

MEDITATION SECRETS

Second Edition

ROYAL CRONQUIST

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MEDITATION SECRETS

LESSON ONE

WRONG THINKING ABOUT MEDITATION

Scripture readings: JOS 1:8; PS 1:2

FALLACIES OF UNDERSTANDING

1. The other day a mother told me that when she got a phone call, her little boy answered the phone and said, “*Mum is in meditation right now, could I have her call you back?*” When her friend called back in a state of shock she said, “*Do not tell me you are into that occult stuff! Do you not know that meditation is unchristian?*”
 - a. The unsettling thing is that this sort of thinking is not *uncommon* in believers.
 - b. The other unsettling thing is that no one I know in the universal Body of Christ is teaching meditation techniques - the *what to's* or *how to's* to do it successfully in Christ Jesus!
2. Define ‘techniques’: *Methods of performance; the orderly and systematic mode of procedure; the way of doing things in accordance with the laws of success; the rules and formulas, the means of execution (JN 14:16; 1 CO 1:30, 25; 2:4-7, 9-15 amp; 2 TI 2:5; JN 5:39-40).*
 - a. Where do you find someone who is teaching the practice of, the training of and the exercising of your spirit senses? (**HE 5:14 nas/kj**)

IS MEDITATION CHRISTIAN, OCCULTIC OR EASTERN MYSTICISM?

1. Meditation is not restricted to Christians, the occult or to eastern mystics.
 - a. Christians, in innocence, ignorance and blindness of heart and mind (**2 CO 4:3-4; 3:14-16; JN 5:39-40**), fail to do the spiritual exercise of using, practicing with, training their spirit senses (**HE 5:14**) and of trying the spirits (**1 JN 4:1**) through the gift ‘*Distinguishing of Spirits*’.
 - b. They are not taught the importance of being quiet, still, aggressively inactive with their soul’s faculties (**PS 46:10; IS 30:15; 40:31; 26:3; 2 CO 10:3-6**).
 - c. They must be taught the *how to's* - which are the mental disciplines, methods, and the mechanics of the techniques.

2. The techniques and methods of mind and body exercise, the disciplines that need to be initiated correctly are *rules of spirit* that God has created (RO 1:20; COL 1:16; JN 14:16).
 - a. But both satan and God utilise God's laws and spirit rules to give their revelation to mankind (LU 4:5; JN 5:20; HE 8:5b).
 - b. Both satan's ungodly people and the Heavenly Father's godly people are subject to the same rules of spirit (2 TI 2:5), in receiving revelation in their hearts (2 TI 2:5; JN 3:27,12-13; 15:4-5).
 - c. The laws of meditation are practiced by the mystics of eastern religions and by the spiritualists of satanism, and should be practiced by all Christians (2 TI 2:5; JN 5:39-40; HE 11:6; 12:2a; 2 CO 4:18; 3:18).
 - d. The ungodly use these spirit rules, that God has created, to become mediums of demons.
 - e. All Christians should be doing these spirit rules to become mediums of the Holy Spirit, like Jesus (JN 5:19, 30 amp; 17:18; 1 JN 2:27; JN 16:13).

A STRONG WILL AND MIND, WHICH IS BUSY, WILL HINDER OR IMPRISON THE SPIRIT

1. An unteachable mind with unperceived pride, natural abilities in success and blessing, are potential deception to the spirit-life (1 CO 3:18; 7:29; LU 12:15 kj; 14:33, 26; MT 6:21).
2. The possible causes of all division in doctrines are symptoms of the carnal mind (1 CO 1:10; EP 4:1-3, 13).
 - a. We are not taught *how to* live and walk in the spirit (GA 5:25).
 - b. We are not taught *how to* look unto Jesus, so He can author and finish our faith (HE 12:2a).
 - c. We are not taught *how to* behold Him, so that we can be changed into His image! (2 CO 3:18)
 - d. We are not taught *how to* abide in Him, so that we can ask what we will and receive it (JN 15:7).
 - e. We are not taught *how to* dwell in the secret place, so that we can become immune to the coming destructions (PS 91:1-11).
 1. Many scriptures that need the initiative of actions upon our part are not perceived by the leaders or sheep, in the Body of Christ (JA 1:22). Even if they are perceived, they do not know how to do them by *spirit skills* instead of *mind skills* (1 CO 2:14; GA 5:16).

2. Many action scriptures can not be performed intellectually, logically, by reason or human genius (1 CO 2:14; RO 8:5-8 amp).

HISTORICAL CHRISTIAN MEDIATORS

1. Some of the twentieth century's famous writers, who wrote about meditation, are Joel Goldsmith, William Johnson, Paul Tilich, George Maloney, M. Basil Pennington, Thomas R. Kelly, Morton E. Kelsey and David Fitch [In mentioning their names, I am not necessarily putting my approval on their writings].
2. Some historical Christian mystics are St. Augustine, St. Francis of Assisi, St. Teresa, St. John of the Cross [all pure Catholic mystics] Dante, Meister, Echart, Swendenborg [all writers and scholars of the thirteenth century], a seeming remnant in the Dark Ages [again, am not putting my personal approval on them].
 - a. Isn't it interesting that we do not have any modern day mystics out from the Spirit-filled ranks of Christians?
 - b. How imbalanced we are in our understanding and teachings.
 1. Look at the magnitude of division among us and the inability to equal the works of Jesus, and *not doing* the greater works reveals the truth of that!
3. Luther's revolt was not aimed at destroying the Catholic religion, but at breaking up the rigid, petrifying, external forms not aligning with scripture, so that the spiritual possibilities of the inner man might be freed and expanded.
4. John Wesley's great appeal was not concerned with new doctrine, but with the need of creative intimacy [meditation techniques] so that progressive, valid personal experience with Jesus, happened while in the state of spirit [Omnipresence].
5. Jacob Boehme, a late sixteenth-seventeenth century Lutheran, wrote much about the meditative state [I have a transcript of his titled '*The Image of the Heavenly, the Image of the Earthly.*' It is tremendous, you ought to read it.].
6. The Protestant mystic George Fox, founder of the Quaker's Movement, taught his followers to listen to the still small voice!
7. William Blake, an English mystic, wrote prophetic writings that were initiated from an intuitive communion with God.
8. All the prophets of the Old Testament were men who knew how to get into the state of spirit and receive *rhema words* from Jehovah, which has become the logos, our Bible, including the Hebrew Torah (2 PE 1:10-12; LU 1:70; AC 3:18).
9. The Psalmist David was a master of meditation (PS 62:1-7a; 77:12; 119:15, 23b, 24, 48a, 78b, 148; 143:5; 1:1-3; 19:14; IS 23:1-7).

10. Jesus Himself withdrew from the multitudes and the demands of ministry habitually, daily and often, even in long, lonely nights, to commune with the Heavenly Father (**MK 1:35; LU 5:16; 6:12; JN 17:18; 1 JN 2:6; 4:17d**).

11. The apostolic writers of the New Testament were men who knew how to get into the state of spirit and receive *rhema words*, which have become our logos, New Testament (**2 PE 1:21; 2 TI 3:16; 2 CO 12:1-4; 2 TH 1:5; RE 1:1-5, 10-15**). Now I ask, why is it that today we have anointed preaching, some manifestation of the gifts of the Holy Spirit, but we do not have the equal or greater works that Jesus told us about? (**JN 14:12**) Why is it that we do not know of anyone who has been conformed into His image in 1994 years since the Cross? (**RO 8:29-30; HE 2:10-11; RO 8:19**) Why is it that we do not know of anyone who has become the literal likeness and fullness of Jesus Christ in 1994 years since the Cross? (**COL 1:18-19; 2:9-10a; EP 3:16-19**)
 - a. Is it because all the promises are for some future day or time? (**2 PE 1:3-4; HE 11:1; 2 CO 1:20**)
 - b. Is the '*now-faith*' only for *some* promises? (**HE 11:1; 2 CO 1:20**)
 - c. Is it possible that we have been deceived in our souls [minds] to think it is our minds that execute faith? (**1 CO 2:14; 2 TI 3:7**)
 - d. Is it possible that we have not lived before God like the prophets and apostles of the Bible?
 - e. Did they get the scriptures [words from God] while in the state of meditation?

12. Consider the possibility that perhaps correct meditation is our missing part (**JN 5:39-40**).

MEDITATION SECRETS

LESSON TWO

WHAT IS CHRISTIAN MEDITATION?

Scripture readings: JOS 1:8; PS 1:2; JN 5:39-40

IS MEDITATION, CHRISTIAN, OCCULTIC OR EASTERN MYSTICISM?

1. The dictionary says “*To engage in a continuous contemplative thought; to muse, to cogitate; the revolving of a subject in the mind; the reflection or the throwing back what your are musing at, or on.*” (2 CO 4:18; 3:18)
2. In the biblical Greek there are several words that refer to meditation:
 - a. *Promeletao* [Prom-el-et-an'-o] which means; *to pre-meditate or pre-revolve in the mind* (LU 21:14).
 - b. *Meletao* [Mei-ei-ah'-o] which means; *to be concerned; to revolve in the mind* (2 TI 4:15).
3. There are six Hebrew words that translate into meditation.
 - a. *Hagah* [Haw-gaw] which means; *to murmur, mutter or ponder; to sore like an eagle* (JOS 1:8; PS 1:2; 63:6; 77:12; 143:5).
 - b. *Siyach* [See'-akh] which means; *contemplative utterance, prayer talk; to converse, talk with or muse* (PS 119:15, 23, 48, 78; 104:34).
 - c. *Siychah* [See-khaw'] which means; *to experience reflection* (PS 119:97, 99; 2 CO 3:18).
 - d. *Haguwth* [Hag-gooth'] which means; *to muse* (PS 49:3).
 - e. *Hagiyyg* [Haw-gheeg'] which means; *to murmur or muse* (PS 5:1).
 - f. *Higgayown* [Hig-gaw-yone'] which means; *a murmuring sound* (PS 19:14).

WHAT DOES THE BIBLE SAY ABOUT MEDITATION?

1. God Himself clearly commands meditation (JOS 1:8; PS 1:2).
 - a. Meditating upon the Word is one thing, but meditating upon Jesus is *quite another* (JN 5:39-40; 2 CO 3:18).

- b. In initiating meditation techniques, methods and mechanics, you need to do it correctly or according to *spirit rules* and not *mind rules* (1 CO 2:14; 2 TI 2:5; HE 5:14).
- c. It is the action of disciplining your soulish faculties to submit to your spirit (1 CO 2:14; 2 CO 10:5; PS 46:10; 2 CO 3:18; GA 5:25).
- d. The end result is living from your spirit, being in union with and abiding in Jesus Christ, by the anointing of the Holy Spirit (GA 5:25, 16; JN 15:4-5, 7; 1 JN 2:27). This goes beyond *learned consciousness* into *intuitive consciousness* (EP 1:16-20; 2:5b, 6; PS 16:11; JN 5:30 amp). This means that the *Mind of Christ* is in dominion over [and above] your mental and physical senses and faculties (1 CO 2:14; RO 8:5-8 amp; IS 55:8-9; 1 CO 2:15-16).
- e. When you are correctly exercising meditation upon Jesus, you will move up, ascending above your mind's limitations and abilities (MK 9:23; JN 3:12-13).
 - 1. Your soul's faculties in subjection to your spirit's faculties places your mental-physical dominance into a suspended state (AC 10:19).
 - 2. It is here, the state of being in spirit, where Omniscience, or where the rhema faith-word, exists creatively (JN 15:7; RO 10:17; IS 55:8-9).
 - 3. It is the anointing of the Holy Spirit that assists you into the state of meditation (2 CO 10:5b; PS 62:5; 46:10; IS 26:3; 30:15; 40:31; JN 5:40; 6:37, 44, 45cd; 1 CO 2:27).
- f. Meditation develops your human spirit's faculties and senses to:
 - 1. See (JN 5:19).
 - 2. Hear (JN 12:49, 50b).
 - 3. Touch (LU 24:38-39; 1 JN 1:1-3).
 - 4. Taste (JOB 6:30; PS 34:8a; 119:103; SS 2:3cd; JN 8:52fg; 6:57cd; RE 2:7, 11, 17).
 - 5. Smell (GE 8:21a; 2 CO 2:15-16).
- 2. Meditation is a deep, invigorating and exciting practice or exercise [when done correctly], that makes the one meditating intuitively conscious of God's presence, being aware of His person, and filled with faith! The progressive, experiential knowing of God is accelerated while in the state of meditation [if done correctly] (RO 8:29; 2 CO 3:18; HE 12:2a; 11:1).
- 3. Meditation, in the biblical context, is not an intellectual exercise, but a spiritual one (1 CO 2:14; HE 5:14; GA 5:25). It is within your spirit where the voice of Jesus is heard, "*The still small voice*"... (JN 10:27; JOB 8:32; PS 32:8; JN 10:16, 4; 6:63; RE 2:7a, 29; 3:6, 13, 22; JN 16:13-14).

4. I believe that meditation is the most neglected action by Christians, whether they are leaders or laity! (JN 5:29-40; 6:37, 57c; HE 11:6)
 - a. These scriptures certainly denote a direction of action that is apparently not being done! What are the rules, techniques, mechanics, practices, disciplines and actions that the believer must use and exercise, to do them? (HE 5:14)
5. Luther's revolt was not aimed at destroying the Catholic religion, but at breaking up rigid, petrifying external forms, so that the *spiritual possibilities* of the inner man might be freed and expanded.
6. John Wesley's great appeal was not concerned with new *doctrine*, but with the need of creative intimacy, valid, progressive personal, experience between man and God.
7. Jacob Boehme, a late sixteenth-seventeenth century Lutheran, wrote much about the meditative state [I have his transcript: '*The Image of the Heavenly, the Image of the Earthly.*' It is tremendous! You ought to read it!].
8. The Protestant mystic George Fox, founder of the Quakers, taught his followers to listen to the still small voice within.
9. William Blake, an English mystic, was given prophetic writings that were received through communion with God.
10. All the prophets of the Old Testament were men who knew how to get into the spirit and hear *rhema words*, which have become our *logos words* (1 PE 1:10-12; LU 1:70; AC 3:18).
11. The Psalmist David was a master at meditation (PS 63:1-7a; 77:12; 119:15, 23b, 24, 48a, 78b, 148; 143:5; 1:1-3; 19:14; IS 23:1-7).
12. Jesus Himself withdrew from the multitudes periodically, possibly daily, as well as during long, lonely nights (MK 1:35; LU 5:16; 6:12; JN 17:18; 20:21; 1 JN 2:6).
13. The writers of the Gospels and Epistles were men who knew how to get into the spirit and receive *rhema words*, which have now become our *logos words* (1 PE 1:21; 2 TI 3:16; 2 CO 12:1-4; RE 1:10-15, 1-5).
 - a. Now I ask why is it that today we have anointed preaching, and some manifestation of gifts of the Holy Spirit, but we do not have the equal works (JN 14:12) nor the literal likeness of Him within our experience? (RO 8:29-30; HE 2:10-11; 1 JN 2:6; 4:17; COL 2:10; 4:13; 3:19).
 - b. Could it be possible that we have not learned how to get into the spirit? (RE 1:10; GA 5:25) Haven't we learned how to do the Word from the spirit? (JA 1:22; 2:24, 27, 20)

WHAT DOES THE BIBLE SAY ABOUT MEDITATION?

1. God Himself clearly commands meditation (**JOS 1:8; PS 1:1-3**).
 - a. When you are meditating correctly upon Jesus, you will move out of the psychic [soul-mind] dominance (**1 CO 2:14**), into the state or realm of spirit dominance, which is the state of Omniscience and Omnipotence (**2 TI 2:5; 2 CO 10:5b; PS 46:10; IS 26:3; 30:15; 40:31; JN 5:40; 6:37, 57b, 52f; 11:26**).
 - b. Meditation develops your human spirit senses to see (**JN 5:19**), to hear (**JN 12:49, 50b**), to touch (**LU 24:38-39, 1 JN 1:1-3; JOB 6:30**), to taste (**JOB 6:30; PS 34:8; SS 2:3cd; PS 119:103; JN 8:52; 6:57c; RE 2:7, 11, 17**), to smell (**GE 8:21a; 2 CO 2:15**).
2. Meditation is a deeply exciting practice that makes the one meditating consciously aware that they are in the presence of God (**PS 16:11**).
 - a. The experiential knowing of God, progressively, is only realised in the state of meditation (**PS 46:10; 16:11; 17:15; RO 8:29ab; 2 CO 3:18; 4:18; JN 6:40; 1 JN 3:2**).
 - b. Meditation, in the biblical context, is not an intellectual exercise (**1 CO 2:14**). It is not your mind that is active (**1 CO 2:14**), but your spirit (**GA 5:25**).

MEDITATION SECRETS

LESSON THREE

PREPARATION FOR MEDITATION TECHNIQUES

Scripture readings: JN 17:18; 1 PE 2:21, 23; 1 JN 2:6; 4:17d; MT 4:13-14; 8:16-17; 13:13-15; JN 10:21

WHAT IS WRITTEN IN THE SCRIPTURES CONCERNING YOU IS TO BE EXPERIENTIALLY FULFILLED IN YOU (RO 8:29; HE 2:10-11; EP 4:15; 1 JN 4:17d; 2 CO 3:18)

1. It is *doing* the Word (JA 1:22) that causes divine results, it is *not* natural possibilities of skill, logic, ingenuity or intelligence (1 CO 2:14; JA 2:14, 17, 20; HE 12:2a; 4:11, 1-2; GA 5:25; JN 15:7; PS 91:1-4, 9; MT 11:12; LU 16:16; 13:24; JUDE 3; 1 PE 2:21, 12).

WHAT IS THE PURPOSE OF MEDITATION?

1. Unless we properly initiate or correctly execute meditation, according to divine laws and rules (2 TI 2:5), the final effect could be demon oppression, or at best confusion, insuring you remain non-spiritual in Christ (1 CO 2:15 amp).
2. Concerning biblical terminology, our soulish intellect can deceive us, causing us to be caught in the *ever learning* status (2 TI 3:5, 7; RO 6:16; 8:5-8 amp).
3. Along with the correctly taught techniques, actions and disciplines, we will need the secrets of:
 - a. Interior living - how to live and walk in spirit (GA 5:25).
 - b. The methods of training and exercising your spirit's senses (HE 5:14).
 - c. How to develop in the Holy Spirit's gift of Distinguishing of Spirits (1 CO 12:31).
 - d. How to develop in trying the spirits (1 JN 4:1).
 - e. How to be inter-receptive (RO 14:7), inter-submissive (EP 5:21; 1 PE 5:5de), inter-teachable (1 TI 2:24-26 kj) and inter-correctable (2 TI 3:16-17).
4. These studies are designed to birth the initiative and motivation to experience truth, holiness and power in the absolute [free from flesh inhibitions] (JN 16:13; 8:32, 36; HE 12:14 kj; JN 14:12).

5. In the beginning, these techniques, guided exercises, disciplines, methods, choices and actions may seem to be fantasy - not scriptural. But if examined (1 TH 5:21), and believed (MK 9:23), they will soon give way to intuitive knowing of a divine awareness of Jesus' voice, the *rhema word* with valid realities (JN 10:27; 15:7; RO 10:17, 8).
 - a. Meditation techniques [correctly initiated] will bring practical increases in character and power abilities, causing you to successfully reduplicate Jesus Christ on the earth (JN 17:18; 1 JN 2:6; 4:17d).

FIRST, SOME FACTS THAT WE NEED TO CONSIDER:

1. Jesus has appeared to me saying *"I will not give all My truth to any one man, woman, group or associated men and women - but if and when each one humbles themselves as unto Me in this movement, in this truth, then and then only will I guide them into all truth!"* (JN 16:13; RO 15:7 kj/nas; RO 12:1; EP 5:21 kj/nas; PH 2:3 kj/nas; 1 CO 8:1b-2; JN 16:12; 1 TH 4:9-10; 1 PE 1:22; 3:8)
2. Again in another appearance He said, *"All My people, I mean all My people, who do not learn to take or keep control of their spirits and their mouth in criticisms, gossip, tale-bearing, prejudices, opinions natural or carnal judgements, in the 'day of the Lord' when it fully comes, will be like an open invitation to a Judas spirit to come into them and thereby, because of their uncontrolled spirits and mouths, will be the cause of physical death to many of their own loved ones, including many other brothers and sisters in Christ needlessly."*
3. If you find yourself in disagreement or in inward conflict with these teachings, see the teaching on *'How to be Teachable, Correctable, But Not Gullible'* (JN 8:32, 36; 1 JN 2:27; 2:20 kj). Having a dominant mind set [closed mind] will insure that the Holy Spirit will not teach you all truth (1 CO 2:14; JE 17:9; PR 4:23; MT 5:6; EP 1:17-18; RO 6:16; 8:5-8 amp).
4. The purpose of the Cross was three-fold:
 - a. To release men from their sins (2 CO 5:21).
 - b. To take upon Himself their sickness and diseases (MT 8:17).
 - c. To taste death for every man, that we should not have to see [experience] death (2 TI 1:10; HE 2:9; 6:48-51, 57-58; 11:26).
5. I can not and do not expect you to agree with all that I teach. We all have blind areas that are unrenewed and have not been quickened to our hearts and minds.
 - a. This is why we need to be inter-receptive and inter-teachable to each other.
 - b. I do expect you to grow up and become mature in distinguishing (JN 7:25), to rightly divide truth, not by your mind, but by your spirit (1 CO 2:14; JN 16:13; 1 CO 2:15 amp).

