chance," or "an accidental intersecting."

When God leads me to pray and intercede for a person, He sends thoughts which "strike or light upon me by chance" or which "accidentally intersect" my thought processes. I would call them "chance encounter thoughts" or "spontaneous thoughts," in that they come to me without my analysing or thinking. They just light upon my mind. God sends them. I don't think them up.

Each of us has probably experienced this phenomenon as we have driven down the road and had a thought light upon our minds to pray for a certain person. That was *paga* or God's voice calling us to intercession. That was the river flowing within us. That was flow. That was spontaneity.

Each of us has experienced the anointing which comes when we find ourselves praying in flow, or worshiping in flow, or working in flow. It is an exhilarating, life-giving, anointed experience which makes our efforts more effective than if we are just doing these activities under our own strength. In flow, we connect to the river of God and the indwelling Spirit takes over the activity, and it is God doing the work through us rather than us doing it on our own. It is now a living work (i.e. inaugurated and sustained by the Holy Spirit) rather than a dead work (i.e. inaugurated and sustained by self-effort - Hebrews 6:1-2).

Naba: God then showed me the literal definition of the Hebrew word *naba*, an Old Testament word translated “true prophecy.” The literal definition is “to bubble up.” So when I want to prophesy, I come to God in faith, asking Him to speak prophetically through me, and then tune to that which is bubbling up within me. “Bubbling up” sure sounds a lot like “flow” or “spontaneity” or “lighting upon by chance” to me. Now, with a flash of revelation, I saw that I must become trained in *naba*. I must become skilled in listening for and expressing what is bubbling up from the river within my heart. I need training on living with my eyes fixed on Jesus, my faith placed squarely in God, and my heart tuned to spontaneity. If I can learn the art of living this way, then I will find myself living out of the river of God, out of the anointing of God, out of the gifts of the Holy Spirit Who is within me. I will return to supernatural Christianity, rather than rational Christianity. I will live, not out of reason, analysis, and cognition, but, instead, out of flow, spontaneity, and “the bubble.”

Could supernatural Christianity be this easy - as easy as fixing my eyes on Jesus (Hebrews 12:1-2), quieting myself down into my heart and spirit, tuning to flow, and then expressing what is flowing out through me? Yes, I believe it can be this easy. I believe it *is* this easy. Christianity must be simple enough for children, because the Bible says we must become like little children if we want to enter the kingdom (Matthew 18:3).

The Origin of the River

This river does not start in our hearts. It originates in the throne room of God. The beloved disciple John saw it in a vision God gave him on the Isle of Patmos:

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb (Revelation 22:1).

The river doesn't start with us. It begins in God, in the heavens, and it flows through our hearts, transforming our lives. We must tune to it and allow it to flow effectively and continuously out through the capacities of our souls, transforming us into living expressions of the Body of Christ, and empowering, anointing, and equipping us with God's magnificent grace.

The Connections Within Us That Allow the River to Flow

I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing (John 15:5).

We are grafted into Jesus, the Holy Spirit is joined to our spirits, and we have become one spirit with Him (1 Corinthians 6:17). Now this river which comes from the throne of God can flow, even as sap flows from the vine to the branch, through the Holy Spirit who is joined to our spirits.

The Results of Allowing This River to Flow

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in

his season; his leaf also shall not wither; and whatsoever he doeth shall prosper (Psalm 1:3).

As we allow the river to flow out through the capacities of our souls, transforming our beings, we become like trees planted by this river of life, and the fruit that is born in our lives does not wither, and whatever we do, prospers, for they are no longer our fruit, but instead are borne by the river of God within us. We become deepened individuals, not confined to rationalism, cognition, or outer sense knowledge, but living out of the flow of our spirits which can now guide any outer faculty which we yield to it.

Psalm 1:2 tells what makes us like a tree planted by the rivers of water:

But his delight is in the law of the LORD; and in his law doth he meditate day and night.

Meditation on the Bible can produce this lifestyle. We will discuss meditation in detail in Chapter Six. For now, let's simply say that study alone is generally a left-brain activity, whereas meditation is a whole-brain plus heart activity.

How different from the rationalism which I was taught all through school and college! How absolutely, diametrically opposed to all that, flow is. Perhaps that is why so many pastors lose their fire for God and their intimacy with Him in Bible school and seminary, because these institutions train the mind (i.e. rationalism) rather than training the heart (i.e. Spirit encounter). Perhaps they train flow *out* of a person, rather than training him to live continuously in flow (i.e. walking and living in the Spirit). Perhaps if we would bring flow back into the middle of every course and every class and every assignment, our Bible schools and seminaries could be places where students learn to wade deeper into the river of God, until it is up around their waist and even their chest. Perhaps the anointing could be trained *into* them rather than *out* of them. Then perhaps our nations would once again respect the Church and even fear her, when they saw Christians moving in the awesome power of Almighty God, making them extremely effective in everything they put their hand to do. That is my vision. I believe that is God's vision.⁽²⁾

Re-discovering the river of God at the end of the age of rationalism: Let the Church once again return to training her members how to move in the river of God. This river carries all God's graces, His gifts, His anointings, and His blessings for us.

The Age of Rationalism is over. It probably officially ended in 1979 when the American Association for the Advancement of Science accepted parapsychology into its ranks. In so doing, science said to the world, "We have reversed our position." You see, it was science which gave us rationalism and sense knowledge. Science repudiated any and all knowledge outside of the five senses. Now, after several hundred years of maintaining its erroneous position that there was no knowledge outside of the five senses, it has begun to intently explore ESP (i.e. the world's counterpart to the Christian's spiritual revelation from God) as another way one can receive knowledge. Now one can be scientifically respected and believe in spiritual communication. Not that a Christian should care whether his views are accepted by his culture or not, since

the Christian is supposed to be leading his culture, not following it. However, for those married to rationalism and science, it is nice not to be thought of as “unscientific.” Actually, the unscientific ones now are those who are still clinging to the outmoded world-view of rationalism (or religious dispensationalism). How is that for turning the tables? Obviously the Church should never have embraced rationalism in the first place. Just because science told us to, was that any excuse to come up with the doctrine of dispensationalism and through it to rule out all biblical non-rational (i.e. spiritual) experiences? I think not. So let us repent and get on with our lives and once again lead and not follow.

Deliverance - the casting out of demons: I mentioned in a story earlier in this chapter that I was involved in casting demons out of a person. Yes, I had become involved in ministering deliverance. It was Derek Prince who laid out for me a systematic theological foundation and understanding of the deliverance ministry. (I love Derek Prince. He is so logical, so biblical, and yet the truths he shares are so spiritually insightful. He was the perfect mentor for me, a Baptist, left-brain theologian.)

It was a deacon from my church who came into my office and said he felt he needed deliverance from a demon. As the other two elders and myself prayed deliverance prayer with him, sure enough, he began trembling and shaking and a demon spoke out through his mouth in a gruff voice, “I’m not coming out.”

When we prayed and commanded it to come out, it did, along with several others, and the deacon’s life was radically changed from that point on. This ushered me into a deliverance ministry in which I have ministered deliverance to hundreds of Christians, casting out thousands of demons. I am always amazed at the power of the Name of the Lord Jesus Christ. Every knee must bow and every tongue confess that Jesus Christ is Lord (Philippians 2:9-11). God surely is alive in the midst of His Church for those who want to believe it. And He surely is doing all the same things that He did long ago.

The Bible can be lived today. It is not a dusty Book telling of an age long past which can not be experienced today. It demonstrates what I can believe God for, if I choose to. Believing that the Bible is true is one thing. Believing it is true in my life is another. It is the parts of the Bible which I believe are true **in my life** that make a difference and set me free.

Further resources: There are many good books available on the market today concerning the deliverance ministry. They include *Pigs in the Parlor* by Frank and Ida Mae Hammond and *Can a Christian Have a Demon?* by Don Basham.

Discerning When Deliverance Is Needed

The key indicator that a person may need deliverance is a “besetting sin” which can not be crucified. If a person has a sin which they have tried to crucify and are unable to overcome through the normal spiritual disciplines of prayer, fasting, Bible study, and Scripture memorisation, then it is likely that there is more to be dealt with than the lusts of the flesh. Probably a demon is also involved, which must be rebuked and cast out in the name of Jesus Christ. To solve this problem, the person will need a two-pronged solution:

1. Repentance and crucifying of the sin, and
2. Rebuking and casting out of the demon in the name of Jesus Christ.

Without using **both** of these solutions, the person will not be set free. Unfortunately, many Christians walk in bondage because they do not use both of these divine solutions. Somehow, we have dismissed deliverance and demons as not being a western concept.

The Fundamental Steps in Deliverance Are:

1. Confess all sin and pray for a covering of the blood of Jesus Christ over all involved and their families and properties before beginning.
2. Let the counsellee name any besetting sins he struggles with (as these may have demonic roots and indicate what demons the person needs deliverance from).
3. Have the counsellee separate himself from the demon by;
 - Repenting once again of the sin;
 - Commanding the demon to leave; (Call the demon by the same name as the sin it is causing.)
 - Setting his will against the demon while counsellors pray.
4. The two people ministering deliverance then begin commanding the demon to come out in the name of Jesus Christ, staying open to Holy Spirit flow, allowing the Spirit to reveal anything which the demon is anchored to within the individual which must first be dismantled before the demon will come out.

When a person was saved in the early Church, he was automatically taken through deliverance prayer before he was baptised so that all demons were dealt with as he entered the Christian community. Since this procedure is no longer practiced, most people come into the Church still carrying a bunch of demons with them. What a disservice to the baby Christian and to the Church at large, as these demons kick up later on, causing all sorts of personal and church problems. There is no reason for the Church not to immediately restore this practice of the early Church. I pray your church does so.

Summary: I was changing. I had learned how to operate in the gift of speaking in tongues. I had learned to yield my tongue to the flow of the Spirit of God within me. I had learned the Principle of Faith, to believe that God would reward me as I abandoned myself to Him. I had connected my present-tense faith with my belief in the river of God within me. I was progressing into the world of the Holy Spirit.

I had learned the awesome power of the name of the Lord Jesus Christ. I had learned that every demon must bow to this Name, and that through this Name, demons could be cast out of people and they could be set free of life-dominating problems and issues.

It had become clear to me that the rational, humanistic, dispensational world-view that I had been taught as a young Christian was crumbling around me. I was discovering and entering the world of the Spirit. However, I had a long way to go. In the next chapter, we will explore the next steps I took.

It also became clear to me why the issue of speaking in tongues is such a hot and explosive issue in the body of Christ. Why should people get so lathered up and upset over speaking in tongues? If you don't want to speak in tongues, don't. If someone wants to speak in tongues, let him. Don't jump up and down on him and call him a heretic. However, the Church reacts intensely to those who speak in tongues, calling them heretics, tying them to trees, throwing rotten tomatoes at them, and doing many other terrible things to the early Pentecostals.

When I see a response that is so out of proportion to such a simple thing (such as a person choosing to speak in tongues), I assume there must be spiritual forces behind it. And here is what I sense: Tongue speaking is a door-opening experience into the world of supernatural Christianity. If one can take this simplest of all gifts and learn to yield his tongue to the flow of the Spirit within him, he can then take the next step and learn to yield his other outer faculties to the control of the Holy Spirit within him and he can begin manifesting supernatural Christianity once again on this earth.

Who would be against the Church ascending out of rational Christianity and stepping forth into the realm of the operation of the gifts of the Holy Spirit and the anointing of God? My guess is satan. So I suspect it is satan who has so many Christians all riled up against speaking in tongues. If satan can keep them opposed to this gift, he can most likely keep them away from the operation of all the gifts of the Holy Spirit in their lives. Thus satan, demons, witches, clairvoyants, New Agers, and people with ESP can operate in the realm of the spirit world, while the Church operates in the realm of the mind. I hope that is not acceptable to you. It surely is not acceptable to me. Let's join forces and become an army which fights to bring the Church into supernatural Christianity.

Personal Application

1. If you have not received the baptism of the Holy Spirit and the gift of speaking in tongues, pray now, asking God for it. Practice the Faith in Flow Principle and begin to speak, yielding your mouth to whatever syllables flow out, believing that whatever comes is the spiritual gift of tongues. Can you embrace faith in flow as you yield your tongue to the control of the Holy Spirit within you? I pray you can. Faith is only faith when you apply it personally to your own life. So apply faith to the gift of tongues and walk out on the water and see if God doesn't support you. He will. Your mind may not be excited at first, but your heart will witness to it as you go along. We have written a short booklet called "Baptism in the Holy Spirit" which lays out a bit more of the theology behind this experience. You may find it helpful.
2. If you have not experienced deliverance ministry, read a couple of the books recommended on deliverance. Then go to a prayer team which practices deliverance prayer and allow yourself to be prayed for.

Notes

- (1) My study on faith can be found in the book *How do You Know?*
- (2) This is the vision of the school we have established, Christian Leadership University, whose motto is, “Raising Up Spirit-anointed Leaders Who Disciple Nations.”

Chapter Three: Wading Deeper into the River of God

Ezekiel's Vision of the River of the Spirit of God

And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over (Ezekiel 47:3-5).

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine (Ezekiel 47:12).

I at least had my toe in the river of God. I could finally speak in tongues, and I could cast out demons. I had stuck my toe over the line from rationalism to Christian spirituality. Now could I go further in the realm of the Holy Spirit?

Jesus' secret: I read through the Gospels looking for the underlying foundation of Jesus' Spirit-anointed ministry, and I finally settled on the fact that His secret of ministry is recorded in John 5:19-20, 30 and 8:26, 38.

Then answered Jesus and said unto them, "Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel" (John 5:19-20).

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent Me (John 5:30).

I have many things to say and to judge of you: but He that sent Me is true; and I speak to the world those things which I have heard of Him (John 8:26).

I speak that which I have seen with my Father: and ye do that which ye have seen with your father (John 8:38).

Jesus was led by the Spirit: Jesus did not act on His own. He even said He could do *nothing* on His own! What an astounding statement. So different from humanism and rationalism. In humanism, we are trying to become all we can be, and yet in Jesus' life, He was simply seeking to be a vessel through Whom the Father flowed. Wow! Can we learn anything here?

Self-actualisation is not the key to life. Spirit-actualisation is. Life is not about what I

can do. It is about what I can let God do through me. It is about God in action, not about me in action. Again, God's ways are totally opposite the humanism of my culture. I must unlearn so much and re-learn the ways of God.

What must I unlearn? I was taught that I am a self-contained unit. I can think and reason and decide and plan and prepare. It is up to me. I must strive, I must put forth self-effort, and I can overcome. This could not be further from the truth.

What must I learn? The truth is that I am a vessel. I am a temple which contains a god. As a Christian, I contain the God Who created the universe. I have become a partaker of His divine nature. He has joined Himself to me, and I am one spirit with Him. What an astounding miracle!

Now it is no longer I who live, but Christ Who is living His life out through me. I should not be looking to myself or my own efforts, but rather to Christ and His power working through me.

This radically changes the picture I have of myself. Now, rather than being a self-contained unit, I am a hollow vessel who is filled with the Spirit of Almighty God. And now, rather than establishing my own strength and my own will, I seek God's inner strength coming through my spirit and God's inner will coming from discernment deep within my heart.

Moving from outer to inner: Now I must move from self-consciousness to Christ-consciousness, or from rationalism to Spirit awareness. I must learn to live as Jesus did, to do only what I hear and see the Father doing. I must learn to quiet myself down into a heart/spirit awareness and sense the movement of God within me, and then release God out through me. In doing this, I become, practically speaking, the body of Christ to the world around me.

Therefore, I am not into self-actualisation or humanism. I am into dying to all self-effort and all self's abilities, and coming alive to the movement of the Spirit of God in and through me. I am not into the mind. I am into the heart. I am into Jesus, my All in all. ⁽¹⁾

Four Keys to Hearing God's Voice: How do I move from my head to my heart, from self-awareness to Spirit-awareness? God gave me four keys for doing this:

1. Become still (Psalm 46:10).
2. Look for vision (Hebrews 12:1-2).
3. Listen to the voice of God by tuning to spontaneity (John 7:37-39).
4. Journal - write down the inner flow (Habakkuk 2:1-2).

These four keys are expanded in Appendix A at the close of this book. I do not feel we need to go through an in-depth teaching of them here. ⁽²⁾

I lived as a Christian with a heart hungering for spiritual awareness for twelve years before God taught me these four keys. It took me another year to understand them. Since 1979, I have taught these principles around the world in hundreds of

Communion With God seminars, and have found that everyone who applies these four keys (not two or three keys - but all four of them) also has a breakthrough in his spiritual life and is able to begin hearing God's voice, seeing His vision, and writing down what God is saying to him.

This experience revolutionised my life, and has revolutionised the lives of hundreds of thousands of others, also. I teach children who are too small to journal to draw pictures of what they see God doing and what He is saying to them. This works extremely well, and brings tears to my eyes when they describe what is happening in the pictures they have drawn. Christian spirituality is indeed easy enough for children. Glory be to God!

God was moving me on slowly but surely, deeper and deeper into His wonderful river. I was learning to be led by the Spirit, even as Jesus was (Luke 4:1).

Following is an example of the way God speaks to me through journaling when I use the above four keys:

"Mark, you wonder who will read this book and who will be changed by it. You wonder if you are writing on the right level, using the right style of speech. You wonder if you should have a better outline or if you should have any outline at all. But perhaps instead of all your wondering you could simply go with the flow. Perhaps you could trust My river within you.

"You could quit wondering and worrying about all these things. You could just write because you feel that I am leading you to write. And you could just write in the way you feel led and in the style that you feel led to use, and who knows? Perhaps it just might be Me! You are preaching this truth, of course. You could just believe it and be at peace while you write. How would that be?"

"Lord, that would be great. It is obvious to me that I am still stuck in rationalism on many levels, even as I write about the ways you are releasing me from it."

"That is true, Mark. You are still stuck in many ways. But that is okay. I am leading you along a path which is getting brighter and brighter until the dawning of the full day of Christ in your heart. It is all right to be led along. It is all right to not be at the end of this path. And it is okay for your readers to not be at the end of this path. As long as they are on it. As long as they are seeing and hearing and changing. That is all I ask. It is only the stubborn and rebellious and proud - those who will not change - that I am against. For I am with the humble of heart. And this book will be read by many who have a humble and teachable heart, and it will encourage them and nurture them and stimulate them to continue on the path I have chosen for them, even as they read about the path I have chosen for you. So be at peace, My son. Enjoy writing about where I have brought you over the 32 years of your walk with Me. It has been a good time. We have covered much ground, and we will cover much more in the next 32 years. I love you, My son. Stay tuned to My word."

"Thank You, Lord."

“You are welcome, My son.”

Paga - Chance encounter: I discovered, much to my enjoyment, that *paga*, the “chance encounter,” works not only in God sending chance encounter ideas, words, pictures, and emotions into my heart and mind, but He also sends chance encounters with people and events in my life.

God will spontaneously bring chance encounters across our paths (i.e. serendipitous encounters with events and people), which radically alter our lives. The Bible is full of such experiences. For example, read Esther chapter six. List as many serendipities as you can find which you feel were God-ordained and which brought about the release of the Jews. Here is my list:

- verse 1 - The king couldn't sleep.
- verses 2-3 - He “just happened” to have read to him a specific chronicle about Mordecai - who had not been properly honoured.
- verse 4 - Haman (Mordecai's enemy) “just happened” to be walking in the king's court at exactly this moment in time and was called in by the king.
- verses 6-9 - Haman himself was deceived in his heart and pronounced a blessing upon his enemy Mordecai.
- verses 10-11 - Haman was required by the king to give the honour he had pronounced to Mordecai.

In my opinion, every one of the above events was orchestrated by Almighty God through “chance encounter” experiences (i.e. serendipitous experiences). I have no doubt that God is still working in such ways today. And since He is, I have no doubt that He has full intention and full ability to complete the mission which He has chosen to do through His Church, which is to disciple all nations (Matthew 28:18-20). That is why there can be no place for negativity of any kind in the Christian's life.

The Battle to Prophecy

Once I learned how to journal and record in a notebook what God was speaking to me, I began to understand that God was prophesying to me personally. God was speaking to me. He was giving me guidance and direction and healing and love and divine perspective. Each was a precious gift from His hand. Each was greatly valued.

I also realised that I could receive a word for a congregation or for another person by simply asking God to give me such a word. Then I would quiet myself down, fix my eyes on Jesus, tune to spontaneity, and write what the Holy Spirit was saying for this other person or for this congregation. I found I could read this journaling to the congregation or to the individual, and it was powerful and effective and anointed.

I was glad to be able to learn to prophesy in this non-threatening way. In the quietness of my prayer room, I could still myself before God, capture His flow, and record it. If I momentarily lost it, I could pause to wait for the flow to resume. Trying to do this same thing on your feet in front of a congregation (which is the way prophecy is usually offered) is much more demanding. You don't really have the opportunity to

pause and re-catch the flow if you lose it. You may feel pressured to keep going, keep speaking. And, of course, any such pressure increases your nervousness, which violates the pose of inner stillness which is necessary when one approaches God. So I was extremely glad to learn to prophesy using this two-step process of first receiving the word from God in the quietness of my prayer chamber and then releasing it to the congregation in the public meeting.

However, as God would have it, He is always seeking to stretch us. So, one fine day while I was teaching a Communion with God Seminar to Bill Hamon's staff (i.e. a prophetic group of people in the Florida panhandle), Bill Hammond told me to come to the front of the auditorium with him and several other prophets to prophesy over a young man. I turned him down several times, saying that my forte was journaling, not prophesying. However, Bill Hamon would have none of this and insisted that I come with him to the front and prophesy over this man.

With no alternative but to go, I went, promising God all the way down the aisle that I would be good for the rest of my life, if He would just give me a word for this young man.

As the rest of the prophets are prophesying one by one, I am earnestly doing the four things I know to do to sense the Spirit of God within me. I am quieting myself down, looking for vision, tuning to spontaneity, and getting ready to speak forth whatever I hear and see.

Well, all I can see as I look for vision is a picture in my mind of a full-grown tree with branches in full bloom in every direction. Nothing more. So, in absolute surrender (and with a feeling of foolishness), I share this little picture, saying, "I see you as a tree in full bloom with branches extending in all directions." As I slunk back to my seat, I promised myself I would never again allow myself to be drawn into a situation where I needed to stand and prophesy.

However, about ten minutes later, the young man came back to where I was hiding in the rear of the church and said, "You have no idea what that prophecy meant to me."

I agreed that I had no idea what being a tree would mean to anyone.

He said, "The last time a prophet prophesied over me, he said that God saw me as a stunted tree in partial growth, and that there would come a day when I would be a full tree in full growth."

Amazing! I could prophesy! What a mighty God we serve!

As I reflected on the operation of the gift of prophecy through myself and others, God showed me that all I have to do is apply the same Faith in Flow Principle that I apply when I speak in tongues. However, now I am applying it to speaking in English rather than speaking in another language.

When I prophesy, I come before God in faith believing that He rewards me when I seek Him, and that if I yield my tongue to flow, while my heart and eyes are fixed on

Him, and if I choose to continue to speak in my native language, then the words that tumble out will be prophecy. Amazing! Can it really be that simple? Yes, I believe it can be and it is.

Praying with an idol in one's heart: This principle, which we teach in **Communion with God**, comes from Ezekiel 14:4 and simply says that the flow will come out of the vision which is held before your inner eyes. So, if I keep my eyes on Jesus and tune to flow, then the flow can be expected to come from Jesus. However, if I fix my eyes any place else, then the flow is likely to be coming through that thing on which I am fixing my eyes. It becomes distorted as it passes through the thing (idol), and is no longer a pure word from God but rather a distorted word.

Therefore, be careful to present the eyes of your heart to God as one of the steps you take when you come before Him.

You may ask, "Do I need to see vision?"

The answer is obviously, "No, you may stay blind, if you prefer."

It is the same as, "Do I need to speak in tongues?"

"Of course not. God will not force His gifts and graces upon you."

You must hunger for them, and then He will freely give to those who seek Him with all their hearts (Matthew 5:6).

Why wouldn't one want to receive God's gifts, His graces, and His visions? I can't conceive of why anyone would spurn God's goodness toward him, but I am astounded at the number of people who do not want to speak in tongues, who do not feel it is necessary to see vision, who do not seek dreams from God.

Check your own heart, and if you are not seeking all that God is offering you, ask yourself why not.

The Gift of Dreams: God graciously brought Rev. Herman Riffel into my life to teach me Christian dream interpretation. This was another area of the Bible I just never took seriously, probably because dreams are outside our culture's scope of rationalism. Therefore, our culture looks down its nose at them and assumes they are leftover, undigested pizza from yesterday. Obviously, this view is nowhere found in Scripture, but the Bible over and over declares unconditionally that it is God Who speaks to us through the dream (Numbers 12:6; Acts 2:17) and it is God Who counsels us at night through our dreams (Psalm 16:7).

