

Lamad Biblical Education Association

Real life, biblically-grounded, revelation-based learning

Authenticated by the power of God!

*Restoring the Holy Spirit to His rightful place
as the primary Teacher in our midst*

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Education Association



*Real life, biblically-grounded,
revelation-based learning*

- Beginning with real life issues
- Receiving enlightenment from God
- Experiencing transformation through the power of the Holy Spirit

**Lamad Curriculum requires
the reader interact with:**

- Life
- The Word
- The Holy Spirit

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Introduction

Why Is the Lamad Educational Model Necessary?

Lamad is a Hebrew word in the Old Testament which is translated “to teach” and “to learn.” It is used 86 times, and it represents a style of teaching that is significantly different from Western teaching.

“While Greek uses two different words for ‘to learn’...and ‘to teach’..., each having its own content, goal, and methods, Hebrew uses the same root for both words because all learning and teaching are ultimately to be found in the fear of the Lord (Deut. 4:10; 14:23; 17:19; 31:12-13). To learn this is to come to terms with the will and law of God...anyone who knows anything has learned it from [the Lord], the source of all truth.” (*Theological Wordbook of the Old Testament*. Copyright (c) 1980 by The Moody Bible Institute of Chicago. All rights reserved. Used by permission.)

Lamad learning involves the heart as well as the head, both being informed by the Holy Spirit, resulting not in mere intellectual knowledge but in revelation knowledge. It involves an intimate relationship with Jesus Christ “in whom are hid-

den all the treasures of wisdom and knowledge” (Col.2:3). It receives information from God not only through inspired thoughts but also through dreams, visions, prophecy and other gifts of the Spirit.

Western education, on the other hand, relies upon mere human reasoning (rationalism). Because they reason without God and exalt self-effort, they end up with a mixture of distortion and darkness. (See Rom.1:18-25) But, it is not only unbelievers who attempt to find knowledge through mere human reasoning. Too much of our Bible and theological education in the West utilizes the same principles and methods as those who do not know God.

Let us explore what is at the heart of “Lamad Learning,” biblically speaking, and how it has different goals, different processes and different results from Western “Christian” education. The following testimonies describe the effects of these two educational processes on individuals whose hearts were hungering after God.

Testimony of Frank Gaydos, one who did not experience lamad courses

Frank describes the effect that his salvation experience and his Bible school education had on his life. How many times have you heard his story repeated in others' lives?

"I felt different, as if everything was new, and I had a strange perception of light in my inner being that I could not explain. It was as if Jesus was a real part of me now, as if in one moment's time I somehow came to know the Lord intimately. Within the next few days I noticed many changes. All compelling desires for women had somehow vanished, I stopped cursing immediately as if my mouth had somehow been cleansed, and I felt peace, a lot of peace. I had a new love for people and the church, and a great desire to read the Bible.

"In those days Jesus was not a theology, a psychology, a philosophy of life, or a doctrine. He was a real Person Whose life I felt inside of my own body. I also had a new desire to tell people about Jesus and I was especially attracted to the healing message in the Bible. I wanted to learn all I could about divine healing so I could lay hands on people and see them healed like Jesus. After all, that is what Jesus said we should be doing.

"I chose to go to Bible school and study to be a minister. After a year of Bible school things had changed. I didn't have the same feeling of Jesus inside of me that I did at first. I didn't have any peace or love. Reading the Bible had become a chore to get good grades instead of a pleasure. All of my sins had returned but even worse this time. After two years of Bible school I was utterly miserable, but I was full of the theological, psychological, philosophical, and doctrinal knowledge of God. The very education that I thought would increase my experience with God totally took it away and left me a miserable human being. This I could not figure out. I left Bible school and married my fiancée.

"Even though I was receiving dreams and visions, I had no desire at all to enter into the world of dreams and visions. To me this world was unim-

portant. I was still of the mindset that I could find God through knowledge. My wife and I were both disappointed in the Bible school. Something was wrong there but we couldn't put our finger on it so we decided to go to an accredited Bible College. We thought that Bible College would surely have the answers since they were accredited. So off we went to New York and attended an accredited Bible College.

"After a year of that, my wife and I returned home to Pennsylvania and I went into business. The Bible College was a disappointment; it was exactly the same as the earlier Bible school. I didn't want more theology about God. I didn't want more doctrine about God. I didn't want more philosophy about God or psychology. I wanted to know God. I wanted to experience His presence and power as I had in the beginning when I first received the Holy Spirit.

"I became successful as a businessman and continued my search for the truth. I asked the Holy Spirit to be my Teacher because I couldn't find what I was looking for in the educational system."

Testimonies of those who did experience lamad courses

Leslie Bresee: "These courses are great and just the kind of thing I want to spend my time and money on! A big difference is the surprising amount of time that I need to get the work done. The work is of such a different nature than the typical college course. Those assignments largely consist of reading, highlighting, and memorizing for tests. Your courses slow me down, for they require deeper knowing, some repentance, and some time to absorb what I am learning. It is more of a devotional learning."

Ken Day: "I wanted to send you a note of thanks for your God-given vision and university. I started my seminary education through distance education at a traditional University. Even though it was regionally accredited and had good courses, it never seemed to excite me or change anything about me. However, one day I stumbled upon your university through the Internet. As I read your materials I knew it was for me.

“I am now enrolled and near completion of my M.Min. degree. The Lamad method of delight-centered education has changed the way I feel about learning. I always knew that God wanted to communicate with me and I certainly wanted to communicate with Him. As I am becoming closer to God and hearing His voice more clearly, I seem to enjoy life more and have greater faith. Yet, I have learned that those from traditional churches reject the Spirit-filled life of a believer. When I learned this I was hurt, however, as I read about Jesus’ life I realized I was in good company. The traditional church rejected Him for some of the same reasons.

“Thank God for your University and the vision He has given you. I intend to complete my PhD with your university and follow my heart as the Spirit leads. I know God has exciting plans for me and it is an honor to be part of this God-given vision. I recommend your University highly. I pray daily that God will increase your student enrollment and your university becomes world renowned in Christian education.”

Vanessa Tinsley: “I am truly inspired by your university. God has done such an accelerated work in my life since I began with you. I am currently taking *Counseled by God* and I just can’t get enough of it. It is so beautifully and practically written. I am also taking the course on *Dream Interpretation*. I never realized how filled the Bible is with dream and vision. All the years of reading and studying and I just missed it. I am only on lesson three and I have already learned so much about myself and become open in a whole new way to the voice of God. I never thought I could ask for Him to speak to me that way. Hallelujah! Thank you for what you have done in putting this all together. I am amazed at how much you and your wife have accomplished in putting all this curriculum together. God bless you with new inspiration and revelation.”

Amy Ivey: “I wanted to take a moment and THANK YOU for allowing God to use you in such an important and meaningful way. I have recently enrolled with your university through a local church and am three weeks into Communion With God as a self-study. WOW!!! Your class

is so incredible -- I have developed a hunger for God and for learning that I have lacked the first 32 years of my life. I am so excited to finally start to receive a clearer picture of what my purpose is in this life and it is so incredible!!!”

Jim Willis: “We ran the course for the whole year last year and were blessed out of our socks. There was hardly a night that the Holy Spirit Himself didn’t come and minister to us. Many of the group, we included, have put into our lives many of the biblical principles that you taught. Thank you for being obedient in putting the series down; it continues to bless us so much.” Australia

Conchita: “I am so blessed with every course I take. I shared *Gifted to Succeed and Achieving Your Potential* while in Bolivia. The Lord’s laborers were really blessed with the teachings. I left information for them to contact you directly for further information.”

Cindy: “Greetings from Taiwan. I have just completed the course *Counseled by God* and I have to say that it has been one of the most life-changing things I have ever done. The principles in the course touched me and ministered to me very deeply. On one of the tapes, one of the gentlemen from Australia was giving a testimony and he said, ‘We don’t ask Jesus to help us do something, we ask Him to do it.’ Then you repeated that statement just after him. That revelation has changed my life. It is amazing the things the Lord is doing now as I realize it’s Him doing it through me. I’m just the vessel. Thank you so much for the teaching and I am looking forward to the next course.” Taiwan

Julius Laggah: “I enrolled in your university with the desire to quickly run through the courses and have my master’s degree. But as I began to read the courses, all of a sudden my approach to the whole curriculum changed. I began to take my time to study and prayerfully allow God to change my life through them. I never knew how shallow I was spiritually and how insensitive I was to the Holy Spirit until I began studying these courses. I give God all the glory for this opportunity.” Sierra Leone

Section One

A Bible Meditation on Lamad Learning

The Old Testament verses below contain the Hebrew word “lamad” in them (normally translated “to teach” or “to learn”). The New Testament verses are excellent summaries of lamad instruction in practice. (Obviously since lamad is a Hebrew word, it does not appear in the Greek New Testament.)