- c. Be wise in what is acceptable in Christ (2 TI 5:21; PR 1:1a, 2-5) and what is not understood, in *rest* (HE 4:11) prayerfully put on a shelf (HE 4:6, 9).
 - d. If you continue with a teachable spirit and a broken and contrite heart, God's grace will be extended to you and He will quicken your understanding as He desires your growth (JN 3:27; JA 4:8a; MT 7:7-8 amp; 5:6; EP 1:17; PS 34:18; 51:17; IS 57:15; 66:2).
 - e. But if you do not continue in a right spirit, then you will automatically seal your loss and God Himself will give you a spirit of delusion so *that you will believe lies* (2 TH 2:10b-11). You would be very foolish to assume on the grace of God, without responsibility on your part to conform to God's requirements to be taught truth (JN 16:13; 1 CO 2:14-15 amp).
6. You, and you alone, have the responsibility to be receptive to truth (1 JN 2:27; JN 16:12-13). You alone will have to be accountable for your heart's choices (PR 4:23; RO 14:12; 2 CO 5:10; PR 16:2 nas). It is imperative that you are inter-submissive (EP 5:21), inter-trusting (PS 37:9), inter-dependent (1 CO 14:29; 2 CO 13:1b; PR 24:6) and inter-receptive (RO 15:17), within your will.
 7. A valid test for you: *Look at the end results of your decisions!*
 - a. Do they reproduce more of Jesus' character and ability within you? (JN 14:12; 2 PE 1:8)
 - b. Are others encouraged and built up in the Lord? (EP 4:16)

NOW, WHAT IS THE PRIMARY PURPOSE OF MEDITATION AND ITS TECHNIQUES?

1. To experience God, to progressively know Jesus Christ in reality (PH 3:7-11).
2. To literally become His holiness and perfection (HE 12:14 kj; MT 5:48).
3. To be literally conformed into the image of Christ in the absolute (RO 8:29; HE 2:10-11; 1 JN 4:17d; JN 17:18).
4. To be able to exactly reduplicate His earthly life (JN 14:12; 1 JN 4:17d), except the vicarious work of the Cross (JN 17:18; HE 10:7).
5. To literally become *filled up* with all of His fullness (EP 3:19; COL 2:10a).
6. To qualify for being a literal son of God, a manchild (RO 8:19; RE 12:5).
7. To reduplicate and manifest His power abilities (JN 14:12).
8. To be an overcomer (RE 2:7, 11, 17, 26-27; 3:5, 12, 21).
9. To become a kingdom-priest, forever (RE 1:6).

10. To bring your outer-mind into stillness (**PS 46:10**).
11. To give aid, from the Holy Spirit, to lose your self-life (**LU 9:23**).
12. To enter beyond the veil, becoming the habitation of God (**1 CO 15:28**).

NOW, WHAT ARE THE SECONDARY PURPOSES OF MEDITATION AND ITS TECHNIQUES?

1. To bring improved human relationships.
2. To bring an end to inward stress - mentally, emotionally and physically (**IS 26:2-3; PS 46:10; IS 40:31**).
3. To heighten creativity (**JN 14:12; IS 45:11 kj; MT 16:19 nas**).
4. To totally integrate the personality of Christ with yours (**PS 46:10; 62:5; IS 26:3; 30:15; 40:31; PS 16:11; 17:15; 2 CO 4:18; 3:18**).
5. To gain conscious intimacy with the person of the Lord Jesus, experiencing His whole being (**RO 12:2; PH 3:20**), manifesting His Deity (**JN 14:12; 17:18; 3:13; 20:21; 1 JN 2:6; 4:17; RO 8:19, 29-30; HE 2:10-11; RE 21:7**).

MEDITATION SECRETS

LESSON FOUR

MEDITATING ON THE WORD VERSUS MEDITATING ON JESUS

Scripture readings: HE 6:lab nas/kj; EP 4:15; RO 8:29; HE 5:13-14; 2 TI 2:5; PH 2:12f; JN 5:39-40

OUR COMPLETED SALVATION IS TREMENDOUSLY PERSONAL

1. When it comes to growing up into Christ Jesus in all aspects, you alone will determine whether it will be accomplished or not (PH 2:12f).
2. It is *conditional* upon whether or not you will be correctly motivated and committed to give God the necessary time and attention, whereby He can work with you (JN 15:7; 5:30 amp; 8:29; 9:18).
 - a. In these faith-actions, it will be necessary for you to not only *know* the rules, but to *do* them (2 TI 2:5) in the correct way (JN 14:6), by which God alone is pleased (RO 15:3a; JN 5:30 amp; 17:18).

WHY IS IT THAT, IN 2000 YEARS OF CHRISTIANITY, WE DO NOT KNOW OF ANYONE WHO HAS EVER ALLOWED GOD TO COMPLETE HIS SON WITHIN THEIR SPIRIT, SOUL AND BODY? (1 TH 5:23 amp)

1. It could be because:
 - a. We have never been taught *how to* do the Word correctly, by our spirits (GA 5:25; JA 1:22; 2 TI 2:5; 1 CO 2:14-15 amp; RO 6:16; 8:5-8 amp).
 - b. We have never been taught *how to* look away unto Jesus, whereby He can author and finish faith in us! (HE 12:2a)
 - c. We have never been taught *how to* behold Him, so He can change us into His image! (2 CO 3:18)
 - d. We have never been taught *how to* abide in Him, so that when we ask as we will, it shall be done unto us! (JN 15:7)
 - e. We have never been taught *how to* live and walk in the spirit as He did (GA 5:25; JN 3:13; 8:26, 29; 5:30 amp; 12:50 amp).
 - f. We have never been taught *how to* seek Him, so that He can reward us with Himself, His very own life in us - spirit, soul and body (HE 11:6; JN 10:10; 1 TH 5:23 amp; COL 1:27; 2:10a; EP 3:19).

- g. We have never been taught *how to* come to *Him* [besides the scriptures] so that we can experience His life (JN 5:39-40).

MEDITATION IS THE ACTION BY WHICH YOU EXPERIENCE HIS WISDOM-FAITH!

1. Natural wisdom is the ability to do natural knowledge, effectively.
2. Divine wisdom is the ability to do divine knowledge, effectively (1 CO 1:30ab).
 - a. The Bible only tells us *what to do* with His knowledge, but not *how to do* His knowledge! Remember, Jesus Christ is made unto us the wisdom of God, or the way to do His knowledge perfectly (1 CO 1:30ab; PR 4:7 kj; 1:1a, 2-7; 2:1-12; 3:13, 16-17, 21-26; 4:5-13, 23).
3. The term '*what to do*' is the knowledge of God, but the term '*how to do it*' is the wisdom of God.

CONSIDER THIS: THAT 'COMING TO JESUS,' IN JOHN 5:40, IS INITIATED AND EXECUTED IN THE ACTIONS, METHODS, DISCIPLINES, EXERCISES AND TECHNIQUES OF MEDITATION!

1. We know how to come to Him in prayer and in study and meditation of the Word, but do we know how to come to Him and meditate upon *Him* (JN 5:40).
 - a. Is coming to the Word and coming to Jesus two different actions? (JOS 1:8; JN 5:39-40)
 - b. Coming to the Word is a *natural ability* - but coming to Jesus in spirit is not a natural ability, but a *spirit ability* (1 CO 2:14 amp).
 - c. Getting into the spirit (RE 1:10) and coming into His presence (PS 16:11) is one thing, but coming to the written Word is quite another (JN 5:39-40).
 - d. Coming to Jesus *in spirit* is an intuitive action arrived at through the actions and techniques of meditation (2 CO 3:18).

JUST WHAT ARE MEDITATION ACTIONS AND TECHNIQUES?

1. Define '*techniques*':
 - a. *A method of performance.*
 - b. *An orderly and systematic mode of procedure.*
 - c. *The way of doing things in accordance with the laws of success.*

2. Are these definitions of meditation techniques scriptural? (2 TI 2:5; JA 1:22; PH 2:12f; HE 5:14b; JN 14:6; 15:5; 5:30 amp)
3. Look at the Pattern Son, Whose image is to be reproduced in us (RO 8:29-30; 2 CO 3:18; HE 2:10-11; JN 17:18; 1 JN 4:17d; 2:6; JN 3:13; 8:29c; 5:30 amp; 20:21; RO 15:3a; JN 17:18; LU 9:23).
 - a. Again, look more closely at John 5:30 [amp]. Now ascertain just *what* did He do, and *how* did He do it, to not originate anything from His self-life? (JN 12:49, 50b; 8:16, 26, 28de-29)
 - b. Do you and I have to do what He did, like He did it, in order to succeed with His success, so that we can fulfil the Word, “*As He is, so are we in this world?*” (1 JN 4:17d)

HOW DID THE BIBLE WRITERS, PROPHETS AND APOSTLES LIVE THEIR LIVES IN ORDER TO BRING US THE SCRIPTURES?

1. Remember, they never had the scriptures to meditate upon like we do! (AC 4:13)
2. How did they relate to God to become the recipient vessels of the scriptures, the *rhema/lo'gos* word of God? (1 PE 1:11ab)
 - a. *What* did they do, and *how* did they do it, to get it? (JN 17:7)
 - b. Could it be that they learned how to break into the Omniscient state through the activity of meditation? (2 PE 1:20)
 - c. Can we get by, as blood-bought Christians, with a less disciplined or committed way of life?

JUST WHAT IS MEDITATION?

1. It is the deep invigoration, exciting and scintillating practice of spirit-originated thought [not mentally originated but intuitively originated] (IS 55:8-9; 1 CO 2:14).
2. It causes the one meditating to become intuitively aware of God's person [Jesus Christ] (JN 6:40), and to be consciously aware of His manifested presence (PS 16:11), to intuitively hear His *rhema faith-word* (RO 10:17), which is His voice (JN 10:27; 1 KI 19:9-13; JN 5:30 amp, 19:17:18).
 - a. Meditation in the biblical context, is not an intellectual exercise, but a spirit exercise (1 CO 2:14; HE 5:14b; JN 6:63ab; GA 5:25).
 - b. It is within your spirit where the voice of Jesus is and where the *rhema word*, the faith-creating word, is heard (JN 10:27; JOB 32:8; 38:36; PS 32:8; JN 10:4; 6:63; RE 2:7a, 11a, 17a, 29; 3:6, 13, 22; JN 16:13-14).

3. Meditation is the action, discipline, method, technique, the practicing with, the exercising and the using of your spirit-senses - in pre-eminence and in dominion over and above your mind's senses (1 CO 2:14; IS 55:8-9 HE 5:14b; JN 6:63ab; GA 5:25, 16)
4. When you meditate correctly upon Jesus (JN 5:40), you will ascend higher than your psychic-soul-dominance (1 CO 2:14), into the *spirit-rhema word-thought* dominance of His faith (JN 15:7; RO 10:17, 8).
5. Meditation, when done correctly, will put you in touch with the Holy Spirit, teaching you directly by the anointing within the inner-man (JN 14:26; 16:13; 1 JN 2:27; 20 kj; EP 1:17-18; 3:16; AC 1:18; RO 8:14).

MEDITATION SECRETS

LESSON FIVE

MEDITATION - THE WAY OF THE INTERIOR LIFE

Scripture readings: PH 4:11; GA 5:25; PS 46:10; IS 26:3; 30:15; 40:31; PS 62:5; PH 2:12f

MEDITATION IS THE ACTION OF DEVELOPING THE ABILITIES TO SEE, WALK AND WORK WITH CREATIVE FAITH (JN 5:19, 30 amp; JA 2:17, 20; HE 11:6, 1; 12:2a)

1. The pursuit of the inward way is the practicing of His presence through the actions or the disciplines of meditation (JOS 1:8; PS 1:2; 1 TI 4:14 kj/nas; JN 5:39-40).
 - a. Becoming faith-substance of Christ in experience or ability is not an easy accomplishment (HE 11:1; MT 5:6, 8; COL 2:10a; RO 4:17def; HE 11:3b; EP 4:13; 3:16-19; 2 PE 1:3-4; 1 CO 1:20).

WHY HASN'T ANYONE, IN 1994 YEARS, ALLOWED JESUS TO FORM THE FULFILMENT OF THE SCRIPTURES WITHIN THEM, BY FAITH WITH FAITH-SUBSTANCE? (HE 11:1)

1. Because no one has ever taught them *how to* live and walk in the spirit (GA 5:25).
2. Because no one has ever taught them *how to* come to Jesus, so that He can author and finish their faith (HE 12:2a; JN 5:39-40).
3. Because no one has ever taught them *how to* abide in Him (JN 15:7).
4. Because no one has ever taught them *how to* behold Him, so they can be changed into His image (2 CO 3:18).
5. Because no one has ever taught them *how to* do the Word, “*Let us labour to enter into His rest.*” (HE 4:11)
6. Because no one has ever taught them *how to* contend earnestly for the faith, so that they become the substance of faith - by faith (HE 11:1; JUDE 3).
7. Because no one has ever taught them *how to* exercise their spirit-senses so that they can go on unto perfection! (HE 5:14-6:12).
8. Because they are taught to believe, confess and do the Word, but no one teaches them *how to* do it by faith - so that it works! (HE 11:5-6; JA 1:22; 2:14, 17, 20, 24)

IN OUR PURSUIT TO EXPERIENCE THE INWARD-INTERIOR WAY, THE LORD WILL DEPRIVE US OF ALL COMFORT AND SELF-GRATIFICATION (LU 9:23; RE 12:11c)

1. Satanic forces, in circumstances, conditions and relationships, will rise up against you (PH 4:11; 1 CO 10:13 amp; MT 10:34-38; LU 12:15; 14:33, 26; 1 CO 7:29; PH 3:8 amp).
2. Your whole conscious, mental and emotional world will seem to cave in upon you (LU 9:23).
 - a. If you find yourself thinking and feeling irritable and frustrated - wanting to complain, self-justify and withdraw from pressure, adversities, rejections, criticisms, and so forth - rejoice! (PH 4:4; 1 PE 1:6-7; COL 1:25; PH 2:17-18). This is merely *symptomatic evidence* that God loves you and is trying to get you to eagerly and aggressively lose or deny your self-life (LU 9:23; RE 12:11c). These negative thoughts and feelings are evidence that your self-life has not met the Cross (LU 9:23; RO 15:3a; MT 26:62-63; 27:12-14; 2 CO 8:11; 6:3-10; 11:19-30; 12:7, 9-10; PH 4:11).
 - b. If you find yourself fighting for, holding on to, desiring acceptance, self-justification or vindication, wanting to be received and comforted - then rejoice - for the Father is counting you worthy to suffer the Cross! (LU 9:23; 2 TI 2:12 kj; HE 5:8, 7; JN 17:18). We do not increase in experience through the *blessings* - but through *adversities* (PS 4:1 Darby) and *testings* (1 CO 10:13 amp; 1 PE 3:15-17).

SATAN IS ALSO ADDING HIS INFLUENCES TO YOUR SOUL-LIFE

1. He is like a roaring lion and he does not take vacations from attempting to devour you, by distracting your mind and emotions into lesser interests than God (MK 12:30; 1 PE 5:6-10; EP 6:10-17).

DAILY HABITUAL MEDITATION COULD BE YOUR BREAK-THROUGH INTO VICTORIOUS LIVING IN CHRIST (1 CO 15:57; RO 8:37; EP 3:20; PH 4:11, 13)

1. Everything within your self-life will be crying out for mercy, for survival, but! but! but! God will not accept your self-cries (LU 13:24; JUDE 3; HE 5:7; JN 17:18).
2. Make a violent, vicious decision - "*I will prevail, I will overcome, I will succeed, I will lose myself by not pleasing myself!*" (MT 11:12; LU 16:16b; RE 12:11b; 2:7, 11, 17, 26-27; 3:5, 12, 21)
3. Unrelentingly, viciously, persistently, overwhelmingly demand of your heart (PR 4:23) that you will break through or break out of your soul's domination and limitations (HE 11:6; JE 29:11, 14a).
4. Cry aloud until your self-life and satan gives up the flesh! (JA 4:7; EP 5:27a; 6:10-18)

AGAIN, WHAT IS THE PRIMARY PURPOSES OF MEDITATION AND ITS TECHNIQUES?

1. To experience God, to progressively know Jesus Christ in reality (PH 3:7-11).
2. To literally experience the perfection of the Father (HE 12:14 kj; MT 5:48).
3. To literally be conformed into the image of Christ - into an *absolute* reduplication (RO 8:29-30; HE 2:10-11; 1 JN 4:17d; 2:6; JN 17:18).
4. To be able to repeat His earthly life - exactly! (JN 17:18; 14:12)
5. To become literally filled up with all of His fullness (EP 3:19; COL 2:10a).
6. To qualify for being a literal son of God, even a manchild (RO 8:19; RE 12:5).
7. To reduplicate or manifest His life and power abilities (JN 14:12; 10:10b).
8. To become an overcomer (RE 2:7, 11, 26-27; 3:5, 12, 21).
9. To become a kingdom-priest, forever (RE 1:6).
10. To bring your outer mind to stillness, so that you can know Him (PS 46:10).
11. To get aid, help from the Holy Spirit, to lose your self-life (JN 14:26; 16:13; 1 JN 2:27; AC 1:18; RO 8:14).
12. To enter beyond the veil, becoming the habitation of God (1 CO 15:28).

AGAIN, WHAT ARE THE SECONDARY PURPOSES OF GOD?

1. To bring improved human relationships.
2. To bring an end to inward stress - mentally, emotional and physically (IS 26:2-3; PS 46:10; IS 40:31).
3. To heighten creativity (JN 14:12; IS 45:11 kj; MT 16:19 nas).
4. To totally integrate the personality of Christ with yours (PS 46:10; 16:11; 17:15; 2 CO 3:18; IS 26:3; 30:15; 40:31; PS 62:5; 2 CO 4:18; PH 3:3-11 amp).
5. To gain or to experience conscious intimacy with the person, Jesus Christ, experiencing His whole being in our being (RO 12:2; PH 3:20; 1 CO 15:24-28; RE 21:7).

MEDITATION SECRETS

LESSON SIX

MEDITATION - THE WAY OF OUTWARD STILLNESS

Scripture readings: PH 4:11; PS 46:10; IS 26:3; 30:15; 40:31; PS 62:5; JN 15:7; PH 2:12f; GA 5:25, 16

MEDITATION IS THE ACTION AND TECHNIQUE OF DEVELOPING YOUR HUMAN SPIRIT SENSES OF SEEING, HEARING AND KNOWING HOW TO WORK IN AND FROM YOUR HUMAN SPIRIT, THAT IS IN UNION WITH THE HOLY SPIRIT! (JN 14:7-17)

1. Your human spirit is the very house, throne (RE 12:5), habitation and dwelling place of Jesus Christ - (EP 2:22; 2 CO 4:7) and your body is His temple (1 CO 3:16-17; 6:19).
 - a. It is imperative and obligatory that you learn how to do the work of denying your soul-life (JN 7:18a; LU 9:23; GA 5:25; JN 15:7).
2. It is within your human spirit, the Lord's throne, where He reigns supreme (RE 3:21; 2 TI 2:12a kj; GA 5:25).
 - a. Jesus lives within your human spirit. If you do not live in your spirit you then can not be led by His Spirit (RO 8:14; 1 CO 2:14).
 - b. In your spirit is where you abide in rest (JN 15:7; HE 4:11).
 - c. In your spirit is where all things are possible in His power and authority, including His nature (LU 10:19; GA 5:25, 22-24).
 - d. Within your spirit is all divine character and power abilities of Jesus Christ Himself (COL 1:27; 2 CO 4:7; JN 14:17, 20).