With such awesome declarations and such a wonderful opportunity to receive God's counsel free of charge on a nightly basis, you would think we would all jump at the opportunity to record our dreams and seek God for the interpretation of them. However, probably not one in 10,000 Christians has ever received any formal training on how to interpret dreams. Absolutely astounding!

Rev. Herman Riffel taught me how to hear God speaking through my dreams. He helped me search Scripture and discover how God handles and interprets the dream, so I could learn how to interpret my own dreams and the dreams of those I counsel. What a blessed gift.

I first met Herman Riffel near Toronto, Canada. I was doing a weekend Communion with God seminar and Herman was doing a Christian Dream Interpretation seminar in the same city. Since my seminar finished before his, I just scooted over to pick up the end of his seminar and make his acquaintance. From that meeting, a wonderful relationship developed and we were able to invite him to our church-centred Bible school to videotape him teaching twelve hours on the principles of Christian Dream Interpretation. On the videos he actually interviews students and interprets their dreams. Wow! A Daniel in our midst. And we have this statesman on audio and video tape so we can pass on his lifetime knowledge of Christian dream interpretation to the Church. What a gift!

Now I can put my journal next to my bed and record my dreams when I awake. Then I can ask God for an interpretation of these dreams. As I quiet myself to hear His voice, I use the same four keys that I had discovered when initially learning to hear God's voice. I become still, picture the dream, tune to spontaneity, and ask God to help me understand the symbols the dream is using to communicate a message to me. Following are a few excellent biblical principles that Herman teaches which assist me greatly in understanding how to view a dream:

Principles of Dream Interpretation

1. Most dreams are symbolic, so view them the same way you would view a political cartoon. Throw the switch in your brain that says, "Look at this symbolically."
2. The symbols will come out of 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?"
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?"
4. 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 affirm.
5. Never make a major decision in your life based only on a dream without some additional confirmation through the others ways that God speaks to us and guides us.

How to Recall Dreams

1. Say to yourself, I believe dreams contain a valid message.

2. Ask God to speak to you through dreams as you fall asleep.
3. Put your journal beside your bed and immediately record your dreams upon awakening.
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.

If you will do the above five things, you will recall dreams every week.

Training in symbolism: One of the best ways to get a feel for how to work constructively with symbols is to purchase and play the game Bible Pictionary. Just as you draw pictures to help people guess the word you are working on, so your heart draws pictures to help your mind understand the message it is seeking to communicate.

Discerning Objective and Subjective Dreams

Subjective dreams: Most dreams (perhaps 95%) are subjective, meaning that they are talking about you. *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 characteristic of this person, as I know him?” The answer will tell you what part of yourself you are dreaming about.

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, and so on.

The best way to interpret a dream is to start with the first symbol and try to interpret it. Then go on to the next symbol, and so on. Ask the question, “In what way am I experiencing this symbol in my life at this time?” For example, 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 an authority figure driving or controlling my life at this time (i.e. my reactions, attitudes, behaviours)?”

Objective dreams: Perhaps only 5% of our dreams are objective. An objective dream is not talking about parts of yourself, but about outer realities. For example, three different woman who scored 7.7 on the left/right-hemisphere brain test in the *Communion with God* book (i.e. the highest score I have seen) have vivid dreams in which they see the murders, rapes, and thefts which are taking place in their communities that night. Obviously, not all objective dreams show such fearsome pictures. These are just given as examples.

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.

Three clues which can indicate that your dream may be objective and not

subjective:

1. The dream just does not fit subjectively. The first thing you should always ask God is, “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 a struggle you are facing, and your spiritual counsellor can not help you see how this may be something your heart is currently processing, then you can assume that the dream is not subjective - it does not fit subjectively.
2. The events in the dream happen exactly as they could in real life (i.e. no flying houses, etc.).
3. You are intensely emotionally related in real life to the person who shows up in the dream (i.e. you are processing some intense emotions with someone in real life, and then you dream about that same person).

An example of dream interpretation: Last week 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 Centre. 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 which 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 which 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”

Further resources: My highest recommendation goes to Herman Riffel’s book *Dream Interpretation*. We also have Herman on cassette and video, plus his lecture notes. I have also written a book entitled *Biblical Research Concerning Dreams and Visions* and a teacher’s guide to go with it. All these materials are also part of an external degree course you may order from Christian Leadership University.

Am I waist deep yet? How far have I waded out into the river of God? I am convinced it is only part way. When I can live as Jesus lived, with the same kind of power and authority that He had, then I will be satisfied that I have arrived. Until then, I am a learner. How about you?

Speaking of Toronto - isn’t that where they fall down and shake and laugh and roar and ...? Yup. That’s the place. Toronto Airport Christian Centre. Quite an amazing scene. Is God in this stuff? Is laughing and shaking and falling down part of the river of God that flows through the Church, or is this just some soulish craziness? Might it be an example of what Smith Wigglesworth said, “God will offend the mind to reveal what is in the heart”?

I believe it is part of the river. Revivals throughout Church history have had these manifestations. Read a few books that record the stories of Christian revivals throughout history and you will be convinced that such manifestations have always been a part of revival - if you are open to being convinced. I remember doing some research in the library at Roberts Wesleyan College. I was doing a paper on “The Psychology of Revivals.” (Yuk - sorry about that, but that was before I was baptised in the Holy Spirit, and was a pure rational choleric.) I ran across a book about John Wesley’s revivals which told one story about participants barking up trees. They called it “treeing demons.” I haven’t seen that take place in Toronto yet, so we still have a ways to go to catch up to some of the great historical revivals which transformed our nations in the past. So let’s get on with it!

Falling down and trembling can surely be found in the Bible (2 Chronicles 5:14; Daniel 10:9-10). Laughter certainly is biblical: “A merry heart does good like medicine” (Proverbs 17:22). Perhaps God is giving some Holy Ghost medicine to His Church. Roaring is also biblical. One of the meanings of the Old Testament word “meditate” is “roar,” according to Strong’s Exhaustive Concordance (see # 1897).

The first time I saw such wild carrying on, I was in Australia conducting a Communion with God seminar for Chris Gaberit. The evening services were wild and woolly. I had

never seen such activities, especially in church! The noise was deafening, the antics were unbelievable - one man actually “rowed” himself backward across the stage. Others were so drunk, they had fallen down in the doorways and I had to step over them as I left the building. Still others were lying down drunk in the parking lot next to their cars. I complained to God that the service wasn’t being conducted decently or in order. God instantly spoke back to me and said, “Mark, how do you get drunk decently and in order?”

Good point! I had never thought about that (Acts 2:15). Amazing the verses the Holy Spirit puts together, don’t you think?

So then, what is all the fuss? If all these manifestations can be found in Church history and in the Bible, why does part of the Church have such a hard time with them while another part loves them?

Left-brain people struggle more with Toronto than do right-brain individuals: Here is my suggestion: The more left-brain one is, the more of a struggle it is to understand or experience these phenomena. The more right-brain one is, the easier it is to understand and experience them. Remember, the left brain is the analytical, cognitive, rational hemisphere and the right brain is the intuitive, visionary, emotional hemisphere.

I had been told by some of the leadership in Toronto that only about half of the people who are prayed for fall down. So I asked them if what I suspected is true: “It’s not the right-brain people who fall down and the left-brain people who remain standing, is it?” After reflecting a bit, they answered, “Yes, that is exactly who it is!”

Now, let me clarify myself. I am not saying a left-brain person can’t or won’t fall down. He can, and he might. However, it is generally more difficult for a left-brain person to experience this phenomenon than a right-brain person. When I teach in the Toronto Bible School, I survey the students every semester and find that the majority of them are considerably right-brain, and the minority who are left-brain, are only slightly so. The renewal has been a magnet for right-brain people!

My observation is that right-brain people enjoy such experiences, while left-brain individuals feel guilty because they don’t have them or are “turned off” by them. Hopefully, the following discussion will help get rid of this guilt and convince us not to try to copy the experiences of someone whom God has built differently from us.

I think left-brain people are quite happy living with a theology about God and an inner commitment to Him, because this is what comes most naturally to them. They perceive life by sifting it through the lens of their left brains.

Right-brain individuals are the opposite. They are not at all happy living with just a theology about God and an inner commitment to Him. They want to experience Him. They want to see Him, using vision. They want to hear His spoken words within their hearts. They want to sense His presence, because they perceive life by sifting it through the lens of their right brains.

Obviously, since God has created some of us with a bent toward the left hemisphere and some with a leaning toward the right hemisphere, both are acceptable to God. Biblical ministry teams seem to have been composed of both left-brain teachers and right-brain prophets ministering side-by-side (Acts 13:1).

Left-brain people can cross over: This doesn't mean that a left-brain person can't prophesy. He can, however it will take just a bit more effort for the left-brain person to follow the steps necessary to connect to the river of God within him. To capture vision (i.e. flowing pictures) from God, the left-brain individual will need to shift to the right side of his brain and then present his visionary capacity before the Holy Spirit to be filled with divine vision.

The right-brain person already lives comfortably on the right side of his brain, so he doesn't need to take the step of shifting hemispheres. And the right-brain individual is more accustomed to the concept of "flow," since intuition is a right-brain function. However, the right-brain person still must take the step of presenting his visionary and intuitive capacities before the river of God in his heart so that he has divine vision and the voice of God, not just a vain imagination or his own heart's flow.

I am a left-brain individual, scoring 4.5 on the Brain Preference Indicator Test, and yet, I can prophesy. However, to learn to prophesy I have had to learn how to shift hemispheres and how to present my right hemisphere to divine flow. That I have done. However, I am most comfortable functioning as an anointed teacher rather than as a prophet. The gifting and the call of God upon me are to be a teacher and not a prophet, so I do not even desire to become a prophet in the body of Christ. I am more than satisfied being a teacher - perhaps a prophetic teacher - one who is presenting current Holy Spirit-born truths to the body of Christ.

A left-brain person can even fall under the power: I can even fall down when in a Toronto-style renewal service, and be ministered to by God. That, too, didn't come easily to me as a left-brain analyst, but now I know what I must do to allow God to move upon me in such manifestations.

First, I must believe in it, desire it, and be willing to allow it to happen to me. Next, while being prayed for, I present myself to the Holy Spirit by picturing Jesus laying His hands on me and the wind of the Holy Spirit blowing over me. I tune away from analysis (i.e. the left brain) and I tune to spontaneity, vision, and emotional sensation (i.e. the right brain). When I do this, I will begin to feel a bit weak and shaky, and, if I allow myself, I can and do fall down. While doing "carpet time," I stay open to vision and flow, and I commune with God and enjoy the waves of His Spirit which are flowing over me. It is a very healing and refreshing time, especially if I let my emotions out while I lie on the floor. God will touch and heal whatever I present to Him. Glory be to God for His wonderful love.

So even as a left-brain individual, I can experience these more right-brain Holy Spirit manifestations if I am open to them and allow them to happen to me. I feel this is a better approach than to judge them and come against them and attack them, as my left hemisphere might be inclined to do.

What do left-brain people want out of revival? What do I want out of revival? Since I am a left-brain individual and a choleric, I do not have a passionate hunger for experiences or to roar, and even I find some of these manifestations a bit hard to take. If I don't want these manifestations, then what do I want from revival? When I asked the Lord that question, standing in the midst of a very wild worship service led by Peter Jackson in Toronto, I heard Him say, "Mark, you want what I offered to Adam and Eve in the Garden of Eden. You want intimacy with Me, daily walks in the Garden, and out of that intimacy, you want the power and anointing to subdue the earth."

That is exactly what I want! Thank You, God, for making it so clear, so precise, and so biblical (Genesis 1:28; 3:8)!

I receive this intimacy and anointing through my daily journaling. ⁽³⁾ And, as I journal, God heals me emotionally and spiritually, anoints my reasoning, anoints my teaching, and anoints my writing. He gives me purpose, vision, and anointing to subdue the part of the world God has assigned me to take for Jesus Christ.

Too mechanical? Does the fact that I understand the way God flows through each hemisphere of our brains take anything away from God? Does it make spiritual things too mechanical? I personally don't think so. God places no premium on my ignorance. If I understand His ways, they are still His ways I am coming to understand. He still is the Creator and Sustainer of the universe. He still is the One Who created all the laws which govern the physical and spiritual worlds. The fact that I understand a few of them takes nothing away from God. He is still God and I am still man.

There are many anointings of the Holy Spirit: I believe that the level of faith in a Spirit-led service can be raised for numerous different anointings.

The Toronto anointing seems to be for emotional healing (and, more recently, for gold teeth fillings!). The Pensacola renewal services appear to have a strong evangelistic anointing. In other services, I have witnessed an anointing for healing, an anointing for financial giving, and an anointing for faith.

There are many, many anointings of the Spirit of God. We should learn to pursue these many anointings by connecting:

1. Holy Spirit flow
2. with specialized Bible promises and stories (which deal with the specific anointing being pursued in that service)
3. and testimonies and stories by people (including the speaker) who have broken through into victory in the area being pursued in that service (i.e. healing, giving, deliverance, etc.).

It is the anointing that breaks the yoke (Isaiah 10:27). People are hungry to receive from the anointing. Let each of us become carriers of God's anointing in the area God has assigned us.

God has assigned me the area of teaching the Church how to hear His voice. I have

followed the above three steps. I have connected flow to the Bible promises about vision and about hearing God's voice and, using faith, I have battled through my doubts to my own personal victory in faith. I have come to the personal revelation of how to sense God's voice and God's vision flowing within me. I also have faith that I can teach others how to recognise the flow of God's voice and vision within them.

In my seminars, I couple Bible promises concerning God giving His voice and His vision to His children with the story of my struggle, and my battle to come to a faith-filled experience of these promises in my own life. I tell how I finally appropriated the biblical promises which God illumined to my heart and mind and how these allowed me to see how God speaks and how He reveals vision to His children.

As I share my story from the depths of my heart, I discover another biblical principle adding an anointing to my delivery: "The heart adds persuasiveness to the lips" (Proverbs 16:23 NASB). I find the story pouring out of me with a heart flow, or an anointing, which springs from the Holy Spirit within my heart.

This combination makes our Communion with God seminars times of great Spirit-anointing and breakthrough for the participants, as they ride the anointing that is released into personal victories in their own lives, hearing God's voice and seeing vision for themselves. What exciting times these are!

Your anointed breakthrough story is needed: The Church needs you to have an anointed life story to share with others in the body of Christ. This is a special message which God has assigned to you to share. It is an area where you have battled through your hurts, pain, and doubts, and received revelation on biblical truths which have healed you and set you free and given you victory.

Did not the disciples say that their hearts burned within them as Jesus opened the Scriptures to them (Luke 24:32)? So you, too, will have some Scriptures which God has illumined and made real to you, and they now burn within you. This becomes your special message which you can present to the body of Christ and to the world. For it is the anointing that breaks the yoke and sets people free and brings them into the provision of Christ.

Few pastors can have a new, burning, life-changing revelation on a different topic every week. That is why I like three-month series, where we explore a topic from many angles and get it firmly planted with divine revelation into the lives of all in the congregation. I also think home cell groups should work for three months on a topic before moving on.⁽⁴⁾

Sharing breakthrough stories: You can see from the above description that the anointing flows through someone's story of breakthrough victory in faith. It is the living out of the Word of God in your own personal life story that is foundational to releasing the anointing.

This helps me understand why the Bible is set up as a series of stories of people's breakthroughs with God. It makes me understand that story is at the heart of it all, and that narrative theology must replace systematic theology if we are going to move from

rational Christianity to Spirit-anointed sermons, teachings, and services. We will discuss narrative theology and systematic theology later in this book.⁽⁵⁾

The simplified teaching on narrative theology is this: Have you ever noticed faith rise in a congregation when someone shares his story of how God worked miraculously in his life, or how He led him into some new revelation from the Scriptures? Just as ideas touch our minds, stories touch our hearts. The Holy Spirit and the Holy Spirit's anointing may just be precipitated when our hearts are touched and moved by another's story of the anointing of God in his life. Perhaps the anointing of the Holy Spirit being released through his story prompts the rising of the anointing of the Holy Spirit in the lives of the hearers. This might be an idea to meditate on, don't you think? And doesn't this shed a whole new light on the value of sharing personal testimonies when the church or home cell group gathers?

Other things which can build the anointing: The following is an initial list of things which can build the anointing:

- Prayer - for insight, revelation, illumination;
- Worship - coming before God's throne and into His presence;
- Reading the Bible under the illumination of the Spirit;
- Asking for the anointing - in prayer and in faith believing;
- Receiving the anointing - in faith;
- Speaking forth under the anointing - in faith;
- Receiving the anointing of the gathered community - spiritual energy bounces back and forth among the gathered community and is multiplied as it does so.

Further resources: My highest recommendation goes to Peter Tan's book *The Anointing of the Holy Spirit*. Peter Tan can be contacted at Peter Tan Evangelism, P.O. Box 8416, Kelana Jaya Post Office, 46790 Petaling Jaya, Selangor Darul Ehsan, Malaysia. Our ministry, Communion with God Ministries, also tries to keep this book in stock and available for people to order from us.

Personal Application

1. Are you tuned to inner sensations from your spirit, or do you live more from your outer senses? Are you prepared to put forth the effort to learn to live from inner senses?
2. Have you connected your mouth to flow and learned to prophesy? Are you willing to put forth the effort to learn to yield your tongue to the Holy Spirit so you can prophesy?
3. Have you learned to hear from God through your dreams? Have you received training in how to interpret the symbols in dreams? Are you willing to examine all the dreams in the Bible and see how God interprets symbolism?⁽⁶⁾
4. Have you experienced the Toronto renewal? Are you willing to learn to enjoy the experience of the flow of renewal? Are you willing to put forth the effort to learn

how to conduct services with specific anointings in them?

Notes

- (1) For an extended teaching on the principles in these two paragraphs, read our books *Naturally Supernaturally* and *The Great Mystery*, and review Appendix B at the end of this book.
- (2) In addition, these keys are laid out in-depth in two other books we have written, *Dialogue with God* and *Communion with God*.
- (3) For more information on journaling, see *Communion with God* by the same author.
- (4) We assist churches in setting up church-centred Bible schools where we make available several hundred Spirit-anointed courses which are each three months in length.
- (5) We also have a larger teaching on narrative theology in our book *How Do You Know?*
- (6) The book *Biblical Research Concerning Dreams and Visions* by the same author can help you with this.

Chapter Four: Discovering the Role of the Heart and Spirit

In this chapter we will examine the role of the heart and the spirit, and in the next chapter, the role of the mind, so we can come to a biblical understanding of each and how God wants to fill and use them. I believe God wants to fill the heart, flowing out of it with revelation. (For a systematic, theological overview of what the Bible teaches about the heart, see Appendices C and H.)

Too Subjective?

I have had the privilege of being challenged twice in the last few weeks that my teaching is subjective. I stood there dumbfounded at the charge, thinking to myself, “I sure hope it is subjective.”

Subjective: Truth obtained through inner apprehension.

Objective: External truth verifiable by scientific method.

(both definitions are summaries from Webster)

The Bible and Christianity itself are absolutely full of subjective inner experiences. As a matter of fact, the subjective experience of faith in our hearts actually changes facts, as demonstrated by Bible stories of people walking on the water, and parting the seas and multiplying loaves and fishes. Even science has now proven that one’s faith changes “facts.” We will explore that in the next chapter.

As we mentioned in an earlier chapter, Morton Kelsey has demonstrated that 49% of the New Testament is subjective and 51% objective. The categories which he lists as being subjective include: spirit, Holy Spirit, angels, demons, devil, miracles, signs, power, healing, resurrection, eternal life, grace, gifts, dreams, visions, prophecy, tongues, words of wisdom and knowledge, faith, gospel, kingdom of heaven, and judgment/eternal punishment. Out of the 7,957 verses in the New Testament, Kelsey lists 3,874 (i.e. 49%) as referring to the subjects above, which he puts in the general category of Spiritual Experiences.

For so many years, I have moved in circles of Christians who are Holy Spirit-sensitive that to actually be confronted because my teaching was subjective was a throwback to 25 years ago when I, too, believed that Christianity was a rational theology rather than a spiritual experience.

No place for stories? The Bible is not primarily a book of systematic theology. It is primarily narrative. It is stories of people’s lives and the ways God encountered them. Story is at the centre of the Bible, not systematic theology. There are a few systematic theological books in the Bible, mostly written by Paul, but by and large, the Bible is narrative.

For years in my early Christian life, I explained to God that He really didn’t write the Bible correctly in the first place. He should have made it systematic and in outline form. Point A could be, “How to get to heaven.” Sub-points 1, 2 and 3 would be “Repent,” “Believe” and “Be baptised.” Point B could be, “How to backslide.” That,

too, could have sub-points 1, 2 and 3. If the Bible were written this way, then I would not have to rewrite it when I preach and teach.

When I finally learned to hear God's voice, He told me that the Bible was written properly in the first place and I did not have to rewrite it at all. Yes, it is story and narrative, but *story* just happens to be the centre of life, not ideas. Our lives are lived as stories, not systems of ideas, and we should not try to force life into a system of ideas. We should allow it to be story.

I objected, saying, "But God, stories and experiences can lead us astray."

God replied, "Mark, and your theology doesn't?"

I said, "Of course not. I've built it with my mind. It is carefully thought out."

Then the Lord responded with some words I will never forget. "Mark, you can trust the voice of My Spirit within your heart more than you can trust the reasoned theology of your mind."

Wow! If this is true, and if I accept it as being true, it will radically change the way I live my life. For, you see, I have been living life head-first, thinking my way through. Now God was suggesting that I could live it heart-first - that I could let my heart and experience lead rather than my mind.

Of course, I had several objections to such an idea. My first objection we have already discussed. I explained to God that we can not allow experiences to teach us. We must be taught by the Word of God (i.e. the Bible). But God showed me many places in the Bible where it was experiences that were used to teach and lead people. We already covered the story of the disciples on the Emmaus road, who were taught by Jesus opening Scripture to them and their hearts burning within them, and then they ran back to Jerusalem and shared **their experiences** with the other disciples. Obviously, these disciples had not been well-schooled in a western theological seminary. If they had, they would have realised that we do not go with "burnings in our hearts" nor do we share our experiences to try to convince others of our beliefs. We share our theology. So much for western rationalism and objectivism. The Bible just doesn't support either one.

The problem of having a deceitful heart: My second reaction to the Lord's suggestion that I let His revelation in my heart lead me was to remind Him that "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9).

I mean, He has even said so in His Bible. How could He forget this and suggest that I might be able to get clear revelation, knowledge, and understanding from such a corrupt organ within me?

Praise God, He is patient when I take Him on these teaching excursions. He just comes back with other verses of Scripture which I have ignored and sheds light upon them. (I wonder if that is exactly what He was doing on the Emmaus road when He opened the

Scriptures to the disciples. I bet it is. Wow! I get to have my own Emmaus road experiences on a daily basis because I walk with God and hear His voice.)

Listen to what God said back to me. “Mark, YOUR heart is not evil and desperately wicked. That was the condition of your heart before you were born again. However, now I have given you a new heart and a new spirit. I have placed My Spirit within you. You have become a partaker of the divine nature, and your heart is no longer evil and corrupt. It is now joined to My heart and My Spirit. And you can trust it as being true and pure.”

I did know these verses. I had just forgotten them when I built my epistemology (system of knowing). I had chosen the wrong verses from the Bible to describe the condition of my heart, so I could scorn it as being unreliable and subjective, and thus move instead to the “objectivity” of the mind. Of course, I also had a verse which said to me that God wanted me to use my mind and learn to trust it - 2 Timothy 2:15 says, “Study to show yourself approved ...”

It appears that according to 2 Timothy 2:15, God, too, is into rationalism and study. However, God showed me that I was misunderstanding that verse, also. We will wait until the next chapter to deal with that misunderstanding. Let me simply say for now that if you examine the Greek behind the word “study” in 2 Timothy 2:15, it is not the word “study” at all. It is better translated, “Be diligent,” which is exactly the way the New American Standard Bible translates it.

So it was true, I could trust the voice of God in my heart more than I could trust the reasoned theology of my mind. This one sentence from God was to have a profound impact on my life and on my epistemology. Now I consider it a compliment when someone walks up to me and says my teaching is subjective. Hooray! I have succeeded in obeying God’s command to live out of my heart and out of His Spirit within my heart. I pray for the person challenging me, who is still caught up in rationalism, that God will free him to live comfortably out of his heart.

A note on the word “epistemology”: One’s epistemology is his system of knowing. Don’t you love that word? I learned it in my college course on “Philosophical and Theological Thought,” which goes to prove that I did learn something in college! I also learned the phrases epistemological dualism (belief that knowledge comes from both inner and outer senses) and metaphysical presupposition (one’s assumptions about the supernatural). I love them all. They make me sound educated - just by being able to say them. And you know how important it is to sound educated. I mean, if Jesus could use big words when He taught, then surely I can use big words when I teach. Sorry, just a bit of sarcasm. I believe it is one of the gifts of the Holy Spirit, isn’t it?