Questions are given about each verse. Rather than just writing down a few thoughts from your mind, I recommend you connect with your heart by doing some journaling. You may write your answers

to the questions in the blank space after each verse or, if you are receiving more from the Lord than will fit in the space, record on separate paper or on your computer the answers the Lord gives you. These could be a couple of weeks of daily journaling exercises as part of your morning devotions. This would be extremely powerful and life-changing for you. Please do it. (All Scriptures are from the New American Standard Updated.)

The following short article provides instruction on how to do two-way journaling.

You Can Hear God's Voice!

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

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

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

The Bible says that the Lord answered me and said... (Hab. 2:2). Habakkuk knew the sound of God's voice. Elijah described it as a still, small voice (I Kings 19:12). I had always listened for an inner ***audible*** voice, and surely God can and does speak that way at times. However, I have found that for most of us, most of the time, ***God's inner voice comes to us as spontaneous thoughts, visions, feelings, or impressions.*** For example, haven't each of us had the experience of driving

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

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

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

Key #2 – I must learn to still my own thoughts and emotions, so that I can sense God's flow of thoughts and emotions within me.

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

I have found several simple ways to quiet myself so that I can more readily pick up God's spontaneous flow. Loving God through a quiet worship song is a most effective means for me (note II Kings 3:15). It is as I become still (thoughts, will, and emotions) and am poised before God that the divine flow is realized. Therefore, after I worship quietly and then become still, I open myself for that spontaneous flow. If thoughts come to me of things I have forgotten to do, I write them down and then dismiss them. If thoughts of guilt or unworthiness come to my mind, I repent thoroughly, receive the washing of the blood of the Lamb, and put on His robe of righteousness, seeing myself spotless before the presence of God (Isa. 61:10; Col. 1:22).

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

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

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

We have already alluded to this principle in the previous paragraphs; however, we need to develop it a bit further. Habakkuk said, "I will keep watch to see," and God said, "Record the vision" (Hab. 2:

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

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

The most obvious prerequisite to seeing is that we need to look. Daniel was seeing a vision in his mind and he said, "I was looking...I kept looking...I kept looking" (Dan. 7:2,9,13). Now as I pray, I look for Jesus present with me, and I watch Him as He speaks to me, doing and saying the things that are on His heart. Many Christians will find that if they will only look, they will see. Jesus is Emmanuel, God with us (Matt. 1:23). It is as simple as that. You will see a spontaneous inner vision in a manner similar to receiving spontaneous inner thoughts. You can see Christ present with you in a comfortable setting, because ***Christ is present with you in a comfortable setting.*** Actually, you will probably discover that inner vision comes so easily you will have a tendency to reject it, thinking that it is just you. (Doubt is Satan's most effective weapon against the Church.) However, if you will persist in recording these visions, your doubt will soon be overcome by faith as you recognize that the content of them could only be birthed in Almighty God.

God continually revealed Himself to His covenant people using dream and vision. He did so from Genesis to Revelation and said that, since the Holy Spirit was poured out in Acts 2, we should expect

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to receive a continuing flow of dreams and visions (Acts 2:1-4,17). Jesus, our perfect Example, demonstrated this ability of living out of ongoing contact with Almighty God. He said that He did nothing on His own initiative, but only that which He **saw the Father doing, and heard the Father saying** (Jn. 5:19,20,30). **What an incredible way to live!**

Is it actually possible for us to live out of the divine initiative as Jesus did? A major purpose of Jesus' death and resurrection was that the veil be torn from top to bottom, giving us access into the immediate presence of God, and we are commanded to draw near (Lk. 23:45; Heb. 10:19-22). Therefore, even though what I am describing seems a bit unusual to a rational twentieth-century culture, it is demonstrated and described as being a central biblical teaching and experience. It is time to restore to the Church all that belongs to the Church.

Because of their intensely rational nature and existence in an overly rational culture, some will need more assistance and understanding of these truths before they can move into them. They will find this help in the book *How to Hear God's Voice* by the same authors.

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

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

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

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

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

For a complete teaching on this topic, order *How to Hear God's Voice* at www.CWGministries.org or call 716-681-4896. Email: cwg@cwgministries.org.

WHAT ARE TEACHERS TO MAKE LEARNERS HEAR? WHAT ARE LEARNERS TO LEARN? WHAT IS THE RESULT IF THEY LEARN THIS?

“Remember the day you stood before the LORD your God at Horeb, when the LORD said to me, ‘Assemble the people to Me, that I may let them hear My words so they may learn to fear Me all the days they live on the earth, and that they may teach their children.’” (Deut. 4:10)

WHO COMMANDS THE TEACHER TO TEACH? WHAT IS THE GOAL OF THIS TEACHING?

“The LORD commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it.” (Deut. 4:14)

ONCE YOU HEAR INSTRUCTION, WHAT TWO THINGS ARE YOU TO DO?

“Then Moses summoned all Israel and said to them: ‘Hear, O Israel, the statutes and the ordinances which I am speaking today in your hearing, that you may learn them and observe them carefully.’” (Deut. 5:1)

WHAT ARE WE TO LEARN?

“You shall eat in the presence of the LORD your God, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the firstborn of your herd and your flock, so that you may learn to fear the LORD your God always.” (Deut. 14:23)

WE ARE KINGS AND PRIESTS UNTO THE MOST HIGH GOD. WHAT THREE THINGS IS A KING TO DO? IF HE DOES THESE THINGS, WHAT WILL HE LEARN? WHAT IS THE EVIDENCE THAT HE HAS LEARNED THIS? WHAT EFFECT WILL THIS HAVE ON HIS HEART? WHAT EFFECT WILL THIS HAVE ON HOW LONG HE STAYS IN POWER? REMEMBER, WE ARE ALL KINGS!

“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. It shall be with him and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes, that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel.” (Deut. 17:18-20)

WHAT FIVE KEY WORDS ARE TO BE PART OF THE LEARNING PROCESS?

“Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the LORD your God, and be careful to observe all the words of this law.” (Deut. 31:12)

WHOM DON'T WE TEACH?

“Can anyone teach God knowledge, In that He judges those on high?” (Job 21:22)

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WHO TEACHES US? WHO LEADS US TO TRUTH?

“Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day.” (Ps. 25:5)

WHAT HEART ATTITUDE IS REQUIRED TO LEARN FROM GOD?

“He leads the humble in justice, And He teaches the humble His way.” (Ps. 25:9)

WHAT ARE WE TO TEACH?

“Come, you children, listen to me; I will teach you the fear of the LORD.” (Ps. 34:11)

WHO IS OUR TEACHER?

“O God, You have taught me from my youth, And I still declare Your wondrous deeds.” (Ps. 71:17)

WHO IS OUR TEACHER?

“He who chastens the nations, will He not rebuke, Even He who teaches man knowledge?” (Ps. 94:10)

WHO IS OUR TEACHER?

“Blessed are You, O LORD; Teach me Your statutes.” (Ps. 119:12)

WHO IS OUR TEACHER?

“I have told of my ways, and You have answered me; Teach me Your statutes.” (Ps. 119:26)

WHO IS OUR TEACHER?

“The earth is full of Your lovingkindness, O LORD; Teach me Your statutes.” (Ps. 119:64)

WHO IS OUR TEACHER?

“Teach me good discernment and knowledge, For I believe in Your commandments.” (Ps. 119:66)

WHO IS OUR TEACHER?

“Teach me to do Your will, For You are my God; Let Your good Spirit lead me on level ground.” (Ps. 143:10)

WHAT CAN GOD TEACH US TO DO?

“Blessed be the LORD, my rock, Who trains my hands for war, And my fingers for battle.” (Ps. 144:1)

WHAT CAN HAPPEN TO A LEARNER’S HEART? IF THIS HAPPENS, THEN HOW DOES HE LEARN?

“Then the Lord said, ‘Because this people draw near with their words And honor Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of tradition learned by rote....’” (Isa. 29:13)

WHO IS OUR TEACHER? WHAT DOES HE TEACH US? WOULD YOU CONSIDER THIS TOPIC TO BE PRACTICAL AND ABOUT REAL LIFE ISSUES? COULD WE OFFER THIS KIND OF TEACHING IN OUR CHURCHES?