MEDITATION IS THE WAY, MODE, MEANS, ACTION, TECHNIQUE AND DISCIPLINE BY WHICH YOU BREAK INTO YOUR SPIRIT - YOUR INTERIOR LIFE ON (JN 5:39-40)

1. You do not break into your interior life until you have properly and correctly denied your self-life of its strengths, origins, desires and gratifications that keep it pre-eminently alive (LU 9:23; RE 12:11b; JN 5:30 amp).
2. In losing or in correctly denying your self-life, God will allow enemies visible and invisible, domestic and social, industrial and environmental, to *trouble* you (HE 5:8; 4:15b; JN 17:18; 1 CO 10:13; 2 CO 12:9-10; 2 TI 2:12a kj).

TROUBLE WILL COME TO YOU IN THE FORM OF TEMPTATIONS, (1 CO 10:13) TRIBULATIONS, (AC 14:22c) AND ADVERSITIES (PS 4:1 Darby) AND IN SUBTLE, REASONABLE, FLEETING SUGGESTIONS FROM SATAN, FAMILY, FRIENDS AND STRANGERS (MT 10:34-38)

1. Everything in God's creation may become involved in troubling you (2 CO 6:4-10; 11:12-30; 12:7, 9c-11, 14-17, 19-21).
 - a. The Tribulation period is designed by God to trouble His people first, so that they will totally give Him their lives, spirits, souls and bodies, so He can make them perfect [or remove them from the earth by death] so that the perfect ones can make a way for Him to return (AC 14:22d nas; EP 5:27; 2 PE 3:11-14).
 - b. Many believers will not make it alive, because they have never paid the price (LU 14:28) of losing and denying their soul-life to its death - *while alive* (LU 9:23; RE 12:11b). They will all be saved if they maintain their testimony through many forms of deaths in those days (MT 10:22-23; 24:9-13; RE 13:7; 12:17; 14:12-13; 6:9, 13-14).
2. Now you will begin to understand the price of glory, power, completeness, full stature and of His likeness or image formed in you, in order to qualify for life - while alive (PH 3:7-9 amp).
 - a. All of the inheritance of the faith message will have to be literal experience in the substance of faith, within you, to qualify you for the glory of the Son (HE 4:1-2; 11:6, 1; JN 17:22).

HOW DO WE DEAL WITH SUCH THINGS? HOW CAN WE BE CONSTANTLY CHEERED UP AND CONTINUOUSLY ENCOURAGED IN THE MIDST OF ALL THESE TRIBULATIONS?

1. By entering into your innermost realm - your spirit (MT 6:6; JN 15:7) - and then living and walking there, in your inner man (GA 5:25; EP 3:16).
 - a. It is only in your inner man, the hidden man of the heart (PR 4:23), the realm of conscious silence, intelligent stillness and aggressive waiting on God (IS 40:31), where all the origins of your outer mind are silent, inactive (2 CO 10:5b), but inclined to take the initiative *vigorously* [not a passive mind or will] (1 TH 5:21; PS 46:10; IS 26:3; 30:15).
 - b. It is here, while in this meditative state, in His presence under His anointing, that the *rhema-word*, the faith-word, comes to you (JN 15:7).

BUT 'WHAT DO YOU DO' AND 'HOW DO YOU DO IT' TO GET OUT OF YOUR SOUL-MAN AND INTO YOUR SPIRIT-MAN? (GA 5:25; RO 8:14)

1. First, understand it is not *in or out* like we understand physical mobility:

- a. It is subjecting and submitting *to* your inner-man, your spirit being inside of you, all of your conscious mental and emotional faculties, by directing your focused concentration toward and upon the person of Jesus Christ! (2 CO 10:3-5; 3:18; 4:18).
2. Be sure that you are clean within your heart (PR 4:23; 1 JN 3:21) in all attitudes, motives, desires, actions and reactions - *in all relationships!* (2 CO 7:1; 13:5)
 - a. Have a heart assurance and intuitive knowing that the power of His Shed Blood has sanctified you, giving you a clear conscience (HE 9:14; 1 JN 1:7).
 - b. This assurance of cleanness comes through a wilful examination of every thought, attitude, motive, action and reaction in all relationships. Then there must be a quick wilfulness to humble oneself and one's own goodness and rightness from personal pride, and confess and repent in minute detail every infraction, negative thought and feeling (JA 4:7-8; 1 JN 1:9; PH 2:12f).
3. If you have done the daily work of building the anointing upon you (AC 1:8; JUDE 20; 1 CO 14:2, 4a, 14-15), and if you have done the daily feeding upon God's Word (MT 4:4), then, or then only, can you begin to practice His presence, do the prayer of listening and the techniques and action of meditation (JN 5:40; HE 11:6bc; JN 6:36) [see the tapes series '*Meditation Secrets*'].
4. You have a self-life within you, your heart (PR 4:23; JE 17:9), your hidden man that stands between you and the life, power, authority, grace, love, and faith of the Son (LU 9:23; RE 12:11b, 5).
 - a. It is here within your hidden man, your heart, where Jesus, in your spirit, reveals to your heart His rhema-faith word (JOB 32:8; EP 1:17-18; COL 1:27; 2 CO 4:7a).
 - b. It is here where mind and body are quickened, where faith is birthed, where you become divinely capable, productive, strong, effectual, invincible, incorruptible and powerful (RO 8:11; 10:8; IS 40:31; RO 8:2; EP 1:18b-20; 3:16-19; 2:5b, 6).
 1. This inner-man, Christ Jesus Himself (2 CO 4:7a), has already triumphed and overwhelmingly conquered all enemies visible and invisible in the Cross for you (COL 2:13b-15 kj, 9-10a).
 2. Now where is He? He is in your spirit! (1 CO 3:16; 2 CO 6:19)
5. Now I want to stress the words '*if*' and '*and*' again. '*If*' you can learn how to break into spirit '*and*' live and walk in spirit where Jesus is, He will be Lord and you will know no failures, defeats or unanswered prayers (GA 5:25, 16; MK 9:23; 11:22-24; RO 10:8).
 - a. This living and walking in your spirit is the action of abiding in Him (JN 15:7; PS 91:1; GA 5:25; HE 12:2a; 2 CO 4:18; 3:18).

6. The action of coming to Him (**JN 5:40**) and the method of seeking Him in the inner man, your spirit man, is done through and in the techniques of meditation (**MT 7:7-8 amp; HE 11:6; JE 29:13-14a**).
 - a. The *how to's* is the bringing your outer-mind [conscious mind] into captivity and into aggressive inactivity [not passive inactivity] (**2 CO 10:5**). They also bring your outer mind into stillness (**PS 46:10**), quietness (**IS 30:15**), peacefulness (**IS 26:3; JN 14:27; 16:33**) and vigorous strength (**IS 40:31**) while walking in the spirit (**GA 5:25**) where Jesus has His being (**AC 17:28ab**).

MEDITATION SECRETS

LESSON SEVEN

EASTERN MYSTICISM VERSUS BIBLICAL MEDITATION

Scripture readings: JOS 1:8; PS 1:2; MK 1:35; LU 5:12; 6:12; JN 17:18; 20:21; 5:39-40

DEFINE ‘BIBLICAL MEDITATION’:

1. *To wait, to ponder; to roll something around in the mind.*
 - a. It implies a directed focus of the mind upon the subject, person, need, and so forth (2 CO 4:18; IS 26:3; 30:15; 40:31; PS 46:10; JA 1:22; 2:17, 20).
 - b. It is the exchanging of psychic thoughts for spirit [intuitive] thoughts in sustained, undistracted concentration (IS 55:8-9; 1 CO 2:14-15 amp).
 1. You will never hear the voice of Jesus when your mind is dominant (2 CO 10:3-5; JN 10:27).
 2. You will never train, practice with or exercise your spirit senses as long as your mind is in dominion over your spirit (HE 5:14).
 3. Be still and focus upon Jesus with your mind, in the state of *aggressive* rest and quietness (PS 46:10). Your heart is the intellectual affection seat of your spirit (PR 4:23; JE 17:29).
 - c. Biblical meditation is the action of subjecting your mind to a fixed focus upon Jesus, taking a *logos word* and holding it before Him - mumbling it until all outside influences are quiet - *aggressively inactive!* (JN 13:13; 5:39-40; 12:49-50 amp; 5:30 amp; 8:26, 16, 29; 17:18) Meditation is the disciplined action of bringing your mind’s origins to quietness and stillness in subjection to Him (PS 46:10; JN 5:39-40; 6:37, 45).

BIBLICAL MEDITATION VERSUS EASTERN MYSTICISM

1. The same discipline of the soul’s action and exercising the methods and techniques of meditation, while practicing with and using the spirit senses, is the same for Christians as it is for the ungodly (LU 16:8 kj; HE 5:14; LU 4:5; JN 5:20).

DEFINE THE TERM 'MYSTICAL' OR 'MYSTICISM':

1. *The belief that, through contemplation, man can achieve direct and immediate consciousness of God, of divine will, apart from reason or soulish senses* [Funk and Wagnalls] (1 CO 2:14-15 amp).
 - a. It is the ability to possess direct, intuitive communication of objective [not subjective] perception, beyond the ordinary range or ability of the natural mind (1 CO 2:14; EP 1:17-18).
2. In English, 'mystical' has the same meaning as 'spiritual' or 'spirituality'- like mystery, mysteries or mysterious (1 CO 12:1; 4:1; MK4:11; 1 CO 4:27; EP 1:6).
 - a. The eastern mystics become mentally passive to the powers of the air, emptying their minds of all thought, detaching themselves from their outer [soul] senses and the most-outer physical world, while endlessly repeating a hopeless mantra [something expressed] like "*ohm-m-m-m*" meaning; "*I am*" (MT 6:7).
 1. They become mediums for *familiar spirits* [spirit-guides who have re-incarnated many human beings in all generations] for the purpose of deceiving (LV 19:31; 20:6, 27; LU 4:5).
 2. Eastern mysticism's hope is that through repeated re-incarnations, the mystic can achieve ever ascending improvement, presuming that they can finally arrive to God-likeness - *whereby they actually become God!*
3. Christian mysticism is not mental passivity since they do not *empty* their minds of all thought, but they become mentally, aggressively still, bringing their mind and all soul faculties to rest, stillness and quietness, as their focus is fixed and locked upon Jesus Christ (IS 40:31; 30:15; 26:3; PS 46:10; 2 CO 10:5b).
 - a. The origins of their mind's are still and quiet and in subjection to Jesus Christ (JN 5:39-40; 6:37, 45; 2 CO 4:18; 3:18).
 - b. A Christian mystic's hope is in Christ Jesus perfecting them (COL 1:16-19; 2:9-10; EP 4:13; 3:19; 1 CO 15:24-28).
 - c. A perfected Christian is something much more than Christ Jesus *in* them - *they are swallowed up and consumed in Christ Jesus!*

MEDITATION SECRETS

LESSON EIGHT

QUESTIONS AND ANSWERS ON CHRISTIAN MEDITATION

Scripture readings: JN 5:39-40; JE 8:18-20, 22

THE CLOSING OF AN AGE IS AT HAND AND WE ARE NOT FULLY SAVED (1 TH 5:23 amp; JE 8:20)

1. 1994 years of Christian history has been expended, and in all this time no one has fulfilled all that is written in the New Testament (JN 17:18; 1 JN 2:6; 4:17; RO 8:29ab, 19; EP 4:13; 3:19; PH 3:10-14; COL 2:10).
 - a. The excuse is “*It is just not God’s timing!*” (2 PE 1:3-4; 2 CO 1:20; HE 11:1). I suspect that where there is faith, a believer does not have to wait for God’s determined time (HE 11:5-6).

WHAT IS THE DIFFERENCE IN COMING TO THE WORD AND COMING TO JESUS?

1. We know *how* and *what to do* to come to the Word, but do we know *what* and *how* to do, to come to Jesus? What kind of action is necessary? (JA 2:14, 17, 20; 1:20; HE 12:2; 1 CO 2:14)

THE HANG-UPS OF TERMINOLOGY

1. Because we are so soulish [mind dominant] in biblical knowledge, we get hung up on foreign terms and every doctrinal revelation presentation that is unacceptable to our natural minds (1 CO 2:14).
 - a. ‘*Truth*’ is not ascertained by logic, reason or intellect (JN 16:13; 8:32).
2. Contemplation, meditation, reflection, musing, mulling, pondering, reverie, cogitate, ruminate, are synonymous terms describing an action that transcends mental intelligence.
 - a. Contemplate; *to gaze at attentively.*
 - b. Meditate; *to engage in continuous thought.*
 - c. Reflect; *to receive back an influence, an image, a thought.*
 - d. Muse; *consider thoughtfully at length.*

- e. Mull; *to ponder, to weigh in mind.*
- f. Reverie; *abstract musing, dreaming.*
- g. Cogitate; *to give careful thought.*
- h. Ruminare; *to meditate, reflect or ponder.*
 - 1. Greek: *KAT-OP-TRID-ZOM-AHEE* means; *not passive casual; not mental exertion; an intense, directed, penetrating focus upon someone or something, permitting no distractions or rabbit tracking of the mind (2 CO 10:5b), to perceive intuitively; touching, seeing, hearing by visiting; reproduced through reflection (2 CO 3:18).*

IS MEDITATION JUST A FORM OF SELF-HYPNOSIS?

- 1. Meditation is a state of restful alertness and heightened awareness, while fully conscious and in control of all your faculties.
 - a. Hypnosis is a sleep-like state, an artificially reproduced stupor or insensibility putting you out of control of your conscious faculties. It suppresses awareness, not enhances it.
 - b. Scientists have demonstrated, using EEG machines that measure brain wave patterns, that meditation and hypnosis show two distinct different wave patterns.
 - 1. The meditation state is characterised by a low, steady brain-wave pattern called the '*Protracted Alpha*'.
 - 2. The hypnotic brain wave rhythms are active, more or less like those of any waking or working person.
 - 3. Self-hypnosis is a mental exercise, attempting to convince oneself of something that is not actually true.
 - 4. Christian meditation is not an intellectual activity, but an intuitive activity.
 - a. It is a knowing - beyond the psychic.
 - b. It increases an overall quality, a depth or height of God-awareness, in both seeing and hearing (JN 5:19, 30; 12:49-50 amp).

IS MEDITATION '*ESCAPISM*'?

- 1. It is fair to say that it could become that.

- a. A metaphor would be comparing meditation to a ship, in which one travels toward God.
 1. If meditation deteriorates into mere escapism, then this is a sure sign that the ship has sprung a leak.
- b. True Christian meditation should be tuning in - not tuning out.
 1. When you go mountain climbing, you do not plan to live up on the peak, away from the problems of family life. You climb for a broader perspective, enabling you to come back down to the plains of everyday life and live more consciously, creatively and effectively.
2. Meditation is not *altered consciousness*, but *exchanged consciousness* - your self-consciousness for His *Omniscient consciousness* (1 CO 2:16).

IS MEDITATION SELF-CENTRED?

1. It may seem that way, especially to people who do not understand its purpose in Christ.
 - a. The one meditating goes into the deepest levels of his inner man, in order to transcend in the outer-man, the self-man, the heart-mind man (PR 4:23; 1 CO 1:9-11, 13-16).
 - b. Once you meet the living Christ Jesus in the spirit, the inner-stillness and quietness, you begin to meet Him everywhere! (PS 46:10; IS 30:15c; 40:31)
2. Meditation bridges the gap between the inner-man [the spirit] and the outer-man [the mind] bringing an awareness of God's *rhema word* (RO 10:17; JN 15:7).
 - a. Christ-centred meditation removes one from being judgmental, equipping you with divine compassion, knowing how to bless every need with faith (JN 5:30 amp).
 - b. To be deprived of true inward-awareness is, in fact, to be deprived of true outward-life (JN 10:10b; 5:39-40). Only the understanding found in the depths of spirit (EP 1:17-20; 2:5b, 6), can lead us into lasting fruitfulness (JN 15:16; MT 20:28 kj).

IS MEDITATION VAIN REPETITION? (MT 6:7)

1. Meditative prayer seeks to silence the self-centred monologue, so that the voice of the Lord may be heard (JN 10:27).

- a. The word ‘vain’ means; *meaningless, self-centred, worthless, empty, useless, fruitless, profitless, ineffectual, abortive, barren, unmerited, sterile, trivial, unessential, futile.*
 - b. In some non-Christian forms of meditation, the words used are sometimes meaningless to the one meditating.
 1. In transcendental meditation, Sanskrit words as ‘mantras’ are utilised, though not understood by the one meditating.
 2. Christian meditation is logos meditation. The words of Jesus Himself are utilised.
 - a. Logos meditation has the supreme purpose and goal of transcending the narrow, self-centred ego, translating a person out of mind, into Omniscience (2 CO 10:5b; PS 46:10; IS 30:15).
 - b. Christian meditation allows *rhema words* to penetrate the consciousness (RO 10:17; JN 15:7).
2. *Example:* If you want to gather all your desires into one simple word that the mind can easily retain, choose a short word rather than a long one.
- a. A one or two syllable word, such as Jesus or love, is best. But choose one that is meaningful, then fix it in your mind so that it will remain there, come what may (2 CO 10:5b).
 - b. This fixed, locked *logos word* will be your defense in conflict or in peace (IS 26:3). Cause it to resist and reject the clouds of darkness above you, and subdue all distractions beneath you, consigning them to absolute forgetfulness with no ability to penetrate your outside consciousness.
 1. Should some annoying thought persist, answer it only with the *logos word* (2 CO 10:5b).
 - c. The fact that repetitive logos praying has been used for centuries as a means for stilling the business or the talkativeness of the conscious mind, attests to its effectiveness.
 1. Of course, this is only one kind of meditation and only a part of your total meditation experience.
 2. Repetitious logos meditation is a valuable tool for centring in and stilling the restless mind (IS 26:3).

LESSON NINE

WHAT IS THE EXPERIENCE OF MEDITATION?

Scripture readings: JN 16:12-14; 1 CO 8:1b-2; 3:i8; JN 5:39-40; JOS 1:8; PS 1:1-3

WHAT IS THE PURPOSE OF REPETITIVE PRAYING?

1. It brings about within us a harmony, an agreement between you and God, that is a prerequisite for life in the spirit (GA 5:25, 16).
2. Earthly analogies have their counterpart in spiritual realities.
 - a. Let us say you are in a large gathering of people, where several conversations are going on at the same time. There is one voice you are wanting to hear, but it is softer than the others. The other voices are interfering, while you are straining to hear the 'soft voice'.
 - b. You have a CB radio, and everybody else is talking on the same channel that you want to hear a particular person. Your muscles are tensing, nerves are jangling and concentration is impossible.
3. You may not realise it, but everybody is carrying on conversations within themselves all the time!
 - a. When we sit down, attempting to focus upon Jesus, our mind races in every direction.
 - b. We may start out thinking about God or visualising Jesus, but before long we find ourselves replaying our conversation we had with our spouse this morning, planning the days activities, worrying about our children, when to do the washing, did we pay the bills, recalling what we needed to do ten months ago, and so on.
 - c. All this makes us tense and obviously interferes with our ability to enter into Christ-consciousness!
 - d. We do not take the time to learn the discipline of bringing our thoughts into captivity (2 CO 10:3-5; PS 46:10; IS 26:3; 30:15; 40:31).
 1. Our minds [crudely] are like a dog at every fire hydrant.
4. Control through repetitive logos meditation.

- a. When we start repeating a single, meaningful word or phrase, one with Christian spiritual significance [the logos], focused concentration eliminates distractions, and irrelevant thoughts are rejected (2 CO 10:5b). This discipline gives you a steadying, calming and stabilising effect that quiets the restless mind (IS 26:3; 30:15).
- b. Remember, it is the logos meditation, like all other meditation techniques, that is the means [the way] to bring you into rhema consciousness (JN 5:40; 14:6; RE 12:11; RO 10:17; HE 11:1).

WHAT YOU MAY EXPECT TO EXPERIENCE AS YOU PRACTICE MEDITATION?

1. A thousand words or thoughts about meditation could never substitute for the experience itself.
 - a. Our minds are limited by time and space, but to experience Christ consciousness, *rhema* consciousness and faith-substance, transcends time and space, past and future, and brings God's provisions into the present (1 CO 2:14; RO 10:17; HE 11:1; MK 1:42; 10:52; LU 8:44; 13:13; JN 5:9).
 - b. We can say meditation is experiencing God Himself, or His provision!

WHAT DOES IT MEAN TO EXPERIENCE GOD?