Actually, if Jesus, the greatest Teacher the world has known, could teach using mostly two and three syllable words, then maybe all our big words (and our big titles) are to simply impress our big egos, and really only show how insecure we are - which is, of course, one of the side effects of living out of one’s brain. You do recognise that Jesus used the lowest title he could find for Himself - “Son of Man.” Perhaps that, too, would be a great example to follow. So please, don’t call me Doctor Virkler just because I have a Ph.D. The Ph.D. I earned is not a title. It is a statement that I put a

serious amount of time into learning how to become a Spirit-anointed leader. I personally prefer “Saint Mark,” but Mark will do!

Overview of the rest of this chapter: In the rest of this chapter, we want to deepen our practical understanding of two aspects of our hearts/spirits: 1. Our spirits have emotional responses; and 2. Dream, vision and imagination are functions of our hearts.
(1)

Man’s spirit versus man’s heart: I am going to start by taking my best guess and saying that I think the spirit is located within the heart, so to a certain extent, we can use the words heart and spirit interchangeably. There are over 800 verses in the Bible with the word heart in them, and over 500 verses with the word spirit. We cover 1420 verses in our book *Sense Your Spirit*, so I do not feel a need to review all we learned and taught in that book. The interested reader may refer to it.

Spirit emotions: One’s spirit has emotions, which is quite interesting since this is the opposite of what I was taught in Bible college. There I learned that emotions are soulish and not to be trusted. Following are a few Bible verses which refer to emotions on the level of the spirit: Genesis 41:7-8; Job 7:11; Isaiah 19:3; 54:6; Ezekiel 3:14; Daniel 2:1, 3; John 13:21; Acts 17:16.

If my spirit has emotions, and if Jesus ministered out of the emotions of His Spirit (i.e. compassion - Matthew 14:14), then I surely do not need to cut emotions off or consider them soulish and something I should set aside.

If emotions can be located in the spirit and can legitimately motivate one’s actions, then much of what I have been taught is dead wrong. I was taught that one should not trust his emotions. Emotions have no place in the Christian’s life. Base your life on faith in the facts of the Word of God.

I discovered that emotions can be manifested on either a soulish or a spiritual level. I suggest that the soulish use of emotions is to allow one’s outer circumstances to control his emotions. Spiritual use of the emotions is to allow God and His Holy Spirit to guide them. Like every other part of our beings, we are to present our emotions as living sacrifices, holy and acceptable unto God which is our reasonable service (Romans 12:1-2). When God moves through our emotions, they are good and wholesome and reliable. When self or satan or circumstances guide our emotions, they become abusive and improper, like every other part of me that self, satan, or circumstances control.

An example of two levels of emotions: A parent who has been pressured by his child and is at the end of his rope may feel anger toward his child. However, if you asked him if he loved his child enough to die for him, he would probably say, “Of course!” Here you have two levels of emotion operating within a person at the same time. One is a more surface emotion, and the other from deep within the spirit. One level of emotion is being controlled by circumstances, the other by a deep love that God has placed within the human spirit of parents toward children.

Some emotions come directly from the Holy Spirit who is joined to our spirits. They

include some of the fruits of the Holy Spirit such as love, joy and peace. These are God's emotions resident within the believer, which the believer is to draw upon.

Spiritual emotions are to be honoured, cultivated, and lived out of, even as Jesus did.

The cardinal understanding for healing damaged emotions: Emotions are by-products of pictures.

Since emotions are so powerful, some say, just "stuff" them. That gets them out of the way. If we let them out of the box, then we have the problem of how to deal with something which is extremely powerful, especially sexual emotions. The simple key to dealing with the vast majority of emotions is to realise that emotions are by-products of pictures. So when we want to change an emotion, we need to change the picture we are looking at.

For example, if a husband is late coming home from work, and the wife begins picturing all the possible calamities that could have befallen him, within moments she can be in emotional despair. However, if she comes to God and asks Him for a picture or a vision of how He sees the situation, she can receive a picture of God's protection and love over her husband, and maintain emotional stability.

Thus, emotions are most generally by-products of pictures. This principle is invaluable when counselling others, as well as in controlling our own emotions. When we are experiencing negative emotions, we simply need to ask, "What negative picture am I looking at that is producing these negative emotions?" Once we identify the negative picture, we can repent of it, and ask God to give us His picture of the situation to replace ours. He can and He will. It will light upon our minds spontaneously, just like God's voice lights upon our minds as spontaneous thoughts. Again, we are back to practicing the Faith in Flow Principle, however, now we are applying it to pictures from God, where before we were applying it to words from God. If practiced and followed, we will receive pictures and visions from God.

Most people are not aware of the pictures they look at during the day. Since the rational Church has not taken dreams, visions, or inner pictures seriously nor has it taught its people about them, most are totally unaware of the pictures that fill their minds throughout the day.

Demonic pictures: Another principle that I have come to live by is that "Whatever is not presented to God is quickly filled by satan." Since the Church has not taught its members how to present the eyes of their hearts to God to fill with vision, satan is the one providing many of the pictures that Christians view throughout the day. They are pictures of fear, defeat, personal powerlessness, and the authority and power of the antichrist. It is all quite dismal, when you stop to think about it.

Not every emotion is caused by pictures. Some are caused by hormones, chemical imbalances, demons, inner vows, bitter root judgments, etc. Maybe the 80/20 rule works here - 80% of one's emotions are caused by pictures, and 20% by other things.

Pictures are the language of the heart: David Yonggi Cho (pastor of the world's

largest church, with 750,000 members) makes the statement that “Pictures are the language of the heart.” What a powerful understanding of how the heart works! Reason is the language of the mind. Pictures are the language of the heart. We might confirm this definition several ways:

- When our hearts speak to us at night, they do so through dreams (Daniel 7:1; Matthew 2:13, 19, 22; Acts 2:17).
- When God gave Abram a picture (vision - Genesis 15:1, 5) then Abram believed (Genesis 15:6).
- Even the rational western culture admits, “A picture is worth a thousand words.”

Pictures will win over confession: Let me suggest that if you repeat a thousand times, “I am the righteousness of God in Christ,” and yet have a picture of yourself as a miserable sinner, the picture will triumph over your confession and you will still feel guilty and condemned when you come into God’s throne room. However, if you come into God’s presence seeing yourself decked out in Christ’s robe of righteousness, then you come confidently before the throne (Galatians 3:27; Hebrews 4:16). Pictures are extremely powerful. Your life is quite largely controlled by the pictures you hold within.

“As a man thinketh in his heart, so is he” (Proverbs 23:7). Perhaps “thinking in your heart” is thinking with pictures. Science has now confirmed that we have the capacity to think with ideas and to think with pictures. Thinking with ideas is left-brain, since reason is a left-brain function. Thinking with pictures is right-brain, since the visionary capacity is a right-brain function. I believe that the activities of the heart are generally registered and recognised in the right brain.

If God uses pictures when He reasons (Isaiah 1:18), and the Bible places imagination on the level of the heart (Genesis 6:5), and dreams come to us from our hearts at night, then I think we can safely say that pictures are the language of the heart.

Therefore, may I propose that thinking in your mind is thinking using reason, while thinking in your heart is mulling over pictures.

As a man thinketh in his heart, so is he (Proverbs 23:7). I believe that what you picture in your heart, you become. As an experiment, identify the pictures you are currently holding about yourself, your marriage, your children, your work, your church, God, etc. See if they are not guiding and controlling your responses and behaviours, and determining your accomplishments in each of these areas. I believe you will discover that you have created exactly what you have been picturing. See if your marriage is not becoming exactly like the picture you are holding in your heart about it. See if you are not becoming exactly what you are picturing yourself to be. See if your children are not becoming exactly what you are picturing them to be. The pictures we hold create the reality we live in and what we become.

If you see yourself as average, then I bet you are living an average lifestyle. If you see yourself as an introvert, then I bet you are living an introvert’s lifestyle. If you see

yourself as a leader, then I bet you are living a leader's lifestyle. If you see yourself as a loser, then I bet you are living a losing lifestyle. If you see your marriage as exquisite, then I bet it is. If you see your marriage as humdrum, then I bet it is. If you see your children as rebellious, I bet they are. If you see your children as one with you, I bet they are. You create exactly what you picture in your heart.

One day, when a 15-year-old girl we had taken into our ministering household was acting rebellious, I decided I was going to sit down with her and get things settled between us. However, before I did, I journaled and the Lord spoke this to me:

“Mark, don't ever picture division between you and your child. She is flesh of your flesh and bone of your bone. Don't ever picture separation.”

Since she was a child we had received into our ministering household and not our child by birth, God was speaking a bit symbolically to call her flesh of my flesh and bone of my bone - but He was trying to drive a point home.

This totally changed the way I handled myself when I sat down to talk with her. I did not visualise her on one side of an argument and me on the other. Obviously, if I would have, that is exactly what I would have created - division between us. Instead, I saw us on the same side, and me as a parent instilling instruction and wisdom and understanding to my child rather than chastising her for her disobedience. We get exactly what we visualise. Whatever we picture in our hearts we receive. I have made it my policy **never** to picture division between my children and me, or my wife and me, or anyone and me, for that matter.

The creative role of pictures can be summarised this way:

1. God gives us a picture to hold in our hearts.
2. Holding this picture within our hearts creates faith.
3. Faith casts mountains into the sea.

A biblical example: When God gave Abraham a picture (Genesis 15:5), Abraham believed (Genesis 15:6). Abraham's belief created a miracle child when he was 100 years old (Genesis 21:1-5).

According to your faith: Jesus said, “According to your faith, be it unto you” (Matthew 9:29). Pictures produce faith and faith alters reality. The pictures we are holding within our hearts are creating the reality of the world in which we live.

Can you see why I don't want the Church picturing the takeover of this world by the antichrist? In so doing, they are helping to create that reality, at least in their lives. God will ultimately have His way, if not in our lifetime, then perhaps in the lifetime of our children.

If there is a way to interpret Bible prophecy to predict the ultimate victory of the living Christ rather than the antichrist (which there is), then I recommend that other way. How is this verse for a picturesque eschatological foundation: “Of the increase of His government there shall be no end” (Isaiah 9:7)? Of course, this would have to mean

that of the *decrease* of satan's government there will be no end. This eschatological interpretation of God's victory over the world through the Church of Jesus Christ has been around much longer than the current interpretation of the devouring of the Church by the antichrist. You can read about this other interpretation in such books as *An Eschatology of Victory* by J. Marcellus Kik, *The Present Reign of Jesus Christ* by Robert Caringola, and *The Millennium* by Loraine Boettner. Try them for a refreshing world-view which says that the Church wins through the empowering and anointing of God upon her and through her. I would rather believe for an empowered, anointed Church to win, than for a weak, emaciated Church to be snuck out the back door in a last-minute rescue attempt by God through the rapture. When the rapture comes, I want to see the Church go up in victory, having completed her job of discipling the nations and making His enemies His footstool (Matthew 28:19; Hebrews 10:13).

No training on biblical uses of the eyes on the heart: I am fully convinced that the western Protestant Church is almost completely lacking in an understanding and a theology of the role of pictures in life. This includes pictures as they relate to one's personal life, one's church life, one's creative expression, and one's walk with God. I suspect we went overboard throwing away all pictures and images when we protested against Catholicism and became Protestants. We reacted so violently to their use of imagery that we threw out the baby with the bath water and ended up with no images, no dreams, no visions, and no imagination. It is high time to come back to a biblical understanding of the role of pictures in one's life.

Since I don't understand it, it must be New Age: A prevalent western Protestant response is to regard all use of the eyes of the heart as New Age. There is little serious discussion of the role of pictures, images, dreams, or visions in Protestant Christianity. This is shattering, especially since the Bible is full of pictures, dreams, visions and images from one end to the other, and God has promised they will continue into the last days (Acts 2:17). We are also taught by example to pray that the eyes of our heart may be enlightened (Ephesians 1:17-18) and to hide the Word of God in the imagination of our hearts (1 Chronicles 29:18).

Is it possible that the Protestant Church has no systematic or applied theology on pictures, images, imagination, dreams and visions? This appears to be the case. I have examined works of Pentecostal and charismatic renewal theology, and have found that the issues of dream and vision are not even covered by them!

This total lack reveals either great ignorance of these areas or a fearful emotional prejudice which has dictated that we leave this entire section of the Bible alone and NOT TOUCH IT! You can scarcely find teaching on Christian dream interpretation, or how to flow in divine vision, or the use of imagery in connecting with God, or distinctions between imagery and idolatry, or how to develop the eyes of one's heart, or the use of pictures in inner healing prayer, or the place of imagery in creativity. All biblical understanding of imagery has been removed from the Protestant Church. It is a good thing we still believe the Bible is the inerrant Word of God. But it might be even better if we actually believed it **applied to our lives**, and we taught our people how to live comfortably in dream and vision as is recorded from Genesis to Revelation! What good does it do to believe the Bible is inerrant if we don't believe it applies to our lives and don't discover and teach how it applies to our lives?

I believe that what David (Paul) Yonggi Cho has said is true, that pictures are the language of the heart. If Christianity is a heart-to-heart relationship, and the Christian's life is to flow out of his heart, then if satan can convince the Church to shun the language of the heart, essentially, satan has won. If our language is gone, then we have nothing left to communicate with. We become impotent, and the world laughs in derision at a powerless Church that offers little that is meaningful to their lives. Hollywood adds more pictures and thus more heart communication to their lives than most churches do. How crushing.

Have you ever examined the Bible looking for the role of pictures, dreams, visions, images, and imagination in life? If not, then I encourage you to do so with this prayer on your lips: "God, grant me a spirit of revelation and illumination concerning the way You want me to be using pictures, dreams, visions, images, and imagination in my life." I pray and believe that God will restore whole sections of Scripture for you to experience. ⁽²⁾

Following is a brief introduction to some of the ways God uses pictures.

Inner healing - exchanging heart pictures: This is a very exciting insight: Many of the deep hurts and scars in our hearts come from painful experiences we have walked through, which have **left pictures and memories in our hearts**. The pain continues because we continue viewing the painful pictures. The release of the pain will come when God provides a new picture for us to look upon.

For example, one morning at a breakfast meeting in a restaurant, I was abruptly terminated from my position on the pastoral staff of a particular church where I had worked for seven years. Even though I prayed many times and spoke words of forgiveness toward these people for the way they handled my termination, the pain of this experience controlled me. Finally I sought God in inner healing prayer, asking Him to come with me in the pictures of my mind and heart to the place where the termination occurred and to show me where He was and what He was doing when this terrible thing was happening to me.

You see, even though with my mouth and my thoughts I had said, "I forgive them," the picture in my mind was of them unjustly hurting me. The picture was continuing to triumph over my confession. I realised I needed to change the pictures in my mind through inner healing prayer.

As I prayed for inner healing of this horrible experience, looking for vision (i.e. the Principle of Faith in Flow applied to pictures which light upon one's mind), I saw a picture of Jesus appear in my mind's eye. He was standing at the end of the restaurant table, slapping His legs, and laughing hilariously. I thought to myself, "What is so funny? I'm dying over here!" When I asked the Lord what He found so funny (and applied the Principle of Faith in Flow now to spontaneous ideas which began lighting upon my mind), the Lord answered and said, "Mark, don't you know I set this whole thing up?" I said, "Don't tell me that or I'll be angry with You, too." Jesus said, "Mark, I have been trying to get you on the road to teach Communion with God for a couple of years now and you wouldn't go. So I just kicked you out." Then He reminded me of a mother eagle who ejects her eaglets from the nest when it is time for

them to learn to fly. Well, I did not think I was ready to learn to fly financially. I believed that without a steady, paying job, I would go under financially, which is why I had been hesitant to quit my job and try to live off free-will offerings on the road.

Jesus spoke again and said, “Mark, you can see this termination as the work of man or as the work of God. If you see it as the work of man, you will experience one set of emotions. If you see it as the work of God, you will experience another set of emotions. The choice is yours. Which will you see?”

Well, I really had no choice. I did not want to live in anger and bitterness for the rest of my life, and end up with pain in my joints, so I forgave the people who so abruptly terminated my job, and celebrated the fact that God was finally moving me forward to fulfil His purposes and goals for my life.

Inner healing defined: Inner healing is “allowing God to exchange the pictures in the art gallery of our minds, removing those which do not have God in them and replacing them with pictures that do.”

Inner healing is not lying. It is simply seeing with the eyes of faith the God Who was there, protecting, healing, and loving, even in the midst of life’s most horrendous situations. You see, God is everywhere all the time. David said, “Even if I go to Hades, you are there” (Psalm 139:8). God is moving and acting and loving. Just because I didn’t see Him doesn’t mean He wasn’t there. It just means that I was not attuned to His presence. In inner healing, I go back and see the spiritual realities which I may have missed when I experienced the hurt initially. Actually, once you enter the spirit world, there is no time or space, so “going back in time” is a misnomer. It is not a correct statement of the actual spiritual experience, but it serves our understanding to say it that way.

In inner healing, I am not trying to concoct my own scene of what I think it would be nice to have Jesus do. No, I am coming in prayer and asking the Holy Spirit to grant me access to the throne of grace and to let me see Immanuel, Christ as He was present with me at the time of the hurt. Divine vision begins to flow, and since emotions are by-products of pictures, these new pictures heal my damaged heart.

A Summary of the Three Steps Taken in Inner Healing

1. Go back in your mind, and picture the place and time of the hurt.
2. Invite Jesus into the scene (pictorially).
3. Let Jesus move freely (i.e. using both flowing pictures and flowing words), watching and recording what He says and does, and obeying any commands He gives to forgive those involved.

That’s pretty simple, isn’t it? If you have a counselling team of a left-brain person and a right-brain person, ministering inner healing this way is a great help to many people, because it allows Christ to heal the heart in a very powerful way. (Note: When working with a person who has been raped, go back in time to just **after** the rape

scene; do not make them actually walk through it again. It is too terrifying. This principle applies to other equally horrifying experiences.)

An example of inner healing prayer: Let me share one experience I had when praying for a rape victim. The woman I was praying for (let's call her Sally - not her real name) had been raped as an eight-year-old by her uncle, who was supposed to be baby-sitting her. Sally had hated and feared men ever since that day. We went back and picked up the scene just after it had happened. Sally was cowering naked where he had thrown her in the corner of the bedroom, and he was lying on the bed. Sally tuned to flow and invited Jesus to appear. As He did, here's what Sally saw and heard:

Sally saw a picture appear in her heart/mind of Jesus entering the room and coming over to her. He was holding out a white sheet which He wrapped and clothed her in. He then offered her His hand, which she took, and He walked with her outside. Jesus took Sally to their backyard where there was a swing and a sandbox. He played with her in the sandbox and then pushed her on the swing for a while. After about 20 minutes (in the vision - however, only two or three minutes in the counselling room) Sally was calmed down and Jesus offered to take her for a walk along a path behind their home. She went with Him and when they returned, Jesus indicated He wanted to take her back in the house.

(Sally is sharing the story with me as she is watching and experiencing it. Sally is tuned to spontaneous pictures allowing her to see Jesus, and spontaneous thoughts allowing her to hear what Jesus is speaking to her. I am just sitting next to her, holding her hand and encouraging her over and over to keep looking at Jesus and watching what He is doing, and keep listening to what He is saying to her, and to share with me the experience she is having. When she tells me Jesus wants to take her back into the house, I have a red light of caution go on within me. That's where the perpetrator is. However, since I have learned to honour and follow the flow of God's Spirit, I tell her to go ahead and go in with Jesus. I assume that if things do get out of control, I can step in and tell her we need to stop the scene.)

Sally goes into the house holding Jesus' hand. Then she says, "Jesus wants me to go with Him back into the bedroom." Now I have lots of red flags swirling in my mind, but I tell her, "Let's follow Jesus."

Once in the bedroom, Jesus takes her over to the bed and, as they look down at the sleeping man, Jesus says, "See, he can't hurt you any more."

And in that one step, Jesus removed her lifetime fear of men. How astounding! If I were painting the scene or imagining what I thought Jesus should do, I would have never in a thousand years suggested that. But that is what He did.

So you see, inner healing is not us painting pictures of what we think should happen. It is us tuning to the flow of the Holy Spirit within us, and asking God to show us what He and Jesus were doing in the midst of our dark hours. Jesus is there in the midst of our darkness, and He is healing, guiding, and protecting. The Bible is crystal clear about that in many, many places.

Deliverance: I find that it works extremely well to minister inner healing before attempting to cast demons out of a person. Once inner healing is complete, the demons come out quite easily.

Freeing the heart by breaking generational sins and curses: The Bible makes it clear that sins and curses are passed down to the third and fourth generation.

I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me (Exodus 20:5).

Therefore, the problems a person faces could be coming from spiritual influences of past generations which need to be broken by the power Jesus' death on the cross.

For example, when I was younger, I was fighting or catching a cold approximately half of each year. A prophetic person discerned that this problem was caused by a curse coming down through my family line. I prayed and broke the curse in the name of Jesus Christ, and felt something release within me. For the last fifteen years, since that prayer, I have hardly ever caught a cold, and when I did, it has passed within a week or so. I was astounded at the effectiveness of prayer in breaking this lifetime problem. I surveyed my family, and learned that many of them have had lung and throat problems, which confirmed to me that this spiritual influence was evident throughout my family.

When I pray to break generational sins and curses for a counsellee, I generally combine pictures (the language of the heart) with the prayer. I begin by picturing the counsellee when he was a child in his mother's womb, and then I picture the cross of Christ (which freed us from satan's power) between the child in the womb and any generational sins or curses. I then pray and see the following:

"I place the cross of Jesus Christ between this child in the womb and any generational sins or curses which are coming down through the family line. I command these curses and sins to halt and be broken at the cross of Jesus Christ and to fall to the ground, having no more power over this child. I pray for a release of the blessings of Christ to flow from the cross down upon this child in the womb."

Try it. The prayer of faith shall save the sick (James 5:15). Jesus went about healing those who were oppressed by the devil (Acts 10:38). I have found much good come from these kinds of prayers.

Bitter root judgments and inner vows: These also show up in our hearts. For example, if, as a child, you opened yourself up and were honest, and the information you shared was used to humiliate you, you may have created a root (i.e. heart) judgment like this: "If I ever share myself openly and honestly with anyone, they will come against me and seek to destroy me." Following the creation of this bitter root judgment, you may then add an inner vow: "I will never open myself up and be honest with anyone."

Now, since you have sown to the wind, you will reap the whirlwind (Hoses 8:7). You now send out a message from your spirit at gale force to all within your presence saying, "I don't trust you; you will hurt me." Others' spirits pick this up and respond as

directed: “Be untrustworthy toward this person and hurt him.” How is that for reaping a whirlwind which you never expected?

This process happens all the time in all our lives in every single area, for both good and for bad. We can sow righteous judgments in our hearts rather than bitter root judgments, and we can make godly vows rather than unrighteous vows. This principal is always operating in all areas with all people.

For an extended study: Read *Prayers That Heal the Heart* by Mark and Patti Virkler, which can also be taken as a course through external degree at Christian Leadership University. It covers the following topics:

1. Breaking generational sins and curses
2. Severing ungodly soul ties
3. Replacing negative expectations
4. Renouncing inner vows
5. Receiving divine pictures and visions
6. Casting out demons
7. Experiencing the Spirit of life in Christ Jesus

This book (or course) puts a vast assortment of complementary spiritual ministry tools at your disposal which can be used to heal the heart. I believe these tools, when used under the guidance of the voice and vision of Almighty God, will heal the human heart.

My Summary of the Prophetic Counselling Model

Overall Counselling Strategy:

1. Rely upon the voice and vision of God throughout the process. Ask, “Lord, what do You want to do next?”

Jesus replied, ‘I assure you, the Son can do nothing of himself. He does only what he sees the Father doing ... I do nothing without consulting the Father. I judge as I am told, and My judgment is absolutely just, because it is according to the will of God (Jn. 5:19,30 NLT).

2. Draw out counsellee’s dreams and interpretations.

I will bless the Lord who guides me. Even at night my heart instructs me (Psalm 16:7 NLT).

3. For balanced ministry, use counselling teams of two, consisting of a right-brain prophet and a left-brain teacher (Acts 13:1).
4. Require a serious commitment of the counsellee towards health. This will weed out those who aren’t ready yet to put forth the intensity of effort it takes to get healed and stay healed and will keep the counsellor from spending their counselling time on the wrong people.

The counsellee must complete weekly-assigned homework involving Scripture memorisation, recording in a journal their daily dialogue with God, and recording in a journal summaries of any dreams they have during the week and possible interpretations. These assignments must be completed before the next counselling session or the counselling session will be put off until the homework is completed. Exercise, healthy diet and fasting are also required as discussed below.

Seven Counselling Steps Which Deal Past, Present and Future

Stage One: Healing the Past

1. Break generational sins and curses from the third and fourth generation by putting the cross of Jesus between the generations (Exodus 20:4-6). Cut off soul ties if there has been any immorality.