“Thus says the LORD, your Redeemer, the Holy One of Israel, ‘I am the LORD your God, who teaches you to profit, Who leads you in the way you should go.’” (Isa. 48:17)

IN THE CHURCH AGE, WHAT IS GOING TO BE DIFFERENT ABOUT KNOWING GOD?

“They will not teach again, each man his neighbor and each man his brother, saying, “Know the LORD,” for they will all know Me, from the least of them to the greatest of them,’ declares the LORD, ‘for I will forgive their iniquity, and their sin I will remember no more.” (Jer. 31:34)

WHO IS TO BE OUR TEACHER? IF WE HEAR THE VOICE OF THE FATHER, HOW WILL WE RESPOND TO JESUS?

“All your sons will be taught of the LORD.” (Isa. 54:13)

“It is written in the prophets, ‘And they shall all be taught of God.’ Everyone who has heard and learned from the Father, comes to Me.” (Jn. 6:45-46)

WHAT DID JESUS TEACH AND PREACH? WHAT ACCOMPANIED THIS TEACHING? IS THIS THE EXAMPLE WE ARE TO FOLLOW?

“Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.” (Matt. 4:23)

“Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.” (Matt. 9:35)

“They were all amazed, so that they debated among themselves, saying, ‘What is this? A new teaching with authority! He

commands even the unclean spirits, and they obey Him.” (Mk. 1:27)

“When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, ‘Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands?’” (Mk. 6:2)

WHAT MADE JESUS’ TEACHING DIFFERENT FROM THE SCRIBES? WHAT DO YOU BELIEVE MADE JESUS’ TEACHING THIS WAY? (CONSIDER JOHN 7:16.)

“When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes.” (Matt. 7:28-29)

WHAT IS THE WRONG TYPE OF TEACHING?

“But in vain do they worship Me, teaching as doctrines the precepts of men.” (Matt. 15:9)

WHAT MOTIVATED JESUS’ MINISTRY? IS THAT TO BE THE MOTIVATION OF OUR TEACHING MINISTRY?

“When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.” (Mk. 6:34)

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WHO TEACHES US WHAT TO SAY?

“For the Holy Spirit will teach you in that very hour what you ought to say.”
(Lk. 12:12)

WHAT WAS THE AUTHENTICATION OF JESUS’ TEACHING MINISTRY? SHOULD THAT BE THE VALIDATION OF OUR TEACHING MINISTRY?

“This man came to Jesus by night and said to Him, ‘Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.’” (Jn. 3:2)

WHAT IS THE WRONG TYPE OF *LEARNING*?

“You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life.” (Jn. 5:39-40)

FROM WHERE DID JESUS GET HIS TEACHINGS? IS THAT TO BE THE SAME FOR US?

“So Jesus answered them and said, ‘My teaching is not Mine, but His who sent Me.’” (Jn. 7:16)

WHAT IS A REQUIREMENT OF THE LEARNER, WHICH ENABLES HIM TO DISCERN IF A TEACHING IS COMING FROM GOD OR NOT? THUS, FOR TEACHING TO BE EFFECTIVE, WHAT MUST BE PARAMOUNT IN THE LIVES OF OUR STUDENTS?

“If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself.” (Jn. 7:17)

WHO IS OUR TEACHER? DOES BIBLICAL LEARNING COME PRIMARILY THROUGH THE MIND OR BY THE SPIRIT?

“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”
(Jn. 14:26)

What accompanied Jesus’ teaching? Is the same thing to be united with our teaching? “The first account I composed, Theophilus, about all that Jesus began to do and teach.” (Acts 1:1)

WHERE ARE THE TWO MENTIONED LOCATIONS FOR ONGOING TEACHING AND PREACHING IN THE CHURCH?

“And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.”
(Acts 5:42)

“How I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house.” (Acts 20:20)

WHERE DO TEACHERS COME FROM?

“And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.” (1 Cor. 2:28)

**WHAT MUST BE THE HEART MOTIVATION
BEHIND ONE'S TEACHING GIFT?**

"What is the outcome then, brethren?
When you assemble, each one has a
psalm, has a teaching, has a revelation,
has a tongue, has an interpretation. Let all
things be done for edification."
(1 Cor. 14:26)

**WHAT IS TO BE THE FOCUS OF OUR TEACHING
MINISTRY? WHAT DOES THIS MEAN?**

"We proclaim Him, admonishing every
man and teaching every man with all wis-
dom, so that we may present every man
complete in Christ." (Col. 1:28)

**WHAT IS NOT TO BE THE FOCUS OF OUR
TEACHING MINISTRY? WHERE DOES THIS KIND
OF TEACHING COME FROM?**

"If you have died with Christ to the el-
ementary principles of the world, why, as
if you were living in the world, do you sub-
mit yourself to decrees, such as, 'Do not
handle, do not taste, do not touch!' (which
all refer to things destined to perish with
use) — in accordance with the command-
ments and teachings of men?" (Col. 2:
20-22)

**WHAT IS NOT TO BE PART OF OUR TEACHING?
WHAT IS THE GOAL OF OUR TEACHING?**

"As I urged you upon my departure for
Macedonia, remain on at Ephesus so that
you may instruct certain men not to teach
strange doctrines, nor to pay attention to
myths and endless genealogies, which give
rise to mere speculation rather than fur-
thering the administration of God which
is by faith. But the goal of our instruction
is love from a pure heart and a good con-
science and a sincere faith. For some men,
straying from these things, have turned
aside to fruitless discussion, wanting to be
teachers of the Law, even though they do
not understand either what they are say-
ing or the matters about which they make
confident assertions."
(1 Tim. 1:3-7)

**IS IT ONLY THE DIDACTIC (FORMALIZED
TEACHING) PORTIONS OF SCRIPTURE THAT
WE CAN USE TO TEACH FROM, OR IS IT ALL
OF SCRIPTURE, INCLUDING THE STORIES,
PARABLES, DREAMS AND VISIONS ALSO?**

"All Scripture is inspired by God and prof-
itable for teaching, for reproof, for correc-
tion, for training in righteousness." (2 Tim.
3:16)

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WHAT TEACHES US? HAVE YOU EXPERIENCED THIS? DESCRIBE THE EXPERIENCE.

“As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.”

(1 Jn. 2:27)

WHAT HAPPENED IN THE DISCIPLES' HEARTS WHILE JESUS WAS TEACHING THEM? HAVE YOU EVER EXPERIENCED THIS? WOULD YOU CONSIDER THIS TO BE AN EXAMPLE OF HIS ANOINTING WITHIN TEACHING YOU?

“They said to one another, ‘Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?’”

(Lk. 24:32)

Personal Application: Two-way Journaling Response

Prayerfully review the above Bible meditation, and ask God what He wants to say to you concerning what a Lamad Encounter Group should look like and how your teaching style may need to be adjusted in order for it to line up with the biblical concept of “teaching.” Write a journaling summary of what God says. Record your summary and your journaling in another notebook or on your computer.

Remember, for instruction on how to do two-way journaling please refer to the “You Can Hear God’s Voice!” article earlier in this section, or download the free article “Four Keys to Hearing God’s Voice” from www.cwgministries.org/4keys.

Section Two

A Biblical Review of Lamad Educational Style

Lamad Style Teaching and Learning in the Old Testament

The Hebrew way of discovering truth is by crying out to God and listening to His Spirit (Prov. 2:1-10; 1 Kng. 3:9,12) and by surrendering our minds and rational abilities to the Lord to fill, guide, and use them. Thus lamad learning is a “heart thing” that “involves the head.” Lamad teaching demands that both the student and teacher have humble pliable hearts. It requires hearts which seek after God. It requires a responsiveness and obedience to what the Lord is speaking back to them. It requires one have a reverence for God. (The KJV word is “fear.”)

In the Old Testament the concept of wisdom, Hebrew *hokhmah*, combined the head and heart, theoretical knowledge and practical knowledge and skill. When Bezalel was described as being “filled with the Spirit of God” the result was that he was endowed by God’s Spirit with *hokhmah*, “wisdom” or “skill” to design and build the various parts and items that filled the Tabernacle (Ex. 31:3). Hebrew wisdom included theoretical knowl-

edge and practical knowledge together. It did not rule out theoretical knowledge.

Ecclesiastes 12:9-10 and Proverbs 25:1 both make it clear that the study and copying of knowledge arranged in proverbs was a major part of training leaders in the royal court of ancient Israel. So scholarship and knowledge were not ruled out by the Hebrew concept of wisdom. Such knowledge was simply related to its practical and ethical corollaries in a person’s life and walk with God.