1. Though words may always fall short, yet it is clear what the Scriptures say about God, that Jesus Himself is to be reduplicated within our spirit, soul and body [while we are alive, without seeing death] (MT 5:48; EP 1:17-20; 2:5b, 6; COL 2:10; EP 3:16-19; JN 17:18; 1 JN 4:17d; 2 TI 1:10; HE 2:10; JN 6:40, 48, 5ab, 53-58; 8:51-52, 32, 36; 11:26; 6:63; 10:10; GA 5:25; RO 8:11).
2. When we meditate correctly, our soul will rise up to a place, a state of spirit, a state of faith, gaining the renewed mind, becoming the mind of Christ (RO 8:29ab; RO 12:2; 2 CO 3:18; PH 3:21; RO 8:11; 1 JN 4:17d).
 - a. You will find yourself not only changed, you have become like Him! (COL 1:27; 1 CO 15:24-28)
 - b. God Himself becomes the reality of Himself in you! (MT 5:48)
 - c. Everything in you has become displaced with Him (1 JN 4:17d).
 - d. You too can say, "*He that seeth me seeth the Father,*" also (JN 14:9c).
3. Correctly executed meditation opens the door to your inner-most being, your very spirit being (RE 1:10-12).
 - a. Here you ascend into the state of the third heaven and the deep things of God (2 CO 12:2; 1 CO 2:9-11, 13).

- b. Here God is perfectly accessible to us.
 - c. God Himself becomes Himself in us.
4. The highest states of correctly initiated meditation, bring us into an overwhelming character of life and power of ability (1 JN 4:17d; JN 17:18; 14:12; COL 1:27).
 - a. Then will have been fulfilled these scriptures; (JN 17:11, 21; 1 CO 15:24-28).
 5. Any believer who correctly meditates becomes one with God and one with all creation - *visible and invisible*.
 - a. The progressive process reaches its climax in transfiguration (MT 17:2a; RO 12:2ab; 1 PE 3:21; 1 JN 4:17d).
 - b. You have become 'love' in perfection - spirit, soul and body.
 - c. You are changeless, faultless, eternal, infinite (EP 5:27).

IT IS ALL ONLY BY THE GRACE OF GOD

1. Grace to the ungodly is *unconditional* for initial salvation.
 - a. Grace to the godly is *conditional* that you abide or work according to the rules [rules of spirit actions you must initiate] (JA 2:14, 17, 20; 1:22; 4:8; JN 5:40; MT 11:28; JN 6:37; HE 11:6; 12:2; 4:11; JN 15:7; 2 CO 3:18; 2 TI 2:5).
 - b. If we obey these rules and perform these actions, disciplines and meditations correctly, then all illumination, all experience of His presence and person, will be reproduced within us - spirit, soul and body (RO 8:11).
 1. The grace of God will abound toward us, within us, exceedingly abundantly above all that we could ask or think (EP 3:20, 19).
 - a. *Caution:* Read John 5:40 and 6:37.
2. There is no magical formula that will take us to God by our own efforts (1 CO 2:14; JN 6:63).
 - a. It is only through His grace that we come into His presence (JN 6:65b).
 - b. The decision to meditate does not begin with us. It comes about in answer to His divine calling and drawing (JN 6:44, 45c, 37; 10:10b).
 - c. But just because God is drawing us [illumination comes to us by grace] does not mean that we can sit back passively, and not aggressively respond correctly by saying, "OK God, you will do it for me."

- d. We must answer the call and the drawing with faithful, consistent, persistent, unrelenting obedience that never withdraws (**LU 9:62; MT 11:12; LU 16:16; 13:24; JUDE 3**).
3. Practice the presence of God, do the prayer of listening - which are the disciplines of meditation.
 - a. It opens our spirit's eyes to see (**JN 5:19; 17:18**), it opens our spirit's ears to hear (**JN 12:49-50; 8:28cd, 16; 5:30 amp; 17:18**).
 - b. The work of properly executed meditation can be compared to the long stillness before daybreak (**IS 30:15**).
 - c. There is frequently nothing to mark it or make awareness of it, but quiet, increasing light (**JOB 32:8; 33:4; PR 20:27; PS 51:6; 1 CO 1:30; LU 11:34-36ab**).
 - d. The gradual exchanging that takes place in properly executed meditation can not be explained, only experienced (**2 CO 3:18**).
 - e. It is Christ Jesus in your inner man, your spirit, that does the work of exchange - being changed into His likeness (**COL 1:27; RO 8:29ab; 2 CO 3:18; JN 15:4-5, 7**). It is a lonely life for self and flesh (**LU 9:23**).
 4. Therefore, meditation is not just something we do twice a day, but it is something that becomes a way of life in us. In correctly executed meditation actions, you gradually become and gradually increase the dimensions of your spirit - becoming Jesus *incarnate*.

LESSON TEN

SAFETY PRINCIPALS IN MEDITATION TECHNIQUES

Scripture readings: 1 CO 14:29; 2 CO 13:1; PR 24:6; RE 2:2; 1 JN 4:1

SAFETY PRINCIPALS

1. Do not, I repeat, do not try to learn this study manual with the faculties of your soul (1 CO 2:14).
 - a. Take deliberate time to mull over each remark and technique, discipline and action (JA 1:22; 2:14, 17, 20; HE 11:6). Be committed to work out this salvation (PH 2:12f).
 - b. If you only mentally relate to this study manual, never meeting its requirements in a daily habit of action (LU 9:23), you will find yourself easily becoming depressed or discouraged (LU 9:23, 62).
2. This study manual is meat in due season (HE 5:14).
 - a. It separates the men from the boys, the slothful from the aggressive (LU 16:16; 13:24; MT 11:12b; JUDE 3).
 - b. You will find that a flippant reading of this manual will not allow the Holy Spirit to quicken it to you (EP 1:17-20; 2:5-6).
 1. You will have a sense of pouring several gallons of water into an eight oz. glass, wasting most of what is read (2 TI 2:15 kj; 1 TI 4:15).
 2. It would be better for you to assimilate and absorb each remark in detail (JOS 1:8; PS 1:1-3).
3. Get a hold of the books entitled '*Experiencing the Depths of Jesus Christ*' and '*Practicing His Presence.*' Also, listen to the teaching entitled, '*How to Become the Wisdom of God.*'
4. Do not try to force anything. You can not make a flower bloom by pulling on it!
 - a. Number one - physically relax your whole body, but remain aggressive, with your attention focused upon the Lord Jesus (2 TI 3:8; HE 12:2; 2CO 10:5b).
 1. Straining your facial muscles is flesh! (JN 6:63)
 2. A passive mind will open the door for demonic oppression (2 TI 2:26 kj).

3. A habitual, daily continuity pays off (2 CO 3:5-6; 4:16-18).
4. A faithfulness to God beyond all other interests, leisure, pleasures or even demands is what pays off, giving results (MK 12:30; JA 4:3-4; 1 JN 2:15-16; JE 29:13-14a; HE 11:6, 1; RO 10:17).
5. Whatever you have received, and after you have checked and re-checked it by the principals and precepts in the scriptures, demand that you be disciplined enough to get confirmation, from two or three witnesses, where there has been no solicitation, auto-suggestion, personal intimation, in relationships of human collusion and collaborations. Friendship in directive or re-directive leading is highly dangerous.
 - a. Friends tend to agree because they are friends, or manipulate because of prejudices (1 CO 14:29; 2 CO 13:1b; PR 24:6).
 - b. Leaders agree because of the '*man fear*' of being rejected in their relationships, or being intimidated by their superior, and so forth (PR 29:25a).
6. Having a regular habit, a continuity that is unbroken, is of great importance (MK 1:35; LU 5:16; 6:12; JN 17:18).
 - a. Once a week will not be enough to get your spirit ruling over your mind.
 - b. If you are going to meditate at all, make up your mind to do it in a daily, habitual continuity in absolute faithfulness. Make a commitment to do it not less than fifteen minutes each time and develop it until you can do it for eight to ten hours at a time without any mental distractions [rabbit tracking].
 1. *Caution:* Do not be passive, bring every thought to stillness and quietness (PS 46:10; IS 30:15; 1 CO 10:3-6). A passive mind is an automatic invitation to the princes of the air (EP 2:2) to oppress or possess you.
 2. But what if I do not have the time? Then you are the loser!!
 3. Every person has the same amount of minutes and hours per day. It now becomes a choice of priorities. You will choose for yourself or you will choose for God (JA 4:3-4; LU 9:23; 1 CO 9:27). I suggest that you make a list of all your daily demands and responsibilities.
 - a. Then imagine that you are ninety years old, looking back upon your life. From that perspective, choose which things are most important to you (LU 14:26; 12:15; 14:33; 9:23-24).
 - b. God will hold you accountable for all your choices at the Judgement Seat of Christ, once you have heard these requirements (2 CO 5:10; RE 20:12).

- c. Do not waste your time if God is not more important to you than all other interests and demands (**MK 12:30**). If you do not take the time then you will never grow up into Christ Jesus in all aspects (**EP 4:15, 13; 3:19**) while alive.
- 7. A regular commitment and dedication to meditate creates advantages within your spiritual make-up!
 - a. You will discover an astonishing thing! The more regularly you meditate, *the more you will accomplish in all spheres of life*. Instead of having a crowded day, miraculously, congestion will flee. *Why?* Because meditation drains off stress. Because Divine help will come into play, to aid you in all acts you do.
- 8. Do not constantly evaluate your meditation (**1 CO 2:14**).
 - a. Do not worry about whether it is working or not (**PH 4:6 nas**). There will be times when you are soaring and other times when you can not get your feet off of the ground (**RO 8:28, 18; PR 3:5**).
 - b. The key to *real progress* is a daily commitment to meditate, denying all other interests, pleasures and demands (**LU 9:23**). Be consistent in your meditation, for soon you will pass through the desert .In fact, it is these *dry times* where God is doing His greatest work within you, preparing your spirit to rule and reign with Him (**RE 2:26-27**). Remind yourself when meditation seems barren and unfruitful, the invisible power of God is still working, unknown to your conscious mind.
- 9. There is no one meditation technique that works for everyone!
 - a. Try all those that appeal to you. Be sure to give each technique a four week trial. You will soon realise which techniques will be appropriate for you.
 - b. Just do not stop meditating! (**HE 11:6; JE 29:13-14a**)

EXPERIENCED MEDITATION IS ONLY BY THE GRACE OF GOD (RO 11:36)

- 1. There is no magical formula that will take us to God by our own efforts.
 - a. Meditation creates opportunities for break-through into the state of spirit (**GA 5:25; 2 CO 12:2; RE 1:10**).
 - b. Apart from the disciplined choices of execution, there are no '*quick fixes*' to meditate.
 - c. We can not expect instant Christ-consciousness as soon as we start to meditate.

2. The decision to meditate does not start with us. It comes about in answer to the divine call, the divine drawing (**JN 6:64c, 44-45**).
 - a. Just because illumination comes to us by grace does not mean we passively sit back saying “*OK God, you do it for me.*”
 1. We must respond to His drawing by wilful initiation, utilising the techniques meditation God-ward (**2 CO 4:18; 3:18**).
 2. Meditating and practicing His presence are the actions which open your spiritual ears.
 - a. It is the prayer of listening and of stilling your mind’s business (**2 CO 10:5b; PS 46:10; IS 26:3; 30:15; 40:31**).
 - b. The path of meditation can well be compared with the long stillness before daybreak. There is frequently nothing to mark it, but a quiet increasing light. This gradual dawning of the new world of spirit in our consciousness comes silently. It is a secret most inner reality which can not fully be shared with others. It is a silent path.
3. Meditation is not something we do twice a day, it is a way of life! It is a gradual becoming of Christ Jesus in our spirit, with Christ Jesus in our minds (**1 CO 2:16; RO 12:2; EP 4:23**).

MEDITATION SECRETS

LESSON ELEVEN

MEDITATION VERSUS PASSIVITY OF THE MIND - PART ONE

Scripture readings: RO 8:16-19; 2 CO 13:5; 1 CO 9:27; 2 TI 2:5

PASSIVE MEDITATION IS AN INVITATION TO DECEPTION

1. Define 'Passivity': *Not acting, doing or operating, inactive; affected or influenced by something external; receiving or accepting to an external energy; submitting or yielding without resistance or opposition; not acting in positive action; indifferent, and so forth.* There are 108 synonyms describing passivity.
 - a. The primary cause of deception and demon possession in surrendered believers may be condensed into one word - *passivity!* (1 TI 2:24-26)
2. The English word '*possessed*' comes from a Greek word '*daimoniodes*' [daheemon-ee-o'-dace] meaning: *Demonised, vexed by an evil spirit or devils; a hold of evil spirits on a person in any shade or degree.* An evil spirit possesses whatever spot he holds, even though it may be an infinitesimal degree, and from that spot or degree the intruder works to obtain a further hold on the whole being.
 - a. It is a matter of ground given [unsanctified soul-life] which is the crucial point for all (RO 6:16; 8:5-8,13 amp).
 - b. Christians are as accessible to possession [demonisation] by evil spirits as all mankind, and become demonised because they have, in most cases, unwittingly fulfilled the conditions upon which evil spirits can make inroads into their soul-life. Some of these conditions are:
 1. Accepting counterfeits as divine workings; not discerned by the Holy Spirit.
 2. Unconsciously cultivating passivity, the non-use of the soul's faculties; and through the misconception of spiritual laws designed to govern the Christian life (1 CO 9:27; RO 8:5-8 amp, 13).
3. The believer who surrenders their member's [soul-life] faculties to God, and ceases to use them himself, thereby falls into passivity, which enables evil spirits to deceive, and possess [demonise] any part which has become passive. This demonic possession manifests as the:
 - a. Loss of self control [mind, emotion and will] in the sense that the person themselves is controlling each or all departments of their personal soul being.

- b. Loss of free choice [of will], in the sense that the person themselves is exercising as the guiding principal for personal control in harmony with the will of God. Passivity is merely *inactivity* or *idleness* of will in being ready for activity. In normal inactivity [in this case, the meditative state] evil spirits themselves are ready for decisive action, to rule (JA 4:7; LU 11:11-13). This is why it is absolutely obligatory on the believers part to be dedicated to:
1. Prayer
 2. Study
 3. Practicing His presence whereby their spirit senses are developed (HE 5:14) and they develop a relationship with the Holy Spirit, so as to be able to discern and try the spirits (1 CO 12:10c, 7; 1 JN 4:1; 1 CO 2:14).
- c. All danger of passivity in the so-called ‘surrendered believer’ lies in the passive choices of mind and uncontrolled emotions by powers of darkness. God requires co-operation with His Spirit, and the full use of every faculty of the whole man (RO 6:16).
1. Powers of darkness aim at obtaining a passive will [slave].
 2. God desires in a believer intelligent and active ‘*willing*’ and ‘*choosing*’ in doing His will, in liberation of spirit, soul and body from slavery. God never says to any faculty, “*Be thou idle.*”
4. Correctly exercised meditation is the aggressive subjection, subordination and submission of the soul’s faculties through focus on Jesus Christ (2 CO 15:5; PS 46:10; IS 26:3; 30:15; 40:31).
- a. There is nothing at all passive about this activity (JUDE 3; MT 11:12). In fact, it is a *heart motivation* and an aggressive desire to break out of the mind’s dominance over the spirit, *into the spirit’s dominance over the mind!* These methods of exercise (HE 5:14), techniques, mechanics, disciplines and aggressive choices of will and spirit are not taught to believers.
1. This is possibly why no one in Christ, for 1994 years, has grown up into Christ Jesus in all aspects (EP 4:15; RO 8:29; COL 2:10a; 1 JN 4:17d).
 2. God does not need, nor demand, non-activity for His working in and through us by His Holy Spirit. But evil spirits demand the utmost non-activity and passivity. God asks for intelligent action [choices], “*Your reasonable service*” (RO 12:1-2), in co-operation with Him (1 CO 4:10 kj; 1 JN 4:1; 1 CO 2:14).
5. Passivity must not be confused with *quietness* [meditation] with the “*Meek and quiet spirit*” (IS 30:15).

- a. Quietness of spirit, heart, mind and manner of voice and expression may be co-existent with the most effective activity in the will of God (1 TH 4:11). [Greek: ambitious to be quiet.]

CLASSES OF BELIEVERS WHO ARE OPEN TO PASSIVITY

1. Those who think they are fully surrendered to God, but are only so in sentiment and purpose, actually walk by reason and judgement of the natural man (1 CO 2:14-15 amp; GA 5:25, 16, 24).
 - a. But those who are truly surrendered give themselves up implicitly to obey and carry out, at all costs, what is revealed to them by revelation workings in their spirits - not what they *plan and reason out* to be the will of God (EP 1:17-18; RO 8:14).
 - b. Believers who surrender their wills and all that they have and are to God, yet who walk by the use of their natural minds, are not the ones who are open to passivity - which gives ground to evil spirits, although they may and do, give ground to evil spirits in *other ways* (JN 7:18; 5:30 amp).

THREE CLASSES OF BELIEVERS

The Carnal - 'Unsurrendered' (RO 8:5-8 amp)

1. These use the word 'surrender,' but do not really know and act it out in practice.
2. Believers in this state are more reasonable than those in the next state, because their faculties have not been yielded into passivity.
3. These believers call those in the next state; cranks, faddists, extremists, and so forth.

The Soulsh - 'Surrendered, Deceived and Possessed' (1 CO 2:14 amp)

1. These seem more foolish than those in the first class - but in reality are more advanced.
2. In order to understand the actions of those in this state, it is needful to read [discern] them from their inner standpoint, for to them all that they do seems right.
3. These are open to divine and satanic powers or energies.
4. These are liable to be 'puffed up' (1 CO 8:1b).

The Spiritual - ‘Surrendered, Undeceived, Disposed and Victorious’ (1 CO 2:15 amp; RE 14:1; 12:5)

1. Their mind is liberated and all their faculties are operating.
2. These are open to light and all that is divine, but they seek God carefully and discern watchfully, so as to close themselves to all that is satanic.
3. Group Number Three can read Number One’s and Two’s intelligently (1 CO 2:15 amp).
4. Group Number One is surrendered in will, but not in fact. They consequently know little of conflict, and nothing of the devil.
 - a. The devil does not always attack when he can. He reserves his attack until it suits him (2 TI 2:26 kj).
5. Group Number Two are those who are in such a measure of abandonment that they are ready to obey the Spirit of God at all costs, with the result that they become open to a passivity, which gives way for deception and possession [demonisation] of evil spirits.
 - a. These surrendered believers fall into passivity after the baptism of the Holy Spirit, because of their determination to carry out their surrender at all costs.
 - b. Their relationship with the spirit world, which has now opened up to them since they received the Holy Spirit, brings communications from spirit-thoughts, which they believe to be all of God (1 JN 4:1; 2:6-7; 1 CO 12:10c; 2 TH 2:2; 1 TH 5:21; 1 JN 2:18; 2 PE 2:1-3; JE 29:8).
 - c. The origin of evil passivity, which gives the evil spirits opportunities to deceive and then possess, is generally a wrong interpretation of scriptures, thoughts or beliefs about divine things (2 PE 1:20; RO 12:6ab; 1 CO 14:29; 2 CO 13:1b; PR 24:6).
6. Group Number Three is aggressive in righteousness, attitude, motives, actions and reactions in the heart and the will of God.
 - a. They are quick to pray, study, wait upon God, work and examine everything that comes by thought and manifestation, trying and testing the spirits in inter-receptivity, inter-submission, inter-dependence, inter-teachability, inter-instruction, inter-accountability, inter-defense. These are mature, being of ‘one spirit’ (EP 4:1-3).

MEDITATION SECRETS

LESSON TWELVE

MEDITATION VERSUS PASSIVITY OF THE MIND - PART TWO

Scripture readings: RO 6:13-19; 8:5-8 amp; 1 CO 9:27; 2 TI 2:5

MEDITATION, IF NOT ANOINTED, OR WHILE MENTALLY PASSIVE, IS AN INVITATION FOR EVIL SPIRITS TO COME IN AND DEMONISE YOUR SOULISH PARTS!

