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Living Truth Defined:

“Truth which is revealed by the Holy Spirit and
has become radiant in the teacher’s life”

A Living Relationship with the Subject Defined:

“A love, passion and internalized mastery of the principles”

A Spirit-Anointed Teacher Defined:

“The teacher who has a living relationship with the subject at hand,
And invites his students into that relationship, as full partners,
To experience their own living relationship with the subject”

Spirit-Anointed Teaching Defined:

“Creating space where revelation knowledge and
the Holy Spirit’s power are experienced and practiced”

Going beyond “Western Study” to “Biblical Meditation:”

Western Study – “Man’s use of his rational abilities”

Biblical Meditation – “The Holy Spirit’s use of
every faculty of man’s heart and mind”

Lamad Learning – **Real Life, Biblically-grounded, Revelation-based Learning**

Real Life – Birthed from real life issues and taught from real life experiences.

Biblically-grounded – You see your life’s experiences in the light of Scripture.

Revelation-based – God speaks to you in each and every learning experience.

The *Lamad* Educational Format Offers the Following Unique Emphases:

1. We value the principle of hiding the Word in our hearts (Ps. 119:11) so highly that we require learners to memorize a life-changing verse from the Bible in nearly every lesson of every course.
2. We value the principle of acting only according to the Father’s initiative (Jn. 5:30; 8:36; 14:10) so highly that we require learners to hear from God personally in every lesson, and to record what God is saying to them.
3. We value the principle of writing for ourselves a copy of Scripture (Deut. 17:18 NASU) so highly that we require learners to write out Scriptures in nearly every lesson.
4. We value “doing” so highly (Acts 1:1) we require teachers and students to become living examples of what is being taught and learned, and that “hands on” action exercises be part of each learning experience.

Section 1

A Brief Review of the Foundational Principles upon which Spirit-Anointed Teaching Is Built

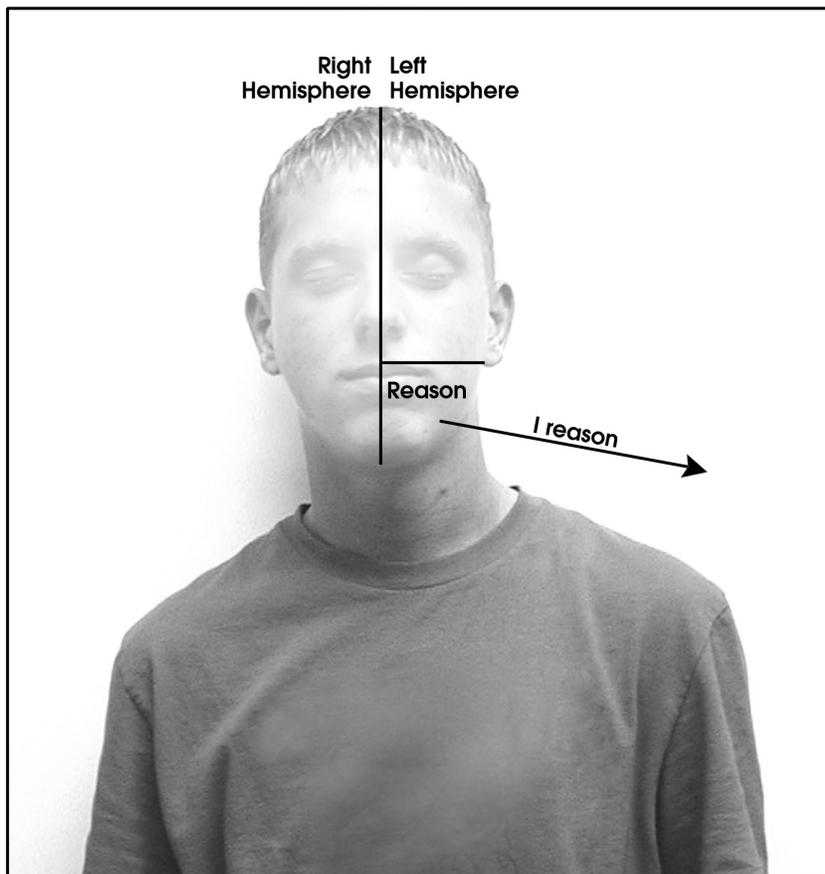
The pages in this section are taken from the following books by Mark and Patti Virkler (available at www.cwgministries.org):

Spirit-Anointed Teaching Seminar Guide
How Do You Know?
Sound Doctrine Through Revelation Knowledge
Experiencing God – Lamad Encounter Groups
Lamad Faculty Handbook

Western Study

Man's use of his rational abilities

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



Study (My use of one part of one hemisphere of my brain)

1. Is nowhere endorsed in Scripture (II Tim. 2:15 is a mis-translation in the KJV Bible).
2. Is self in action (Humanism – a false god).
3. Is self using reason (Rationalism – a false god).
4. Results in wisdom from below – earthly, natural, demonic (Jas. 3:15). For example, reason caused Peter to be at odds with the purposes of God (Jn. 18:10,11).