Similarly, Paul’s reading and memorization of the works of Greek poets (as Acts 17:28 clearly indicates he did), shows that there was nothing wrong with the rigorous theoretical study that it certainly took for him to be able not only to understand but to be able to quote the Greek poets to the Athenians. Paul simply let the Holy Spirit guide his use of the knowledge he had worked hard to gain of the Greek poets’ writings, and God led Paul to apply that knowledge to communicating the gospel to the Athenians.

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Hebrew wisdom is shown to combine theoretical knowledge with practical skill, ethical righteousness, and shrewd insight, as in the case of Solomon. Solomon is remembered for his unusual knowledge and wisdom (1 Kng. 4:29-34). The Queen of Sheba came thousands of miles to investigate Solomon's wisdom, according to 1 Kings 10:1-9.

What we need to note about Solomon's wisdom is that it came from a "listening heart." The Hebrew phrase *lev shomea* in 1 Kings 3:9 is literally to be translated "listening heart," and it is described three verses later with the Hebrew phrase *lev hakham venavon* "a wise and discerning heart."

"So give your servant a listening heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?...So God said to him...I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be." (1 Kng. 3:9-12, emphasis mine)

What is clear from this passage is that the special anointing of wisdom from God's Spirit that was bestowed on Solomon consisted of a heart that listened to God's voice and received the wisdom needed for the moment. Solomon demonstrated the wisdom God gave him in the case of the two prostitutes in I Kings 3:16-28. Two aspects of the supernatural wisdom that God gave him are illustrated in this case. First ethical, righteous insight – what is right before the Lord – is seen in this story. Secondly, shrewdness and skillful insight – how to find out whose baby it was – are demonstrated in Solomon's response to the prostitutes.

Proverbs chapter 2 establishes the same foundational principle of wisdom in the book of Proverbs and in the corpus of Hebrew wisdom literature (Job, Psalms, Proverbs, Ecclesiastes, Song of Songs). Proverbs 2 shows that wisdom comes from asking the Lord for it and consciously listening to His voice:

"If you call out for insight and cry aloud for understanding...then you will understand the fear of the Lord and find the knowledge of God. For the Lord gives wisdom, and from his mouth come knowledge and understanding...Then you will understand what is right and just and fair – every good path. For wisdom will enter your heart" (Prov. 2:3-10, emphasis mine).

This passage makes clear that wisdom comes from asking the Lord for it. The Hebrew phrase *da'at 'elohim* "knowledge of God" refers to intimate interaction with God. The Hebrew noun *da'at* "knowledge" refers to *intimate* knowledge, since it comes from the same root as the verb *yada'* "to know" which includes the connotations to "know by experience" (Josh. 23:14; Hos. 9:7; 13:4; Isa. 9:8,9; Ps. 14:4; Job 20:20) and "to know sexually" (Gen. 4:1,17,25; 24:16; 38:26; etc.). Proverbs 2:3-10 shows that this kind of "knowledge of God" includes calling out to Him for insight and understanding. The passage clearly states that it is the spontaneity of hearing God's voice and intimate relationship with God that causes true wisdom and knowledge to enter one's heart.

This pattern of calling out to the Lord for wisdom and knowledge and then listening to His voice provides the foundation for all biblical models of teaching and training. Thus, wisdom, and along with it, pure doctrine and sound theology, are an issue of the heart, not just the mind – a "listening heart" that surrenders the study of the mind to God's Spirit and that looks for and listens to the voice of God's Spirit to lead one into all truth (Jn. 16:13).

Scholarly study can be a wonderful pursuit if it is done in conscious dependence on the Holy Spirit to lead you into all truth (Jn. 16:13). The Holy Spirit is to guide you in what to study and when to study it. The Holy Spirit shows you key insights, and which principles apply in different situations. The Holy Spirit reveals how various divine principles integrate, which Scriptures form the theological basis of these principles, and which biblical stories illustrate these principles in action. It is

the Holy Spirit Who shows you how and when to apply these principles in your life and Who gives you the power and anointing to successfully accomplish this.

The Holy Spirit will show you Greek and Hebrew insights. **Just lean on Him** to take you through this learning process, rather than leaning on your own strength and wisdom. Stay tuned to flowing thoughts and flowing pictures and life as you examine the Greek and Hebrew Scriptures and theoretical principles from other books. Use “The Lamad Paradigm for Discovering Truth” (as taught in the next section), when doing all meditation, including intensive Greek and Hebrew meditations.

Some have thought that the very act of looking up the definition of a Greek or Hebrew word is the same as backsliding. There is no way, they feel, that God could ever be present in research. Yes, there is the temptation to rely upon research alone, and foolishly suppose that we do not need the Holy Spirit in that activity. But there are two errors here: (1) Thinking that we can understand spiritual realities by human intellectual effort alone, and (2) Thinking that everything is going to simply be revealed to us supernaturally apart from any intellectual effort at all. The two processes of research and revelation are not mutually antagonistic. The Spirit must permeate them both. Rejecting one is as foolish and futile as rejecting the other.

“Therefore I am sending you **prophets** and **wise men** and **scribes** (Greek *grammatists*). Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town.” (Matt. 23:34, emphasis mine)

The scribes were the “scholars” of the ancient world. They were educated in the literature, arts, and knowledge of the ancient Near East of Old Testament times and in the Hellenistic period of New Testament times. There may not have been a lot of them who were lovers of God, but we need to note at least Moses, Solomon, Ezra, and Luke

among their numbers. These were men who were highly educated with the scholarly study standards of their times.

All these men and the writings that the Holy Spirit inspired them to set down that eventually became Scripture prove to me that scholarly study can be very good and totally under the control of God’s Spirit. I know several Spirit-led scholars today in various universities, hidden away by God but faithful to Him. I think C. S. Lewis is one that most evangelicals and charismatics recognize as a good example of Spirit-led scholarship.

Jesus’ statement in Matthew 23:34 means that He is still going to be raising up Spirit-filled and Spirit-led scholars (like me and like these others) who will join hands with other Spirit-led leaders (“prophets,” “wisemen”) to advance God’s Kingdom. I feel the key is to teach all Christian leaders – scholars and non-scholars – conscious dependence on the Holy Spirit.

Not everyone should be made a scholar. That is the mistake of modern theological education in seminaries and Bible colleges. But some will be called by God to aspire to rigorous scholarly study and yet do it in a humble, prayerful, and consciously dependent mindset that looks to God and cries out to Him for all knowledge.

In Israel, learning did not take place in a classroom (as Greek learning and later Jewish learning did). Fathers taught their children not only by precept but mainly through life experience (Deut. 11:19 – “Teach your children when you rise up, walk by the way, etc.). Although Lamad Encounter Groups may be in a classroom format, the teaching is not simply the study of principles. It is the experience of divine life for all participants. God must be dynamically present in every meeting and He must be not only the symbolic or ceremonial teacher but the actual and functional Teacher.

The Greek teacher and our Western educational model make the lesson material the focus and the student is expected to master it intellectually. The student is deceived into thinking that he has

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learned the lesson when he has only memorized facts in his head. Even getting it down into his spirit is not enough. He must make it part of his life. Only then has he “learned” it.

For this reason, interaction – even disagreement – is a vital part of the activity of learning. For this reason also, learning must not be rushed in order to get through the material in some artificial timetable, lest the life lessons are not thoroughly learned. It also means that as much or more learning (and maybe the most important lessons) take place outside of the gathering itself.

Lamad also has a background meaning of “discipline.” This means we learn from our mistakes and probably learn **more** from mistakes (and the pain and grief they may cause) than we do from our successes. So mistakes or errors should not be marked “wrong” and, if there are too many, end in a failing grade. Instead mistakes should be considered an integral part of the learning process itself. That also means that our life mistakes are not the end of the world. Far from it! They have crucially important redeeming features.

Included in lamad’s meaning of discipline is “punishment,” “the rod.” This is not administered because we have not memorized the correct answer, as it was in early American schools, but is experienced because we have breeched an inviolate or sacred law of life. God is not the One who wields the rod; life itself does. God controls the process in that He has built consequences into violations of His divine laws of creation, not as mere retribution but as a learning tool. The term “iniquity” means sins or breeches of God’s creative laws, which have automatic repercussions.

Accusing God of punishing us for our errors out of some kind of divine vindictiveness is not only attributing wrong motives to Him, it also results in our missing out on the salutary and instructive effect of sin’s consequences. Eventually the pain of continually banging our heads against a beam teaches us to duck our heads or find a safer route! Cursing the beam does not ensure it won’t happen again!

Lamad Learning in the New Testament

Are lamad teaching and learning principles strictly an Old Testament concept, or are they also taught in the New Testament? It is not only taught in the New Testament, it is perfectly modeled there. The supreme example of the teacher in the New Testament and the perfect model of lamad teaching is Jesus Christ. When we model ourselves after Him, we will be fulfilling lamad principles perfectly.