1. The anointing of the Holy Spirit within to teach is not valid until the anointing is manifested! (1 JN 2:27; 2:20 kj; AC 1:8; JN 14:26; 16:13)

DEFINE THE TERM ‘*DEMON POSSESSED*’:

1. The Greek word is ‘*daimoniodes*’ [dahee-mon-ee-o’-dace] meaning: *One who is demonised or vexed with a devil or devils; it is the holding of evil spirits in or on a person’s soul and body, or both, to varying degrees.*
 - a. An evil spirit possesses [demonises] whatever spot or degree that he is permitted to by the person’s heart and will, and will attempt to make further inroads! (PR 4:23)
 - b. From that intrusion [forced entry] they work to obtain advancing degrees of the whole soul-physical being of man.
 - c. It is a matter of the unsanctified soul parts giving over to, or giving up, portions or degrees of the self-life to these spirits.
 - d. It is the imperfect parts of the soul that are yet *unsanctified*, that have not met the Cross and been cleansed by the Blood (RO 7:15, 17, 18b-20).
 - e. The self-life has not yet died to its own strengths, *self-vindication*, *self-gratifications*, *self-goodness*, *self-rightness*, *self-promotion*, *self-pity* and *self-defensiveness*, and so on (LU 9:23). These are all satan’s opportunities of reasonable biblical correctness (1 CO 3:18).
2. Christians are as open to demonisation by evil spirits as the ungodly - perhaps more so (1 PE 5:6-10; EP 6:10-18). *Why?* Because they unwittingly, ignorant of spirit laws and spirit rules (2 TI 2:5), fulfil the conditions by which evil spirits can take possession of their unsanctified parts (PR 25:28). They unconsciously, in passivity of heart and mind, neglect God’s requirements (PR 4:23; LU 10:19; 1 TH 5:21; 1 JN 4:11; MT 12:14-15, 25; 22:18). The three major requirements are:

- a. A daily prayer habit.
- b. A daily study habit.
- c. A daily seeking, waiting and practicing His presence habit (JN 17:18; MK 1:35; LU 5:16; 6:12; JE 29:13-14a; PS 16:11).
- d. In innocence, ignorance and with no discerning abilities, they accept *counterfeit* thoughts, feelings, apparitions, visions, dreams and council, and so forth, *as being from God!* In my Christian experience, I have never personally known any counterfeit spirit-thoughts through *novices*, but only in the *seasoned!* Why? The ‘seasoned’ get careless, while the novices have a *healthy fear* of missing God or of it not being God (PR 9:10)..

DEFINE ‘PASSIVITY OF THE MIND’:

1. *Mentally inactive, not willing to act or to work; affect or influenced by external forces or energies, submitting or yielding without resistance or opposition; not acting wilfully, mentally with positive action or judgement*, [there are 108 synonyms that describe the inactivity of passivity].
2. Passivity is the primary cause of heart-deception (PR 4:23), mental and emotional depression, obsession oppression or possession (1 CO 3:18).
 - a. These four terms; depression, obsession, oppression and possession, are degrees of the believers surrendered soul-life to satan, and can be summed up in one word - *passivity!* (2 TI 2:26 kj)
3. The believer who surrenders his members [soul-life] (RO 6:13) to satan or man, and then ceases to exercise his soul-faculties in Christ-likeness (JN 7:24) opens up his/her soul-faculties to becoming the *prisoner* of whomever they are submitting or yielding (RO 6:13, 16; 8:5-8 amp).
 - a. Neglect of mental exercise and of free choice of will is *symptomatic evidence* of demonisation
 - b. Excessive irritation and uncontrolled emotions are *symptoms* of satan making inroads into the soul-life, causing it to miss the mark of righteousness (PH 3:14; 1 CO 1:30a; HE 12:14 kj; 1 PE 1:15-16; MT5:48; JN 17:18; 1 JN 4:17d).
4. Multitudes of believers accept the ‘counterfeit’ as divine workings or knowings, due to their inability to discern or ‘try’ the spirits (JN 7:24; 1 CO 12:10c; 1 JN 4:1).
 - a. They unconsciously cultivate passivity, not bearing the responsibility of *examining everything* by ‘Distinguishing of Spirits’ (1 TH 5:21; 1 CO 2:15 amp; 14:29; PR 24:6).

5. In bringing your thoughts into captivity, He does not intend your mind to be dysfunctional, but actively and aggressively *at rest* - while focused upon Jesus (**2 CO 10:3-5; HE 4:11; 2 CO 3:18**).
6. Believers who surrender their members [soul faculties] (**RO 6:16**), then cease to initiate action and judgement once spirit-thoughts come, become demonised because of their passivity and lack of initiative to judge righteously (**JN 7:24**).
 - a. Passivity is merely inactivity of the mind's faculties, not taking the initiative to evaluate, discern and interrogate spirit-originated thoughts (**1 JN 4:1; 1 TH 5:21; JN 7:24**).
 - b. In normal inactivity [in this case, the meditative state], when evil spirits desire to take hold or impinge their energies upon the soul's faculties, the aggressive inactive person, while at rest, is also constantly ready to take decisive action - *to rule in Christ Jesus!* (**JA 4:7; 1 JN 4:1; LU 10:19**)
7. This is why it is absolutely obligatory on the believer's part to be dedicated to a habitual three-fold action:
 - a. Daily *habitual* prayer.
 - b. Daily *habitual* study and 'feeding' on the Word.
 - c. Daily *habitual* meditation, that is practiced until you break into the Spirit (**RE 1:10**).
 1. Meditation is the activity that exercises, uses and trains the human spirit senses (**HE 5:14**).
 2. Meditation is the activity that develops intuitive intimacy and awareness of the person of Jesus Christ, *when done correctly* (**2 CO 3:18**).
 3. Meditation causes your spirit-union with Jesus to take dominion over your soul's faculties, thereby developing the ability to hear the *rhema word*, which creates active faith (**RO 10:17; JN 15:7; RO 10:8**).
8. All danger of passivity, in the so-called surrendered believer, lies in the passive choices of their mind and the lack of controlling the emotions (**PR 25:28**).
 - a. God requires co-operation with the Holy Spirit and full use of every faculty of the soul (**RO 6:16**).
 - b. Powers of darkness aim at obtaining a passive mind and will.
 - c. God desires in a believer an intelligent and active will in examining and discerning all spirit thoughts! (**MT 9:4; 12:14-15, 25a; 22:17-18; LU 4:3, 5-7, 9-11**)
 - d. God never says to any soul-faculty, "*Be thou passively idle!*" (**2 CO 10:5b**)

9. Correctly exercised meditation is the aggressive subjection, submitting and subordination of the soul's faculties by a penetrating, directed focus upon Jesus Christ (JN 5:40; HE 11:1bc; 2 CO 3:18), whereby there are no thoughts originated by 'self' (JN 5:30 amp; 12:49-50 amp; 8:26, 16, 28de, 29; 7:18).
 - a. It is a 'wilful stilling' of one's being into *aggressive inactivity* toward Jesus (IS 26:3; 30:15; 40:31; PS 62:5; 46:10; 2 CO 10:5b).

LESSON THIRTEEN

MEDITATION VERSUS PASSIVITY OF THE MIND - PART THREE

Scripture readings: RO 6:16-19; 8:5-8& 2 CO 13:5; 7:1; 1 CO 9:27; 2 TI 2:5

THE INABILITY TO INITIATE CORRECT MEDITATION ON A DAILY BASIS COULD BE THE REASON WHY NO ONE HAS GROWN UP INTO CHRIST JESUS IN ALL ASPECTS (EP 4:15; RO 8:29ab; 1 PE 1:15-16; MT 5:48; JN 17:18; 1 JN 2:6; 4:17d)

1. God does not need inactivity within the believer for working in and through them (PH 2:13).
 - a. God never acts in the place of man, but only in the *yielded co-operation* of man.
2. Evil spirits demand the utmost inactivity and passivity from man.
 - a. God asks for intelligent action [choices], “*Your reasonable service*” (RO 12:1-2), in co-operation with Him (1 CO 14:10 kj; 1 JN 4:1).
3. Passivity must not be confused with *quietness* [meditative stillness] (PS 46:10; IS 30:15; 40:31).
4. Quietness of spirit and heart and stillness of mind and emotion may be co-existent with the most effective activity in the will of God (1 TH 4:11) [Greek: ambitious to be quiet.]

THREE CLASSES OF BELIEVERS WHO ARE OPEN TO PASSIVITY

1. Those who think they are fully surrendered to God, but are so only in sentiment [artistic, noble feeling]. Actually, they live by the logic, reason and emotional judgement of the natural man (1 CO 2:14-15 amp; RO 8:14).
2. Those who are really surrendered, give themselves up implicitly to obey and carry out what is revealed to them by revelation workings within their hearts, and not what they plan and reason out to be the will of God (EP 1:17-18; RO 8:14).
3. Some believers surrender their mind and will and all they have and are to God, yet walk by the use of their natural minds. These are not the ones who are open to the passivity that gives ground to evil spirits but they may and do give ground to evil spirits in *other ways* (JN 7:18).
 - a. They use *manipulation and control* in biblical terminology with scripture.

- b. They *never let you forget an infraction*, even if repented of.
- c. They give you the *isolation and silent treatment* until you obey their biblical interests, interpretation, prejudices and opinions (**1 PE 5:1-3**).

REVIEW: See Lesson Eleven, pages 42-43, on ‘*The Three Classes of Believers.*’

A FALSE CONCEPT:

- 1. Most believers think that God performs both the will and the working, and since they believe He does, they need to do nothing of themselves (**PH 2:13**).

A TRUE CONCEPT:

- 1. God only works in us up to the point of *our readiness* to think, will and execute action with faith, and no further (**HE 4:2; JA 2:14, 17, 20, 24**).
 - a. God neither wills nor acts apart from the initiative of man.
 - b. He never acts in the place of man.
 - c. Man must first initiate the heart-mind willingness to co-operate with God, from the origins of Christ Jesus within his spirit (**JN 5:30 amp**).
- 2. As man abides in union with God, and as God quickens His word within the human spirit, the *rhema-word* - creative faith is imparted directly from Jesus Christ (**JN 15:5b; HE 12:2a**).
- 3. Then your *initiative* of mind and body faith-action [co-operation] enables you to become a ‘co-creator’ with God (**RO 10:17, 8; JN 15:5f**).
- 4. God never uses man’s feet, hands or mind apart from man’s wilful initiative in motivation of active, decisive choices to co-operate with Him.
- 5. Perfect results follow when man’s spirit and heart has both seen and heard God’s *rhema-word* (**RO 10:17**).
 - a. When man’s heart opens the door between his spirit and mind, functioning without condemnation, God imparts faith with creative results (**PR 4:23; JN 15:5f, 7; RO 10:17, 8**).

MEDITATION SECRETS

LESSON FOURTEEN

MEDITATION VERSUS PASSIVITY OF THE MIND - PART FOUR

Scripture readings: 1 CO 2:14; RO 6:16; 8:5-8∓ RE 12:2; EP 4:23; 2 TI 2:24-26 kj

THE RULE OF PROPERLY EXECUTED MEDITATION

1. The body is deliberately relaxed and the mind is aggressively in rest while focused upon the person Jesus Christ (2 CO 10:5b; 4:18; 3:18; 1 JN 4:17d).

PASSIVITY OF THE MIND

1. That the mind is dysfunctional is a wrong concept in the life of surrender to God, and is the primary cause of passivity of the mind (1 CO 2:14). God wants your mind to function and be useful. He wants you to initiate the direction to whom you will yield or submit (RO 6:16; 8:5-8; 1 JN 2:15-16; JA 4:3-4; 1:12-15). God's call within the believer, to respond to Him in obedience, is not an excuse for a passive mind (RO 12:2a; EP 4:2; JUDE 3).
 - a. We are not saying that God has no use for the mind in things that pertain to Him.
 - b. What we *are* saying is that God does not want you to originate its use from *self* origins; self-gratifications, self-strengths or self-interpretations of scriptures (RO 15:3; JN 4:34; 8:29; 6:38; 5:30 amp; JA 4:4; 2 PE 1:20; JN 17:18). Look at the contrast in John 7:18; 5:41; 8:50, 54; 12:42-43. Now, realise the important of learning the abilities of dividing our spirit from our soul [mind], and how God functions within that 'dividing' (HE 4:12-13; 1 TH 5:23 amp).
 1. If we do not learn to 'divide' and become capable in discerning our spirit as something *different* than our mind, then we will forever remain mind-dominant - whether or not we are passive or aggressive. This means we will forever be *soulish Christians!* (2 TI 3:7)
2. There is no premium on being ignorant or wise according to flesh (PS 39:5c kj; 1 CO 1:26-30).
 - a. When God sought a man through whom He could lay the foundations of the Church, He chose one with a mind capable of vast intelligence of thinking (COL 1:25-27; EP 2:2-3; GA 1:11-18). The greater the brain power [genius], the greater use God can make of it, provided that it is *submissive to truth* and *sanctified in truth* (JN 14:6; 8:32, 36; 14:26; 16:13; 1 JN 2:27).

3. The cause of passivity of the mind sometimes lies in thinking that the working of the mind is hindrance to the development of divine life within the believer (COL 1:28-29; EP 1:17-20; 2:5b-6; 3:16-19). The truth is that idleness of the mind hinders valid progress. God does not divorce Himself from the mind to be fruitful in human life.
 - a. But it is *how* you cause it to work that is important (RO 6:16; 8:5-8 amp).
 - b. The passivity of mind allows evil spirits to hinder the fruitful workings of the mind, that is yielded and submitted to Christ Jesus from the spirit [the human spirit] (RO 6:16; 8:5-8 amp; EP 4:23).
 - c. The normal and pure workings of the mind are essential and helpful to God in administering His character and abilities both through and in us (JN 15:5).
 - d. The negative effects of passivity of the mind may be seen in:
 1. Wrongful inactivity of the mind that is unable to be subjected and submissive to the human spirit (2 CO 10:5b).
 2. The inability to ‘try the spirits’ by *anointed* reason and judgement (JN 8:26, 16, 28d, 29; 7:24; 1 JN 4:1).
 3. The lack of initiative to have a valid union and relationship with the Holy Spirit, whereby ‘*Distinguishing of Spirits*’ is dynamic within the believer’s spirit and mind (JN 7:24; MT 9:3-4; 12:14-15a, 24-25; 22:17-18; JN 17:18).
 4. The opposite effect of a passive mind is *over activity* that is beyond the believer’s control. It is as though a sudden energy is released within their mind, compelling them to speak and act. Have you ever heard the statement, “*God made me do it, I could not help myself...*”? Other symptoms of a passive mind besides ungovernable action are:
 - a. Indecision or hesitation to act [because of a passive will].
 - b. ‘Rashness’ of action (GA 5:19-21; 1 TI 4:1; 2 TI 3:1-5).
 - c. Unwatchful in holy attitudes and motivations (HE 12:14 kj).
 - d. Lack of concentration (2 CO 10:3-5; PS 46:10; IS 26:3; 30:15; 40:31).
 - e. Lack of judgment (JN 7:24).
 - f. Bad memory, forgetting the most inconsequential of things.
4. Passivity does not change the nature of the mind’s faculties, but hinders its normal function or operation.

- a. In the case of passivity hindering memory, the believer will find themselves looking *outside of themselves* for every possible aid for memory, until they become a veritable slave to notebooks and other helps which fail at a critical moment.
- b. With this is also passivity of imagination, which places the imagination outside of control and at the mercy of evil spirits, who impress on it whatever they please.
 1. A *danger* is to have a vision and call it imagination!
 2. An *equal danger* is to initiate a vision from the ‘*self*’ energy of imagining (JE 23:16; 28:1-17). The gift ‘Distinguishing of Spirits’ is necessary here!
- c. The passive state can be produced *without* crystal gazing. If a person gazes at an object for a prolonged period, the natural is dulled, then deceiving spirits can present or impress anything to the mind.
- d. In *pure* inactivity (2 CO 10:5b) of the mind, the mind can be used at the will of the person who is focused, and correctly meditating. In the evil passivity of the mind, the person is helpless and they can not think. They will feel as though their mind is bound and held by an iron band or by weight or pressure on their head.

PASSIVITY OF JUDGEMENT AND REASON

1. This means that the believer has closed their minds to all arguments and statements upon which they can come to settled conclusions.
 - a. All effort to give them further truth and light is regarded as *interference*. The person attempting to give further light is ignorant, intimating or intruding upon their own intelligence of judgement
 - b. The believer in this stage of passivity lapses into a state of evil positiveness and infallibility, from which nothing can release righteous judgement (JN 7:24).
 1. Not only is the mind deceived here, but the heart is also (PR 4:23).
 2. To undermine and rid the believer of their deception, it will take perhaps a sovereign act of God’s grace and mercy to them! (GE 6:3; GA 5:16-17) It will mean the *relaying* of the very foundations of truth within their spiritual life again.
2. May God be merciful to us, to help us to never fall into these traps of passivity!
Amen!

LESSON FIFTEEN

MEDITATION VERSUS PASSIVITY OF THE MIND - PART FIVE

IRRESPONSIBILITY OF THE MIND AND WILL TO NOT MAKE DECISIVE JUDGEMENTS, NOR DISCERN THOUGHTS, ARE SYMPTOMS OF PASSIVITY (1 TH 5:21; JN 7:24; 1 JN 4:1; MT 9:24)

1. Meditation [stillness or quietness of the mind] *incorrectly executed* - lacking the attending anointing of God's presence - will open the door for demon oppression (IS 26:3; 30:15; 2 CO 10:5b; 2 TI 2:24-26 kj).
2. The believer who passively surrenders their members [soul's faculties] to evil spirit thoughts and feelings becomes a prisoner to whom they submit or yield (RO 6:13; 8:5-8 amp).
 - a. The giving up of the free choice of will and mind, to bear the responsibility of initiative to examine and discern decisively, permits the person to become demonised.
 - b. Works of the flesh; irritation, frustration, anger, hatred, jealousy, resentment, bitterness, unforgiveness; *are all spirits* affecting the soul (GA 5:19-21; JA 3:14-15).
 - c. The inability to immediately humble oneself to man or God when an infraction is made is *symptomatic* of demonisation.
 - d. Two principalities are lodged within; pride and stubbornness, including all of their associated imps!
 - e. The inability and unwillingness to immediately confess and repent are *symptomatic* of demonisation.

EVEN MORE SERIOUS

1. If the mental or emotional infraction is not handled immediately, correctly and thoroughly, the believer may sub-consciously put it down into the sub-conscious recesses of the mind. Now the evil spirit lodges within the secret, unsanctified soul part - the hidden part(s) (PR 4:23; 1 JN 3:21).
 - a. Now the tormentors are *secretly in control* (MT 18:34-35).
 - b. Now you react negatively at satan's will (2 TI 2:24-26 kj).

- c. The hidden, unconfessed, unrepented sin gives authorisation for satan to lodge within.
 1. Now, the Holy Spirit can not convict or bring Godly Sorrow unto repentance.
 2. Now, God hides His face from the believer and can not respond (IS 59:1-3).
 3. Now, the believer can not get the victory because he can not remember his or her sin that is hidden deep within the subconscious (IS 59:2).
2. Believers under demonisation blame everyone else for their problems, and in deception they justify their own thoughts and feelings.

AGAIN, IF CONFESSION AND REPENTANCE IS NOT IMMEDIATELY INITIATED THEN DEMONISATION TAKES PLACE AND THE BELIEVER'S VICTORY GOES DOWN THE TUBES!

1. If confession and repentance is initiated, it must not be *lip-service* - but in *honesty of heart*, including a willingness to turn from the fault, making amends [restitution], if applicable (MT 18:34-35).

SYMPTOMS OF PASSIVITY WITHIN THE MIND, EMOTIONS AND WILL NEED TO BE DISCERNED

1. The older you get chronologically, the more comfortable you become in prosperity, the less you become involved in reaching out to minister to the needs of the impoverished and the more indifferent you become to the burden of the spirit, are all *symptoms of degrees* of demonisation because of passivity (2 CO 7:1; 13:5; LU 9:62; RE 3:1-3, 15-16).

THE OPPOSITE OF A PASSIVE MIND AND WILL IS:

1. The believer increasingly becomes productive [fruitful] both in the fruit of the Spirit and the results of the Spirit (GA 5:22-25; 2 PE 1:3-11; JN 15:16; JA 2:14, 17; 2:20, 24).
 - a. The non-passive believer is aggressive to do all of God's will (LU 5:16; JN 14:21; LU 16:16b; MT 11:12; LU 13:24; JUDE 3).

MEDITATION SECRETS

LESSON SIXTEEN

MEDITATION VERSUS PASSIVITY OF THE WILL

Scripture readings: PH 2:13; 2 TI 2:26

PASSIVITY OF THE WILL

1. The 'will' being the helm of one's life, determines the choices of experience - Christ Jesus or satan - within the heart, mind and emotions of man (**PR 4:23**). There is a wrong concept that a believers fully surrendered will means that *they do not use their will at all*.
 - a. The believer has the power to choose the outcome - to select the one that is most desirable to them.
 - b. The believer has the power to determine the meaning - to give active form to a choice or influence.
 - c. The believer has the responsibility to put action to their choices.
2. Define 'passivity': *Resignation; apathy; non-resistance to an external force of energy*. A strong-willed person in natural life and in self deception (**2 CO 3:18**), may suddenly become passive when it comes to doing God's will (**PH 2:13**).
 - a. They think that God *wills for them* in divine circumstances.
 - b. They become passively helpless in action when it comes to divine motivation, commitment and dedication of action.
 - c. After a time, no choice can be gotten from them in matters of daily spiritual life, that demand action.
 - d. Others must choose, act, lead or decide for them, while they drift like a '*cork on water*'.
 - e. This opens the door for control, either directly by evil spirits within them or indirectly by religious evil spirits in leaders who, in biblical terminology, 'become god'.
 1. Example: Jim Jones of Guyana; hyper-eldering of the leaders - leaders being 'lords' (**1 PE 5:1-3; 2 CO 13:1b; 1 CO 14:29; PR 24:6**).