Stage Two: Healing the Present

2. Identify and renounce ungodly beliefs and identities (i.e. any lie which is contrary to the Word of God) in your mind or heart about yourself. These may be in the form of pictures or words which one has about themselves.
3. Identify and renounce negative expectations (negative judgments in your heart) and inner vows (underlying promises you have made because of the hurts you have experienced).
4. Minister inner healing prayer allowing Jesus to walk through the art gallery of your mind, removing pictures which do not have Him in them and replacing them with pictures which do have Him in them. Remember, pictures are the language of the heart. To heal the heart God must change the pictures.
5. Minister deliverance, casting out demons in the name of Jesus Christ.
6. Ensure daily exercise and that a biblical diet of whole grains, seeds, fruit, vegetables and pure water is being consumed, along with at least a Daniel fast of fruit, vegetables, grains and water for 10 days (Daniel 1:12) Note: Isaiah 58 says fasting causes your health to spring forth speedily. Test for chemical imbalances causing emotional imbalances. Use herbs and other natural remedies as necessary.

Stage Three: Healing the Future

7. Counsellee develops new habits (takes 6 weeks).
 - a. Memorise illumined Scripture which will instil truth in the areas where growth must occur. Share memory verses in weekly counselling sessions along with the revelation God has given you concerning the verses as you have meditated upon them. (Follow the seven steps to biblical meditation.)
 - b. Journal: Record what God is saying to you about current needs and struggles. (Utilise the four keys to hearing God's voice.) Ask God to change and heal your

heart. Share journaling in weekly counselling sessions. Also, record your dreams and interpretations in your journal and come prepared to share them in your weekly sessions.

- c. Hold pictures in your mind that God has given you which answer the needs you are facing. Worship God continuously for His good gifts to you, vocally expressing faith, hope and love. Negative thought and speech are forbidden by God at all times (1 Thessalonians 5:18; Ephesians 5:20; 1 Corinthians 10:10; Numbers 14:27-28).
- d. Utilise accountability relationships to make sure you are doing what you are responsible to do.
- e. Be apprenticed by watching and relating to someone who has mastered the areas you are struggling with.
- f. Reduce emotionally stressful factors in your environment, including poisonous toxins, which put stress on every part of your being.
- g. Using your gifting, minister life to someone else - Jesus said you gain life as you give your life away. Let God's flow through you to others heal you as it flows through you.

Summary: Like a cook with a recipe if you complete all of the above listed steps you will have an excellent finished work. The above counselling model is delineated in the book "Prayers That Heal the Heart" by Mark and Patti Virkler.

Now for the ice cream on the cake: Pictures Are the Holy Spirit Memory:

Watchman Nee makes the statement that "Pictures are the Holy Spirit memory." This is priceless to me as a preacher and a teacher. Here is what he means.

Have you ever been working on your sermon on Saturday evening and had the whole message flowing within you with vivid passion and colour and you just wished the congregation were there so you could preach it to them right then? However, since they are not, you write your sermon notes out as completely as possible so you can recreate the message and the fire the following morning.

However, on Sunday morning, you look at your sermon notes and discover that although they are complete, they are ice cold. The information is there, but all the passion and anointing and power are gone. What do you do?

Well, Watchman Nee says, if you will bring back to your mind and heart the picture that you were looking at on Saturday evening when you were writing the notes, with that picture will return the same anointing, passion, and flow. Try it if you've never done it. Ever since I learned this about twenty years ago, I have always preached and taught with pictures in the back of my mind, and these pictures have always released an extraordinary flow and anointing to my preaching/teaching ministry. I am eternally indebted to Watchman Nee for teaching me this extremely simple process.

I have learned to ask God for a picture of what He wants to communicate to the people before I begin preaching. I then hold that picture in my mind as I speak (or write) and I also tune to flow, since it has become clear to me that flow is the anointing of God. Now my words flow out of the pictures which God has given me, and I find I am speaking the oracles of God. This, I believe, is the key to an anointed delivery. And if I don't have an anointed delivery, then what do I have? Me talking. Who in the world needs that? No one!

You may recall that pictures are right-brain, as is intuition (flow). If I have tuned internally to a picture when I speak, I have purposefully switched hemispheres from left to right, and poised myself properly before "flow," which is the capacity through which, I believe, the anointing is evidenced.

Would you like a cherry on top of the ice cream? Anointed preaching and teaching utilise the painting of back-to-back pictures. The first picture is of man's dilemma, the second is of God's divine solution.

When God reasons with us, He shares such complementary pictures, first of our dilemma, then of His divine solution.

"Come, and let us reason together," saith the LORD: "though your sins be as scarlet, they shall be as [white] as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

The best preaching and teaching you will ever do is when you share back-to-back pictures and complementary stories of man's dilemma and God's solution. If you will do this throughout your preaching and teaching, and receive your stories and pictures from the indwelling Holy Spirit (i.e. from flow), your preaching and teaching will be anointed, powerful, entertaining, enjoyable, true-to-life, down-to-earth, and will bring the most sublime spiritual solutions to man's greatest problems. Consider Matthew 13:34.

All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them.

Doesn't it make you wonder if perhaps Jesus was a New Ager, since He used pictures and images so continuously when He taught, and He constantly used vision as He ministered (John 5:19)? That surely is not a proper western approach. Or perhaps we should repent for not using the eyes of our hearts, and come humbly before God asking that He restore dream, vision, and imagery - the language of our hearts - to us, so we can live comfortably in them. What do you think?

Willow Creek - an example of how far one can go: Probably everyone has heard of the Willow Creek Church with its thousands in attendance. Every Sunday, a powerful drama depicting biblical and spiritual themes is enacted in front of the congregation. Why not? Isn't this carrying pictures to their ultimate? Why should drama be given to Hollywood to desecrate? Why doesn't the Church nurture the right-brain creative individuals in its congregations and give them time and a platform in the Sunday morning service to portray contemporary and historical dramas of God's love. Let's

nurture and use the giftedness resident in our members. Let's let the right-brain artistic people minister in our churches, also.

The centre of the Sunday morning service does not have to be a lecture-style sermon. It can be "experiencing God" in a variety of ways, which can include anointed preaching and teaching, anointed dramatic presentations, anointed real-life stories (i.e. testimonies from the congregation), and experiencing God's love and grace through the sacraments of communion, anointing with oil, laying on of hands, and prayers for healing. This would involve having an extended time of ministry, perhaps even having an open altar with prayer counsellors during the worship time. And it would move the church service away from rationalism and toward Spirit encounter. That is what Christians are hungry for. Please, Pastor, make this move for the well-being of God's children. Many love God, but don't like church. I believe it is because the Church has not offered them a chance to fully and completely experience God with their hearts and spirits during the Sunday service.

Perhaps Hollywood will follow the Church's lead. In fact, we now have "Touched by an Angel" as a weekly TV show, which is a powerful picture story of God's love in the midst of His creation. It is written by a Spirit-filled believer, who knows how to see vision and write out of divine flow. Perhaps we ARE getting ready to enter a Golden Age.

Where exactly do we see these inner pictures? Daniel tells us where these pictures are seen in Daniel 7:1, 15: He states that he is seeing the visions "in his mind." Specifically, science has discerned it is the right side of the brain which see pictures, while the left side does the reasoning. So to see vision, we must shift hemispheres. Doing any right-brain function will stimulate this transition. For example, Elisha said, "Now bring me a minstrel." And it came about, when the minstrel played, that the hand of the Lord came upon him. And he said, "Thus says the Lord ..." (2 Kings 3:15). Music is a right-hemisphere function, and Elisha used music to help him change hemispheres and tune to the Spirit. Doing any right-hemisphere brain function will tend to pull one out of his left brain and into his right.⁽³⁾

Do you want a systematic theological presentation of man's heart and spirit? This chapter, indeed, this book, is not designed to be a systematic theology. Rather, it is the story of some of the things I have learned about walking and living and ministering in the Holy Spirit. Suffice it here to say that Christianity is a heart-to-heart relationship, not a head-to-head relationship. I think all who have read the Bible would agree to that. In the next chapter we will seek to discover the role of the mind as we walk through life.⁽⁴⁾

Personal Application

1. Have you developed a biblical understanding of how God wants to use and fill the eyes of your heart with His dreams and visions? If not, are you willing to do so? Are you willing to take the time to master the art of dream interpretation as Daniel did?
2. Are you willing to let emotions out of the bag and let God fill you with His emotions? Are you willing to live out of these emotions? Are you willing to guide

and control these emotions by allowing yourself to only gaze on divinely-implanted pictures?

3. Are you willing to embrace a prophetic counselling model which can truly heal the deep hurts of the heart? Are you willing to learn the skills necessary to minister prophetic prayer counselling into the hearts of those you encounter?
4. Are you willing to not call everything you don't understand, New Age? Are you willing to go to the Holy Scriptures with an open heart and an open mind and say, "God, show me the biblical truth which these counterfeits are imitating?" Are you willing to understand these biblical counterparts, and teach them and declare them and practice them without fear, so that you bring back to the Church what is rightfully hers?

I pray you are!

Notes

- (1) A more detailed theological overview of the emotions of one's spirit can be found in our book *Sense Your Spirit*. A more detailed theological overview of dream, vision, and imagination can be found in our book *Communion with God*.
- (2) If you want structured courses in these areas, you may find them in Christian Leadership University. They offer such courses as Communion with God, Counseled by God, Christian Dream Interpretation, Creative Problem Solving, and Visionary Leadership, to name a few.
- (3) More about the differences in the hemispheres of our brain and how to use this information to more fully depend on the Spirit's leading is taught in the book *Communion with God*.
- (4) If you want a systematic theology of the heart, read our book *Sense Your Spirit*. It will take you through hundreds of verses on the heart and the spirit. Also, our book *How Do You Know?* has extensive systematic teaching on the heart and the mind. Our book *Communion with God* has an extensive systematic teaching concerning use of vision in approaching God.

Chapter Five: Discovering the Role of the Mind

What or Who Is Truth?

Obviously, an earnest Christian desires to know “truth.” The assumption in the western culture is that we use our minds and reason in the discovery of truth. Let’s explore this concept.

Pilate asked the question any Greek, or any contemporary Westerner, might ask: “**What** is truth?” (John 18:37-38). Jesus did not answer him, perhaps because truth is not a “what.” It is not a pile of information which can be held and examined as putty in one’s hands.

Jesus had already answered Pilate’s question earlier when He said, “**I Am** ... the truth” (John 14:6). Truth is embodied in a Person. Perhaps it could more accurately be stated that truth is embodied in the Spirit which indwells that Person, for Jesus called the indwelling Holy Spirit “the Spirit of Truth” (John 14:16-17). Jesus said that this indwelling Holy Spirit would “guide us into all truth” (John 16:13), and that His anointing would teach us all things, and is true and is no lie (1 John 2:27).

Jesus said that His life actually bore witness unto the truth, and that everyone that is of the truth would hear His voice (John 18:37).

The above verses clearly teach that truth is something which arises out of the voice of the Spirit (Jesus) within. Truth is not so much a “head thing” as it is a “heart thing.” It is arrived at through a subjective inner experience, which may be related to an external experience which precipitates the revelation of truth within the heart and life of the individual.

An example of an external catalyst which may precipitate the discovery of truth is the Holy Scriptures. “Thy word is true,” declared the Psalmist (Psalm 119:160). So, meditating on Scripture is an avenue to come to truth, especially if one’s heart is true (Psalm 51:6) and prayerful (Psalm 119:18; Ephesians 1:17-18). Then God may reveal truth from His Holy Scriptures into the heart. However, if one’s heart is wicked and one’s attitude is arrogant, he may read Scripture without coming to truth. So the fact that Scripture is truth does not mean that everyone who reads or uses Scripture will necessarily come to the truth. Satan tempted Jesus in the wilderness, and he did so with Scripture (Luke 4:9-11). Clearly, every use of Scripture is not necessarily a revelation of living truth for the situation at hand.

Other external catalysts which can be combined with spiritual revelation and result in truth include the stars (Matthew 2:2), the Spirit-anointed counsel of others (Proverbs 11:14) and visions of angels (Luke 2:9).

Greek Versus Hebrew Knowing: Detached Knowledge Versus Personal Encounter

In our culture, we tend to think of knowing as simply “acquiring detached knowledge.”

When the Bible speaks of knowing, it speaks much more in terms of “personal encounter” than of simply “detached knowledge.” *The New International Dictionary of New Testament Theology, Vol. II* by Colin Brown deals with this distinction for several pages under its treatment of the word “knowledge” (*ginosko* - pages 390-406). In summary, it states that “While the Greeks were concerned with detached knowledge and a speculative interest in the metaphysical nature of things, the Old Testament regards knowledge as something which continually arises from personal encounter. When the Old Testament makes statements about God and creation, we should not regard them as ontological deductions, but as declarations of faith in response to God’s revelation” (page 396).

Therefore, we need to be aware that, while for the Greeks and the rational Westerner, knowledge may be simply detached and rational, for the Hebrew and the Christian, knowledge is much more than that. It is spiritual revelation from God and a personal encounter with what is being revealed. It demands participation, involvement, and responsiveness. It is life-changing.

Reflecting on the Hebrew versus the Greek ways of knowing: The above definitions were startling to me. I found that I had grown up using the Greek and western approach to truth, believing it to be detached and rational. I was also taught to spurn the Hebrew approach, the idea that knowledge involved spiritual revelation and personal encounter, and that it was my declared faith-response to God’s revelation in my heart. Obviously, the Hebrew approach to knowledge involves subjective inner elements, whereas the western approach is exclusively objective. I was an objectivist in search of my heart.

Two ways to discover truth: God revealed to me from Scripture that there are two approaches, biblically speaking, to trying to acquire truth, knowledge, understanding, and wisdom. One way is to acquire knowledge through my mind, which brings me to “my truth.” The other way is to acquire knowledge through my heart, which brings me to God’s truth.

Not only had I been taught to spurn the right way of discovering truth and pursue the wrong way, but the wrong way would not give me God’s truth, and thus would lead me away from God. This was absolutely earth shattering for one who was so trained to live in his mind.

Following is an overview of what the Bible teaches about these two ways of discovering truth, wisdom, knowledge and understanding. Pray for revelation as you seek to distinguish the two approaches, and which is right and which is wrong.

Examples of knowledge, truth, wisdom and understanding being birthed by the Spirit: When you think of knowledge, truth, wisdom, and understanding, do you think of these being products of the mind, reason, and analysis or products of the heart and the spirit? The Bible calls all these responses of the Spirit’s work in us. Consider how the verses below teach this fact. Notice the word Spirit in each verse, along with the words knowledge, wisdom, understanding, or truth.

And the spirit of the LORD shall rest upon him, the spirit of wisdom and

understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD (Isaiah 11:2).

Howbeit when he, the [Spirit] of [truth], is come, He will guide you into all [truth]: for He shall not speak of Himself; but whatsoever He shall hear, (that) shall He speak: and He will show you things to come (John 16:13).

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the [spirit] of [wisdom] and revelation in the knowledge of Him (Ephesians 1:17).

According to the Bible, truth, wisdom, knowledge, understanding, counsel, and might are all products of the Spirit, not products of the mind. May I suggest that you pray about this truth and ponder it until your heart and mind have received a revelation of it and believe it? The embracing of this truth will forever change the way you approach life, the way you learn, and the way you teach.⁽¹⁾

Can truth, wisdom, knowledge and understanding be products of the mind instead of being products of the Spirit? Perhaps truth, wisdom, knowledge, and understanding can be either products of the Spirit or products of the mind, depending on the process one uses to acquire these things.

Perhaps there is wisdom which man can achieve with his mind and then there is wisdom that is given by the Spirit of God.

Perhaps there is knowledge that man can achieve with his mind and then there is knowledge that is given by the Spirit of God.

That is exactly what the Bible teaches. There are two types of knowledge, and two types of wisdom, and two types of truth, and two types of understanding. One type does come from the Spirit of God and the other comes from the mind of man. One is to be sought after. The other is to be repudiated as evil.

As you meditate on the following verses, notice the key word being examined according to the caption above the verses and notate anything you learn about this word from the verse.

There are two types of wisdom:

Who (is) a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but (is) earthly, sensual (i.e. unspiritual in NASB), devilish. For where envying and strife (is), there (is) confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, (and) easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy (James 3:13-17).

A summary of the two types of wisdom: Man can achieve wisdom himself through his mind. However, it will be proven to be merely man's wisdom by producing envy,

strife, confusion, and every evil work. It will be unspiritual and thus quickly become devilish, because whatever is not purposely presented to God is quickly filled by satan. If man is not presenting his mind to the Spirit of God within (i.e. to flow, with the eyes of his heart fixed on Jesus) then the wisdom he achieves will not be God's. It will be man's, and thus satan's, because satan is manifest in the operation of the independent "I." Spiritual wisdom comes from God through one's spirit (i.e. through flow), is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

There are two types of knowledge:

God speaking - "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17).

Satan speaking - "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:5).

Knowledge puffeth up, but charity edifieth (1 Corinthians 8:1).

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

A summary of the two types of knowledge: God forbade us to live out of our minds (Genesis 2:17), but satan tempted us, saying we could do so and that it would make us as smart as God (Genesis 3:5). Once we chose to live out of our minds, God said, "Fine, I will then cut you off from My Spirit's flow from within your heart (Genesis 3:22-24), and you will end up with a head knowledge (which makes you proud - 1 Corinthians 8:1) rather than revelatory heart knowledge which makes one humble" (Exodus 31:3; Philippians 3:8).

There are two types of understanding:

Then opened He their understanding, that they might understand the Scriptures (Luke 24:45).

Jesus said unto them, "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of Myself, but he sent me. Why do ye not understand My speech? (even) because ye can not hear My word. Ye are of (your) father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:42-44).

Therefore they could not believe, because that Esaias said again, "He hath blinded their eyes, and hardened their heart; that they should not see with (their) eyes, nor understand with (their) heart, and be converted, and I should heal them" (John 12:39-40).

For the preaching of the cross is to them that perish foolishness; but unto us which are

saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent” (1 Corinthians 1:18-19).

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Ephesians 4:17-18).

For this cause we also, since the day we heard (it), do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding (Colossians 1:9).

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set (them), and in carving of timber, to work in all manner of workmanship (Exodus 31:3-5).

Great (is) our Lord, and of great power: his understanding (is) infinite (Psalm 147:5).

Evil men understand not judgment: but they that seek the LORD understand all (things) (Proverbs 28:5).

A summary of the two types of understanding: God must open Scripture to us by the Spirit so that we can understand it (Luke 24:45). When He does, we sense a burning in our hearts (Luke 24:32). We are to pray continuously for the Spirit of revelation (Ephesians 1:17-18; Psalm 119:18). If we can not hear Christ speaking within us, then we will not understand the Bible, and are most likely living out of our minds (i.e. eating from the Tree of Knowledge of Good and Evil), which was exactly satan’s temptation to Adam and Eve (John 8:42-44). God will blind the eyes of evil ones so they can not understand (John 12:39-40). God is committed to destroying the understanding of those who think they are wise in their own selves (1 Corinthians 1:18-19). We must be extremely careful not to walk in the arrogance of our own mind’s wisdom, because it separates us from the wisdom and understanding of the Holy Spirit within our hearts (Ephesians 4:17-18). We need spiritual understanding, not mental understanding (Colossians 1:9). God’s understanding is infinite and can teach us about all manner of workmanship, so in no way should we limit the flow of God’s understanding within us to “spiritual” things only (Psalm 147:5; Exodus 31:3-5). God gives revelation for all of life and those who seek the Lord understand all things (Proverbs 28:5).

Summary: In summary, the Bible teaches that there are two types of wisdom, two types of truth, two types of knowledge, and two types of understanding. One comes from man’s mind; it is a “what.” The other comes from God’s Spirit within his spirit; it is a “Who.” This is an important distinction I had missed for many years.

Perhaps I need to repent from the dead work of using my mind myself. Hebrews 6:1-2 lists six truths which are foundational for the Christian’s life. One of these six is “repentance from dead works.”

“Dead work” defined: Anything I do myself, cut off from the flow of the Holy Spirit within me.

In Christianity, *I* am not supposed to be doing anything, because “I” am now dead to self-effort and alive to the Christ within (Galatians 2:20). I am a vessel who is filled with the Holy Spirit. I am to look to the Holy Spirit to move in and through me. Whatever the Holy Spirit does through me is a “living work.” Whatever I do without the Holy Spirit’s flow is a “dead work.” All my activities are to be birthed and carried out in “flow,” the experience of the river of God within my heart. Recall the Faith in Flow Principle from earlier chapters. Thus, my life becomes God living through me. Actually, since God has joined Himself to me and become one spirit with me (1 Corinthians 6:17), then when I live in flow, it is the “Christ I” living.

Don’t worry - you are still unique and special, even though you are crucified and dead to self-effort: The beauty of Christianity is that God doesn’t do away with our personalities or our uniqueness. He just does away with our self-effort. He flows through our uniqueness and thus highlights various aspects of His grace through our uniquely gifted vessel. It is still our personality. Actually, it is our personality coupled with the Holy Spirit’s flow.

Any reasoning, thinking, truth, wisdom, or understanding which I come up with through “my” study would be a dead work, and would be man’s wisdom, man’s truth, man’s understanding, man’s reasoning. This would be diametrically opposed to God’s wisdom, God’s truth, God’s understanding, and God’s anointed reasoning.

Is man’s wisdom good and God’s wisdom better? It is not that man’s wisdom is good and God’s wisdom better. *Man’s wisdom is wrong.* Our wisdom, knowledge and understanding are totally limited and fractured and incomplete when viewed in contrast with God’s wisdom, knowledge and understanding. The counsel I might give in a particular situation, based on my limited knowledge and understanding, would probably be diametrically opposed to God’s wisdom and counsel for that same situation. The Bible is full of such examples. Man’s wisdom would never do most of the things recorded in the faith chapter of Hebrews 11. And look at Habbakuk’s view of life in Habakkuk chapter one, as opposed to his view in chapter three. He totally reverses his view based on what God shows him through the Spirit. That is why man’s wisdom is not good. It becomes evil and destructive, simply because it is so incomplete and thus wrong.

James says that if we are wise in our own understanding, our wisdom is earthly, unspiritual and demonic, and it produces jealousy, selfish ambition and disorder. God’s wisdom is divine, pure, peaceable, gentle, reasonable, full of mercy and good fruits, unwavering and without hypocrisy (James 3:13-17NASB).

Can the scientific method answer Pilate’s question and help determine “what” is truth?

Perhaps the scientific method can lead me to truth. Let’s explore that for a minute.

The *Encyclopedia Britannica*, volume 20, page 114, defines the scientific method as

“the belief that in any field of knowledge the facts might be collected, according to an accepted and prearranged plan, and then passed through an automatic logical process from which correct judgments would inevitably emerge.”

The *World Book Encyclopedia*, volume 17, page 167, describes the process as follows: “The formal plan has at least five check points: 1. stating the problem, 2. forming the hypothesis, 3. observing and experimenting, 4. interpreting data, and 5. drawing conclusions.”

However, the same paragraph which defines the formal plan admits to the following problems with it: “Scientists find it difficult to tell in what order they actually use the steps of the scientific method. The human mind probably does not actually solve problems in a systematic fashion. But, after the problem is solved, the scientists can use the scientific method to explain the problem and its solution in an orderly way.”

Wow! So they admit that the scientific method is not the process scientists actually use to discover truth. Most of us would confirm that we tend to “stumble” onto truth rather than discover it through careful research. Indeed, many of mankind’s greatest discoveries came this way. Charles Goodyear accidentally discovered how to toughen rubber when he spilled a sulfur rubber mixture on a hot stove. The circular shape of the benzene molecule was first conceived through a researcher’s dream of dogs chasing one another in a circle, each one holding the tail of the dog in front of him in his mouth. Post-it notes were created by accident when IBM was trying to make a better scotch tape. Ice cream cones were first produced when a vendor at the World’s Fair needed to get rid of his extra batter. This list could go on endlessly.

One good question to ask is, “Who is responsible to form the hypothesis? Who is to interpret the data? Is it I, with the understandable limitations of my mind, or is God to give me revelation? And is God to help me see the conclusions?” What does the Bible say? (Proverbs 3:5; Romans 1:20-22; Colossians 1:16-17; 2:8; 1 Corinthians 2:9-10; 2 Corinthians 4:18; 10:5)

Perhaps the famous “double-blind study” can teach us what is truth? The placebo effect (i.e. faith adjusting facts) has been proven to be such a complicating problem in experiments that scientists have developed the famous “double-blind study” in hopes of removing all effects of one’s belief or one’s faith upon the end results of the scientific experiment. However, try as hard as they can, they have discovered that it is impossible to rule out the affect of faith upon facts.

Science has said for so long, “Unless I see, I will not believe.” Now science has changed its tune and is saying, “I believe, and it changes what I see.” What an astounding day we are living in! Who would have “believed” such a thing would ever happen?

Science used to say, “I need facts, not faith.” It used to argue against faith, demanding that our world-view be based on fact, not faith. Now it has totally reversed itself and discovered that even the smallest amount of faith or belief alters the facts (i.e. the end results) of their experiments.