In Acts 1:1, Jesus’ ministry is described as “doing” and “teaching.” Jesus not only taught precepts, He demonstrated them as well. He taught the principles of the Kingdom but He also healed the sick and cast out demons, which were the signs of the Kingdom. His teaching was never divorced from life.

In Luke 4:31-36, Jesus went into the synagogue at Capernaum. Although precepts were taught in the synagogue endlessly, nothing was ever demonstrated. No teaching of life ever took place. On this day He delivered a man who had an evil spirit. Everyone was amazed. They said, “This man teaches with authority!” Although Jesus’ verbal teaching was with divine authority, the fact that it was demonstrated made it even more authoritative. The combination of saying and doing was so dynamic because it brought divine life where there had been only spiritual bondage and death.

Jesus taught His disciples about servanthood and the fallacy of striving after position but He demonstrated true servanthood in John 13 when He took the place of the lowest servant and washed their feet. He always underscored His verbal lessons with dramatic action. Jesus related teaching to life, not only by using narrative but also by actually bringing divine life and wholeness into daily situations.

The synagogue teaching by the scribes and Pharisees did not address the life questions of the inquirers. They simply rehearsed the rules and subjected them to the system. Sadly, we in the Church have often done the same. The Jews left lamad teaching principles, but it is interesting to

note that even those who did not recognize Him as their Messiah acknowledged (in the Talmud) that Jesus' teaching was the epitome of the lamad concept.

Jesus' teaching always called for a decision of the will. His hearers could not simply add His words to an already eclectic jumble of philosophies. He demanded a decision, either for or against the words of life He spoke and the divine miracles that He did.

Because Jesus' words were "spirit" and "life" (Jn. 6: 63) and were demonstrated as well as spoken, His hearers were astonished. His teaching stood out in awesome contrast to the lifeless droning of the scribes and Pharisees. But not only His words and His works ministered life, He Himself was Life and He invited His hearers to partake of Himself. He not only talked about the way and showed the way, He *was* the Way, the Truth and the Life (Jn. 14:6).

He said to the people, "Come to Me...and find rest for your souls"(Matt. 11:28-29). All lamad teaching and all lamad learning lead to Jesus Christ Himself. He said to the Jews in John 5:39 and 40, "You search the scriptures, because you think that in them you have eternal life: and it is these that bear witness of Me: and you are unwilling to come to Me that you may have life."

If teaching stops anywhere along the path toward Jesus Christ Himself, it stops short of ministering life. For this reason lamad teaching leads away from the instructor and his abilities and away from the mere intellectual mastery of the subject matter to the goal of all true teaching, to Jesus Christ, Who alone is Life.

Any description of the New Testament ministry of teacher must include some explanation of Jesus' teaching model and the necessity of our following His example. The old definition of a teacher as someone who is able to lay things out systematically is not accurate. He must teach with life-changes as a goal, specifically through bringing his hearers to a living encounter with Jesus Himself. The teacher, then, must be every bit as in

touch with the Spirit as the prophet or any other ministry. No longer can the prophet say that his ministry is from the Spirit but the teacher's is not. According to the Jesus model, the teacher should heal the sick, cast out demons, raise the dead, and see thousands come to Christ.

The predominating idea of lamad is that God is the ultimate Teacher. Thus lamad instruction must bring learners into contact with the living God, and the instruction must involve learning which comes from real life experiences and which meets real live needs.

Lamad asks that the truths being learned be practiced in the classroom. Thus obviously some classrooms will be conducted on the road of life where life is occurring. Lamad instruction is not to be separated from life; the vast majority of Jesus' teaching was on the road of life. This is the ideal we are to press into.

I would surmise that when teaching is fully restored, the classroom may be omitted almost completely and be replaced by Spirit-anointed leaders who minister powerfully the grace of God and have disciples who follow along with them and watch and observe and learn. This is currently being done by some. Todd Bentley is one healing evangelist who does exactly this.

By New Testament times, the Greek model of teaching and learning had totally influenced the Rabbis. Jesus rebukes them, in Luke 11:46 and 20: 46, for weighing the people down with empty precepts, never showing them how to get rid of their burdens and for loving the honor and respect their exalted status as teachers brought them. They considered intellectual learning to be the sole prerequisite to be a teacher and put little or no emphasis on example. By the Roman Emperor Hadrian's time (c.125 A.D.), the Rabbis actually adopted a ruling that a higher rank was to be gained by studying the Law than by doing it!

The Apostles continued Jesus' model of lamad teaching. Acts 2:42-47 shows that "the apostles' teaching" to which the new believers "devoted themselves" produced divine life in all of its many

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manifestations. Paul, in 1 Corinthians 2:1-5, declares that his teaching was only “Jesus Christ and Him crucified” so that their faith “might not rest on man’s wisdom, but on God’s power.”

“A pupil (disciple) is not above his teacher; but everyone, after he has been fully trained (become mature, attained the ideal God has called him to), will be like his teacher” (Lk. 6:40). We need to be taught by Jesus if we desire to be like Him. The goal, then, of all teaching is to bring people to Jesus so that they may be taught by Him.

Like the Jews before them, the Church also soon left lamad teaching and adopted the Greek model. Before the first century was finished the drift had begun and by 250-300 A.D. the process was complete. Because of the strong influence of converts steeped in Greek philosophy and Greek pedagogical methods, the Church baptized Greek and Roman education into the service of the Church. Although there have always been true teaching and life-giving teaching methods here and there throughout the history of the Church, only now is there a powerful move of the Spirit toward making life in Jesus Christ again the goal of all teaching.

One aspect of lamad education is that we learn from life experiences, not only from curriculum material. This is predicated upon the fact that God Himself is constantly teaching us through everything that happens to us. Both good things and bad things are instructive. When life whacks us alongside the head, we recognize that nothing happens to us except for our learning and instruction. James 1:2-5 tells us to be joyful in testings and trials because they are instructive. The goal of this instruction is that we be “perfect and complete, lacking in nothing.” God even lets us put up our hand and ask questions about the lesson (v. 5)! “If any man lacks wisdom, let him ask of God, who gives to all men generously and without reproach.” The enemy may well attack us and plan to harm us, but God turns it into valuable lessons, so that it becomes a good thing we can count as joyful.

In life’s school, we very often have the experiences first, then learn later that the Bible has something

to say about them. For this reason, our response to what life hands us is not to bitterly complain that the devil is attacking us, as is very commonly done these days, but to look upon it as a learning experience. We may, in some instances, have to resist the devil but even then we have learned something about resisting the devil, and have learned under what circumstances we have to do that. I think most Christians spend too much time focusing on the bad things the devil tries to do to them, rather than focusing on how skillfully God turns those things into profitable and therefore joyful lessons.

Our common way of learning has been to try to learn everything the Bible says about everything so that we are prepared for anything. This is, I think, part of the Greek system of learning. It sounds good but it seldom happens that way. Our most memorable, most valuable and best-learned lessons are learned through experiences, sometimes very painful experiences. They are both lesson and exam rolled into one. Then, what the Bible says about those things really comes alive to us because we are interacting with it out of life-experience.

Could we not say that lamad begins with real life issues as learning experiences? Often what the student may be learning in life from God, if it is not pertinent to the lesson for the evening, is passed over and deemed to be “off topic.” Instead, there should be some affirmation of those lessons as well as a thorough coverage of whatever the lesson material happens to be.

Did the Church’s Establishment of Creeds Stop Early Church Apostasy?

The question is often presented to the proponent of lamad, revelation-based learning: “Did not the early Church put a stop to heresies by establishing a basic theological creed (The Apostles’ Creed), and if we do not train our students in a basic creed, are they not open to heresy?” The answer below is provided by Maurice Fuller.

My initial answer is that the creeds were all formulated after the New Testament period, after the ability to hear from God directly was lost (or

deliberately set aside). They became popular when an intellectual understanding of truth was all they had. There was very little witness of the Spirit as to what was truth and what was error.

When we walk in the Spirit there is a spiritual discernment within us. First John 2:20 says, "You have an anointing from the Holy One, and you know all things." It goes on in that chapter to say, in verse 26, "These things I have written to you concerning those who are trying to deceive you. And as for you, the anointing which you received from Him abides in you, and you have no need for any one to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him."

First John 4:4-6 says, "You are from God, little children, and have overcome them (the antichrist spirits – v. 3), because greater is He who is in you than he who is in the world. They are from the world, therefore they speak as from the world, and the world listens to them. We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error."