- f. This now becomes satan's opportunity to make capital out of their passive, surrendered wills (**RO 6:16; 8:5-8 amp**).
- g. The believer has no power to examine in protest with a *right spirit* (**1 TH 5:21; 1 JN 4:1**).
- h. The believer now has no power to resist influences [evil spirits] directly within themselves or indirectly to evil spirits within others.
 - 1. If you are not passive in your will, you will need to take precaution, to see if a spirit of rebellion within your secret make-up is initiating the resistance toward others.
 - 2. This includes a spirit of lawlessness, pride of knowing or interpretation of scriptures and divine judgement (**MT 7:21-23; 1 CO 8:1b; JN 8:26, 16, 28d-29; 1 CO 2:15 amp**).
 - 3. Co-operation with God always comes within *human will* power.
 - 4. Obviously, in passivity, the believer does not take the responsibility to act, thereby giving evil spirits opportunities to flourish and grow strong, becoming conspicuous within the passive believer.
- 3. The passive believer interprets the text in Philippians 2:13, "*God who works in me, the will and the doing...*" as *God wills*, instead of me.
 - a. The first meaning: God works within my soul up to the point of the action of *my will*.
 - b. The second meaning: The presumption or assumption that God also does the actual willing and working instead of the believer themselves.
 - 1. This wrong interpretation gives ground for the believer not to use their own will or initiate action (**JA 2:14, 17, 20**).
 - c. All impotent, barren, sterile believers are caught in the *trap of passivity* of will, mind and body (**JA 1:22; 2 PE 1:5-10; JN 15:16; 13:35**).
 - d. Non-involvement is a symptom of lacking an intimate relationship with Jesus Christ in spirit, a deception of mind or a passive will, or all three (**MT 20:28 kj; JN 15:1-2, 4-5, 16**).
- 4. God does not 'will' instead of man. Whatever a believer does, they themselves are responsible for their actions or lack of it (**2 CO 5:10; RE 20:11-12**).
 - a. The believer who has become passive finds it very difficult to make decisions when it comes to acting for God.

- b. They look outside of themselves for other sources to do their work or to help them decide, even on the smallest of matters, not at all acting *spiritually responsible*.
- c. The opposite extreme is being lawless and making independent decisions without corporate council or confirmation (2 CO 13:1; 1 CO 14:29; PR 24:6).
 - 1. Passive believers have a painful sense of being unable to meet situations of decisive action when it comes to doing something for God.
 - 2. If spoken to, they can not will themselves to listen, until the sentence is completed.
 - 3. If asked to discern, perceive or judge a matter they can not do it.
 - 4. If they are required to use their imagination [image of faith] or to remember something, they can not do it.
 - 5. They become terrified at the necessity of making choices.
- d. Enemy tactics now drive them into situations where demands of their choices will torture and embarrass them before others.
- e. Little does the believer know that they must unknowingly rely upon the assistance of the evil spirits who created this very situation within them - through their passivity of will.
 - 1. The will-faculty, unused by the believer, lies dormant in the grip of evil spirits, enthroned within their will (2 TI 2:24-26 kj).
 - 2. Evil spirits are aggressive to 'will' instead of the believer and will put within their reach many supernatural props in order to give them opportunity to 'will' their will, in lieu of the believer's choice.
 - 3. The evil spirits 'will' to give texts out of context, revelation insights in the guise of the Holy Spirit's revealings (2 CO 4:3-4; 3:14-16; EP 1:17-18).
 - 4. Take careful note of the *revelation workings* of satan to Jesus (LU 4:5) in lieu of the same *revelation workings* of the Father to Jesus also (JN 5:20), the same *revelation workings* to Jesus by Jehovah (HE 8:5b).
- 5. The passive believer is now demonised, deceived and blinded to the principal that God 'wills' to work for man in matters that require their own action.
 - a. The truth is that God gives the burden and the revelation leadings, but leaves the total willing of response and execution to the believer themselves.
 - b. The rules are (2 TI 2:5), the believer must try the revelation-thought-leading (1 JN 4:1), then initiate motivation of obedience to *do* the required action.

- c. *Another principal:* The believer, in passivity, does not have an intimate union with the Holy Spirit, does not try the spirits and can not discern the spirits which are originating thoughts or leadings (MT 12:14-15a, 24-25; 22:17-18; LU 5:21-26).
6. The problem of becoming free from a passive will must be taken up in another study.

MEDITATION SECRETS

LESSON SEVENTEEN

PREPARATION FOR MEDITATION EXERCISES

Scripture readings: MT 6:33; JN 6:40 1 JN 3:2; 2 CO 4:18; RO 8:29; 2 CO 3:18; 1 CO 2:15
amp.

MEDITATION WITHOUT THE KING

1. In the past ten years, or so, there has been a proliferation of popular offerings in meditation techniques [such as transcendental meditation and Dr. Herbert Benson's *'The Relaxation Response,'* among others] which are taught without any Christ Jesus-centred conditions (LU 16:8; JN 12:36; EP 5:8; GA 5:25).
 - a. These can be very helpful for relaxation and stress release, but unless they are used for the purpose of further experiencing God, they are still the *'Kingdom without the King.'* (JN 15:4-5)
 - b. True and lasting spiritual experience comes only through communion with God in intimacy in Spirit (RO 8:29; 2 CO 3:18).

RELAXATION MEDITATION WARM-UP EXERCISES

1. You will be more relaxed, when you sit down to meditate, if you do a little bit of mild physical exercise first to loosen up tight muscles.
 - a. This is especially important if you have had a nerve-jangling day of tension.
 - b. Do some *non-strenuous* warm-ups. Do not feel you have to go through these pre-meditation routines every time, you will know when you need them.
2. While still standing, begin shaking your right hand from the wrist down, as hard as you can for about fifteen seconds. Then shake both your hand and forearm for another fifteen seconds or so. Now shake your whole arm from the shoulders down, keeping your hand and lower arm loose and floppy at the same time. Do this until it begins to get tiring, and then let your hand fall to your side. Repeat this with your left hand.
3. Next, bracing yourself with your hand on a table or against a wall, do the same thing with each foot and leg, progressing from the ankle joint to the knee joint to the hip joint.

4. Now roll your shoulder around in circles, five times forward, five times backward. Then massage those muscles that begin at the base of the neck and extend outward to your shoulders, really dig in if they are very tight.
5. Let your head drop forward until your chin almost touches your chest; then begin to roll your head all the way around, three times clockwise, three times counter-clockwise.
6. Next, with your hands on your hips, bend at the waist rotation your upper body first in one direction, then the other.
7. Now, sit down [ah...]. If you still feel body tension, try this: Tighten up the muscles in your feet, then let go while saying to yourself, "*My feet are relaxed and heavy.*"
 - a. Tense and relax, in sequence, your lower left, thighs, hip muscles saying, "*My lower legs, thighs and hips are heavy, relaxed and comfortable.*"
8. Do the same thing with your hands and upper arms.
9. Now pull in on your abdominal muscles and let go.
10. Tense and relax your chest [pectoral muscles] and say; "*The whole central portion of my body feels heavy, quiet, and relaxed.*"
11. Finally, pull up your shoulders and tense your neck muscles as hard as you can, and then relax saying; "*I feel all the tension in my neck letting go, letting go - they are relaxed.*"
12. Finish with, "*My whole body feels quiet, comfortable, calm and relaxed.*"

DEEP BREATHING

1. You should do deep breathing exercises before meditating, *even if you do not do the other exercises!*
2. Slowly counting to seven, breathe in as much air as your lungs will take. Then hold your breath for seven seconds, slowly exhaling, taking another seven seconds to empty your lungs as completely as you can.
 - a. Repeat this five times.
3. Now your body will feel relaxed, but it will soon tense up again unless the inner you is calm and peaceful, too (JN 15:5f; 14:27; 16:33).
4. This is where logos meditation begins.

‘LOGOS MEDITATION’ BRINGS CREATIVE RHEMA FAITH

1. So how do you do ‘*logos meditation*’? The answer is that you do not do it! You just let it happen to you (PS 46:10; IS 40:31).
 - a. The Word of Christ is already within your inner man (COL 1:27; RO 10:8). The problem is that our minds are so busy carrying on a constant internal monologue, that we can not hear the Word within (JN 10:27; RO 10:17).
2. To prove this, try to sit still for three minutes without having any thoughts, without letting any words come into your mind (PS 46:10; 2 CO 15:5b; JA 1:22). Your mind is like a lake, in the depths of which lies the living word, but you can not see past the surface because the water is so choppy. Thoughts jump, splash and dart in all directions like restless fish muddying up the water and obscuring what lies below the surface. But if you consciously focus your attention on a single thought and keep repeating that one thought over and over, you begin to set up a sequence of steady, even waves, all coming from the same direction [source], overriding the choppy waters, smoothing out the surface of the lake. Gradually the waves become deeper, gentler, calmer, until you see beyond the surface and touch His living presence, deep inside (COL 1:27).
3. Does this mean, that all other thoughts will stop? No! You will still have ‘fish’ swimming in and out
 - a. Now you must exercise your will to become ‘dominate’ in your thoughts with the logos word (JN 14:27).
4. Begin your meditation by sitting quietly with closed eyes, visualising yourself surrounded by soft glorious light. Jesus, Who is the Infinite Light filled with pure love and who is also the Living Word, is in the room with you, now. He is as real at this moment as your faith will permit him to be.
 - a. Listen, down deep inside of you or high up inside of you [whichever is more appropriate for you]. Can you hear His word resonating there “*Peace I leave with you. My peace I give unto you...*”?
 - b. Begin to speak those words softly aloud, as though you are speaking along with that inner void who is whispering them to you. Repeat them over and over.
 - c. After a while you will notice that the logos seems to be moving. Your mouth is saying it but it seems to be seated deep within you, deeper than your head or throat - deep inside your chest.
 - d. When you perceive it moving inward, let your lips fall silent and continue repeating the word internally. Eventually you will discern them reverberating within your hidden man - the heart (1 PE 3:4).

- e. Do not be concerned about the speed or rhythm in which you repeat the words. They will find their own natural rhythm, and this will change during your meditation, according to your state of consciousness. Do no attempt to co-ordinate the logos with your breathing. It may or may not fall into a pattern that synchronises with your breathing: It does not really matter. Just let it pass beyond your natural control, and it will flow naturally.
- f. Do not be upset if you suddenly realise you have been thinking about something else and have forgotten all about your logos. Whenever a stray thought comes into your mind, just calmly notice the thought, then by the power of the will, let it go and gently turn your mind to you logos.
- g. It is stress that causes these thoughts to intrude, so each time you let go (**2 CO 10:5b**) of a thought returning to your logos, you are releasing some of your accumulated inner pressure. As your mind calms down and centres in on the logos, you will find that thoughts are still coming and going through, but they are not holding your attention like they were at first.

MEDITATION SECRETS

LESSON EIGHTEEN

MEDITATION TECHNIQUES ONE AND TWO

Scripture readings: MT 6:33; JN 5:19-20, 30; 17:18; 6:40; 1 JN 3:2; RO 8:29ab; 2 CO 3:18; 4:18

MEDITATION PREPARATIONS [In Part]

1. *Meditation is the state of being in divine presence and inner stillness.* In choosing techniques, it is best to choose the one that seems to vibrate on your own frequency and use it every day before going on to another technique.
 - a. Set aside a time when you will not be disturbed for at least fifteen-twenty minutes. Take your time, do not go on until you truly feel, discern or become aware of His presence (**PS 16:11**).
 - b. Sit in a comfortable chair that has a straight back. Do not try to meditate lying down. You might fall asleep! It is best not to wear binding clothes, such as belts and girdles, because these will interfere with your breathing or make you tense. You may want to remove your shoes.
 - c. Sit quietly for a short time, consciously relaxing each muscle from the top of your head to the bottom of your feet.

OBJECT MEDITATION

1. *Caution:* Do not - I repeat - do not practice object meditation without the attending, manifesting presence of the Holy Spirit (**PS 16:11; 1 JN 2:27**). Object meditation should not be practiced *at all* by a novice.
2. *Danger:* If you exercise object meditation apart from the anointing of the Holy Spirit, I guarantee that satan will give you all manner of imaginary objects, even religious and biblical objects, that do not have their originating source in the Holy Spirit.
 - a. If you are ignorant or unskilled in the exercising of your spirit senses (**HE 5:14**), and do not know how to correctly '*try the spirits*' by the Holy Spirit's gift '*Distinguishing of Spirits*' (**1 CO 12:10c**), you will be listening to lying spirits who will ultimately lead you into ever progressive deception and idolatry!

- b. *Example:* While I was kneeling in prayer in my bedroom I turned to a picture of Jesus on the wall. Immediately the Holy Spirit severely checked [disciplined] me not to pray in an act of idolatry! How will I know I am not getting into idolatry? By having highly developed spirit senses, anointed by the Holy Spirit.
3. Because no one can be stereo-typed in meditation success, *object meditation may not be for you!*
 - a. As for the writers means of success, the emotional voicing of Jesus' name or the phrase, "*I love you, Jesus...*" helps me far more than object meditation to sustain an undistracted focus.
4. One way of seeking the Kingdom of God through meditation is to use an object as a focal [focused] point for your contemplation. Any of the Christian symbols, such as the Cross, the Dove or a picture of Jesus, can help you develop a one-pointedness that will give aid and rich insights [revelation *rhema words*] from within the inner man (**EP 1:17-18; 3:16-19**), being symbols created by God and evoke their source by reflection (**2 CO 3:18**).
 - a. Focus upon Jesus will always lead the one meditating beyond their normal state of mind. A 'beyondness' that is meditating deepest, innermost, inner-life [where Jesus lives], into the very presence of God Himself (**PS 16:11**).
5. To do object meditation, sit in a comfortable chair and place the object in front of you at eye level.
 - a. Keep enough distance between you and the object, so that your eyes do not have to strain to focus easily on the symbol. Plan to meditate for a pre-determined length of time.
 - b. Since this is a very intense type of meditation, five minutes is about right for the first day; later you can increase the time.
 - c. A kitchen timer will relieve you of the necessity of interrupting your meditation to check your watch.
6. As you focus-gaze at the symbol, try to become aware of the essence [the real person] behind the symbol. *Please*, do not permit religious flesh here or let a lying spirit condemn you in your heart-mind dominance (**2 CO 4:3-4**). These symbols are merely an aid to enable you to break out of soul-flesh dominance into spirit-soul dominance (**RO 6:16; 8:5-8 amp**).
 - a. Idolatry is a heart-action sin - not a mind-action sin (**1 JN 3:21; PR 4:23**).
 - b. Through submitting and opening up your mind to your spirit and the symbol, you are placing your outer mind through the subjection, under the influence of Christ Jesus, who is in your inner man! (**2 CO 3:18; COL 1:27**)

- c. Do not strain, do not stare rigidly at the symbol. Let your eyes move over the surface of the object noticing its lines, colours, textures, reflections, and so forth. Maintain a constant awareness of what the symbol represents.
 - d. If unrelated thoughts creep in [and they will], simply notice them, then by the power of the will return your attention to the object.
 - e. With repeated meditations you will find that the symbol will give way to the person of Jesus Christ, taking on the reality of deeper and deeper revelation awareness of Him for you (2 CO 4:18; 3:18).
 - f. The symbols are merely vehicles to aid you to enter into the very presence of God Himself (PS 16:11; 2 CO 3:18; PS 17:15; 2 CO 4:18).
6. If you decide to do this type of meditation, stick with it every day, twice a day, fifteen-twenty minutes each period, for at least two weeks before going on to another type or another form.
- a. Five to ten minutes the first few days, then fifteen-twenty minutes for the next few days, is the very most you should attempt.
8. We need to stay in one place long enough for God to draw us unto and into Himself - His awareness realms of spirit (JN 5:40; 6:37, 44-45, 65; EP 2:8-10).

GUIDED MEDITATION NUMBER TWO - THE BEING OF LIGHT

1. Sit quietly for a short time, deliberately relaxing, letting go of any tension you may feel in your body. Do not strain! Remember, the gate (LU 13:24) is always open. He is more intent in your finding Him than you are seeking Him (JE 29:13-14).
 - a. All you need is to be still (PS 46:10).
 - b. Create a space for Him to come to you (JN 14:18; HE 11:1bc).
 - c. Now, close your eyes and direct your focused attention to a spot right in the centre of your chest, at about the place where your ribs begin to separate.
 - d. Inhale deeply, expanding your chest as far as your can.
 - e. Now, hold that breath in you, as you say silently [in your heart], "*The Kingdom of God is within me.*"
 - f. Exhale forcing as much air out of your lungs as you possibly can.
 1. Repeat this five times.

- g. Now, with your attention still focused at the centre of your chest, begin to visualise [by sanctified imagination] Christ Jesus standing or sitting before you, glowing in glorious light as (**IS 60:1-2, 19; 24:23; 58:8-12**). There is a warm, compassionate smile on His face and His eyes glow with love. Focus within. See Him there. Discern His presence.
- h. Notice now the glorious light is radiating toward you from His being, enveloping and overwhelming you, consuming you with Himself.
- i. Now, slowly, let this Being of Light move downward into your innermost parts (**JN 7:38-39**), and upward into your mind and body (**RO 8:11**), discern Him and feel Him, until your whole being is saturated with Him.
- j. As He fills you through and through, quickening your spirit, soul and body (**1 TH 5:23 amp**), you will feel almost weightless, all pervaded through and through, letting Him consume all impurities, mind and body. *“Be still and know God...”* (**PS 46:10**)
- k. Know, in the depths of your inner-most being, that He is always there. No matter where you are, He is with you and in you (**PH 4:11; 1 JN 2:6; JN 15:7; 2 CO 6:3-10; 11:25-30; 12:9-10; PS 91:1-16; 46:10**).

LESSON NINETEEN

EXPERIENCING THE KINGDOM OF HEAVEN

Scripture readings: MT 6:33; JN 5:20; 15:15; 16:13; RO 8:32; 2 CO 5:17; RE 21:7

DEFINE THE DIFFERENCE BETWEEN THE ‘*KINGDOM OF HEAVEN*’ AND ‘*KINGDOM OF GOD*’

1. The ‘*Kingdom of Heaven*’ is all that God is and has in provision, in the realm or state of spirit (2 CHR 6:21; PS 20:6; 89:29; IS 66:1-2).
2. The ‘*Kingdom of God*’ is all that which you appropriate through faith from the realm or state of spirit into your experience (LU 17:20-21).
3. What is and where is heaven?
 - a. Spiritual heaven is not a place of distance, but a state of spirit awareness of God Himself (JN 5:19-20).
4. Then where do we do the word of meditation? Up somewhere in the physical heavens or inside of spirit where the all spiritual heavens are?
 - a. Unless the mind is subject and submissive to Jesus Christ within your spirit - within your inner man and its senses - you will never be literally Christ-conscious or intuitive-conscious (1 CO 2:14; RO 6:16; 8:5-8 amp; HE 5:i4; JN 10:27; RO 10:17; JN 15:7; HE 11:6, 1). The mind of man becomes the slave of the spirit only when it is in subjection or in stillness, quietness and in captivity to Jesus (2 CO 10:5; PS 46:10; IS 26:3; 30:15).
 - b. You experience the ‘*Kingdom of Heaven*’ from within your spirit, through faith bringing the ‘*Kingdom of Heaven*’ outward into your mind-physical realm, becoming the ‘*Kingdom of God*’ in the soul-physical realms (HE 11:1).
 - c. It is possible to experience the ‘*Kingdom of Heaven*’ right here in your mental, physical, earth life (MT 6:33). You will never experience the ‘*Kingdom of Heaven*’ in your mental-physical realm until you stop the busy, frantic scurrying from one external to another (1 CO 2:14; PS 46:10).
 - d. When most believers pray, they direct their focus and attention toward God, a remote Being somewhere way off, up in the sky, the physical heavens. When actually, He is closer than you own breath (GE 2:7; JN 15:15-16; COL 1:27; JOB 32:8).