The double-blind study is the scientist's dream of pure objectivity. In a double-blind study, neither the doctor nor the patients know who is being given the true medication and who is being given the placebo. The goal is to remove the psychosomatic issues of one's expectations (i.e. faith) influencing the end results (i.e. facts). No one really knows what to expect, because no one knows who has been given what. This should get us some clear objective data and facts, don't you think?

However, even double-blind studies show that facts are still influenced by the doctors' faith in the substance being tested. Researcher Jerry Solfvin extensively examined the power of the physician's underlying beliefs. In three double-blind studies of the use of vitamin E in treating angina pectoris, the pain associated with coronary artery disease, an enthusiastic doctor who believed in vitamin E found it significantly more effective than a placebo, while two studies conducted by sceptics showed no effect. (See a complete description of several of these types of double-blind tests in the book *Healing Words* by Larry Dossey, M.D.)

Even when the one conducting the experiment keeps his faith bottled up inside and does not express it verbally, and even when he has no tangible person (or product) to attach his faith to (i.e. he doesn't know who in the experiment is receiving the actual new drug), still his *belief* about the drug affects the outcome of the experiment. Can you believe that faith is so strong that nothing can stop it?

And it is science that has proven the strength of faith in their own double-blind studies when they tried unsuccessfully to rule faith out of the events of life.

Science proves that faith alters the “facts” and thus, “objective reality” may not be as objective as we had thought: Science has proven what the Bible said 2,000 years ago. All things are possible to those who believe (Mark 9:23-25). Faith can cast mountains into the sea (Matthew 21:19-22), perform miracles (Galatians 3:5), and heal the sick (James 5:14-16). That is why the work of God is to believe (John 6:29).

Faith is the currency of life, because faith is the currency of the spirit world, and the spirit world provides the foundation and structure of life. According to your faith, be it unto you (Matthew 9:29).

Faith can not be ruled out. Science can now put up its banner headline:

**SCIENCE PROVES FAITH WILL NOT BE DEFEATED!
EVEN FAITH THE SIZE OF A MUSTARD SEED ALTERS FACTS!**

Don't you love living in the world of today, where science has proven another of the most central themes of the Bible - the theme of faith:

“According to your faith, be it unto you” (Matthew 9:29).

God has made the principle of faith so foundational in the fabric of our universe that it will work for everyone, always - the good, the evil, the spiritual, and the materialistic:

- The just shall live by their faith (Romans 1:17).
- The [fear] of the wicked, it shall come upon him (Proverbs 10:24).
- For what I fear comes upon me (Job 3:25).

It makes no difference if one is a righteous person or a wicked person or a humanist. The Bible says that the principle of faith will work for all. What we believe for will be drawn to us. Faith or belief (and fear, which is faith working in the negative) is the currency of the spirit world. Since all of mankind has a spirit, we are all using this currency in our lives every day and in every area of our lives to attract either good or bad to ourselves.

Some have discovered this principle of faith, and teach and practice it. This would include those who preach the “Word of Faith” message, those who teach the value of having a positive mental attitude, and those who teach self-actualisation and cognitive restructuring techniques.

Unfortunately some have chosen to live in fear (i.e. faith in reverse - believing in the power of satan) and they attract the worst life has to offer to them. Many “believers” have decided to live in fear of the antichrist taking over the world or fear of evil governments taking over, and these people seem to draw to themselves the most miserable elements life has to offer.

I have come to believe in God’s rule rather than the rule of satan. When I journal, I find God’s anger burns intensely against the suggestion that satan rules. God is emphatic about the fact that He rules, and becomes extremely angry when I suggest that perhaps the antichrist does or will rule. I really believe that Christians should get over being the largest group of people on earth who believe that the world will be taken over by satan. (They should leave that distinction to some satanic group.) If faith is rewarded, as the Bible clearly teaches, they may just receive what they are believing for. What would the world be like if the Church stopped believing for, envisioning, confessing, and acting out the takeover of the world by the antichrist, and began believing, envisioning, confessing, and acting out the takeover of the world by the risen Christ through His Church? Can you imagine how faith in God rather than satan might change this planet? I can, and I am believing and fighting for it for me and my family, who all have vibrant faith and divinely-birthered strategies for discipling the nations.

I also suggest you journal about this topic (i.e. using the four keys to journaling taught in Appendix A). I explained to God in my journal my earlier view of the antichrist taking over the world and the Church being chased around by him, and eventually living in caves and holes in the ground, praying fervently that God will rapture us out before we are killed. God responded, saying,

“Mark, how dare you invalidate the death of My Son Jesus on the cross? I allowed Him to suffer and die the most terrible of deaths so that the power of satan could be loosed from this planet. Do not give him back a power he no longer deserves. Take hold of the victory I have given you and ride with Christ into the victory I have prepared for you. Satan has no more power than what you give him. He is a defeated foe. However, if you choose to give him power through your faith in him, you can resurrect him and give him back (in your life) that which I died to give to *you* - victory.

Mark, do not give satan any power. I have given all power to you - to My Church. Take it and rule with Me, saith the Lord of Hosts. Do not negate My Son's death on Calvary through your theologies. Let My Son's death and victory stand!"

Yes, faith will be rewarded, whether it is faith to draw God's grace to you or faith to draw satan's worst to you. Faith works, and even science has proven there is nothing they can do to stop the power of even the minutest amounts of faith to overrule the "facts" of their experiments. Absolutely astounding, don't you think?

So, what is the best approach to faith? May I suggest what I have found? It is in Mark 11:22 - "Have faith in God."

Now, that verse makes me think that I should strain a bit and put all the faith I can muster in my God. However, that is not at all what the verse is saying, because if it were, then faith would be something I muster up (i.e. a dead work) rather than something God does (i.e. a living work).

Actually, the word "in" is not in the Greek text in the above verse. It was added by the translators. According to the Greek, the verse should read:

"Have (the) faith of God."

Well, that makes it totally different. In this case, God puts something in me by the working of the Holy Spirit, and I live in and release that faith which has been placed within.

I believe I am to come to God and allow Him, by the indwelling Holy Spirit, to tell me His promises and show me His purposes for my life, and then to anoint me with His faith, also by His indwelling Holy Spirit. Every step of this process is a work of God, not a work of man. For the work of man, God says, is to believe (John 6:29).

This, I think, is the best way to use God's currency of faith. Let God be the initiator and sustainer of faith, not me. Then the exercise of faith will not be a dead work. Then the following verse should also work for you.

For verily I say unto you, That whosoever shall say unto this mountain, "Be thou removed, and be thou cast into the sea;" and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith (Mark 11:23).

What if you added atomic fertilizer (i.e. prayer) to your seed of faith?

And Jesus answering saith unto them, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea;' and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, **when ye pray**, believe that ye receive (them), and ye shall have (them). And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" (Mark

11:22-25).

So now I would, in prayer:

1. Receive God's faith within my heart by the Holy Spirit;
2. Authoritatively command the situation to change;
3. Not doubt in my heart (i.e. hold no unbelieving pictures);
4. Believe that what I have spoken will happen.

God's promise is "I shall have it." Wow!

Science has found that even when they are trying to rule faith out, it still works. Guess what happens when you rule faith in, and then add the principles of faith, which include:

1. Praying in faith, asking God to do it.
2. Believing in faith that God has done it.
3. Speaking in faith that God has done it.
4. Acting in faith upon the word of the Lord.
5. Forgiving everyone.

If the most minuscule level of inner belief, as held by a researcher in a scientific experiment, still works, guess what expressed biblical and spiritual faith will accomplish? Everything and anything, according to Mark 11:24. Do you see why I don't want Christians to believe for the takeover of the world by the antichrist? Their faith will be rewarded! Come on! Let's put our faith in God and take this world for Christ.

One evidence of faith - continuous praise: To truly honour God and experience His glory, peace, and power we are to give thanks in the midst of the bad times and troubles for the good He is working in them for us (Psalm 50:23; 2 Corinthians 12:9-10; Ephesians 5:20; 1 Thessalonians 5:16-18; James 1:2ff; 1 Peter 1:6-7; 4:12-14). This transforms our minds and emotions as we walk through difficulties.

Then what is the place of the mind, reason, and study, which, of course, was the original question asked in this chapter? May I suggest that we are to do with our minds, our reasoning ability, and our ability to study **exactly what we do with every part of our being: We present them as living sacrifices unto God (Romans 12:1), and ask Him to use them**, filling them with words of wisdom, words of knowledge, and anointed reasoning. We will explore the place of study more in the next chapter. For a systematic biblical overview of the mind, see Appendix I.

What is your belief about reason? "God gave you a brain and ..." Most people can finish this quote, since it is a common saying in the western world: "God gave you a brain, and you should use it." This phrase is so commonplace that it is not even questioned. Obviously, you are supposed to use the brain God gave you, right? I mean, reason is central to the western educational process. We reason to come to truth. We use reason to discover right from wrong, don't we? Shouldn't we? What do you think?

Of the 57 times the word reason is used in the Bible, the Bible only once encourages us to reason, and only in a very specific situation. It is as follows:

“Come now, and let us reason together,” saith the LORD: “though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18).

There are at least two interesting things about this command to reason. First, it is to be done together with God, and second, it is to involve the use of pictures. Picturing, you will recall, is a right-brain process. When we think of reasoning, we generally consider it a left-brain, analytical process. Obviously reasoning, biblically speaking, is to involve both hemispheres, as well as the voice of God in the midst of the process. Or in other words, reasoning is to involve not only both left and right hemispheres, but also revelation from our heart. This, you may agree, would make reasoning a much larger process than most of our western culture makes it. My experience with western education was that reason was limited to a left-brain function only. It did not involve the right-brain or the heart. We will expand the ramifications of this more completely in our next chapter when we discuss the differences between western study and biblical meditation.

There are four examples of reason in the Gospels: In all four occurrences of the word “reason” in the Gospels, Jesus rebuked the individuals for faulty reasoning because they were not incorporating faith, divine revelation, or the power of God into their reasoning processes.

- Matthew 16:5-12 - The disciples are rebuked by Jesus for reasoning **without faith** or revelatory understanding of what He was saying.
- Mark 2:5-12 - Jesus rebuked the Pharisees for reasoning **without revelation** knowledge of Who He was.
- Mark 8:15-18 - The disciples are rebuked by Jesus for reasoning **without perception** (i.e. a spirit phenomenon), without understanding, with a hardened heart, and eyes that see yet can't see, and ears that hear yet don't hear.
- Luke 5:21-22 - Jesus rebuked the scribes and Pharisees for reasoning against Him, because they did so **without revelation** of Who He was.

Summary of the examples of faulty reasoning: This is quite astounding. It is clear that faulty reasoning occurs when we reason without incorporating faith, divine revelation, and God's ability to do the miraculous into our reasoning process.

Get this, because if you don't, you will find Jesus rebuking you for your faulty reasoning process.

I personally believe that all reasoning processes I was taught in school and college were faulty in light of the biblical examples, and must be replaced by an understanding of what the Bible exemplifies as anointed reasoning.

Spirit-anointed reasoning defined: The Holy Spirit granting divine perspective and understanding by guiding the analytical and visionary processes through flow, while infusing the heart with faith.

Note: “Flow” is the Faith in Flow Principle discussed in Chapter Two. One yields his outer faculties to the river (flow) of God within him.

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

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

Careful investigation is involved in anointed reasoning: Luke investigated everything carefully, which sounds to me like some left-brain processes at work because, as you will recall, examination and analysis are left-brain functions.

If flow guides the reasoning process, you can have anointed reasoning: If reason itself could allow us to do research and come up with illumined, prophetic, revelatory truth, then all of us could easily be writing out prophecies by just investigating things carefully and writing about them. However, I think we would all agree that more than careful investigation was at work when Luke wrote his gospel. The Holy Spirit was inspiring him. “All [scripture] (is) given by inspiration of God” (2 Timothy 3:16). So inspiration or flow from the river within was guiding his reasoning process as he investigated. This is what I believe we are to do. We are to come to God in faith as we begin the reasoning process, and invite the river of God within us to guide our reasoning through flow. Then we stay tuned to flow as we reason, and find that flow causes our thoughts to follow certain tracks and avoid others. Flow puts things together with great insight, which reason might never relate to each other, because flow gives us God’s perspective, where reason alone (i.e. without flow) only gives us man’s perspective.

(Note: Are we adding more Scripture to the Bible? I have no plans to add the anointed reasoning which I write down to the Bible. I am satisfied that it is complete and that it is wiser to submit my anointed reasoning to the Scriptures, rather than add it to the Scriptures. This has been the consensus of Christendom for nearly 2000 years.)

This reminds me of a quotation from Albert Einstein: “I want to know God’s thoughts ... the rest are details.” Of course, Einstein’s theory of relativity and his work in the area of quantum physics radically altered the sciences and the Newtonian premises which had been science’s foundation for hundreds of years.

Einstein tells how he “developed” his theories: “The ideas danced in my mind.” This sounds like spirit flow to me. He also tells of lying on his back on a grassy slope, looking into the sky through half-closed eyelids and wondering what it would be like to

ride on a ray of sunlight. Then the theory of relativity struck him. This is whole-brain thinking, which involves left-brain questions, right-brain pictures, and third-brain illumination. This is an example of the proper functioning of the brain, using it as God intended.

The third brain is the cerebellum, which is under the cerebrum. This is thought by scientists to be the place where we receive transcendent (i.e. spiritual) experiences. However, science is not sure, as they have only mapped about half the brain so far. So whether spiritual experiences come from the heart or the third brain, as the most cutting-edge scientific experiments might be indicating, is not a critical matter to me. I am glad to call it the heart even if it is registered in the third brain. I suppose it is possible that the Bible might have been speaking symbolically when it referred to the heart. Or perhaps it wasn't. I don't think I know enough to know for sure. I don't think it matters to me. The important thing is that one have spiritual experiences, not whether these experiences come through the heart or through the third brain. The point is, HAVE THEM!

Reasoned and Reasoning - Biblically Speaking

If you add to a biblical search of the word “reason” a search for “reasoned” and “reasoning,” you find twenty additional verses to examine. Following are key verses in this category.

An example of the disciples reasoning without divine insight and Jesus correcting them with a picture story.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by Him, And said unto them, “Whosoever shall receive this child in My Name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same shall be great” (Luke 9:46-48).

An example of faulty reasoning.

But when the husbandmen saw him, they [reasoned] among themselves, saying, “This is the heir: come, let us kill him.” So they cast him out of the vineyard, and killed (him). What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard (it), they said, “God forbid” (Luke 20:14-16).

An example of the disciples reasoning on the Emmaus road without divine insight. Jesus drew near and gave them revelation knowledge.

And it came to pass, that, while they communed (together) and [reasoned], Jesus himself drew near, and went with them (Luke 24:15).

What did Jesus do with the Scriptures that helped the disciples overcome their faulty reasoning process? How did their hearts respond to this?

And they said one to another, “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?” (Luke 24:32).

Would you consider “opening Scriptures” in the above verse to be the shedding of

revelation knowledge and revelation insight upon the Holy Word? That is what I assume, and that is what I pray for every time I open the Bible (Ephesians 1:17-18).

Paul “reasoned”: (Since this was after Paul experienced divine revelation on the Damascus road and spent three years in the wilderness, and had renounced man’s wisdom, I assume he was using “anointed reasoning,” reasoning which was directed by flow.)

And Paul, as his manner was, went in unto them, and three Sabbath days [reasoned] with them out of the Scriptures (Acts 17:2; see also Acts 18:4, 19; 24:25).

Perhaps the Brain Is the Hard Drive of the Computer

As you fill a hard drive with data, so perhaps we are to fill our brains with information on an area God is asking us to master. For example: “Apply your mind to my knowledge” (Proverbs 22:17).

We let God guide us in what to put in the hard drive, and when it is full, we then turn on the selective software of the Holy Spirit. Any good software package can assimilate vast amounts of data and deliver specific meaningful pieces of it to our computer screen in a purposeful, organised and understandable manner when requested. Likewise, the Holy Spirit can draw out of our minds and hearts the precise information He desires and put it together in the precise way He wants it synthesised, and then present it to our consciousness through spontaneous flow. This experience comes to us as words of wisdom, words of knowledge, anointed reasoning, and divine creativity. John 14:26 describes this experience.

“... the Holy Ghost, He shall ... bring all things to your remembrance.”

A Final Statement on the Mind

1. Proper use of the mind:

- a. To store information that God instructs us to memorise and learn about (Proverbs 22:17).
- b. To research, analyse and compare - guided by flow (Luke 1:1-4).
- c. To perform anointed reasoning, combining flow and ideas (Luke 1:1-4).

2. Improper use of the mind:

- a. To make moral judgments (forbidden in Genesis 2:17).
- b. To reason alone without Holy Spirit (Psalm 73:16-17).

An example of reasoning with a limited perspective rather than a large perspective.

A researcher may discover through his analytical research that putting poison on crops kills insects and thus produces a larger crop. However, the right conclusion may not be to put poison on crops. Perhaps a larger picture needs to be embraced, which includes

a study of the saturation of the poisons into the crops, soil, and ground water, and then into the bodies of those who eat the foods and drink the water. What affect does ingesting these small amounts of poisons from hundreds or perhaps thousands of sources have on the immune system, and what corresponding effect does this have upon one's health? It may be impossible for the researcher to be aware of all the possible ramifications of a little poison here and a little poison there. (We have created over 100,000 new poisonous substances in the last 50 years, which now saturate everything.) However, God can tell the listening heart whether or not it is right to spray poisons on the crops.

So the mind may be able to do some evaluative research, but that does not qualify it to make a moral decision about the rightness of a thing. Moral decisions belong with God alone, Who speaks by His Spirit into our hearts.

The brain - a reducing valve: Perhaps the brain, connected as it is to the five senses, is a reducing valve which helps us screen out sensory perceptions so we are not overcome and confused by all the information which surrounds the human body. For example, if our senses could pick up and send to the brain all sound and radio frequencies, and light and television frequencies, just for starters, we would be unable to function because of the vast amount of sensory information continuously pummeling our minds. Therefore, I believe one of the primary functions of the brain is to act as a reducing valve, limiting the input we receive. The brain is a restricting organ, while the heart is the enlarging organ which, when open to God, can receive much input not readily available to the brain.

My Commitment - to Reason Only in the Sanctuary of God (Psalm 73)

In Psalm 73, David expressed his frustration with all the evil he saw around him. He was envious of the proud and the way they oppressed others, and finally became so depressed that he said, "Surely in vain I have kept my heart pure" (v. 13). In other words, "It really doesn't pay to serve God. Look at my life compared to theirs."

In verses 16 and 17 David said, "When I pondered to understand this, it was troublesome in my sight UNTIL I CAME INTO THE SANCTUARY OF GOD; THEN I PERCEIVED ..."

The core of the teaching of this whole chapter on "Discovering the Role of the Mind" can be found right here in this verse. When David tried to use his mind himself, he only dug himself into an emotional and spiritual hole. When he came into the presence of God and let his heart give him revelation, then perception took place (i.e. anointed reasoning or word of wisdom or word of knowledge) and he was set free of his mental anguish.

After reading Psalm 73 many years ago, I made a decision that I would never use my mind outside of the presence of the Holy Spirit (i.e. outside of river flow). That has been one of the best decisions I have made in my life. I ask you to consider making it, also.

For further study: Our book *How Do You Know?* takes you through 5500 verses in an organised systematic way on the topic of what the Bible teaches about how one is to know.

Personal Application

1. Meditate on Appendix I - "A Brief Systematic Overview of the Mind." What has been your view of the mind and of reason? Has it been the biblical view or the western world-view? Are you using your mind yourself, or are you presenting it to the flow of the river of God within you and allowing the Holy Spirit to use it?
2. What is truth to you? Is it a what or a who? Is truth expressed as statements you arrive at through ontological deductions and declarations, or is it declarations of faith in response to God's revelation within you?
3. When you receive and teach truth, do you view it as detached knowledge, or personal encounter, spirit encounter and life encounter?
4. Have you ever been guilty of reasoning improperly, that is, without divine revelation, divine perspective, and divine faith? Have you ever used your mind yourself and thus performed a dead work? If you have done either of these, take the time to repent right now.
5. Have you ever experienced anointed reasoning? If so, record what the experience felt like and what precipitated it. Push forward to making this a normal, everyday part of your life. Have you made a commitment to only reason in the sanctuary of God? If not, please do so. If you have, describe how you do this and what the experience is like as well as one of the things God gave to you when you reasoned in His sanctuary.

Notes

- (1) We have devoted an entire book, *How Do You Know?* to this truth. In it we have done an exhaustive study of all the verses in the Bible on each of these words (and many others), so if you need help getting a revelation of this truth - and most westerners do - you will be helped greatly by meditating upon this book.

Chapter Six: Discovering Meditation, the Alternative to Study

The Background - Westerners Study Rather Than Meditate

Remember all the homework you took home from high school? Remember the college courses you studied for, night and day? Remember how you crammed for exams and finals? I remember staying up half of the night to prepare for some of those tests.

It is clear to me that study is central in the western approach of education. So, of course, I would assume it would be central in the Bible also, since raising up disciples was one of the cries of Jesus' heart. If we have 266 verses on "understanding," 1089 on "know, known, and knoweth," and 247 on "wise," then the Bible must have hundreds and hundreds of verses on "study" and "studying," wouldn't you think?

Well, here they are, and **there are only three** in the entire Bible! Is this an oversight on God's part, or is the western approach to learning and knowledge fatally flawed? You decide. The three verses are listed below.

What does much study cause?

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

What are we to study?

And that ye [study] to be quiet, and to do your own business, and to work with your own hands, as we commanded you (1 Thessalonians 4:11).

[Study] to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Timothy 2:15).

The New American Standard Bible does not have the word study in it even once!

Following are the same three verses from the New American Standard version of the Bible.

What should be done rather than giving excessive devotion to books?

But beyond this, my son, be warned: the writing of many books is endless, and excessive devotion to books is wearing to the body. The conclusion, when all has been heard is: fear God and keep His commandments, because this applies to every person (Ecclesiastes 12:12-13 NASB).

What should be our ambition?

Make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you (1 Thessalonians 4:11NASB).

What should we be diligent to do?

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth (2 Timothy 2:15).

Note: The Greek word translated “study” in 2 Timothy 2:15 is *spoudazo*, which means “to hasten to do a thing, to exert oneself, endeavour, give diligence” (Vine’s Expository Dictionary of New Testament Words). Ways *spoudazo* is translated in the New Testament include “was zealous, endeavoring, do thy diligence, be diligent, let us labour.” You can see that to translate this word as “study” on the **one** occasion of 2 Timothy 2:15 is not appropriate.

My summary, epistemologically speaking, of the word “study”

It is amazing that there are only three verses on “study” in the Bible when that is the **primary activity of higher education in America**. And if you go to the New American Standard Bible, even those three verses do not have the word “study” in them. So the Bible never actually endorses study. This is astounding! Actually, inconceivable! How could God, who wants to raise up leaders to disciple all nations, not include study as a central way of doing this? My conclusion is that God has not made a mistake. Man has. We have pursued the training of our minds rather than the training of our hearts. If we would train the heart to hear God, God would give man wisdom and knowledge and creativity as He did over and over throughout Scriptures. Did He not place within His children all the gifts and talents they needed to accomplish the work where-unto He had called them? Will He do any less today? I think not! So let us learn how to train the heart in spiritual sensitivity. That is where true knowledge, wisdom, anointing, and leadership lies. May our epistemology be able to bend far enough to make this shift.

Meditate Instead of Study!

The Biblical counterpart to man’s “study” is “meditate.” We shall examine the experience of meditation in a few moments.

No intellectual superiority at the foot of the cross: Since study and great mental ability are not necessary to receive from God, then the intellectually inclined have no advantage over the mentally slow in receiving from God. God’s revelation comes from the heart, not the mind. It is those whose hearts are prepared and open who may receive even more than the “Bible scholars.” Consider who received the revelation that Jesus was born in Bethlehem. It was not the Bible school students. It was shepherds who could see visions of angels (Luke 2:8-20), a righteous devout man named Simeon who was told by the Holy Spirit he would see Jesus and received revelation by the Holy Spirit that the baby was the Saviour of the world (Luke 2:25-32), and men who could understand the message of God in the stars (Matthew 2). It is heart awareness, not mind awareness, that gives one the advantage before God.

Physical church design and the concept of “study”: Many Protestant churches have put the pulpit in the centre front of the congregation, thus demonstrating the centrality of the teaching and preaching ministries. Catholic, Anglican, and some other churches place the communion table in the centre front of the church, and the pulpit off to the side, showing their commitment to the centrality of experiencing God in the sacraments and making the preaching and teaching ministries more secondary. An interesting distinction.

During the height of the charismatic movement, the typical seating style was in a circle so everyone faced everyone else. The emphasis was body ministry. Personally, I like the circle, especially for smaller groups.