The "we" and "us" referred to in the above verses are obviously John and other anointed leaders who wrote inspired Scripture. So, the protection against error and heresy is the Holy Spirit of Truth Who abides within us and Who "guides us into all truth" (Jn. 16:13). He does this both by giving us divine understanding of Scripture and by speaking to us directly. These two confirm one another. The Spirit will never speak to us directly anything that is contrary to what He has spoken in Scripture and the Spirit supernaturally gives us understanding of Scripture.

This is admittedly an intensely spiritual process. We need to not only have the Spirit within us, but the Spirit must truly be our Guide minute by minute. This process of the Spirit leading us into all truth only works if it is actually working within us. We can't get by on a theological or theoretical apprehension of a process. It must be realized and functional in our everyday lives.

Creeds are human attempts to succinctly state what the Scriptures say concerning various doctrines. **They are not inspired.** Therefore our "creed" must be the Scriptures themselves, understood by the same anointing of the Spirit that gave them to us. This understanding, as you teach, is communal, not one man's opinion.

The creeds, in fact, have not been very effective in preventing heresy. Most of Christianity goes by one creed or another, but are we without heresy? Hardly. The founder of the Dunkard Brethren, in conversation with Benjamin Franklin, was complaining that they were being accused of believing things they did not actually believe and of not believing things they most surely did believe. Ben Franklin said that the simple solution was to draw up a list of beliefs that Dunkards agreed upon and to publish them and that should solve the problem.

The man said they had thought of that but rejected the idea because such a list, once adopted and published, was devilishly difficult to change if they ever came into more light on any point. If they simply stated that the Scriptures were their guide, when they received greater understanding on any passage of Scripture, they simply made the change in their minds and went on their way. And, if a creed or statement of faith would be very difficult for them to change, it would be infinitely more difficult for their children, who would be loathe to alter one iota of that which was set up by the venerable founders of their faith.

The Dunkard Brethren do not have a statement of faith to this day. Nor do the Southern Baptists and a number of other groups, and these groups are no more plagued with heresy than groups who do have creedal statements. The Episcopal or Anglican Church has an elaborate statement of faith but it has not prevented that body from recently going into horrible heresy.

There is no evidence that the early Church **in the New Testament period** had a man-made list of essential doctrines nor were they ever commanded anywhere in Scripture to compose one. They

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were to combat error in the way I have briefly outlined above. And I have suggested that creeds or statements of faith – apart from the Scriptures themselves – do not have a very good track record at all in preventing heresy. Infinitely more effective is solid teaching on how to live by the Spirit.

Creeds, moreover, are often so vague and ambiguous that someone can go into deep heresy and still pledge allegiance to a creed. The Scriptures themselves, which are not man-made but inspired by the Spirit, cannot be so twisted, especially among a community of Spirit-filled believers. A true community keeps one another in the truth.

The Apostles' Creed was not composed by the apostles. The first mention of it in history was by Rufinus in 390 A.D. No historians believe that it could be any earlier than late second century. It was never accepted by the Church at large until the eighth century A.D. No early Church father makes any reference to it.

The Anglican creed is called the Thirty-Nine Articles and, as I mentioned, has been singularly ineffective in preventing heresy in that Church body.

Section Three

A Practical Review of Lamad Educational Style

An Overview of Lamad Learning

Lamad Curriculum requires the student interact with:

- Life
- The Word
- The Holy Spirit

Lamad: “Real life, biblically-grounded, revelation-based learning, authenticated by the power of God!”

- *Start with real life* – recognize God teaches through life’s experiences
- *Receive divine revelation* – from the Spirit, the Bible and the counsel of others
- *Experience the power of God* – producing personal and corporate transformation

“Start with real life...”

- The content of the curriculum comes from our own experiences.

- The learning within the classroom includes sharing real life experiences.
- The classroom itself is part of life – where we live and share our lives together.

“Receive divine revelation...”

- God speaks to us concerning our experiences, granting us understanding.
- God “opens” to us corresponding biblical passages giving us insight.
- God grants us discernment through the spiritual counsel of others.

“Experience the power of God...”

- The power of the Holy Spirit, not self effort, transforms our lives.
- We minister the Holy Spirit’s gifts and graces one to another.
- We experience divine anointing, healing, life and creativity.

Five Foundation Stones Underlying Lamad Education:

- The **goal of learning** is to know God's thoughts through the Spirit (1 Cor. 2:11-16; 1 Jn. 2:27).
- The **role of the mind** in knowing is that God uses it for Spirit-led reasoning (Isa. 1:18).
- The **role of the heart** in knowing is that God fills it, flowing through it with revelation and anointing (1 Cor. 2:9-10).
- The **role of teaching** in knowing is to lead the learner into God's presence to receive divine revelation and anointing (1 Tim. 1:5; Heb. 10:22).
- The **role of preaching** is to minister the good news of the kingdom, to release people from demonic strongholds, to heal those oppressed by satan with blindness and sickness, and to demonstrate that **today** is the day the captives are released and set free (Lk. 4:18-19). This is **experience-oriented** preaching and requires the power and anointing of the Holy Spirit to flow through you setting people free.

The above principles are discussed in greater detail in the book *How Do You Know?* and the seminar guide "Spirit-Anointed Teaching," both by Virkler.

Since learning involves your heart/spirit and the voice and power of God to and through it, you must be fully conversant and comfortable with experiencing your own heart/spirit, as well as the operation of the Holy Spirit in and through your spirit. Following is a brief practical introduction to some of these important themes.

Man's spirit is sensed as:

- Underlying attitudes
- Underlying motivations
- Underlying character traits

For example, you would tune your **heart/spirit** to God by having an **attitude** of reverence, awe and respect, a **motivation** of seeking Him diligently, and a **character trait** of

humility and dependence upon Him as the initiator of all your activities (including your ability to transmit spirit realities as you teach).

In teaching, we are facilitating the interaction of our students' spirits with the hearts of the other students in the classroom and, most importantly, with the thoughts, pictures and feelings of God through the Holy Spirit. Make sure that in the classroom, you are constantly tuning to the spirit – underlying attitudes, underlying motivations and underlying character traits.

You will find yourself ministering to and addressing broken spirits, haughty spirits, fearful spirits, hungry hearts, fervent hearts and much more. You will minister to each of these as part of the learning experience. Notice in Luke 9:55-56 that when Jesus' disciples asked if they should destroy the people who did not receive them, **Jesus addressed the spirit** behind the question (i.e., they had a murderous spirit/attitude).

An expanded discussion of man's heart/spirit can be found in the book *Sense Your Spirit* by Virkler.

The following three key attitudes, motivations and character traits fuel man's spirit and his spiritual growth:

- Faith
- Hope
- Love

These are called the abiding realities (1 Cor. 13:13) and they must be the central themes and dynamics of each classroom discussion. Every step forward in the Christian life is a step of faith. Faith, hope and love are the goal of our instruction (1 Tim. 1:5), and they give us access into the presence of God (Heb. 10:22), where all knowledge, might and power are made available to us. The simplicity of this is sometimes missed by the wise and intelligent (Lk. 10:21).

When God speaks into our hearts, He continually builds faith, hope and love. The Bible does this, and in each classroom session we are to do this. We are continuously undermining and removing fear, doubt, anger and unbelief and replacing them with faith, hope and love. The book *Counseled by God* by Virkler explores this concept in-depth.

We are to utilize the faculties of our spirits, which are:

- **EYES of our hearts** which see godly imagination, visions and dreams. These are experienced as spontaneous pictures from the Holy Spirit (Rev. 4:1ff.).
- **EARS of our hearts** which can hear God's voice (*rhema*). This is experienced as spontaneous, flowing thoughts lighting upon our minds from the Holy Spirit (Jn. 7:38-39).
- **MIND of our hearts** which can ponder (Spirit-led reasoning). This is experienced as reason guided by the Holy Spirit as He gives flowing thoughts and flowing pictures (Ps. 73:16-17 KJV; Isa. 1:18).
- **WILL of our hearts** which can make decisions ("convictions" as opposed to the will in our souls which give us "preferences") – Paul **purposed** in his spirit to go to Jerusalem. This is experienced as a deep underlying conviction birthed and empowered by the Holy Spirit (Acts 19:21 KJV).
- **EMOTIONS of our hearts** which move us to action. These are experienced as deep, underlying, pervasive emotions that influence all aspects of our lives. They can be our own emotions but the goal is to receive God's emotions (1 Kng. 21:2-5; Ezek. 3:14; Matt. 14:14 KJV; Gal. 5:22-23).