HOW TO FIND THE KINGDOM WITHIN

1. How do we become aware of that Kingdom within? How do we seek it? (**HE 11:6**) We turn inwardly, to Jesus Christ within (**JN 5:39-40; MT 6:33**). We withdraw our focused attention temporarily from external need or interests (**LU 9:23**) to within, where Jesus is living (**JN 5:40; 6:37**).
 - a. We need to learn a focused concentration, inwardly, whereby all stimuli from outside of our bodies and our memories, can not distract us (**2 CO 10:5b; PS 46:10; IS 26:3; 30:15**).
 - b. If you are seeking things or needs, God will not respond aggressively to you (**JA 4:3-4; 3 JN 2; LU 12:25**). If you have a need, by all means pray about it. Do everything you can to bring about the desired result. But I am convinced that this is often the difference between answered and unanswered prayer (**JA 4:3; 1 JN 3:21-22**). God wants a relationship more than he wants you to live your life in self-gratification. Most people live answered prayer for self-gratification (**MK 12:30**).
2. In successful meditation, you will find it beneficial to leave off seeking an answer, instead you will seek Him, for He is the kingdom in all physical and in provision form (**MT 6:33**).

A STORY OF WANTING THE KINGDOM WITHOUT THE KING

A young man, a peasant, in a far away kingdom, was very dissatisfied with his life. There were so many things he wanted. He yearned for love, but he had grown up, never having known who his parents were, and no one seemed to care about him. He was hungry much of the time and so he begged for food and never had enough. Wearing rags, he dreamed of having elegant clothes. He longed for beauty, but was surrounded by filth and ugliness.

This young man had heard that the King was loving and compassionate and often helped people in need, so he sent a message to the King, pleading for all the things he lacked. There was no answer, so he decided to go to the palace in person, in hopes that the King would grant his wishes.

He travelled for many days. When he arrived, he found the palace surrounded with a tall iron fence with sharp, spear-like posts. Fearing that the guard would not open the gate for him, he climbed over it, tearing his clothes even more and gashing a wound in his chest.

Once inside the palace grounds, he saw a beautiful, golden haired maiden strolling through the garden, and he was overcome by an unexplainable feeling of love. He decided to follow her, turning away from the direction of the palace. He could always go to the King later. But as he walked toward the maiden and she saw his shabby clothing, matted hair, and bleeding chest, she turned and ran away.

Sad, but still determined to get the things he came for, the young man walked along through the perfectly kept gardens, marvelling at the rows and rows of perfectly kept flowers. Never in his life had he seen such beauty! He could see the palace in the distance, but right now more than anything in the world, he wanted to hold the beauty of a rose in his hand. He reached down to pick one, but thorns, long, sharp ones, stabbed his hands till they had bled.

He stumbled on, weak from hunger and aching with pain, until he came to a small orchard. He was half starved, and here was fruit - apples, pears, apricot, peaches, all that he could eat! He decided to stop and eat before going on to the palace. It would not take long. But all the fruit on the lower branches had been picked, so he climbed as high as he could in the apple tree and was just reaching for a piece of fruit when the branch he was standing on broke, and he fell to the ground, painfully wrenching his back.

He lay on the ground for a long time, criticising the world and disliking himself. Maybe there was not a kind and loving King, after all. Maybe those who had told him about the King were deluded or crazy or lying. Everything he thought he had wanted was here within these grounds, and yet he was more miserable than ever.

Still, he had come this far, and the palace [if it was not a mirage] was just ahead of him, so he pulled himself up, finally crawling up the steps on his hands and knees. Too weak to knock, he cried out, *“Please open the door! All I want is to see the King!”*

No sooner had he said this than the huge door opened and he found himself inside, surrounded by light more glorious than he had ever seen and he heard a gentle voice say, *“My son, you have come home at last!”*

The young man was bewildered. Thoughts raced through his mind. He had never known who his father was. Was this a dream? Could it really be that he was a lost child of the King? The voice spoke again, *“Many years ago, when you were just a child, you wandered away from the palace [things of spirit]. I have been searching for you ever since. I watched you climb over the fence without trying the gate [meditation]. My Son, the gate (LU 13:24) has never been locked! I saw you pursuing love, grabbing at beauty, straining after fruit that was beyond your grasp. Finally, when I saw you writhing on the ground in despair, I knew you had discovered what self-seeking men always discover sooner or later that the ‘Kingdom without the King’ is never enough!” (3 JN 2)*

“Now that you have found your way home, all of the beauty, all of the fruit, all of my riches (3 JN 2), all of My wisdom [how to make the knowledge work], (1 CO 1:30) in My kingdom is yours (MT 6:33). They have always belonged to you, but I could not give them to you (JN 5:39-40), until you found your way to me. Welcome home, My Son!”

Beloved, you and I do not need to experience frustration by sending far-away messages to a far-away king. Realise that He has been waiting within for a long time. Waiting for you to discover Him! (JE 29:13-14a; HE 11:6, 1)

MEDITATION SECRETS

LESSON TWENTY

MEDITATION TECHNIQUES THREE AND FOUR

Scripture readings: MT 6:33; 1 CO 2:15; JN 5:19-20, 30 amp; 17:18

MUSIC MEDITATION

1. You do not have to know anything about music or even be a musician to meditate with it. Soft, melodious arrangements without vocals are fine. Try composers like Bach, Beethoven or Vivaldi. Classical music is fine, as long as it does not have a beat in it.
 - a. Try to arrange it so that it will play continuously for fifteen-thirty minutes.
 - b. Background music is one thing; group singing of Christian songs is another; but music meditation is neither of these, and at its best it can be better than either.
 - c. It is much more than just listening to music. It is a merging of self-life with that which is beyond. It is spirit-life swallowing up the soul-life with His presence.
2. To come into His presence on the wings of music, it is best to be alone. Do not try to knit or read or do anything else while you listen.
3. Close your eyes or, if it is night time, turn off the lights, so that you will not be distracted by visual stimuli.
4. Lie down in a comfortable position. Then give your full attention to the music. Listen with your heart, not your ears.
5. Imagine that the music is flowing into the room on a beam of silver-white light, from a heavenly source. Let that beam of light dip down into your innermost parts of your hidden man (**1 PE 3:4**), letting it rise up into the very vaults of His glory and presence (**PS 16:11**).
6. As the music continues to penetrate inwardly, let yourself be pulled up and inwardly with it, heart first, as though you are soaring in the vastness of God's spirit realms. Just climb onto the music and ride with it, until you become the music. How to do this can not be taught by intellectual discourse. Let the vibrations of music transport you beyond yourself, into the furthest reaches of His presence. Let the sound of the music expand and grow, until it bounces off of the clouds of time, echoing against the edges of infinity. Let yourself merge into the

timeless and spaceless eternal presence of God.

7. When the last chords fade away, you will find yourself in the presence of silence more profound than anything you have ever known. In the still hush of this moment, offer your soaring heart into His eternal stillness!

LOVE MEDITATION

1. It is important for you to realise that meditation is not an *unconscious* state.
 - a. Instead of loss of consciousness, you will experience heightened awareness, increased perception, alert restfulness.
 - b. The only power involved is God's power, and meditation is the lens that focuses that power (COL 1:28-29).
2. After you have been sitting quietly for a few minutes, relax by taking several deep breaths. Then close your eyes, envisioning yourself walking along a sandy beach on a tropical island. The air is balmy, the palm trees are swaying softly behind you and the sand is warm between your toes. The sun is sprinkling diamonds over the surface of the water. The sea is calm and its gentle waves lap rhythmically upon the shore whispering ... whispering ... whispering ... echoes of the great mysteries of God inside you inner man.
 - a. See it, feel it, hear it.
3. After you have been sitting, meditating for a while, you become aware this is no ordinary ocean. This ocean is the love of God, infinite, boundless and eternal. This is a love-substance from which all life visible and invisible has emerged. A deep inner yearning rises from within you, a longing to be that changeless, unconditional, eternal love. You now let this yearning build up within you, until it hurts. You feel, perceive, the ocean drawing you into it.
4. Now you see yourself getting up from where you have been sitting on the sand, and you walk toward the beckoning sea. As you wade into the warm water, you feel no fear. Like a child snuggling into its mother's bosom, you relax there. Now you let go, surrendering your self-life into that ocean of love.
 - a. You consciously let go some more.
 - b. You are now safe, secure, protected and loved.
 - c. You let yourself be rocked by the rhythmic, swelling tides of everlasting arms. You allow your self-life to become lost, consumed and swallowed up [by a fantasy, so to speak] in His love.
5. Now you imagine that your body is made of salt. Those pure, all embracing waters begin to soak into you. As your porous body absorbs them, you feel deep

within your chest, a gentle stroking, stroking. It begins below your ribs, rising and flowing up over your heart, lungs and throat.

- a. Feel those cleansing waters now, stroking away all pain, hurt feelings, rejection, loneliness, loss and grief you have been unable to let go of.
 - b. As the love of God continues to wash over you in waves ... and waves ... and waves ... feel your body of salt dissolving, melting, merging into that ocean of love, until there is only one - and you are part of that one.
 - c. At this moment, you are love. No longer is there any pain of loneliness, sense of separation or feeling of grief or loss. There is only love. Feel it, know it, be it.
6. Now slowly let the rolling tide flow back to the shore. Peel the salt crystals reforming about your being - arms, legs, torso and head.
- a. The salt becomes flesh again. Only now you are something more than flesh.
 - b. Deep in the centre of your being, beyond your body, thought or emotion, there is a treasure chest from the sea, a gift to you for the infinite ocean of divine love.
 - c. You carry within you the mystery of divine love!

MEDITATION SECRETS

LESSON TWENTY ONE

MEDITATION AS ‘WORRY THERAPY’

Scripture readings: PH 4:6; IS 40:31; LU 12:11-12, 25-26; 1 PE 5:7

WORRY INFECTION

1. If you had infection in your body, you would not take arsenic to heal yourself! Worry is the mental equivalent of taking in spiritual poison in our bodies.
 - a. It is not what happens to us that makes us happy or unhappy, but it is how we react to what happens to us. Meditation can help us choose how we are going to react.
 - b. Shakespeare said, “*There is nothing either good or bad, but thinking makes it so!*”
2. Though we can not always change the events of our lives, we can, in the quiet chambers of our hearts, transform our attitudes from worry and despair to hope and faith.
 - a. In the silence of meditation techniques, our heart can calm troubled waters (**PR 4:23**).
 - b. *Rhema words* are found in the state of meditation. This state of rest can bring faith-substance into all adverse situations (**RO 10:17; JN 15:7**).
 - c. We need something more than just the realisation that worry is a destructive poison! We need an antidote, something to neutralise the poison, and wash out the poison from our system. Meditation can be that healer.

WHY ARE YOU CHOOSING TO WORRY?

1. Do you have any unconscious reason for hanging onto your worry habits? Are you sure you want to be free from worry? If you think this is a ridiculous question, ask further!
 - a. Does worry give me an excuse for going to bed, taking pills, having a cocktail?
 - b. Does it relieve me of the feeling of responsibility for solving my problems?

- c. Do I feel I *should* be worrying?
 - d. This is a tricky one. You may feel inside that worry is a sign of caring. If people around you are worrying, you may feel guilty if you do not join them. *We learn the worry habit!*
 - e. How many times have you heard someone say something like this, “*How can you be so cheerful when grandma is so sick?*” Would it do grandma any good to have you going around with pained look on your face? Of course not!
 - f. Think about it! Are you *shaming* yourself into worry?
2. Consider thoughtfully the above questions! If you recognise any of these subtle strings pulling you into the ‘*worry trap*,’ make up your mind to break those strings.
- a. First, ask yourself, are you really willing to give up the subtle rewards of worry for the infinitely greater rewards of treasure of peace of mind? If so, then earmark your next three meditation periods for string cutting.

GUIDED MEDITATION FOR STRING CUTTING

1. The best way to cope with worry is to take some kind of positive action.
 - a. If you are worrying about something said or done in a relationship last night, you may need to call them, apologise and be forgiven - and forgive yourself.
 - b. If you are worrying about some speaking engagement next week, then begin writing your speech.
 - c. But what if you do not know what action to take? Then take your problem to God in meditation!
2. This meditation does not deal with the worries themselves, but with your unconscious motivation for clinging to worry patterns.
 - a. Go to your quiet place, get comfortable and relax as completely as you can. [see relaxation exercises, Lesson Six.]
 - b. Now visualise yourself standing at the bottom of a dark basement. Look up and see the stairs rising through an opening in the ceiling. At the top of the stairs, you can see the sun shining with blue sky and soft white clouds. Picture this now!
 - c. Do you want to go from darkness into the light? Then visualise yourself beginning to climb.
 - d. As you take the first step, think of one of the worry rewards that is holding

you back such as sympathy from others, self or whatever you discovered when you answered the above questions.

- e. Name it, feel it as a tight string around you ankles, binding you to the darkness.
 - f. Next, notice that on the top step above you there is a pocket knife. Pick it up, reach back in your mind and cut that string.
 - g. Then take another step, naming a different worry motivation and cut another string, continuing to do this until you are rid of them all.
 - h. Now walk through that bright opening and claim that spirit of power of a sound mind (**2 TI 1:7**). *This is your birthright as a child of God!*
 - i. Sit there for a few minutes, feeling the shimmering white light of Christ's peace surrounding you. Repeat this during the next two meditation periods and go back to it anytime you feel those subtle strings pulling you back into the worry habit. Now you are ready to begin working on the worries themselves.
3. Examine all the varieties of meditation techniques for dealing with worry.
- a. Choose one that seems appropriate for your situation at this time.
 - b. At other times one of the others may seem to be more appropriate.
 - c. Do not get hung up on any one that does not bring results. The one that does work, use often and it will increase in efficiency.
 - d. It may help to write out what the problem is, listing possible solutions, advantages and disadvantages of each. Then go to your meditation place, preparing yourself for logos meditation [see Lesson six]. Use the logos, "*He perfects that which concerns you.*" (**PS 138:1**) Or, you may prefer to make the wording more immediate, "*At this very moment, God is bringing the perfect answer to the problem that concerns me.*"
 - e. Begin to repeat this to yourself, letting the meaning of the words ascend from mind-consciousness into heart-intuitive spirit consciousness (**RE 1:10; 2 CO 12:1; GA 5:25, 16; EP 4:23**).
 - f. Your thoughts will probably soon draw back to the problem. When this happens, just calmly return to the logos.
 - g. As you begin to centre in on Jesus, let the logos change to the single word - perfection. When the worry creeps back in, mentally lay the word 'perfection' over the problem, letting the logos soak up the worrisome thought the way a sponge soaks up spilled coffee.

- h. Continue doing this for about fifteen minutes. Then let the logos go, leaving your mind clear and open, waiting and listening.

- i. Do not try to force an answer. Just be open, relaxed, waiting for the rhema word (**IS 40:31; RO 10:17; JN 15:7**). It may come during your meditation, while you are doing some mundane work like doing the dishes, mowing the lawn later in the day, a dream at night, in the half way state of being awake or asleep or a sudden flash of insight, and so forth. What this type of meditation does is to unclog your heart and mind so that God can answer you. When your mind is constantly busy with worried thoughts, God gets a busy signal [like a telephone]. When you still those thoughts through meditation, God can respond with rhema words (**RO 10:17**).

MEDITATION SECRETS

LESSON TWENTY TWO

ADDITIONAL MEDITATION TECHNIQUES

Scripture readings: 1 CO 12:1, 4-7, 11; EP 2:8-10; JA 1:22; 2:14, 17, 20; JOS 1:8; PS 1:1-3; IS 40:31

FAITH ACTION FROM MEDITATION

1. When your mind is constantly busy with pressured thoughts, God gets a busy signal on your conscious [mind] wave length, no matter how fervently you have prayed for an answer to your problem or need (1 JN 3:21-22; 2:15-16; JA 4:3-4, 8a).
 - a. In all of God's delays and adversities, He is trying to draw us into an intimate relationship with Him. Meditation creates union, oneness, fellowship and faith responses from God (PS 46:10; IS 26:3; 30:15; 40:31; JN 6:40; 2 CO 4:18; 3:18; JN 17:21-23).
 - b. When you feel, discern or perceive you have the answer, simply go ahead and do what needs to be done. It will be done with effectiveness and perfection, because the action will flow through you from Christ's transcendent source (JN 15:7; RO 10:17). But there is always the question, "*How will I know that my answer is really from God?*" Sometimes it will be absolutely clear, other times, you may not be sure. If your action will not interfere with someone else's good, go ahead with faith (RO 8:28). Dedicate the action to God to bless it and command it to bring forth its good. In the mean time, continue to meditate daily using the logos. Keep the meditation lines [actions] open.

A POEM BY LOWELL FILLMORE

*When for a purpose, I had prayed and prayed and prayed
Until my words seemed worn and bare with arduous use,
And I had knocked and asked and knocked and asked again,
And all my fervour and persistence brought no hope,
I paused to give my weary brain a rest
And ceased my anxious cry
In that still moment, after self had tried and failed,
There came a glorious revelation of God's power,
And lo, my prayer was answered in that hour.*

‘WALKING’ MEDITATION

1. This form of meditation combines physical exercise, fresh air and inspired words.
 - a. It is one of the best prescriptions for relieving anxiety, tension and worry. It does not matter what time of the day you do it, but plan it into your daily schedule, whenever you are feeling worried or tense.
 - b. The few minutes you invest will be more than re-paid with dividends of increased energy and feelings of well-being. When done correctly, it is like spending \$1 and getting a \$100 back.
 - c. Choose a Bible quotation or a one sentence prayer that really speaks to your situation.
 - d. Take a walk with God (GA 5:25). Go alone, or if someone goes with you, agree not to talk (MK 1:35 LU 5:16; 6:12; JN 17:18). Repeat the logos passage over and over again as you walk, letting the words flow naturally through your consciousness. The words may or may not fall into the rhythm of your foot steps. Continue your walk for fifteen-twenty minutes. You may extend it if desired.
 - e. Here are some one liners:
 1. You have a tough decision to make: *“Thou shall guide me with Thy counsel.”*
 2. You are feeling guilty: *“Renew a right spirit within me.”*
 3. You are tense, but do not know why: *“Peace I leave with you, My peace I give you.”*
 4. You are overly tired: *“I wait upon the Lord to renew my strength; I shall run and but not weary; I shall walk, and not faint.”*
 5. Some one has wronged you: *“If God be for me, who can be against me.”*
 6. You are feeling fearful and worried: *“God has not given me the spirit of fear, but power, and of love, and of a sound mind.”*
 7. You are unsure of yourself: *“I can do all things through Christ who strengthens me.”*
 8. You have too much to do: *“I cast my burden upon the Lord, and He sustains me.”*
 9. You are feeling lonely: *“He will never leave me or forsake me.”*
 10. You have financial worries: *“My God shall supply all my needs*

according to His riches in glory.”

11. You are grieving: *“He healeth my broken heart, and binds up my wounds.”*
 12. You are afraid: *“The Lord is the strength of my life, of whom shall I be afraid.”*
 13. You are nervous about something you have to do: *“Thou wilt keep me in perfect peace because my mind is locked upon you.”*
 14. You are feeling rejection because of criticism: *“I bless men who revile me, and say all kinds of evil against me.”* [Repetitiously name the person until release.]
2. Substitute another persons name where ever it is appropriate. Walking meditation may not solve all you problems, but it will give you spiritual strength, even faith to overcome in it. Because your focus is upon Jesus, He will give you a whole new perspective (IS 26:3).

‘GUIDED DIVINE FILTER’ MEDITATION

1. Make your usual preparations. Close your eyes, imagine you are sitting in a divine presence filled room
 - a. Now look up! In your minds eye, just above and in front of you, see His person standing before you. Now sense His being-presence from within.
 - b. It is very important to take as much time as you need to become aware of His being, His presence!
 - c. Call Him by name; reach toward Him; lay your head upon His Breast; sense His presence permeating you through and through; melt into Him; become lost in Him; become aware of Him becoming you (EP 1:17-18; 3:19).
 - d. Let your own mind be overcome by Him (LU 9:23; RE 12:11).
 - e. Behold Him with your spiritual eyes (2 CO 3:18; JN 6:40; HE 5:14).
 - f. Handle Him with your spiritual arms (1 JN 1:1).
 - g. Hear Him with you spiritual ears (JN 10:27; RE 1:10-12).
 - h. After this, your body will almost feel weightless. You may be tingling all over.
 - i. You may feel a thick warmth surrounding you.

- j. Your heart and your spirit will be soaring. Instead of repressing thoughts and feelings, you give them to Him (**MT 11:28**).
- k. Do not try to recall anything. Let Him, from within your spirit, create visions from the realms of heaven (**2 CO 12:2-4**).