Have you experienced verses leaping off the pages of the Bible? I'm sure you have. There you are, reading along, and all of a sudden a verse leaps right off the page of Scripture and hits you right between the eyes, and God says, "This is for you, right now!" It is a wonderful experience! It is called revelation knowledge. God is speaking directly to you through the pages of Scripture. The Word has come alive and is being re-spoken by the Holy Spirit directly to your heart. This can happen every time you read the Bible.

The prayer - God, grant me revelation knowledge: It is the experience that both Paul and David prayed for as they studied the Holy Scriptures.

Open thou mine eyes, that I may behold wondrous things out of thy law (Psalm 119:18).

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints (Ephesians 1:17-18).

Funny thing is, I never knew to pray this prayer during my four years in Bible school, so I seldom received revelation knowledge. I seldom had verses leaping off the page. I got head theology - lots and lots of it - but almost no heart knowledge. What a terrible waste of four years of Bible college.

“Meditation” is God’s counterpart to the westerners’ “study”: Many western Christians would say, “What in the world is meditation? It sounds like something people into Eastern religions might do. I don’t understand it, nor do I think Christians should do it. Christians should study their Bibles and memorise Scripture. But I don’t think they should meditate!” What do you think?

Let’s start with the realisation that there are twenty occurrences of the words “meditate” and “meditation” in the King James Version of the Bible. Let’s examine them below.

What are some good places and times to meditate?

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels (were) coming (Genesis 24:63).

When I remember thee upon my bed, (and) [meditate] on thee in the (night) watches (Psalm 63:6).

What is a great thing to meditate on?

This book of the law shall not depart out of thy mouth; but thou shalt [meditate] therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good

success (Joshua 1:8).

I will [meditate] in thy precepts, and have respect unto thy ways (Psalm 119:15).

Princes also did sit (and) speak against me: (but) thy servant did [meditate] in thy statutes (Psalm 119:23).

My hands also will I lift up unto thy commandments, which I have loved; and I will [meditate] in thy statutes (Psalm 119:48).

Let the proud be ashamed; for they dealt perversely with me without a cause: (but) I will [meditate] in thy precepts (Psalm 119:78).

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

What is another great thing to meditate on?

I will [meditate] also of all thy work, and talk of thy doings. Thy way, O God, (is) in the sanctuary: who (is so) great a God as (our) God? Thou (art) the God that doest wonders: thou hast declared thy strength among the people. Thou hast with (thine) arm redeemed thy people, the sons of Jacob and Joseph. Selah (Psalm 77:12-15).

What faculty do you use when you meditate?

Let the words of my mouth, and the [meditation] of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer (Psalm 19:14).

My mouth shall speak of wisdom; and the [meditation] of my heart (shall be) of understanding (Psalm 49:3).

What gives you more understanding than all your teachers?

I have more understanding than all my teachers: for thy testimonies (are) my [meditation] (Psalm 119:99).

What exactly are the Hebrew and Greek definitions of meditation?

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

The literal meaning of "meditate" and "meditation": as listed by Strong's Exhaustive Concordance:

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

Left-hemisphere functions listed above include:

study, revolve in the mind, murmur, mutter, converse, speak, talk, communication

(Note: Reason and speech are left-brain.)

Right-hemisphere functions listed above include:

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

Heart (or third-brain) functions listed above include:

pray, prayer, devotion, reflection, ponder (i.e. enlightened reasoning by adding Spirit-flow to the reasoning process - Ephesians 1:17-18.)

Meditation is a whole-brain and heart process, and study is often left-hemisphere only: Well, well, well. Is meditation different than what a westerner considers study? When I think of “study,” I think of a left-hemisphere process. I use my analytical skills to study and memorise. In my early years, this was my approach to Bible study. I used my analytical skills to examine, analyse, and memorise Bible doctrines and Bible themes.

As a left-brain individual, I study using the left side of my brain only - i.e. using analysis.

Now, right-brain people study in a much different way. They combine pictures (right-brain) and spirit flow (heart or third-brain) into the studying process, so their study habits are much more a whole-brain process, in that they tend to use analysis, images, and flow. As a result, a right-brain individual is much more likely to meditate than to study, while a left-brain individual is more likely to study than to meditate, for meditation is a whole-brain process and study is much more a left-brain process.

As I mentioned earlier in this book, a few weeks ago, I was at Toronto Airport Christian Fellowship (the renewal church pastored by John Arnott) teaching Communion with God to about 35 renewal pastors. I had them all take the Brain Preference Indicator Test as found in our *Communion with God Study Guide*. We found the scores ranged from a low of 2.4 (i.e. very left-brain) to about 6.7 (quite right-brain). A score of 5.0 would indicate a person who uses both hemispheres in equal balance and can move easily back and forth from one hemisphere to the other.

I asked the pastor who had the extremely left-brain score of 2.4 how he studied the Bible. Did he use pictures a fair amount? He said, “Never.” Then I asked the right-brain pastor (6.7) how he studied the Bible. Did he use pictures much? He said, “Always. I have a constant stream of flowing pictures as I study.”

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

For the fun of it, why don't you give the Brain Preference Indicator Test to a group of

people, evaluate their scores, and then have them discuss the process they use in studying? Ask them who uses pictures and flow and who doesn't. You will discover the same truth that I did.

Now, this has huge ramifications. First, I realise that there is more than one way to study the Bible. I can study it with my left-hemisphere, my right-hemisphere, both hemispheres, or all three parts of my brain. The third brain (perhaps heart), you will recall, is where we register transcendent (spiritual) experiences. That, of course, would correspond with the part of the definition for meditation listed above as “pray, prayer, and devotion.”

The definition of meditation given earlier includes “study,” which is a left-brain function, “image,” which is a right-brain function, and “prayer and devotion,” which are heart (or perhaps third-brain) functions.

Repenting for studying: In meditation, the whole brain is being controlled and guided by the indwelling Holy Spirit, whereas in study, primarily the left brain is used and it is under the control of self. What a startling insight, especially when we come to realise that the Bible **never** encourages study, but twenty times does encourage meditation! I (a left-brain person) repented for studying, and purposed in my heart to only meditate as I come to the Word of God, or to any topic that God sets before me to explore from now on.

Additional Reflections on Meditation, Epistemologically Speaking

Meditation is best done in a relaxed posture and with a humble heart which is seeking the Lord (Genesis 24:63; Psalm 63:6). Meditating on God, His works, and His Word are of primary importance (Joshua 1:8; Psalm 77:12-15). I find that when God leads me into a new area, if I *meditate on* that subject (rather than *study about* it), God often grants me great insight into it, often greater than those who have *studied* the subject. This is because what I am receiving is coming from a deeper level, from the revelation of God within my heart rather than simply from the reasonings of my mind.

Another Great Aid to “Seeing”: Writing Out Scripture

When I write or type a verse, I discover words which I 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 Scripture an important part of our lives. Perhaps some of us will discover that writing does for us what muttering did for the Israelites when they meditated. Since many of them did not write, muttering took its place. As one talks about something over and over to himself, he begins to see it more and more clearly. That is exactly what happens when I write. As I write and rewrite, the Word becomes clearer and clearer, until illumination strikes! The revelation is full and complete, and presented before me! Therefore, I am going to suggest that you either mutter or write - or, of course, you might want to do both.

Meditation Brings Revelation, Which Burns in the Heart

When one experiences “illuminated Scriptures” it is generally the result of meditation (Ephesians 1:17-18). You experience illuminated Scriptures when a verse leaps off the page and hits you between the eyes, and you see it in a new and revelatory way. A biblical example of this is when Jesus was “opening” the Scriptures to the disciples on the Emmaus road and they responded by saying, “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?” (Luke 24:32).

Meditation brings illumination every time one reads the Bible and every time one meditates: I have found that every time I read the Bible, or every time I approach any topic, if I will meditate on it, rather than study it, I receive divine revelation and illumination. Insights light upon my mind which are far greater than my reasoning powers would normally allow, because I am going beyond my own ability through use of pictures and flow from the river of God within me.

I believe everyone is to receive revelation knowledge every time they read the Bible. I believe they can, by following a specific process that leads them into a biblical meditation experience. Following is that process as I understand it and as I use it.

Biblical Meditation Resulting in Illumination, Revelation Knowledge, Anointed Reasoning

Do Not Do This: Left-Brain Study/Rational Humanism	But Do This: Whole-Brain/Heart Meditation/Divine Revelation
<ol style="list-style-type: none"> 1. Have unconfessed sin 2. Have a pre-conceived attitude 3. Be independent: “I can ...” 4. Read quickly 5. Rely on reason and analysis only 	<ol style="list-style-type: none"> 1. Be washed by Jesus’ blood 2. Have a teachable attitude 3. Pray: “Lord, show me” 4. Slow down, ponder, muse 5. Combine anointed reason, flowing pictures, music and speech
<ol style="list-style-type: none"> 6. Read without specific purpose 7. Take credit for insights 	<ol style="list-style-type: none"> 6. Read with focused purpose 7. Glorify God for insights

The Seven Steps of Biblical Meditation Explained

1. Lord, cleanse me by Your blood: Since receiving divine revelation is at the heart of biblical meditation, you must prepare yourself to receive from the Holy Spirit by repenting and being cleansed by the blood of the Lamb. You must be obedient to previous revelations from God (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).⁽¹⁾

Your Assignment

Choose an issue which is a burning problem within you and, using the process of

biblical meditation laid out in this chapter, seek the Holy Spirit for a revelatory answer to it. Record your issue, the progress and insights you receive as you move through the discovery stage, and the final divine solution God gives to you.

Definition of Narrative Theology: Discourse about God in the setting of story.
Gabriel Fackre

The move from study to meditation brings a parallel move from systematic theology to narrative theology.

Comparisons between:

Study and systematic theology

1. Begins and ends with the mind
2. Is detached from experience
3. Depends on a sharp mind
4. Does not need revelation
5. Glorifies man's strengths

Meditation and narrative theology

1. Begins and ends with the heart
2. Is a very personal experience
3. Depends on a reverent heart
4. Requires divine revelation
5. Glorifies God's anointing

Moving from systematic theology to narrative theology: The Bible is primarily a book of true stories. When I lived out of my mind, I skimmed over the stories to get to the kernel of truth which I thought was found in the teaching or doctrine sections of the Bible. That is why I loved Paul's epistles so much, especially Romans, and the second halves of Galatians, Ephesians, Philippians and Colossians, which clearly delineate rules I could obey.

However, as I moved to my heart and to spiritual revelation, I found other parts of the Bible coming to the forefront. These were the story sections of the Bible which I had avoided before. Now they were rich and meaningful, as I found my own life's story being reflected in them. Their dilemmas were my dilemmas. The solutions God revealed to them were the same solutions God was revealing to me. As God spoke to me in my journal, I found He was much less concerned with my theology than He was with my life of faith and hope and love and forgiveness. These were the things near to His heart. These were the things He cared about. These were the things He continuously called me back to, especially faith in Him and love for the brethren. Faith that worketh by love. That seems to be so much on His heart. Finally, it became more of my heart, and I realised I must learn to live in faith that works by love. That is what I am learning at this stage of my life.

My life was becoming a story, my story interacting with His story. This was so very different than the systematic theology which governed my earlier years. Following is some journaling which marked a change in my life.⁽²⁾

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

"Listen to what I am saying. The natural outgrowth of living life rather than living a system of ideas is that one will eventually teach life, rather than a system of ideas.

Therefore your teaching style continues to be altered by your lifestyle.

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

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

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

A Personal Example of Meditation - My Growth in Faith

Growing in faith has been a project God has been working on with me for my entire Christian life, which now covers 32 years.

I began my Christian life being taught a great faith in the anti-christ, and no faith whatsoever in the power of the Holy Spirit to interact in my life. I was taught that all spiritual gifts were to be dispensationalised away. Parts of this story have been told earlier in this book, so I will not recount those parts in detail here.

Through a person’s life story (narrative theology), I was challenged to re-evaluate my systematic theology, which I did. I listened to 450 of Derek Prince’s cassette tapes and acquired a systematic charismatic theology, which was followed ever so slowly with a charismatic narrative experience, which has been the story of this book. Since experience and emotions were devalued so much in my approach to Christianity, it took many years to take even feeble steps in **experiencing** the Holy Spirit in personal ways in my life.

My new charismatic systematic theology taught me that God wanted to interact daily with me. He wanted to bless me and to anoint me and to prosper me and to heal me. I believed it all with my head and set about to experience it in my life.

However, I found that often life’s experiences seemed to be opposite to these promises of blessing, so I was in a dilemma. Was the Bible true? Was my new theology correct? If so, why wasn’t life lining up with it? First, I re-evaluated my theology. I came away convinced that it had to be true. Then I tried again, more fervently, seeking God earnestly, and still found life often apparently contradicting the promises of God’s Word.

Then I did what I perhaps never should have done: I questioned whether God existed and whether or not the Bible was true at all. I thought, “If I can’t prove it out in my life, then what exactly do I have here?”

My mind’s appraisal caused my heart to doubt God and Christianity. What a dilemma. Here I am, a pastor, and struggling with all these doubts. I even thought of leaving the

ministry. However, God's grace kept me going.

When I considered giving up in doubt and defeat, I began to realise that Christianity at least offered me faith, hope and love. If I turned from Christianity and lost these three things, I was convinced that life would not be worth living. So I continued on for at least these benefits, and for whatever else I could understand and make work in my life, as well as, of course, the blessed promise of eternal life.

Discovering how to hear God's voice in 1979 was a great step forward and brought me into a greater intimacy with God than ever before. Journaling worked well when I journalled about faith, hope and love. However, when I got into areas of predictive guidance or God's promises concerning healing, I often seemed to experience contradiction in my journal. Eventually I decided that journaling should be kept to the areas delineated in I Corinthians 14:3 - edification, exhortation and comfort. Journaling works extremely well in these areas.

However, my faith continued to be challenged by the reasoning of my mind.

I felt directed by God to attend a Word of Faith church so that I could grow in faith, and have done so for a number of years. I have learned the principle of seed faith - that I should plant every activity of my life with God in faith and believe that He will give a 30, 60 or 100 fold return for that activity. ⁽³⁾ I also learned that the thing that gives God pleasure is my faith in Him.

Oh, how I have disappointed Him over the years! My mind challenges my faith, I succumb to doubt, and I live in a quandary somewhere between light and darkness.

Finally, as part of a study I was doing on Spirit-anointed epistemology (i.e. one's system for knowing), I looked up every verse in the Bible on reason and discovered to my absolute astonishment that I am never commanded to reason. I am never encouraged to reason. EVER!!!

How could this be? Reason is a foundation stone of the western culture, and the Bible never encourages me to do it. This has to be a mistake. But the more I meditated, the more I realised that truth and wisdom and knowledge and understanding are all out-workings of the Holy Spirit within us, not by-products of our minds. Unbelievable!!! Or, since I am now attending a Word of Faith church, I think I will say, "Believable!!!"

Astounding, for sure. I had planned on writing an entire book entitled *When Reason Challenges Faith* in which I would share my struggle and the biblical solutions I had discovered to this dilemma. Well, I decided I don't need a book on the topic, for the answer is simple. It is one line.

When reason challenges faith, reason is wrong.

It is as simple as that. If I am never commanded or encouraged to reason anywhere in the entire Bible, and I am commanded over and over again to live in faith in God's promises because I receive according to my faith, and all things are possible to those that believe, and by faith I can cast mountains into the sea, then the answer is obvious:

God places great value on my faith, and no value on my reasoning.

There are **NO** benefits to reasoning or to study listed in the Bible, while the Bible does have an extensive list of benefits for the life of faith, which include all the provisions of life. (See the listed benefits of both faith and reason in Appendix G, which shows 27 biblical benefits to living in faith and none for living in reason.) When you place those two lists side by side, which do you want to go with?

There is not even a debate as to which one any sane person would want! Lord, deliver me from insanity! To think that I used to choose reason over faith! (Note: If you are not convinced that the Bible has no listed benefits of reason, then I challenge you to do your own concordance study of the words “reason” and “faith” and see what you discover.)⁽⁴⁾

Well, if I am not supposed to reason or study, then what am I to do to discover truth? Ah, the answer is simple. I am to meditate. I am to let the Holy Spirit within me guide, control, and fill both hemispheres of my brain, granting me divine revelation and faith in my heart.

I discovered that when God reasons, He uses pictures, so I have learned to reason using pictures, also. Science just discovered this was even possible in recent years.

Then I discovered a key piece of the puzzle which set me free from the need to have life’s experiences always line up with my limited understanding of the promised provisions in God’s Word of health, prosperity, etc. There is another key principle which I had forgotten - that God tests us with adversity to see what is in our hearts. Adversity is God’s final exam. We have discussed this concept earlier in this book, so we do not need to delineate it here. In adversity, God is checking out my heart to see if my faith in Him will override the lack and adversity in my surroundings, or if I will crumble into doubt and grumbling. Job is a good example of this principle in operation.

Serendipitously, a prophetic pastor friend sent me an e-mail which clinched it for me. He sent me a quote from Smith Wigglesworth, “God offends the mind to show what’s in the heart.” Boy, is that true. Things like: “Walk around this wall seven times and blow trumpets, and it will fall down;” “Knock on this rock and water will come out;” “Bathe in this river seven times and your leprosy will disappear;” “Catch a fish and take a coin out of its mouth;” “Build an ark, for it is going to rain.”

Talk about offending the mind to reveal the heart! Oh Lord, help me to accept any offense you might bring against my mind, and may my heart override it completely to demonstrate that it loves and believes in You, no matter how offended my mind might become!

So God will offend my mind just to reveal what is in my heart. Now I understand! Set the mind aside. When life doesn’t line up with the promises of God’s Word, believe the promises anyway, and believe in God and His love anyway. And if I have the privilege of dying in faith, then so be it. I will be in the good company of the other heroes of faith in Hebrews 11 who also died in faith. God thinks this is a hero’s death. My reason thinks it is a fool’s death, for they died not receiving what they

believed for. I have decided that it is my mind that is the fool and I will not follow it any longer (Genesis 2:17). I will follow my heart, and the revelation and faith born by the Holy Spirit in my heart. And come hell or high water, what can I do but believe? For God is, and He is a Rewarder of those who seek Him (Hebrews 11:6). This is sure. This is definite. And I will no longer budge from this point. My mind finally has learned to submit to the faith in my heart, and a great new day has been born in my life. Glory be to God!

So how exactly is this a story of meditation? It was meditation which finally revealed the truth to me of faith versus reason. It was meditation that revealed the place of adversity as God's final exam. It was many meditations which were strung together over 32 years in my Christian life.

It was also meditation in another way. God not only gives "chance encounter" thoughts in the revelatory meditative process, but He also sends people and events as "chance encounters" who bring just the right revelatory insight at just the right time. That, too, I believe, is divine revelation and a part of the overall meditation process. And Pastor Roy's e-mail became that to me.

It was also meditation in that I was sent to soak up the spirit of another - specifically, those in the Word of Faith church. And because I sat under their teaching for several years and soaked up their spirit, I found that I did not feel I had the freedom to descend into grumbling and despair. It was just too contrary to the teaching I was receiving and the spirit I was assimilating. They were changing me. So, if meditation involves receiving from the Spirit of Christ, then one of the ways I received from His Spirit was through my acquaintance with those in the Word of Faith church.

Maybe my story (narrative theology) shows that meditation is larger than the seven-point, systematic, theological outline I gave you earlier in this chapter. Maybe I should go back and enlarge the outline. Or maybe I can just let you and the Holy Spirit do that. Maybe this simply proves the point that narrative theology has been trying to make for some time - that narrative is never exhausted by any schematic formulation. One always has to keep going back to the primal story, not only the preacher, but also the theologian. So maybe all my seven-point outlines of truth pale in comparison to the biblical narrative which constitutes a base for our understanding of truth.

I thank God that I have moved from reason to revelation. I am only sorry it has taken me so long. I pray if you need to make this move, you are able to do so in much less time than I took. ⁽⁵⁾

In the above story, I mentioned that I attend a Word of Faith church. You may be asking, "Do you agree with everything they teach?"

My answer is, "Of course not. I didn't even agree with what I wrote at the beginning of this chapter by the time I got to the end of it! But that is not really the point. I am there to learn to walk in faith, not to agree theologically with everything they teach."

Let me make an observation. Some churches in our nation preach faith. Some preach fear, some preach systematic theology, and some, narrative theology (share stories).

Which type of church would you predict will grow in influence and size, and which will decrease? My guess is that the church which preaches faith and does so with a narrative slant to their presentation style will become the dominant force in the years ahead. I don't think it takes a rocket scientist to predict that. It just stands to reason. Oops! Did I say reason? Sorry!

Personal Application

1. Read Appendix G and answer the questions found there.
2. Do a practice meditation exercise, following the seven steps laid out in this chapter for the meditation process. Record your experience, and what God shows you.
3. If you are a teacher, do some extra reading on narrative theology. Since I am not aware of any books on narrative theology written in the evangelical or charismatic circles, the books listed below will most likely have a number of things in them with which you and I disagree. So take what is of benefit to you and leave the rest.
 - *Theology and Narrative: A Critical Introduction* by Michael Goldberg, 1981 Abingdon
 - *Storytelling, Imagination and Faith* by William J. Bausch 1984, by Twenty-Third Publications, Mystic, Connecticut.
4. Describe in your own words the difference between study and meditation.

Notes

- (1) This book, as well as our books *How Do You Know?*, *Naturally Supernatural*, *Dialogue with God*, *Communion with God*, and *Go Natural!* are all examples of using this process of biblical meditation to discover anointed solutions to life's problems.
- (2) In our books *Know by the Spirit* and *Spirit-anointed Teaching* we will cover narrative theology in greater depth, but for now this is enough.
- (3) The teaching on seed faith living is expanded in our book *Fulfil Your Financial Destiny*.
- (4) This is such a counter-cultural concept that I know that you may be struggling with it. I certainly did. So to convince myself and to help convince you, I have written an entire 27-chapter book to prove the point. The book is entitled *How Do You Know?* I recommend you read it. It is designed to shatter your belief in the western world-view concerning how one knows, and to replace it with a Biblical world-view. We cover about 5500 verses in the book, in an attempt to destroy error and to drive truth into your heart and mind. I think we accomplish our objective. You can decide if we do after you read it.
- (5) I also hope to make an impact upon the western educational process so those we

train are not as messed up as I was. That is why I have founded Christian Leadership University. May our children be trained in the lessons we have learned so they can stand on our shoulders and go much further than we have. That is my prayer.

Chapter Seven: Discovering a Spirit Anointed Paradigm for Decision-Making

Life in the River of God: Living out of divine flow has been the message of this entire book. We have said that rationalism is not enough. Humanism is not enough. Study is not enough. Actually, these things become counter-productive and draw one away from the Holy Spirit rather than toward Him.

What each of us needs is to receive God's knowledge, God's wisdom, God's understanding, and God's strength. This is done through drawing from the river of God deep within us. That surely is the message of Christianity. God has come to live with man. He has placed His Spirit within man, and now God flows out through man. Man is to quiet himself in the presence of God and receive from His Spirit within him. We sense the Holy Spirit as a river which flows within.

Fix your eyes on Jesus, quiet yourself, tune to spontaneity, and live. That is fairly simple, don't you think? We've written an entire book just to say that!

Well, if we hadn't had to come out of rationalism, we could have said it with just the first line of the above paragraph. Once one has come to believe, it can be said as simply as that one sentence: Fix your eyes on Jesus, quiet yourself, tune to spontaneity, and live. (I suggest you memorise these four keys so you can say them and live them.)