We are constantly exercising and drawing upon the above faculties as we communicate spirit-to-spirit in the classroom (discussed in the books *Spirit Born Creativity*, *How to Hear God's Voice* and *Sense Your Spirit* by Virkler).

We are to utilize the language of the heart/Spirit which is:

- **Spontaneous thoughts** – God's thoughts come to us this way, especially as we fix our hearts upon Him (Jn. 7:38-39).
- **Spontaneous pictures which include godly imagination, visions and dreams** – God's pictures come to us this way, especially as we fix our hearts upon Him (1 Chron. 29:18 KJV; Acts 2:17).
- **Spontaneous emotions lighting upon us** (e.g., love, joy, peace) – God's emotions come to us this way, especially as we fix our hearts upon Him (Gal. 5:22).
- **Spontaneous insights through pondering/meditation** – the mind of Christ comes to us this way, especially as we fix our hearts upon Him (Ps. 77:6).

We constantly stay tuned to the language of the Spirit throughout the entire classtime. We ride the wave of the Spirit in the classroom, as we do in all of life. Using the language of the heart is discussed in more detail in the book and seminar guide *Prayers That Heal the Heart* and in the book *How to Hear God's Voice*.

We model and draw forth anointed reasoning rather than merely human reasoning:

- Because we are to do nothing of our own initiative – including reason, think, study, talk, etc. (Jn. 5:17,30; 8:28).
- Because we have died and Christ now lives His life out through us (Gal. 2:20; Col. 1:9-12,27-29; 2:2-23; Phil. 2:12-13; 3:3-14; Heb. 4:9-11; and many more verses).

Man's reason is mentioned three times in the Gospels and is rebuked by Jesus each time (Matt. 16:5-12; Mk. 2:5-12; 8:15-18 KJV). **Man's use** of his reasoning capacity unaided by the Spirit of God is never encouraged in Scripture. The only positive use of the reason-

ing capacity found in Scripture is in Isaiah 1: 18, “Come, let us reason together” – which means, “Let’s reason together *with God* in the process.” (See also Psalm 73:16-17.) We define this as “Spirit-led reasoning” or “anointed reasoning.” In the Bible it is called “meditation” or “pondering.” Left-brain individuals must be instructed to turn away from **their own use** of their analytical reasoning powers or they will naturally rely upon it. Even right-brain people have been trained to revert to self’s analytical reasoning when in a classroom setting. We must avoid allowing man’s analytical reason into the classroom, as this is **man** in action rather than **God** in action. **Anointed reason, or Spirit-led reason, pondering and meditation bring God into the action and therefore must be required** in the classroom at all times. Once again, Spirit-led reason is defined as “reason guided by flowing thoughts and flowing pictures generated by the Holy Spirit” (Jn. 7:37-39) which occurs easily when we fix our eyes on Jesus (Heb. 12:1-2), and our hearts in an attitude of dependence upon the Holy Spirit (Phil. 4:13) rather than upon self. The book *How Do You Know?* by Virkler expands this understanding.

We encourage transformation and achievement through the power and anointing of the Holy Spirit rather than through self-effort.

- We don’t set our wills **to do** things.
- Instead we **set our wills to come to the indwelling Holy Spirit** and ask Him to do things through us.

We can do all things through Christ Who strengthens us (Phil 4:13). Christ in us is the hope of glory (Col. 1:27). We are strengthened

with power through His Spirit in the inner man (Eph. 3:16). When we walk by the Spirit, we will not carry out the desire of the flesh (Gal. 5:16). If by the Spirit we are putting to death the deeds of the body, we will live. For all who are being led by the Spirit of God, these are sons of God (Rom 8:13-15).

We teach students to utilize the “law of the Spirit of life in Christ Jesus” (Rom. 8:2) by instructing them to address the Holy Spirit Who lives within them and say in faith, “I release Your power in this situation to accomplish _____.” We have learned, and we teach our students, to cease our own labors and enter into His rest. We only labor now to rest from our own activities (Heb. 4:10-11) and to draw upon and call forth the power of the Holy Spirit within us. This truth is fully developed in *Naturally Supernatural* by Virkler

The function of the human spirit is:

- To be joined to the Holy Spirit (1 Cor. 6:17).
- To be infused with God and to release Him (1 Cor. 12:8-11; Gal. 5:22-23).

This is the constant training focus and activity of the classroom. We are to learn to walk and live and pray and worship “in the Spirit.” Our lives are found “in Him.” We teach our students how to connect with God and release God into each and every learning experience, and each and every part of their lives. Thus they are nurtured into a Spirit-anointed lifestyle, which is so much superior to a natural lifestyle. The books *The Great Mystery* and *Naturally Supernatural* by Virkler explore in-depth the experience of Jesus living His life out through us, rather than living our own lives in our own initiative and ability.

Lamad Teaching Defined

“To teach is to lead the student into revelation-based learning and demonstration of the anointing of the Holy Spirit.”

Lamad Teacher Defined

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

Four Lives Continually Interact in a Lamad Learning Experience

The Hebrew way of discovering truth is to cry out to God, listen to His Spirit (Prov. 2:1-10) and surrender our minds and rational abilities to the Lord to fill, guide, and use. Lamad learning is a “**heart thing**,” which “involves the head.” It is not **man** using his reasoning ability **apart from God** (i.e., drawing from the Tree of Knowledge of Good and Evil), but it is man reasoning from a conscious dependence upon the Holy Spirit (drawing from the Tree of Life – Isa. 1:18). Satan’s temptation in the Garden of Eden was for man to seek to “know” apart from the voice of God, by trusting his own mind rather than the revelation of God which flows through his spirit. This is idolatry. This is sin. This is satan’s way. This must be repented of and renounced.

Lamad teaching demands that both the student and teacher have humble, pliable hearts. It requires hearts which seek after God and receive revelation and guidance from Him. It requires a responsiveness and obedience to what the Lord is speaking to you. It requires that you have a reverence (“fear” in the KJV) of God which is demonstrated by obeying what He is saying.

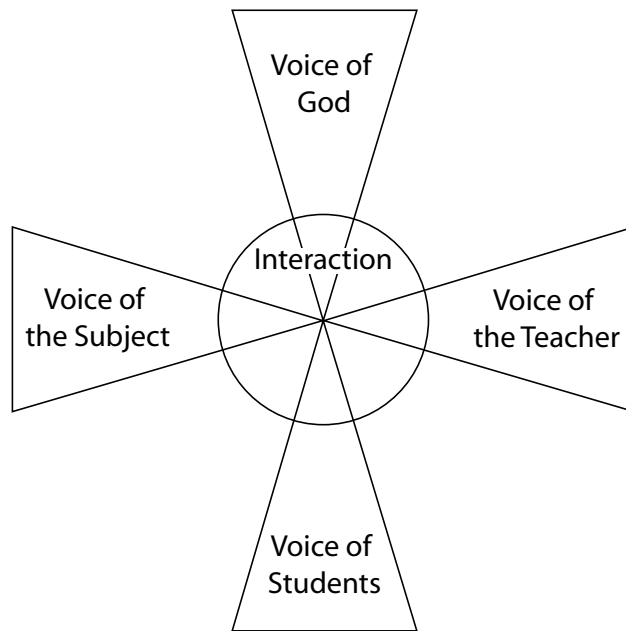
Lamad instruction is not only revelation- and heart-based, but it is also **practical** and meets real life needs. It is not detached information or speculative reasoning. It starts with life, continues with life and ends with life. It is narrative in nature

because life is narrative in nature. Lamad is story-based. The Bible is story-based. Our lives are story-based. Our lives *are* a story. That is why the sharing of a testimony is so powerful, for a testimony is the sharing of a story and since life is story, the testimony resonates deeply with the inner reality of the hearer, touching him at his innermost core.

The Bible is the **story** of God intersecting

man and man responding to this encounter with Almighty God. Our lives are similar in nature to those found in the Bible. Our lives are the story of God’s intersecting our path, and our responses to His wonderful encounter.

Classroom gatherings are to be the continuation of this same story, as all good preaching and teaching are to be. In the classroom we ask, “What is God saying and doing in our midst and how are we responding to His ongoing revelation



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in our lives – as it relates to the topic we are exploring this week?” I want to hear your story and I will share mine and together let us meet God in a powerful, awesome way. This is what is to happen in the classroom setting.

Practicing truth in the classroom is a chief characteristic of lamad instruction. We don't just learn about things which we then go home to practice. Instead we actually “do it” in the classroom. We practice truth in the classroom! The classroom has a time for actually “trying out” the activity that is being learned. This is a part of what it means for lamad to be “real life” learning. Plan on setting aside a fair portion of each classtime for actually doing whatever you are learning about.