‘GUIDED STILL WATER’ MEDITATION (PS 23)

1. Relax comfortably; close your eyes; take several minutes to let your imagination become sanctified by His presence, opening your spiritual seeing, hearing, feeling, smelling and tasting (**JN 6:40; 10:27; LU 24:39; SS 1:13-14; PS 34:8; JN 6:57b; RE 2:7; 3:17**).
 - a. Imagine, now, you are strolling along a country road. A light, feathery breeze is stroking your skin; it is soothing and smoothing away all tension, stress, fears, and worry.
 - b. You have the day off. You are in no hurry. There is nothing that has to be done today, but walk with God slowly through the fields of spirit-flowers; the fragrance is consuming you; the tree leaves are tingling with music; the air, as you breathe, is exhilarating; as you walk, the grass resounds melodious, heavenly sounds; the sun [Son] is pouring its [His] warmth into you; the birds’ singing blends with the heavenly chorus; you have a wonderful feeling of peace, serenity; the lake before you is crystal clear; you get up from where you have been sitting, and walk over to it; in its mirror-like reflection you see yourself in the image of Him who redeemed you (**RO 8:29**); Omnipresence is filling you through and through; you go sit on a rock at the edge of the pond, putting your feet in the water, now sanctifying your walk literally, like He is (**1 JN 4:17d**); now you lie back on the rock [Jesus], swallowed up in His life; natural life seems so far away, even removed; you do not want to return (**PH 1:23-24**).

LESSON TWENTY THREE

MEDITATION BRINGS RESURRECTION OF THE SOUL-LIFE

Scripture readings: **RO 12:2; JN 3:30; EP 4:15; RO 8:29ab; 2 CO 3:18; JN 15:7; 17:18; 1 JN 4:17d**

LET US PRAY:

Lord Jesus! This very moment, for all eternity, I offer up to You my spirit-heart, my soul, mind and body, dedicating myself to you for whatever work you desire to incarnate within me. Help me to be unerringly true to your voice in my inner man. I expect you to surprise me with experienced truth. Help me to deny, let go, lose my self-origination strengths, my rigid rationality, for the sake of your creative faith, so as to intuitively experience You in me, my soul and body. Help me to erase ego-self, in the glory of Your Omnipresence, and become a re-duplication of Your very being (**EP 4:15; COL 1:18-19; 2:9-10a; EP 3:16-19; 1:17-20; 2:5b, 6, 8; JN 16:13; 8:32, 36**). *Amen!*

1. This problem of the loss of *self* is extremely relevant and important to the gaining of the re-duplicated life in Christ Jesus within our experience (**RO 8:29; 1 TH 5:23 amp; COL 1:27; IS 60:1-3**).
2. To feel, perceive and discern *self* as it is, without being renewed, transformed and transfigured, is the greatest suffering possible to man (**HE 5:8; JN 17:18; 1 PE 4:1; 2 TI 2:12 kj; COL 1:25; PH 3:10; 1 PE 4:13-14; RO 8:18**).
 - a. Unto all those who do not believe in suffering, you are denying the very process by which the Father perfects us (**PS 4:1; RO 15:3a; JN 17:18**).
3. Let it be clear, I am not advocating self-annihilation, but self-displacement; your soul-life is to become quickened by the Holy Spirit whereby it becomes the renewed mind, the mind of Christ (**EP 4:23; RO 12:2; 1 CO 2:15-16**).
 - a. Introspection without the attending awareness of Omnipresence will not produce renewed life (**PS 16:11**).
 - b. A person should never desire not to be themselves, but that *self* would become like Christ Jesus incarnate in the self-life (**LU 9:23; RO 8:29ab; 2 CO 3:18; MK 4:11ab; 1 CO 2:7; 15:51; EP 1:8-10; 3:3-5, 9-12; COL 1:26-27; RE 10:7**).
4. Biblical mysteries [mysticism] can only be understood in the light of the resurrected life of the soul [the mind] (**RO 12:2; EP 4:23**).
 - a. Until there is resurrection of the self-life [the mind], a person's true *self* will not be complete (**COL 2:10a**). This principle, this spirit-law, held true even for

Jesus (RO 1:4). In other words, it was through resurrection that Christ Jesus was perfected, finding His true self and ultimate identity (JN 17:3-5; HE 2:9-11; 2 TI 1:10; RO 6:3-5; JN 10:10; 11:25-26). Only the renewed mind can comprehend something so profound as that! (1 CO 2:14)

5. The imperfect state of incompleteness, isolation and separation from the goal (RO 8:29ab; EP 4:15) is the basic source of man's existential anguish - an anguish that arises, not because of his self-existence, but because of his *separate* self-existence (RO 7:14-25). Clearly, the anguish is that of separation and incompleteness at the level of self-existence, *apart from Christ Jesus* (JN 15:5e, 4-5; LU 9:23; RO 12:2). One can experience one's incompleteness emotionally, economically, culturally or sexually - and all that is painful. But how terrible to experience it at the deepest level of life, and that is of existence.
 - a. One of the answers is intimacy with Jesus Christ, through the actions, techniques, disciplines and methods of meditation (JN 5:39-40; 6:37, 44-45; HE 11:6; JE 29:13-14a).
 - b. The actions, techniques, methods, disciplines and the varieties, are not being taught to the body of Christ. *Why not?* It means denying your self-life and its origins, strengths, gratifications, self-vindications, self-justifications, self-leisure, self-pleasures, self-comforts and all that self lives for (LU 9:23; RO 15:3; JN 17:18; 4:34; 6:38; 8:29; 5:19-20; 5:30 amp).
6. Understand! He is your being and *only* in Him are you as He is (1 JN 4:17). He is your being, but you are not His. While God is your being, you are not God (1 CO 15:24-28).

MEDITATION SECRETS

LESSON TWENTY FOUR

MEDITATION AS AN AID TO FORGIVE

Scripture readings: MT 18:21-35; 5:39-43; JN 15:5f; PH 4:13

UNFORGIVENESS

1. Let us admit that there are times when we do not want to forgive, when we would rather not give up our resentments, when would rather feel sorry for ourselves, when it is appropriate to justify ourselves and when we feel we need our 'scapegoats'. Everyone has a '*favourite stinker*'! [A person who crosses you.] Often, we have very good reasons for resenting our stinker!
 - a. Maybe someone took something that should rightly be yours.
 - b. Maybe someone gossiped critically about you behind your back.
 - c. Maybe someone embarrassed or belittled you.
 - d. Maybe someone stood in the way of your achievements.
 - e. Maybe someone deliberately hurt you for all kinds of reason, valid or invalid.
2. Part of the reason most of us need a favourite stinker is so that we can direct our frustration and hostilities, away from ourselves (**EP 6:12**).
3. Very often, we fail to love others because we fail to love ourselves. Love for others is based upon the ability to accept and love ourselves (**MT 5:34-38**). Self-love is not the same thing as selfishness.
 - a. 'Selfishness' and 'self-love' are far from being identical, they are actually opposites.
 - b. It is true, selfish people are incapable of loving others, but they are not capable of loving themselves either. So do not be afraid of loving yourself! It is not a sign of selfishness, but, in fact, it is a prerequisite for loving others (**MT 5:46-48**).

'GUIDED MEDITATION OF FORGIVENESS' INCARNATE IN YOU

1. Correctly executed meditation enables you to experience living water and divine ability (**JN 15:5f; 4:10**).

- a. At the still point (**PS 46:10**), somewhere between soul and spirit (**PR 4:23**), between time and eternity, a living spring of life-power, beyond self, begins to quicken you with faith (**RO 10:17; JN 15:7**).
 - b. You will not find it in reason, emotion or will power (**JN 15:5f**).
 - c. It is beyond the physical, logical senses (**HE 5:14; 1 CO 2:14**).
 - d. It can not be learned (**2 TI 3:7**), but only imparted or incarnated!
 - e. God, who is Spirit, is the source of this spring of living water enablements. You do not find Him in reason or emotion of the soul, but in spirit.
 - f. Go into His silence (**PS 46:10**), listen for His voice of power (**JN 10:27**). He is there waiting for you (**IS 40:31; JN 7:37-39**).
2. As you are silent and still before Him (**MT 6:14-15**), and as awareness of anointing begins to grow inside your inner man, pause at the end of each prayer sentence and let Him quicken you with each request.
- a. Say, *“Search me; clean my vessel of all guilt, unforgiveness, resentment, bitterness, hatred, rebellion, self-pity, self-justification”* - and so forth (**MT 6:14-15**).
 - b. Say, *“Rinse away the crust of self-blame that coats my self-image. Wash away the sediment of guilt and unworthiness and false humility, that muddies the water.”*
 - c. Say, *“Help me to become filled with your love, where there will be no room left for self-doubt or feelings or failure.”*
 - d. Say, *“I am Your work, Your son! Quicken me with Your grace, revealing to that I am Your beloved, so that I may manifest Your image through me.”*
 - e. Say, *“I ask these things, not because of what I am, but because of what You are, my inexhaustible source and substance of love abilities.”*
 - f. Say, *“I can love only because You are love in me. I can forgive others [name them] and myself, only because You, Jesus, have become forgiveness in me, with Your love, Your life, Your power.”*
 - g. Say, *“I accept You as the gift of grace. I am filled and satisfied.”* (**MT 5:6**)

WHO WILL DRINK FROM YOUR WELL?

1. Go to your private place of meditation.
 - a. There, become still and focus while entering your inner room (**MT 6:6**).

Worship, talk quietly in tongues. Now rest, abide in Him (**HE 4:1ab, 6a, 9, 11a; JUDE 20**).

- b. As you are filled with Him from your inner man, you can see everyone with faith. Remember when you fell in love, how you could see no fault in your *'beloved one.'* This agape love is far superior to soul limited love (**1 CO 13:8**).
2. But there still may be a few people that you do not want to drink out of your inner well.
 - a. Realise that you do not have to love the personality of your favourite stinker. You do not have to love the way they look or act, what they do or say. This realisation can be a tremendous relief.
 - b. We are three-part beings, but only one part is capable of correctly loving and this is Christ Jesus, ruling and reigning within your spirit (**GA 5:25**). Only your soul-life, mind and emotions, must be denied, not having any power to live (**LU 9:23; MT 28:7, 12-14; 1 PE 4:13-16; 2 CO 10:5b**).
 - c. Between soul and spirit there is a junkyard - an organ called the heart (**JE 17:9; PR 4:23; MT 12:33-37**).
 - d. The experienced life of Christ Jesus becomes reality through meditation breaking into spirit (**GA 5:25, 16**).
 - e. The only element of your favourite 'stinker' that you have to love is their spirit - the entity being in them that can be a partaker of God (**MT 5:46-48**). It is not a capability of the soul, to do this. Only your spirit, anointed with His presence, is capable of loving correctly and successfully (**JN 15:4-5**).

'RADIATING LIGHT' MEDITATION

1. Go to your meditation place, get comfortable and relax. Close your eyes and focus upon Jesus within, through worship, until you sense His presence surrounding you or His presence-being near you (**JN 6:40; PS 16:11; 17:15**).
 - a. Use *'Guided Meditation'* Number Two, Lesson Eight, to become aware of the light being [Christ Jesus in your inner man] within you. Then bring to conscious attention the person you need to love, picture him or her as vividly as you can.
 - b. Sanctified imagination becomes spirit revelation.
 - c. Sanctified faith image becomes *creative* faith (**HE 11:1; RO 6:16**).
 - d. Realise, in your deep consciousness, that underneath all this negative personality stuff, this person too has a spirit that you can impregnate with Christ Jesus from within your spirit (**COL 2:5; JN 1:48; 2 KI 15:26; 1 CO 5:3; 6:3**).

- e. As awareness of His light-presence increases within your own heart, visualise and project the same light from the centre of your being, your spirit, into the centre of their being, their spirit. Do this until you make quickened-power contact by His presence and Omnipotence. Repeat this meditation many times until agape manifests.
- f. Continue to hold your spirit-focus within their inner man, purging out all dross, negative powers, spirits and energies, in Jesus' nature (**JN 14:14; 15:16; 16:23; MT 20:28 kj**). This is the work and ability of your spirit, in union with or abiding in Him (**1 JN 2:6; JN 15:7; 2 CO 5:18-19**).
- g. When you meet this person again, in real life, re-create in your mind that transmission or projection of spirit-light. Let it pierce through all external feelings, actions or words to the very spirit within them, which is of God (**2 CO 5:18**).
- h. In this reconciliation work, it does not matter if the person is not a Christian. 'Spirit projection' works in Christ for all things in His will.

MEDITATION SECRETS

LESSON TWENTY FIVE

MORE MEDITATION FACTS

Scripture readings: **HE 5:14; 2 CO 10:3-5; PS 46:10; IS 26:3; 30:15; 40:31; JN 5:39-40; 1 CO 14:6-10**

FACTS TO CONSIDER:

1. There is no documented evidence that anyone in Christ has ever fulfilled the faith-substance of the Scriptures since the Cross (**HE 11:1, 13, 39-40; 4:1-2; 2 PE 1:3-4; 2 CO 1:20**).
2. That the *doing* of the Word is not the capability of the mind and body, unless it is first submissive to the spirit, then active according to spirit-rules (**1 CO 2:14; 2 TI 2:5; HE 12:2a; RO 10:17; JN 15:7; RO 8:29; 2 CO 4:18; 3:18; 10:3-5; PS 46:10; IS 26:3; 30:15; 40:31**).
3. That the maturing of the saints is not a human capacity, by mind.

MEDITATION, CONTEMPLATION, MUSING, PONDERING, COGITATION AND REFLECTION ARE ALL SYNONYMOUS

1. Practicing His Presence, the Prayer of Stillness and the Prayer of Listening are all the same action as that of meditation.
 - a. It requires the submission and subjection of the mind and body to Jesus Christ, within the human spirit (**PS 17:15; 2 CO 3:18; JN 6:40; 1 JN 3:2; 4:17d**).
2. Much teaching on meditation is of the discursive kind, very little takes you beyond thought and imagery into His divine presence, in the knowing of God Himself (**PH 3:10 amp**).
 - a. Correctly executed meditation and practicing His presence will require all thoughts, self-originating images and intellectual concepts to be buried, brought to stillness, to non-activity by the anointing of the Holy Spirit (**1 JN 2:27; GA 1:11-12; RE 1:1, 10-12; 2 CO 12:1-4; JN 14:26; 16:13**).
3. Meditation in depth [stillness of mind dominance, but aggressive activity of spirit dominance] takes you beyond the mind's ability (**1 CO 2:14**) into spirit Omniscience. It takes you into *intuitive knowing* - not learned knowing (**2 TI 3:7**).
 - a. Intuitive knowing is knowing without learning through the mind's faculties.

- b. Psychic knowing is knowing through the mind faculties of reason and intelligence and logic.

RULES FOR EFFECTIVE MEDITATION (2 CO 10:5; PS 46:10; IS 26:3; 30:15; 40:31; 2 CO 3:18; JN 6:40)

1. Reject all thoughts, whether or not they are good or evil [this is pretty stark].
 - a. *Consider this:* God can be loved, but He can not be thought (IS 55:8-9). He can be grasped by love, but never by concepts. So, to be effective - less thinking and more loving (HE 11:6).
2. Your aggressive, directed, penetrating focus is upon the person of Christ without imagery (2 CO 3:18; JN 6:40).
3. If you want to gather all of your desire into one thought, while focused, choose the word love or the name of Jesus.
 - a. Fix either of those terms or words within your mind. *Lock them there!*
 - b. These terms and words will be your defense in all conflict and subduing all distractions.
 - c. Should some other thought keep annoying you, the thought 'love' or 'Jesus' is divinely powerful and protective in disrupting all other thoughts, from the heavens above and the earth beneath (IS 55:8-9).
 - d. If your mind begins to intellectualise, the terms love or Jesus will remind you that their value lies in the simplicity of you not conceptualising or rationalising (JN 5:39-40; 6:37, 44a, 45b; HE 11:6).
4. Successful meditation God-ward/inward to Jesus, within your human spirit, does not manifest itself in *intellect*, but in *intuition* (1 CO 2:14).
 - a. Simply raise or deepen your heart-mind-focus more aggressively to Jesus within you, saying gently, "*I love you.*"
 - b. Think only upon Jesus - wanting nothing, but only desiring to love Him alone.
 - c. The locked thought-focus of love upon Jesus, retained without distraction, can be overwhelming creative (IS 26:3; HE 11:1, 6; RO 10:17).

SPECIFIC RULES OF SPIRIT

1. First is the rejection of all thoughts from *self* (LU 9:23; 2 CO 10:5b) of what I am or want or who God is an what He can give.

- a. ‘Will’ to be only conscious of, “*I am in His presence, loving Him for nothing from Him, but only loving Him for who He is.*”
2. Second, reject all thoughts of feelings of your own being and be only conscious of His being (2 CO 3:18; 1 JN 3:2).
 - a. This leads to self-forgetfulness and self-unawareness, becoming a total loss to *self* (LU 9:23).
 - b. It enhances a consciousness of His being, whom we love.
3. Loss of *self* is extremely relevant and imperative to walking and living in spirit (GA 5:16, 24-25).
 - a. It also develops your human spirit’s senses (HE 5:14) to be capable of abiding in Him (JN 15:7) and dwelling in the secret place (PS 91:1-2, 9).

EXPERIENCING PERSONAL PERFECTION THROUGH MEDITATION

1. Can a highly personalised salvation find reality in contemplation or self-loss but not self-extinction? To be divinely aware, in dominance of one’s own self-existence, is the greatest workings of death and suffering (1 CO 13:10).
2. Every man has plenty of cause for sorrow due to self-dominance, even in biblical rightness (2 PE 1:20).
3. Loss of *self* does not mean self-annihilation, but awareness of self in the light of His being [person] (JN 6:40).
 - a. Self-originating, even biblical correctness, is still death creating because it is flesh (JN 5:39-40; 6:63; 10:10; 6:37, 40, 44, 45b; HE 11:6; 12:2a; 11:1).
 - b. There is an awareness of *self* that brings joy and agony, but it is still death apart from Jesus Christ (JN 5:39-40; 6:63; 15:4-5; HE 11:6, 1).
 - c. *Genuine* self-denial or self-loss results in resurrection life (RO 8:11; JN 8:32, 36; RE 2:11).
 - d. Until there is the resurrection of *self* (RO 12:2; EP 4:23), resulting in the quickening of *self* from the spirit through the spirit, failure and death will reign supreme within believing mankind (JN 10:10). In other words, it was through the resurrection that Christ Jesus entered into perfection, finding His true self and ultimate Deity, or eternal identity (JN 17:5; COL 1:18; 2:9-10; EP 1:17-20; 2:5-8; 3:16-19; JN 17:18; 1:14; 1 CO 15:24-28). Until this final stage, man is inseparably separated from his end. Not only man, but all creation, visible and invisible, is groaning in expectation for the revealing and manifestation of the literal, completed *Sons of God* (RO 8:19).

- e. The imperfect state of incompleteness, isolation and separation from God's goal (RO 8:29-30; HE 2:10-11), is the basic source of man's existential anguish.
- f. Inwardly, man longs for completion and absolute union with God. He will not find it until he denies all of self-effort, self-desire and self-strength (LU 9:23). He will not find it until he overcomes all of himself, even as Jesus overcame and sat down with the Father in His throne (RE 12:5, 11; 14:1-5; 2:7, 11, 17, 26-27; 3:5, 12, 21).
- g. These firstfruits (RE 14:4) cry to God is, "*As for me, I will not be satisfied until I awake with His literal, full, absolute likeness!*" (PS 17:15; 2 CO 3:18; RO 8:29; EP 1:17-18; 3:19). Their cry is, "*Take away the veil that separates me from my Beloved and my all!*" (1 CO 15:24-28, 50-58; MT 5:6; JE 29:13-14a)

PRAY THIS PRAYER FROM YOUR SPIRIT, HEART AND SOUL

Lord Jesus! This very moment, for all eternity, I offer up to You my spirit, heart, soul, mind and body, dedicating myself to You for whatever work You desire to incarnate within me. Help me to be unerringly true to Your voice within my inner man. I expect You to surprise me with *experienced truth*. Help me to deny, let go and lose my self-origination strengths and rigid rationality for the sake of Your creative faith, so as to *intuitively* experience You within my soul and body. Help me to erase the ego of '*self*' in the glory of Your Omnipresence and become a re-duplication of Your very being! (EP 4:15; COL 1:18-19; 2:9-10a; EP 3:16-19; 1:17-20; 2:5b, 6, 8; JN 16:13; 8:32, 36) *Amen!*

THIS IS THE END OF MEDITATION SECRETS