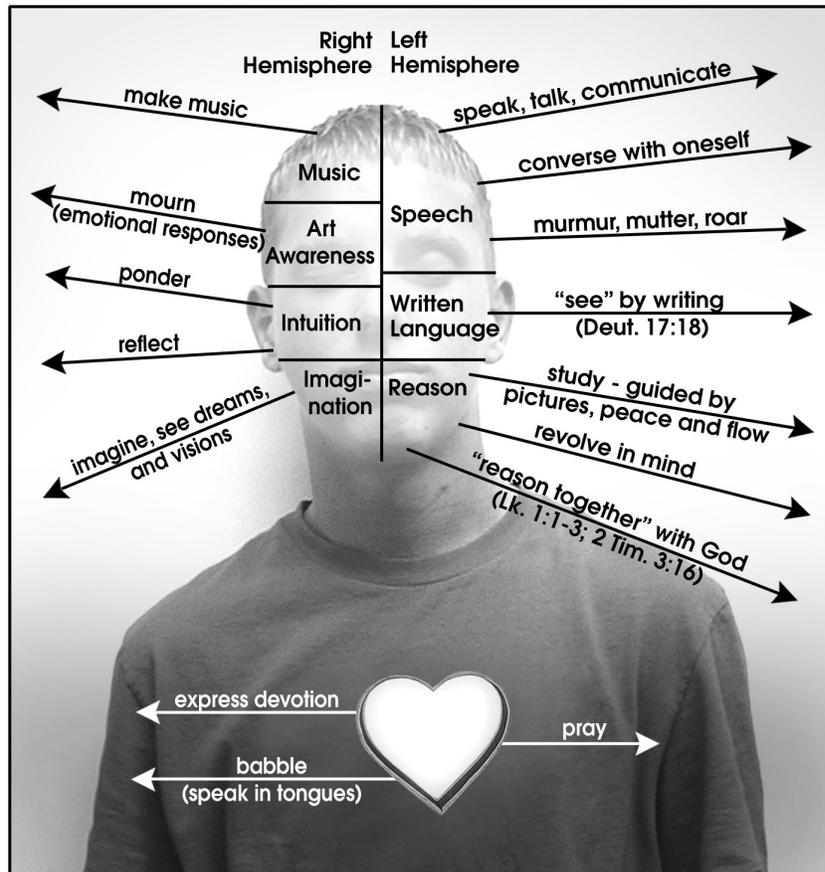
Study violates the following biblical principles:

1. Gal. 2:20 – I resurrect self, which no longer lives.
2. Rom. 12:1 – I am using my faculties rather than presenting them to God to use.
3. Is. 1:18 – I'm reasoning, rather than reasoning together with God.
4. Gen. 3:5 – I've fallen prey to the temptation of the Garden of Eden that "I can know good and evil."

Biblical Meditation

The Holy Spirit's use of every faculty of man's heart and mind

“To murmur; to converse with oneself, and hence aloud; speak; talk; babbling; communication; mutter; roar; mourn; a murmuring sound; i.e. a musical notation; to study; to ponder; revolve in the mind; imagine; pray; prayer; reflection; devotion”
(Strong's Exhaustive Concordance)*



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

1. Is endorsed 18 times in the KJV Bible.
2. Is God in action within the individual.
3. Is God granting revelation through the heart and mind which has been yielded to Him.
4. Results in wisdom from above – pure, peaceable, gentle (Jas. 3:17).

Meditation applies the following biblical principles:

1. Gal. 2:20 – I let Christ live through me.
2. Rom. 12:1 – I am yielding my outer faculties to the indwelling Spirit (i.e. to “flow” – Jn. 7:38).
3. Is. 11:2 When reasoning together with God, I receive a **spirit** of wisdom, understanding and knowledge.
4. Jn. 5:19,20,30 – I'm living as Jesus did, out of divine initiative, doing what I see and hear my Father doing.

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

How to Receive Revelation Knowledge

An example of revelation knowledge is when you are reading the Bible and a verse leaps off the page, hits you between the eyes, and God says, "This is for you right now." These are precious experiences for the believer. However, for many, they do not happen often enough. There are seven things I do which allow me the privilege of receiving revelation knowledge

every time I read the Bible. Truth and insights leap off the page and an understanding of how they are to adjust my life permeates my spirit and soul. I love this experience and hunger for it every time I read the Scriptures. That is why I prepare myself by doing the following seven things. Prayerfully reflect on these steps and determine which ones you do and don't use.

Biblical Meditation

Resulting in illumination, revelation knowledge, anointed reasoning

Do Not Do This:

Left-Brain

Study/Rational Humanism

1. Have unconfessed sin
2. Have a pre-conceived attitude
3. Attitude of independence "I can..."
4. Read quickly
5. Rely on reason and analysis only
6. Read without specific purpose
7. Take credit for insights

But Do This:

Whole-Brain/Heart

Meditation/Divine Revelation

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

The Seven Steps of Biblical Meditation explained:

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

2. Lord, grant me a teachable attitude: Revelation is given to those who maintain an attitude of humility, and it is withheld from the proud and the arrogant. So keep an open,

humble attitude before God, allowing Him the freedom to shed greater light on any ideas you currently hold and to alter them as He sees fit (Jas. 4:6; II Pet. 1:19).

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

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

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

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

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

Meditation is a whole-brain and heart process, and study is often left-hemisphere only

I asked a pastor who scored as extremely left-brain (2.4) on the left/right-hemisphere brain test

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

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

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

Another Great Aid to "Seeing": Writing Out Scripture

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

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

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

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

Narrative Theology

The Place of Story in Spirit-Anointed Teaching

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

Gabriel Fackre

THE POWER OF THE STORY

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

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

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

NARRATIVE THEOLOGY IS A HOLISTIC THEOLOGY IN MANY WAYS:

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

NARRATIVE THEOLOGY PROCLAIMS:

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

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

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

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

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

COMPARISONS BETWEEN

SYSTEMATIC THEOLOGY

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

(AND)

NARRATIVE THEOLOGY

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

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

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

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

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

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

“In teaching one can:

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

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

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

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

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

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

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

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

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

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

story fashion. In this case, the first would offer clarity of understanding, and the second would offer the greatest opportunity for life change.

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

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

6. Some ways of entering a story during classtime:

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

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

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

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

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

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

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

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

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