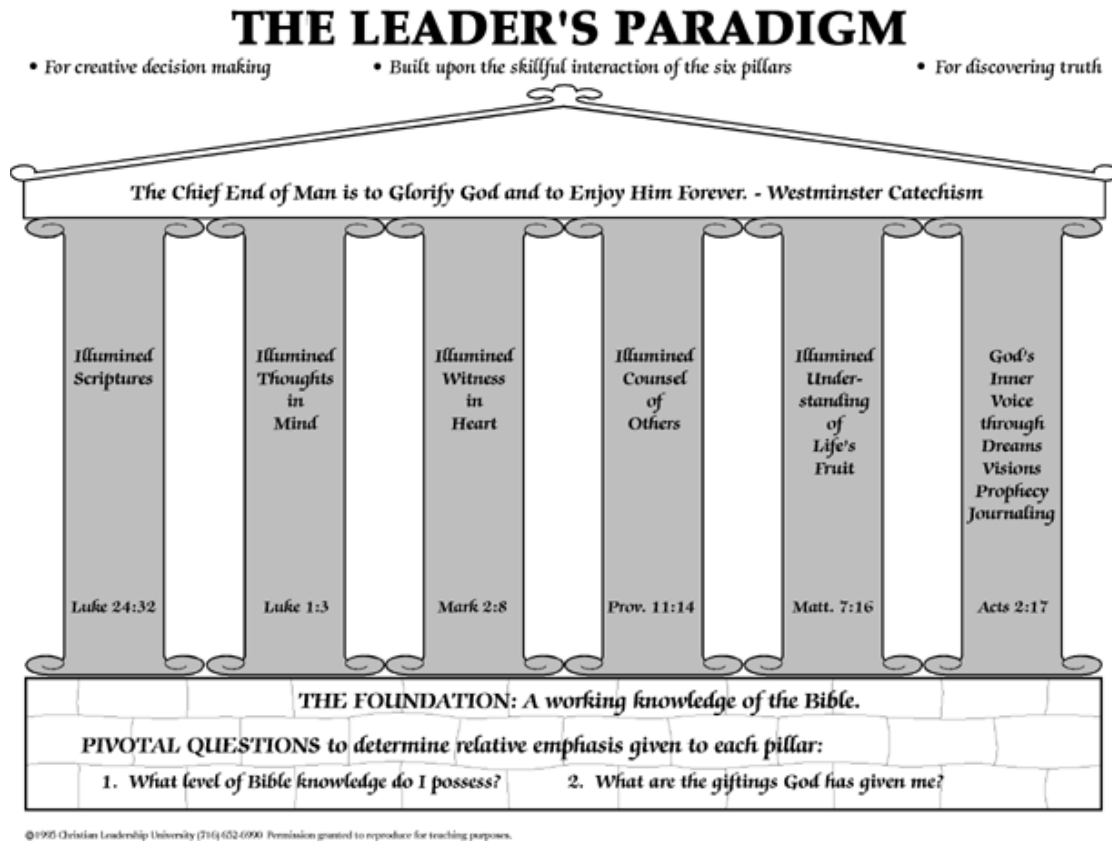
However, for western adults to come to such simplicity, it may take a book of detailed explanations of what they must first unlearn. That is what much of this book has been devoted to doing.

Six applications of flow which can assist you when making major decisions: When you need to make a major decision, should you simply tune to the flow in your heart and get your answer and go for it? Perhaps. Or, perhaps you might want to make your major decision based on flow (i.e. the river of the Holy Spirit) coming forth through several different avenues. For example:

1. Holy Spirit flow can guide the Scriptures you meditate on and the revelations you receive, granting you illumined Scriptural insights.
2. Holy Spirit flow can guide your mind, giving anointed reasoning.
3. Holy Spirit flow can guide your heart, giving peace or unrest.
4. Holy Spirit flow can guide the counsel of others, granting you God's confirmation and perhaps expanded insights.
5. Holy Spirit flow can help you to properly interpret the events that surround you in life, granting you a divine perspective of what life is saying back to you.
6. Holy Spirit flow can guide your dreams and visions, granting divine revelation.

So when making a major decision of any sort (or any decision, for that matter), I suggest you allow God to confirm His direction to you by asking Him to confirm His leading through all six of the above avenues. Since we see through a glass darkly, there is no reason not to let God confirm His word through those avenues He has laid out for us in the Scriptures.

The diagram following gives an overview of the these six ways God can use the anointed flow of His Spirit to guide us.



Six corresponding philosophical attempts to discover truth

Philosophy has given us numerous approaches to describe how one can discover truth. For example, philosophical approaches include:

1. **Biblicism:** The belief that *man* can discover truth from the Bible. (Note: Biblicism may be considered a philosophical-theological approach, rather than strictly a philosophical approach.)
2. **Rationalism:** The theory that knowledge can be derived from reason by itself, independent of sense perceptions.
3. **Hedonism:** The belief that pleasure is the highest good.
4. **Humanism:** The philosophy that looks to man to determine truth.
5. **Empiricism:** The view that experience is the source and test of knowledge.
6. **Mysticism:** The belief that knowledge comes through spiritual senses.

Examining Pillar # 1 - Moving from Biblicism to Illuminated Scriptures: I believe that each of the above philosophies is imperfect in itself. The one I leaned to most naturally was Biblicism, the belief that man can discover truth from the Bible. However, I am not so convinced today that “I” can discover truth from the Bible. I am more convinced that God can reveal truth to me from the Bible, as He did to the disciples on the Emmaus road.

And they said one to another, “Did not our heart burn within us, while He talked with

us by the way, and **while He opened to us the Scriptures**” (Luke 24:32)?

You see, the Pharisees of Jesus’ day were well-trained in Biblical law, and yet they missed the truth of Jesus’ birth, life, death, and resurrection. Jesus’ birth was revealed instead to shepherds who saw visions and heard the voices of angels, and wise men who were led by the stars. (That strikes me as a bit scary. However, the Bible insists that the heavens do declare His handiwork - Psalm 19:1.)

Even the Apostle Paul, a man well-tutored in Biblical law, missed the truth of Jesus until he was hit with a blinding light on the road to Damascus (i.e. a mystical or spiritual experience). He then went away to Arabia for three years to rediscover truth from an entirely new perspective and using an entirely new process or paradigm - probably using anointed reason coupled with illumined Scriptures, dreams, visions and God’s voice directly within his heart (Acts 9:3; Galatians 1:17-18).

So the paradigm I had most loved to use to discover truth, which was my own study of the Word of God, also had weaknesses that could only be overcome by the Holy Spirit leading me in my understanding of the Word of God, by revealing its true meanings and applications. We learned in the last chapter that meditation is a biblical way to receive illumination as one ponders Scripture, and that meditation is the counterpart to the westerners’ approach of study.

The fundamental flaw of philosophy: All these philosophical approaches to discovering truth must fail, because they do not incorporate the voice of God. Without the Spirit of God, one will not come to truth. The Bible makes it crystal clear that it is the Spirit that leads us into all truth, not men’s philosophies.

Howbeit when he, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come (John 16:13).

One ramification of this fundamental flaw: Not only are the above philosophies flawed because they leave the voice of God out of the equation, but because they do leave God’s voice out, they become very narrow and one-sided in their methodology for discovering truth. They take **one** of the faculties God has given us to use to discover truth and make it the whole approach. For example, yes, the mind is nice and valuable, but so are the other senses, and so is the heart, and the counsel of others. I do not want to limit my approach to discovering truth to just one of these avenues. Nor do I want to use any of these avenues independently of the others. Why not use them all? Actually, why not **let God use them all?** That, I am convinced, was God’s original design. We present all of ourselves to God to fill and flow through (Romans 12:1-2).

Examining Pillar # 2 - Moving from Rationalism to Illumined Thoughts or Anointed Reasoning: We have already spent a lot of time on this distinction in this book, so we do not need to go into it in-depth in this chapter. In rationalism, I use my mind myself. I choose to think. I analyse. I use cognition. In this situation, “I” am in the centre of the process, guiding it. “I” am building the thoughts and ideas. I am not open to flow, not dependent upon the Holy Spirit, not seeking revelation knowledge, not letting flow and spontaneity guide the process, not using flowing pictures, not

coming reverently before God, and not asking for divine revelation.

In meditation, which results in anointed reasoning and illumined thoughts, I come reverently before God, seeking the flow of His Spirit within to give me divine revelation, dream, vision, anointed reason, illumination, and anointing. Meditation was discussed in detail in the last chapter.

Examining Pillar # 3 - Moving from Hedonism to Illumined Witness in One's Heart: Hedonism is the belief that pleasure is the highest good and we should seek out pleasure in our lives. The biblical counterpart to this is also a form of pleasure which we seek out. But it is a pleasure on a deeper level - the level of our spirits. It is called peace.

Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful (Colossians 3:15).

Peace on the level of the spirit is one of the highest goods of the Christian's life, for a life not lived in peace is hardly worth living. That is why the gift of peace which the Christian receives at salvation is such a precious and sought-after gift. The Christian can lose his peace when he moves out of God's will, or when he turns to legalism, rather than to the Spirit. But if he will follow the Spirit, then peace should and will rule in his spirit. The Christian may experience unrest in some of the emotions of his soul and still have peace in his spirit, so he wants to carefully examine his heart and determine whether the peace or unrest he feels is on a soul level or a spirit level. This may take some maturity and one may make some mistakes in discerning what level within is feeling peace and unrest. But that is all right. That is why God has given us at least six pillars for discovering truth, not just one.

Examining Pillar # 4 - Moving from Humanism to Illumined Counsel: When I submit the leading of the Lord in my life to my spiritual counsellors, I am not asking them what they think about the guidance I sense I am receiving from God. I could not care less what they *think* about it, for their thoughts are not God's thoughts, neither are their ways, God's ways (Isaiah 55:8-9). Their thoughts would be an expression of humanism, rather than divinely illumined counsel. I am asking them to pray about it and tune to the river of God within their spirits and tell me what they sense God is saying to them about this guidance. I take this illumined counsel, pray about it, and see what God says to me concerning their words, and incorporate what God says into my final decision.

Where no counsel is, the people fall: but in the multitude of counsellors there is safety (Proverbs 11:14).

Examining Pillar # 5 - Moving from Empiricism to an Illumined Understanding of Life's Experiences: This is a tricky one. Following are a few verses which deal with examining fruit:

Wisdom is justified of her children (Matthew 11:19).

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles

(Matthew 7:16)?

In both cases, Jesus is talking about looking at the fruit in a person's life and judging the person according to that fruit. When we examine events that surround us in life, spiritual discernment is required to see the laws of God in operation. For example, in Habakkuk 1:1-4, the prophet has observed the events surrounding him and decided that God does not answer prayer, which, of course, was a wrong conclusion. God then reminded Habakkuk of a 490-year period of history during which the children of Israel had failed to keep their covenant with God by allowing the land to lie fallow every seventh year. God showed Habakkuk that He was now going to have those Sabbath years by removing Israel from their land and sending them into Babylonian captivity for seventy years. God was, in fact, keeping His covenant with His children.

Once Habakkuk understood his circumstances from God's point of view, he finally understood that God is still God, and is still doing that which is good, loving, and right. Habakkuk decided to worship, saying:

Although the fig tree shall not blossom, neither (shall) fruit (be) in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and (there shall be) no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation (Habakkuk 3:17-18).

This is why it is so critical that one have divine insight concerning the events of life. Without it, one is likely to draw wrong conclusions. Wrong conclusions, for starters, would be any which violate a clear biblical principle, such as: God doesn't answer prayer; God doesn't love me; It doesn't pay to live righteously; If God loved me, He would do ...; Since God didn't heal that person, then healing is not for today, etc.

Another example might be if we felt the Bible was clear that if we prayed for healing for one another we would live and not die, and yet discovered that across our nation the same percentage of Christians died of cancer as non-Christians, and they did so at approximately the same ages. Then, perhaps, life is saying that we are missing something in our theology of health and healing, and perhaps we should go back and examine it again and see if God can show us what it might be.⁽¹⁾

Examining Pillar # 6 - Moving from Mysticism to Illumined Revelation from God Through Dreams, Visions, Prophecy and Journaling: Mysticism is the belief in spirit encounter. Mystics seek spiritual experiences. The Christian also believes in spiritual encounter, however the Christian is seeking a specific type of spiritual encounter - that which comes from God the Father, Jesus Christ, the Holy Spirit, or God's angels whom He has sent with messages for His children. When the Christian enters the spiritual world, he turns his heart to God (Jeremiah 29:13), fixes his eyes on Jesus (Hebrews 12:1-2), and asks the Holy Spirit to give him access before the throne of grace (Ephesians 2:18). God has promised to reward the Christian with prophecy, visions, and dreams, as recorded below.

“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).

So the Christian is not seeking just any old spirit encounter. He is seeking to encounter God, through the Holy Spirit, and he uses the name of his Lord and Saviour, Jesus Christ. This is much different from the mysticism of the non-believer. In addition, the Christian starts with a foundation of Bible knowledge which has come from meditation upon the Word.

My rule for safety is that the Christian should submit the prophecies, dreams and visions he feels he has received from God to the two or three spiritual counsellors who are over him, and receive their prayerful confirmation or adjustment (Hebrews 13:17; Matthew 18:16). Once he has received their prayerful input, he should go back to God to make his final decision, incorporating all six pillars we have discussed above.

So truth is more than just what I subjectively feel. Truth also exists between us, as I seek out the counsel of other proven spiritual leaders. As iron sharpens iron, so one man sharpens another (Proverbs 27:17).

This is the paradigm (i.e. system) I use for discovering truth. My observation is that many would be helped if they would adopt its use in their decision-making process.

How important is it to connect to Holy Spirit flow when using these six pillars? It is critical, critical, critical, critical, critical!!! Connecting to the river of God in these six pillars is as critical to our lives here on earth as hearing the words “Welcome into My heaven” will be to our eternal lives. For if I don’t ensure that God is guiding my faculties, then I lapse back into self and satanic responses which cause me to begin experiencing hellish conditions here on this earth while I am alive.

Pillar # 1: For example, if I do not connect to the river of God in my Bible study, then I end up with legalism and religion and most likely will manifest Pharisaical responses. Remember, Jesus said to the Pharisees that they were of their father the devil (John 8:44).

Pillar # 2: If I do not connect to the river of God in my thinking processes, I will end up with my thoughts, rather than anointed reasoning. And the Bible says my thoughts are not God’s thoughts and my ways are not God’s ways (Isaiah 55:8-9). I will have my mind in action, rather than the mind of Christ, and I will need to repent for allowing my mind to be caught up in a dead work (Hebrews 6:1-2).

Pillar # 3: If I do not connect to the river of God for joy and serenity within, I will end up with hedonism, the pleasures of the flesh, rather than Christian spirituality where I am led by the peace of God ruling in my spirit (Colossians 3:15).

Pillar # 4: If I do not require that the river of God be the source of the counsel I receive from others, I will receive their best ideas rather than the revelation of God to me through them. I will end up as Abraham, who received Sarah’s advice and produced an Ishmael, which will fight against that which is born of the spirit (Galatians 4:21-31).

Pillar # 5: If I do not connect to the river of God in my evaluation of what life is saying back to me, then I will analyse with my mind rather than with the Spirit of God,

and as Habakkuk, I will howl at God in anger when life doesn't appear to be going just right, rather than worshipping at His feet (Habakkuk 1:1-4; 3:17-19).

Pillar # 6: If I do not connect to the river of God in my reaching out into the spirit world to receive spiritual direction, I will end up as New Agers and witches, connecting with evil spirits and receiving destruction to my body, soul and spirit.

Summary on the necessity of connecting to the river of God: So you see, it is crucial, crucial, crucial to connect to the river of God in these six pillars. How critical is it? It is the difference between life and death, heaven and hell, truth and error, right and wrong, a life of divinely-ordained health, peace and prosperity and a life of wilderness wandering and death. Which do I want? The answer is obvious. How much effort will I put into making sure I am attached to the river of God rather than simply my own faculties? That is for each of us to decide. But may I suggest, you can not put too much effort into making sure you are connected to the river of God rather than being connected to your own sense knowledge. One leads to the Promised Land, the other to death in the wilderness. It is in your own best interests to put maximum effort into being sure you are connected to the river of God as you walk through life.

Perhaps that is why the church in which I grew up didn't believe that one could live life full of the blessings of the Promised Land. They believed, instead, for a life of wilderness wanderings, being chased by the devil, and eventually hiding out in caves. That church had no consciousness of how to connect with the river of God. They were totally against the operation of all the gifts of the Holy Spirit and dream and vision, and did not believe that any of the Bible that dealt with experiences of spiritual encounter could be lived out today.

Perhaps we will find that the churches that do learn to connect with the river of God and do believe that the whole Bible is livable today will become very optimistic, believing that one can enter and enjoy a life of Promised Land blessings. I believe this is exactly what will happen. That is the kind of church I am attending. How about you?

Fighting to Possess the Promised Land

When we receive revelation from God, and He says, "I have given this (whatever it is) to you," what is to be our response? I used to respond by saying, "Hallelujah!" and sitting back with a smile on my face to watch God accomplish what He had said He had done. Often nothing happened and I became frustrated. Let me explain why nothing happened.

Prophecy is conditional! When God makes a promise to us, it is usually a conditional promise which is based on a number of things. Even if He doesn't say it is conditional, it still generally is. For example, God commissioned Jonah to tell the inhabitants of Ninevah that He would destroy them in forty days. There was no "if clause" at all. However, when the Ninevites decided to repent, God, too, repented of the destruction which He had prepared to bring upon them and did not destroy them in the forty days (Jonah 1-4). Thus, just because God says He is going to do something, it does not guarantee that He will actually do it.

God even states as a principle this idea of conditionality. He says,

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them (Jeremiah 18:7-10).

So don't ever assume that just because God has said He is going to do something, that that thing will be done. Assume that the promise is conditional and man's responses will determine whether the prophecy will be fulfilled or not. Get this truth! I didn't have it for years!

For example, the Promised Land: A classic example of the above principle of the conditionality of prophetic promises is when God told the Israelites that He had come down to deliver them from the Egyptians and bring them into a good land flowing with milk and honey.

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites (Exodus 3:8).

Did that mean they could sit back and the land would drop into their laps, or would they first have to survive the tests of the wilderness (which only two did), and then seek God for direction as to how to fight to take the land, and then go in and battle and conquer city after city? The answer is clear. They had to pass God's tests of adversity, then seek His direction for a strategy to win what was already promised to them, and then fight and win it!

Here are some of the tests they had to pass and the wars they had to fight before they received what God had said He would bring them into. And note, of the group He spoke this initial promise to, only two, Joshua and Caleb, actually experienced the fulfilment of the promise.

Specific Reasons the Israelites Died in the Wilderness and Never Possessed Their Promised Land

1. Craved Evil Things - complained over God's provision, manna versus meat (1 Corinthians 10:6; Numbers 11:4, 34)
2. Committed Idolatry - made a golden calf (1 Corinthians 10:7; Exodus 32:4-7)
3. Committed Immorality - with daughters of Moab (1 Corinthians 10:8; Numbers 25:1)
4. Tried God - didn't trust Him for food and water in the midst of adversity (1 Corinthians 10:9; Numbers 21:5ff)
5. Grumbled - against authority (1 Corinthians 10:10; Exodus 16:2-8)

6. Sat down short of the goal rather than going on to fight (Numbers 32:1-7)
7. Co-existed with enemy rather than driving it out (Numbers 33:55; Joshua 13:13; 15:63; 16:10)
8. Disobeyed God's voice - Achan (Joshua 7:1, 15, 24-25; 22:20)
9. Spoke negative words of destruction (Numbers 14:1-3, 27-29)
10. Did not seek God's voice/wisdom step by step (Exodus 23:20-33; Joshua 9:1-27, especially verse 14)
11. Did not unite faith with the promise of God (Numbers 13:32-14:4; Hebrews 4:2)
12. Fought with own strength (Numbers 14:41-45)

Examine your own life now and discern if you are committing any of the sins listed above and are being kept from your Promised Land. If so, seek God in repentance - now.

Steps for Possessing the Land

1. God says He has given the land to you (Joshua 1:2).
2. You are to walk the land you are to possess (Joshua 1:3).
3. God defines the borders of the land that is yours (Joshua 1:4).
4. God promises to be with you to defeat the enemy (Joshua 1:5).
5. Be strong and courageous (Joshua 1:6).
6. Only be strong and very courageous (Joshua 1:7).
7. Be careful to do all the law of God (Joshua 1:7).
8. Meditate on the laws of God day and night so that you may be careful to do according to all that is written in it - **then you will make your way prosperous, and then you will have success.** (Joshua 1:8).
9. "I command you to be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go" (Joshua 1:9).
10. Speak the word of faith (Joshua 1:10).
11. Arrange your resources for battle (Joshua 1:11).
12. Remind your people of the promises of the Lord (Joshua 1:13).
13. Get a commitment from your people (Joshua 1:16).
14. Send spies into the enemy camp (Joshua 2:1).
15. Follow the directives of God (Joshua 3:7-8).
16. Set up memorials of God's divine intervention (Joshua 4:1-7).
17. Make sure your heart is circumcised before you battle (Joshua 5:1-10).
18. Approach the battle in the way the Lord tells you (Joshua 6).
19. Disobedience amongst warriors brings defeat (Joshua 7).
20. Strategic planning and ambush prevails (Joshua 8).
21. Don't be tricked and defeated by not checking with God (Joshua 9).

Prayerfully review the above list, asking God to show you how it pertains to His achieving the vision He has set before you.

My conclusion concerning God's promises: I have come to believe that when God says He has given you something, He means that it is jurisdictionally yours and, if you want to go and fight, you can possess it in this time/space world.

Anointed Leadership Which Possesses the Land

As I have examined various sections of the Bible where people possessed what God had called them to possess (eg. Joshua, Nehemiah, Ezra), I have discovered the following principles:

Seven Keys to Possessing the Land”

1. Work centres around a biblical, anointed man God raises up.
2. The voice of God is integral to the process.
3. God stirs up the spirit of people to accomplish His purposes.
4. Faith and trust in God are central to anointed leadership.
5. Personal courage is mandatory.
6. Leadership skills required include: strategising; motivation of people; and handling of controversy, crises and adversity.
7. The favour of government connections is often used.

Seven Errors to Be Avoided at All Costs:

1. Trusting yourself or your strength, wisdom, and efforts.
2. Not believing in God, His power, and His promises.
3. Not being willing to face and handle problems and people.
4. Not being grateful and honouring God and people.
5. Not getting the mind of God before you act.
6. Speaking negatives rather than positives.
7. Lack of planning.

Perhaps these lists will help you possess your Promised Land. Appendix F has a bit more teaching on this topic.

Divine healing - another prophetic promise with conditions: So many of us have believed that God told us a sick person was going to recover, just to watch him die. How devastating! It is easy to lose our faith in such a situation, or at least to become very confused.

When God says to me, “I have healed you,” rather than sitting back and saying “Hallelujah,” my next question must be, “God, are there any specific actions You want me to take to precipitate Your healing flow?” Often there will be, because His covenant of healing is based on four prerequisites found in Exodus 15:26. One of the prerequisites is to “keep ALL His statutes.” So there are any number of His statutes which I may be breaking which are prohibiting me from obtaining the promise He has given to me both in His Word (Bible) and in my journal. Here is where the counsel of others (who know about health) comes in. I ask them to pray concerning any things God might tell them that I should be doing or changing in my lifestyle in order to release the healing flow of God’s power. I receive their counsel and act upon it and it prepares the way for God’s healing flow. Not that healing isn’t in the atonement. It is. However, so is salvation in the atonement, but that doesn’t mean there aren’t some conditions we must meet to be saved (like repenting and believing and confessing - Romans 10:9-10).

Learning to fulfil the responsibility God has given to me: I never used to do this. I just sat back and waited for God to do it all. And nothing happened. Now, I ask God what I am to be doing and I receive spiritual counsel from others. I remain active rather than passive, and I am getting much better results this way. I recommend it to you.

The theology of a miracle - God and man both do their parts: In many miracles, God assigns a part for us to play and there is a part that He plays. If I do not do the part assigned to me, it is very likely the miracle will not take place. For example, when praying in tongues, I choose to speak and the Spirit forms the syllables (Acts 2:4). When Peter walked on the water, Peter walked and Jesus kept his feet on top of the water (Matthew 14:28-31). When the walls of Jericho came down, the Israelites marched and blew their horns, and God tore the walls down (Joshua 6:2-5, 20).

So when God says He is going to do a miracle in your life, ask Him what part He wants you to play, and then do your part, while believing with all your heart that God will come alongside you and do His part. This little key, each of us discerning and doing our assigned parts in a miracle, is priceless. Treasure it and use it, so that miracles become commonplace in your life. And if you make some mistakes along the path, so be it. Mistakes are a part of life. Just let God and the body of Christ pick you back up, and march forward again.

Receiving counsel from a proven leader: It astounds me how often people seek and receive counsel from people who are not ahead of them in the area in which they are asking them for counsel.

My philosophy concerning receiving counsel is:

“Receive counsel from a person who is ahead of you in the area in which he is counselling you.”

It is quite a simple principle, but people break it all the time.

When I need counsel on healing, I go to a person with a proven track record in the area of health or divine healing. I do not seek health advice from someone who is sickly, or very overweight, or who looks tired all the time. When I need counsel on raising a million dollars for our university, I go to a person who has raised millions of dollars, not someone who has never raised any money. When I need counsel on accreditation, I go to a person who has helped accredit several other universities, not someone who has never weathered the storm of an on-site accrediting team. And the list goes on and on.

How can a person instruct you in how to accomplish something he has not himself accomplished? The violation of this rule is one of the biggest problems of American education. Those who try to educate in the classroom many times have not first proven themselves on the road of life. They have gone straight from college to teaching in the classroom, without ever proving out on the anvils of life the theories they have embraced.

Perhaps there was great wisdom in the Jewish custom of Jesus' day which would not allow a person to teach as a Rabbi until he was thirty years of age. (That may be one of the reasons why Jesus' ministry didn't start until He reached the age of thirty.) By then, you have had a chance to live and prove yourself and your knowledge in the real world. Thus there is a better chance of you being a true mentor, one who can say, "Follow me."

Not that there can't be exceptions to this rule. God can speak through a donkey or a rock; however, that is not His first choice.

I believe God's first choice was demonstrated by Jesus. He was a proven leader who disciplined twelve others, raising them up to proficiency in that in which He was proficient (i.e. evangelism, anointed teaching, physical healing, prayer, etc.).

Please seek out counsel from people who are proven leaders in the field they are counselling you in. Abiding by this one principle will speed you on your way to success.

I am often taught by books. I study books in whatever area God is asking me to master. When I find an anointed author who is ahead of me in the area I am pursuing, I will read and re-read his books, until I draw the gifts out of them that are there for me to discover and appropriate. I have been known on many occasions to purchase every book an author has written so I can try to soak out of him the revelation that God has given him.

There were other books I bought that year in the area of hearing God's voice and seeing vision which I only scanned once, and briefly, at that. It became obvious to me after reading just a bit of the books that the authors were not ahead of me in the area of hearing God's voice or seeing vision, so I quickly set them aside. I encourage you to do the same.

It amazes me to have seminar participants say to me, "Mark, I don't think you should be using the techniques you use to develop your visionary capacity." They go on to explain, "I read in a book that that approach was wrong." My first question is always, "Was the author of the book a constant visionary like Jesus (John 5:19-20, 30)?" They always answer, "No." Well, then why would I want to take advice from them on how to become a constant visionary? They aren't what I want to become! How can they instruct me how to get there? Most likely their advice will prevent me from getting there.

I find this true in the area of money, also. It is amazing the advice people are following when it comes to creating and releasing wealth. Probably one reason the advice is so poor is because so few even have a vision for creating or releasing wealth into the kingdom of God. And those who do have such a goal and do fulfil it often don't have a passion for passing their vision and gifts and talents on to others. Without a vision, people surely do perish (Proverbs 29:18).

Well, now it is time to close: I have shared a bit of my story. The Holy Spirit is continuously changing me and is bringing me deeper and deeper into the river of God.

He has gifted me with the baptism in the Holy Spirit, the ability to cast out demons and see miracles of healing. God has granted me the revelation and anointing by His Spirit.

God has taken me from no emotions to Spirit-anointed emotions. He has taken me from rationalism to revelation knowledge, from my head to my heart, and from study to meditation. God has taken me from humanism to divine initiative. He has shown me how to sense His Spirit within my heart as “flow” and how to connect this flow with my tongue so I can speak in tongues and prophesy and teach and preach persuasively (Acts 2:4; Proverbs 16:23). He has shown me how to connect flow to my mind so I have anointed reasoning and words of wisdom and words of knowledge (1 Corinthians 12:18).

God has restored to me the eyes of my heart so that I can once again see visions and dreams. God has shown me the many wonderful out-workings of thinking and seeing and praying using pictures. Pictures have restored my creativity, given me the wonderful tool of inner healing prayer, given me a way to control my emotions, and given me a method which can be used to release the anointing when I preach, teach, or write.

God has taught me that truth is not an objective “what.” Rather, it arises from within my heart and spirit, birthed by the Spirit of God within me. Truth has a subjective element as well as an objective element. Truth demands personal encounter, Spirit encounter and life encounter. The philosophy that truth is detached knowledge, as believed by the Greeks and the western world, is fatally flawed, as is evidenced by science’s inability to remove faith from the equation of truth, even though they have desperately tried through a process they call the double-blind study. Facts are still overruled by faith, even in the most carefully controlled scientific experiments. Faith is the currency of life. So expand your faith, and live an exquisite life! That is what God has been asking me to do.

God has shown me a broad-based paradigm for making Spirit-anointed decisions, which allows the flow of His Spirit to come to me from many different directions, thus providing safety through a multitude of counsellors (Proverbs 11:14). He has shown me the theology of a miracle and that I must participate if I want the miraculous to occur in my life on an ongoing basis.

God has taught me that if I want to possess the land He is offering to me, I need to work together with Him by discovering the things He wants me to do and then doing them, or I may never possess all He has envisioned for my life here on earth. I have chosen to learn the lessons of the wilderness so I can press on and enter my promised land.

The vision set before us: I believe we can walk as Jesus walked (1 John 2:6). I believe Jesus laid aside His divine powers when He came to earth, and lived His life the same way we can live our lives, out of the Father’s initiative, seeing His vision, hearing His voice and moving in His anointing (Philippians 2:5-11).

Perhaps we can even do greater works than Jesus did!

Verily , verily, I say unto you, He that believeth on me, the works that I do shall he do also; and [greater] (works) than these shall he do; because I go unto my Father (John 14:12).

Perhaps there is ever greater revelation of truth which we can move in as we walk with God's Spirit of Truth!

I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, (that) shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show (it) unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show (it) unto you (John 16:12-15).

Where will YOU go from here? You have a promised land which God has prepared for you. You have an opportunity to walk as Jesus walked, out of the Father's initiative, seeing His vision, hearing His voice, experiencing His emotions, and manifesting His power. Will you press in until this promised land is yours? Will you overcome the rationalism of our age and restore to yourself a lifestyle of divine revelation? I trust and believe that you will.

Hopefully our lives will cross as we share the gifts God has developed in and through us and which we offer to those around us. I pray you become a leader in the area in which God is calling you to lead. We need Spirit-anointed, ministry-minded leaders in every strata of our society. And remember to live in faith, for:

“Leadership is automatically transferred to those who remain optimistic.”

Blessings for now.

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Personal Application

1. Complete the Personal Application exercises found throughout this chapter.
2. State in your own words the paradigm you wish to use in making Spirit-anointed decisions.
3. Review this book, recording what God has revealed to you and any changes He is asking you to make at this time in your life. If you don't allow this book to encounter you personally, through the anointing of the Holy Spirit, and allow Him to show you how it needs to be applied to your life, then it remains just detached information which never changes your life, and therefore was not worth taking the time to read. As you re-read this book, complete Appendix J.

Notes

- (1) That is exactly what I did a few years ago and the insights God revealed to me can be found in our book *Eden's Health Plan - Go Natural!*

Appendix A - 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 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 worshiping the King, and then receiving out of the stillness that follows.

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

We have already alluded to this principle in the previous paragraphs; however, we need to develop it a bit further. Habakkuk said, "I will keep watch to see," and God said, "Record the vision" (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 recognize that the content of them could only be birthed in Almighty God.

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

Is it actually possible for us to live out of the divine initiative as Jesus did? A major purpose of Jesus' death and resurrection was that the veil be torn from top to bottom, giving us access into the immediate presence of God, and we are commanded to draw near (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 (Heberws 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 practice this without having first read through at least the New Testament (preferably, the entire Bible), and being submitted to solid, spiritual leadership. All major directional moves that come through journaling should be submitted before being acted upon.

Appendix B - Naturally Supernatural

The book *Naturally Supernatural* is an intensive exploration of the Great Mystery that Paul talks about, which is “Christ in you.” This is well-stated in the following verse:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Galatians 2:20).

In this book, we seek to unfold a revelation of this verse so that it is more than simply words. It is a lifestyle of coming to the indwelling Christ, and drawing from His strength, rather than simply living out of our own outer faculties and abilities. There are seven key revelations that we explore which enable us to live in the anointing of the indwelling Holy Spirit.

We then demonstrate from several Bible characters how these seven truths were learned and lived out. Only God can reveal to one’s heart this great mystery that we are a vessel which contains God!

This is a quick-reading, 140-page book, available from Communion With God Ministries.

Appendix C - Sense Your Spirit

In our guided self-discovery book *Sense Your Spirit*, we explore the 1400 verses on “heart” and “spirit” in the Bible, helping you develop a working vocabulary for the Spirit experiences you have as you walk through life. The chapter titles are as follows:

1. What the Spirit Is
2. The Nature of Man’s Spirit
3. Becoming Aware of Your Spirit - Its Emotions
4. Becoming Aware of Your Spirit - Its Character Traits
5. Becoming Aware of Your Spirit - Its Activities
6. One Activity - Wholeheartedness unto God
7. Things Done to Man’s Spirit
8. Things God Gives to the Heart
9. The Ways the Spirit Communicates
10. Sensing God Within
11. Sharpening the Spirit
12. How the Spirit Is Strengthened: Pregnant with Vision and *Rhema*
13. Ministering to the Heart
14. Transference of Spirits
15. Our Spirits’ Activity While We Sleep
16. Two Practical Problems of Living Tuned to Our Spirits
17. The Day Dawns - The Morning Star Arises in Our Hearts

By the time you have worked through this manual, you will be aware of spirit sensations within you and how to fill your heart and spirit only with God.

Appendix D - How Do You Know?

In this manual, you will build your own methodology for how one is to know. It will be based on your prayerful study of several thousand verses, and will set you free from western rationalism and provide you a path into the river of God. This is a guided self-discovery study manual which has as a foundation 5500 verses, and contains the following chapter titles.

Foundation Stone # 1 - The Goal of Knowing:

“To know God’s thoughts through the Spirit”

1. “Truth” Biblically Speaking
2. “Wisdom” Biblically Speaking
3. “Wise” Biblically Speaking
4. “Knowledge” Biblically Speaking
5. “Know” Biblically Speaking
6. “Understanding” Biblically Speaking
7. Living as Jesus Did - A Spirit-anointed Lifestyle

Foundation Stone # 2 - The Role of the Mind in Knowing:

“God is to use the mind, filling it with anointed reasoning”

8. “Study” Biblically Speaking
9. “Mind” Biblically Speaking
10. “Reason” Biblically Speaking
11. “Thoughts” Biblically Speaking
12. “Think” Biblically Speaking
13. “Meditation” Biblically Speaking

Foundation Stone # 3 - The Role of the Heart in Knowing:

“God is to fill the heart, flowing out of it with revelation”

14. “Inspiration/Revelation” Biblically Speaking
15. “Heart” Biblically Speaking
16. “Spirit” Biblically Speaking
17. “Voice of the Lord” Biblically Speaking
18. The Voice of God Through History
19. “Dream and Vision” Biblically Speaking
20. Spiritual Prerequisites for Receiving Divine Revelation

Foundation Stone # 4 - The Role of Teaching in Knowing:

“One teaches how to enter God’s presence to receive revelation”

21. The Goal of “Teaching” Biblically Speaking (1 Timothy 1:5 and Hebrews 10:22)

NASB)

22. "Love from a Pure Heart" Biblically Speaking
23. "A Good Conscience" Biblically Speaking
24. "A Sincere Faith" Biblically Speaking
25. "Adversity" Biblically Speaking - "God's Final Exam"
26. Biblical Methodologies for Training
27. A Summary of How One Knows

Appendix E - Spirit-Anointed Teaching

Building a case for transmitting spiritual, personal truth, rather than detached, rational information.

Transmitting Spirit Life in the Classroom

A philosophical, theological, psychological and scientific backdrop for Holy Spirit encounter in our lives. Designed for the pastor and scholarly student, this intensive study offers full academic credibility to the belief that man can have a direct and ongoing spiritual encounter with Almighty God as he walks through life. It also discusses how that Spirit life is transmitted in the classroom.

“Learn how to draw out the voice of God from within the student’s heart.”

You Will Learn:

- What Spirit-anointed teaching is
- How to be anointed by the Spirit every time you teach
- How to move from traditional teaching to Spirit-anointed teaching
- How to train a student’s heart, rather than simply his mind
- How to draw out the voice of God from within the student’s heart
- What the Bible says is the goal of instruction
- How to move from lecture to dynamic discussion in the classroom
- The difference between Greek- and Hebrew-style teaching

You will learn to practice truth in the classroom.

Topics Covered:

- What Do We Currently Know about Spirit-anointed Teaching?
- Introducing the Four Foundation Stones Underlying Spirit-anointed Teaching
- Left- and Right-hemisphere Brain Functions
- The Third Brain and Transcendent Experiences
- The Goal of Knowing
- The Role of the Mind in Knowing: Anointed Reasoning
- How to Receive Revelation Knowledge
- A Revelation Knowledge Workshop Experience
- The Role of the Heart in Knowing
- The Role of Teaching in Knowing
- Adversity: God’s Final Exam
- Contrasting Traditional Education Approaches to Spirit-anointed Educational Methodologies
- Experience Learning by Consensus
- Experience the Quakers’ Clearness Committee
- Experience Developing a Spirit-anointed Lesson Plan
- Understanding and Experiencing Narrative Theology

- A Spirit-anointed Paradigm for Discovering Truth
- How to Develop Spirit-anointed Discussion Questions
- How to Lead Spirit-anointed Discussion Groups
- The *Lamad* Method of Learning
- Four Keys to Hearing God's Voice
- Journaling Workshop

***Lamad* Standards for Spirit-Anointed Small Group Sharing (Classroom Methodology)**

Following are some recommendations for increasing the anointing which is present during a small group study of this (or any) course.

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

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

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

4. Set the pace by modeling open, honest sharing. The leader may choose to share an anointed insight God gave him through the week's assignment and how this met a real-life need or dilemma he was facing. The group will not share their lives any more deeply than the leader shares his.

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

6. Have an anointed teaching element and/or filler exercise. The anointed teaching should be something God has freshly revealed to the teacher concerning either the

lesson completed for this class or the one assigned for the coming week, and which he senses will be meaningful and relevant to the lives of the group. This can come early in the group meeting. The filler exercise is something which would be interesting and beneficial to the students but which won't be tragic if it is missed. This can come nearer the end of the meeting.

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

***Journaling**

Journaling is the writing out of your personal dialogue with God. It is one of four keys to recognising the Lord's voice within your heart which is taught in *Dialogue with God* and *Communion with God* by Mark and Patti Virkler. Appendix A is a summary of the teaching of these books.

Appendix F - People Who Possessed Their Promised Lands

Outline Studies:

Steps to Rebuilding the Temple - Ezra:

1. God stirred up the spirit of the king in order to fulfil a prophecy (Ezra 1:1).
2. Everyone whose spirit God stirred up participated in and contributed to the project (Ezra 1:5).
3. Everyone gave according to his ability (Ezra 2:69).
4. People gathered to work “as one man” (Ezra 3:1).
5. Priests sacrificed continual offerings to God (Ezra 3:5).
6. Leaders organised work crews, hired workers (Ezra 3:7-9).
7. Priests and Levites led a praise session at the end of phase one (Ezra 3:10-13).
8. Enemies sought actively to discourage workers (Ezra 4:1-5).
9. Enemies got them in trouble with authorities (Ezra 4:8-16).
10. King required that work stop (Ezra 4:17-24).
11. Prophets prophesied and work began again (Ezra 5:1-5).
12. Adversaries tried to get king to stop construction (Ezra 5:6 - 6:1).
13. Adversaries required by king to pay for construction (Ezra 6:8ff).
14. People successfully completed the task through:
 - a. prophesying,
 - b. the command of the Lord, and
 - c. the decree of the kings (Ezra 6:14) (i.e. the alignment of God, prophets and kings).
15. Everyone held a great celebration at the completion (Ezra 6:15-22).

Leadership in Restoring Spiritual Lifestyles - Ezra:

1. Restoration centres around a godly man - Ezra (7:1-6).
2. Ezra was a scribe skilled in the law of Moses, who found favour with the king because the hand of the Lord his God was upon him (Ezra 7:6).
3. **Ezra’s mission statement:** Set his heart to study the law of the Lord, and to practice it, and to teach His statutes and ordinances in Israel (Ezra 7:10).
4. Ezra was commissioned, empowered and financed by the king (Ezra 7:11-28).
5. People assembled who wanted to participate (Ezra 8:1-20).
6. Ezra trusted a three-day fast for protection rather than the king’s troops (Ezra 8:21-23).
7. Ezra’s first act in Jerusalem was to rest three days, then to present silver and gold in the Temple (Ezra 8:31-36).
8. Ezra confronted sin of mixed marriages with remorse, prayer of confession and repentance; people gathered and wept bitterly (Ezra 9:1 - 10:1).
9. People told Ezra they would obey his counsel - he was to be courageous and act (Ezra 10:2-5).
10. Ezra called for all to gather in Jerusalem - confessed sin and put away their foreign wives and children (Ezra 10:6-44).

Rebuilding the Walls - Nehemiah:

1. Restoration begins when a man of prayer is given a commission (Nehemiah 1:1-11).
2. Nehemiah was commissioned and assisted by the king (Nehemiah 2:1-10).
3. Nehemiah inspected the situation privately and received a plan from God (Nehemiah 2:11-15).
4. Nehemiah presented the plan to people who were orchestrated into specific work crews with designated work areas (Nehemiah 2:16-3:32).
5. Adversary sought to demoralize workers (Nehemiah 4:1-5).
6. Project half completed because people had a mind to work (Nehemiah 4:6).
7. Adversaries sought to kill them - they prayed, stationed guards, wore swords, and were encouraged to remember the Lord Who is great and awesome and to fight (Nehemiah 4:7-23).
8. Nehemiah confronted usury, recounted his example and exacted a promise from nobles to return money (Nehemiah 5:1-19).
9. Enemies tried to trick and discourage Nehemiah, even hiring a prophet to prophesy falsely. He refuses to be drawn in, saying, "I am doing a great work and I can not come down" (Nehemiah 6:1-19).
10. Wall is completed in fifty-two days, and enemies feared because they recognised that the work had been accomplished with the help of God (Nehemiah 6:15-16).
11. Census was taken (Nehemiah 7).
12. Law was read and Holy Day proclaimed (Nehemiah 8).
13. People confessed their sin (Nehemiah 9).
14. Covenant signed to support priesthood (Nehemiah 10).

Personal Application:

Record the steps you have taken and are taking to attain the land God has promised to you.

Appendix G - Faith's Promises Versus Reason's Promises

The following list is designed to help jolt us out of OUR use of reason, and the resulting problem we face of reason challenging our faith. Only God is to use our reasoning capacity, which happens when we connect reason to the flow of our spirits and receive anointed reasoning, word of wisdom and word of knowledge.

What does the Bible declare concerning faith, versus what it declares concerning reason?

Faith	Reason
1. Pleases God (Hebrews 11:6)	1. not reason
2. Is born in God (Romans 10:17)	2. not reason
3. Is a grace of the Spirit (1 Corinthians 12:9)	3. not reason
4. Is required to cast out demons (Mark 16:17)	4. not reason
5. Furthers God's administration (1 Timothy 1:4)	5. not reason
6. Is one of the six foundation doctrines (Hebrews 6:1)	6. not reason
7. Is required to enter God's presence (Hebrews 10:22)	7. not reason
8. Is required to speak in new tongues (Mark 16:17)	8. not reason
9. Makes all things possible (Mark 9:23-25)	9. not reason
10. Is the victory that overcomes the world (1 John 5:4)	10. not reason
11. Is a weightier matter (Matthew 23:23)	11. not reason
12. Is an "abiding reality" (1 Corinthians 13:13)	12. not reason
13. Can purify the heart (Acts 15:9)	13. not reason
14. Provides healing of the sick (James 5:14-16)	14. not reason
15. Gives one peace (Romans 5:1)	15. not reason
16. Gives one access to grace (Romans 5:2)	16. not reason
17. Makes one a child of Abraham (Galatians 3:7-9)	17. not reason
18. Is a requirement for salvation (Romans 10:8-10)	18. not reason
19. Is a shield from satan's doubts (Ephesians 6:16)	19. not reason
20. Can keep us from shipwreck (1 Timothy 1:19)	20. not reason
21. Provides the Spirit (John 7:39)	21. not reason
22. Provides all (Matthew 21:19-22)	22. not reason
23. Provides miracles (Galatians 3:5)	23. not reason
24. Provides wisdom from God (James 1:2-8)	24. not reason
25. Must live by faith (2 Corinthians 5:7; Galatians 3:11)	25. not reason
26. The work of God is to believe (John 6:29)	26. not reason
27. Anything outside of faith = sin (Romans 14:23)	27. not reason

- Do you think it would be wise to let your faith overrule when your reason challenges your faith?
- Do you think it would be wise for schools, colleges, Bible schools and seminaries to focus on faith rather than reason?
- Do you think it would be wise to sit under preachers who preach faith in God rather than theology about God?
- Do you think the western culture needs to dethrone reason and enthrone faith?
- Do you need to repent for living out of reason rather than out of faith?

Appendix H - A Brief Systematic Overview of the Heart

The following is condensed from the book *How Do You Know?*

The heart appears to be much more important to God than the mind, as evidenced not only by what Scripture teaches about the heart, but also by the fact that there are eight times more verses in the Bible on the heart than on the mind (i.e. 830 to 95).

A. What God does to the heart: God can stir up the heart to do things (Exodus 35:21, 26, 29). God can fill the heart with wisdom to do all types of work (Exodus 35:35). God can turn the heart to a direction of His choosing (Proverbs 21:1). God sends angels to grant revelation to the humble, seeking heart (Daniel 10:12). God can open your heart to receive truth (Acts 16:14). God can circumcise your heart (Romans 2:29).

B. The benefits of living out of the heart: If your heart trusts God, He makes you prosper (Proverbs 28:25). The pure in heart get to see God (Matthew 5:8). A heart without doubt is a requirement for producing miracles (Mark 11:22-24).

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

D. The heart's function: To believe unto salvation (Romans 10:9-10); to love and trust God wholeheartedly (Deuteronomy 6:5; Proverbs 3:5-6); to seek knowledge (Proverbs 15:14); to ponder (Luke 2:19); to add persuasiveness to the lips (Proverbs 16:23); can receive thoughts from satan (John 13:2; Acts 5:3); the spirit, which I believe is within the heart, can also experience emotions (Genesis 41:7-8; Job 7:11; Isaiah 19:3; 54:6; Ezekiel 3:14; Daniel 2:1, 3; John 13:21; Acts 17:16).

E. Summary of what the heart can do: From the above paragraphs it becomes clear that the heart can believe; trust; have faith; be moved upon by God; receive divine revelation; see images (which includes dream, vision and imagination); ponder; and experience emotions.

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

G. God examines the heart: God looks at the heart (1 Samuel 16:7). God will try the heart (1 Chronicles 29:17), and test one with adversity to show what is in the heart (Deuteronomy 8:2-5). Speech is one indication of what is in the heart and poor speech can defile a man (Matthew 12:34-35; 15:18). One is to watch over his heart to ensure it does not turn to idols (Deuteronomy 11:16), because God will destroy the one who does so (Deuteronomy 30:17-20; Ezekiel 14:3-4, 7-8). Out of the heart flow the issues of life (Proverbs 4:23),

H. The wicked: People with hardness of heart (Ephesians 4:18), people who harden

their hearts (Exodus 8:15) and whose hearts God hardens (Exodus 4:21). This causes them not to hear truth (Exodus 7:13) and not to do the right thing (Exodus 8:32). God will sometimes harden a person's heart so he will be destroyed (Deuteronomy 2:30). The fool is the servant of the wise-hearted (Proverbs 11:29). By turning away from God, one darkens his heart, and even though he thinks he is wise, he becomes a fool and begins creating idols and becoming immoral (Romans 1:21-24).

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

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

Thus, the condition of the heart is of primary importance to one seeking truth, or one seeking to bring others to truth. Humility, worship and prayer are important ingredients, epistemologically speaking. Without them, do not anticipate coming to truth.

Appendix I - A Brief Systematic Overview of the Mind

The following is condensed from the book *How Do You Know?*

The evil mind: One may have a carnal mind focused on the flesh (Romans 8:6). This is enmity against God (Romans 8:7). God may turn an evil person over to a reprobate mind (Romans 1:28). One can walk in the vanity of his mind, which results in his understanding being darkened (Ephesians 4:17-18). Satan blinds the mind of the unbeliever (2 Corinthians 4:4)

The Christian's mind: The Christian is to walk in humility of mind - i.e. no intellectual arrogance (Acts 20:19). The believer must be careful not to let satan move him from the simplicity of Christ's life within to the belief that "I" can know truth from error (2 Corinthians 11:3; Genesis 3:5). God did not design the mind to determine truth and error. God guides us into truth by His voice within our hearts. We are to live out of our hearts. God's voice within is to lead and guide us through communion and fellowship with Him (John 16:13; 1 John 2:20, 27).

The purpose of the mind: The biblically-stated function of the mind is to transform our beings according to what we allow to fill (or renew) our minds (Romans 12:2).

"Positive thinkers" think on positive things and thus transform themselves into positive people (Proverbs 23:7).

"Word of Faith" people think and speak the positive written promises of God and thus transform themselves into people of faith.

I think the best function of the mind is to meditate upon Scripture, and then add to that a pondering of the words which the Holy Spirit has spoken to you personally. In this way, you are transformed according to the present tense will of God for your life. Thus your faith is in the living God Who is present and speaking within you. This faith brings God great pleasure as He is seeking followers who will believe that He is alive and that He is actively working in the lives of His children (Hebrews 11:6).

The mind of Christ: The Christian is to have the mind of Christ, or divine revelation (1 Corinthians 2:16), and be constantly renewed in the spirit of his mind by receiving the energising inworking of the Holy Spirit daily (Ephesians 4:23-24). God gives the Christian a sound, healed, pure, believing mind (2 Timothy 1:7; Titus 1:15).

Appendix J - Life-changing Mottos, Principles and Scripture

Re-read this book and record below the key life-changing mottos, principles and Scripture God is urging you to memorise, meditate on and live by. Then take the time to do exactly that.