The Bible, a lamad Book, contains real life stories of people receiving revelation and anointing from the Holy Spirit and being transformed through the experience. Lamad instruction **should utilize lamad books** and training resources -- books which flow from real life, are saturated with revelation by the Holy Spirit, and are grounded in the stories of those who have gone before us and have had their own living encounters with the living God.

Lamad books and lamad groups draw the readers and the group participants into their **own**

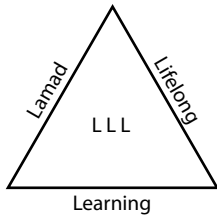
encounters with the Spirit of the living God (Immanuel – the One Who lives amongst us), and require that they respond with awe, reverence and obedience as God reveals His plans and His purposes for their lives.

The times together in these lamad groups generally include praise and worship, deep heartfelt sharing and discussion by the group, encounters with the Holy Spirit where His transforming power is experienced, and the sharing of testimonies of these encounters one with another.

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

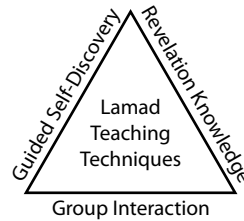
One word for “knowledge” in the Old Testament is *yadah* (counterpart in the New Testament is *ginosko*). This verb literally means “to see” and consequently “to perceive, to know, to teach.” So knowing is more like enlightenment and spiritual perception than it is like academic reasoning.

The Lamad Method of Learning



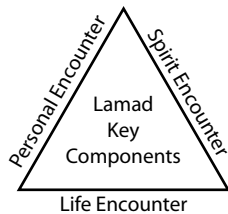
Lamad Lifelong Learning

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



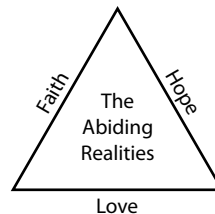
Lamad Teaching Techniques

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



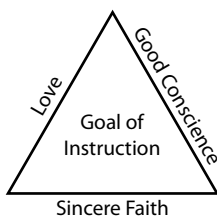
Lamad Key Components

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



The Abiding Realities

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



Goal of Instruction

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



The Trinity

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

Lamad Educational Format Maintains the Following Unique Emphases:

1. We value the principle of hiding the Word in our hearts (Ps. 119:11) so highly that Lamad education requires participants 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; 8:26; 14:10) so highly that Lamad education requires participants to hear from God personally in every lesson, and to record what He is saying to them.
3. We value the principle of writing for ourselves a copy of Scripture (Deut. 17: 18,19) so highly that Lamad education requires participants to write out Scriptures in nearly every lesson.

Memorization of the Bible, hearing from the Holy Spirit, and writing out Scriptures are central to the Lamad educational format.

The Lamad Paradigm for Discovering Truth

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



THE FOUNDATION: A working knowledge of the Bible.

PIVOTAL QUESTIONS to determine relative emphasis given to each pillar:

1. What level of Bible knowledge do I possess? 2. What are the giftings God has given me?

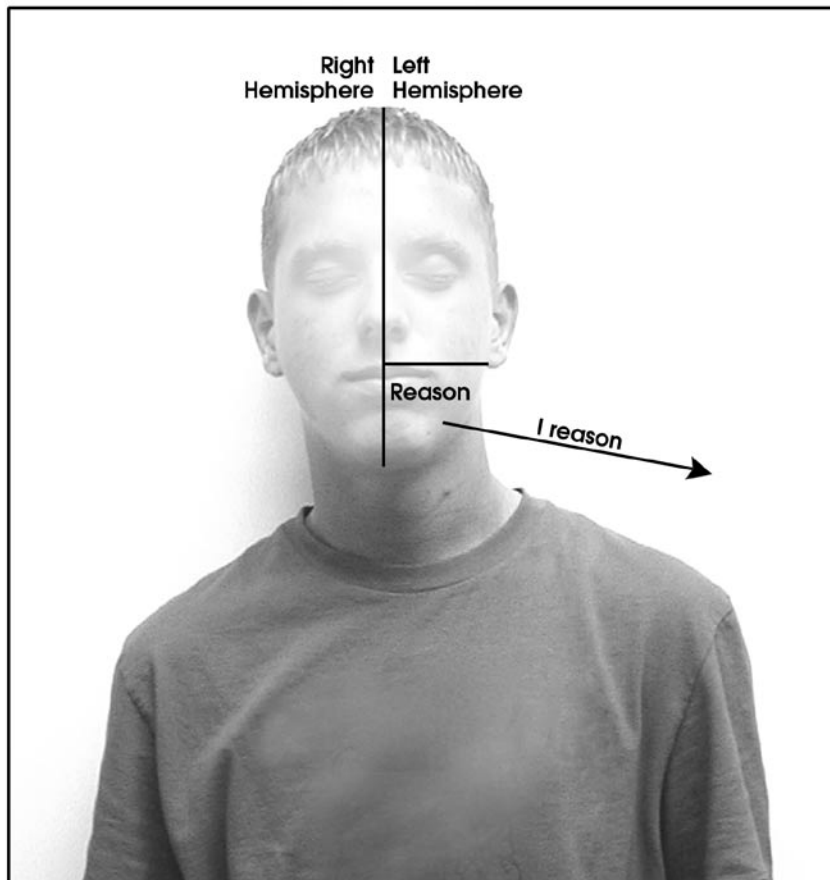
The Lamad Paradigm for Discovering Truth

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

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).

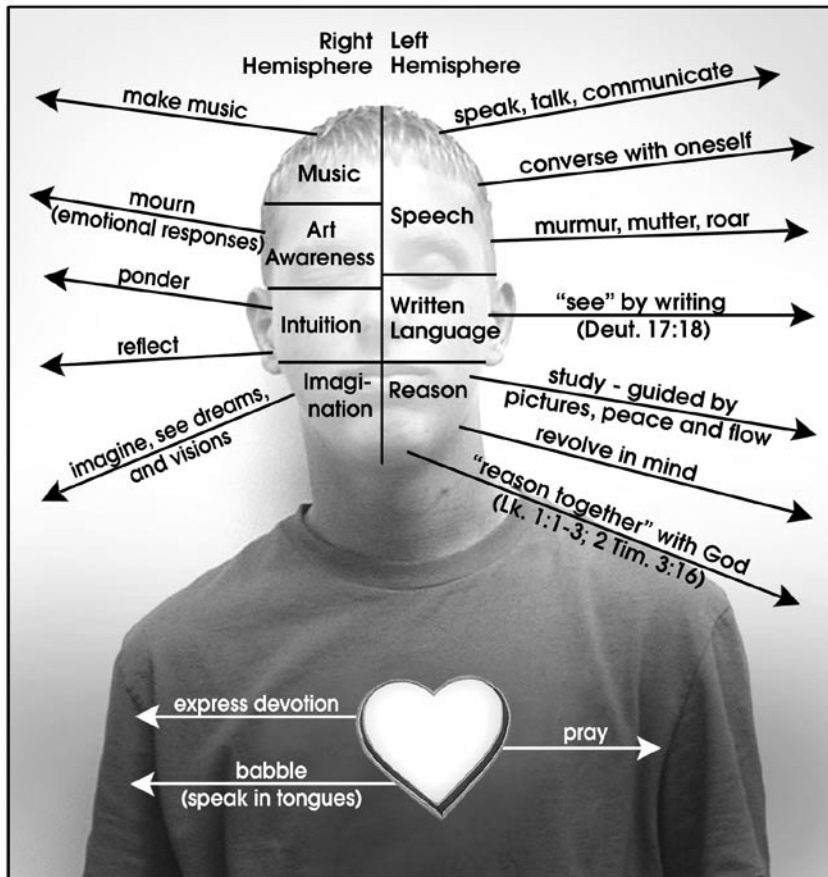
Study violates the following biblical principles:

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. Be independent: "I can..."
4. Read quickly
5. Rely on reason & analysis only
6. Read without specific purpose
7. Take credit for insights

But Do This:

WHOLE-BRAIN/HEART

MEDITATION/DIVINE REVELATION

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

The Seven Steps of Biblical Meditation Explained:

1. LORD, CLEANSE ME BY YOUR BLOOD:

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

2. LORD, GRANT ME A TEACHABLE AT-

TITUDE: 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 (Jn. 7:37-39). Music can assist you, as can muttering, speaking, and writing as you go through the discovery process (2 Kings 3:15).
6. **LORD, SHOW ME THE SOLUTION TO THE PROBLEM I AM FACING:** Focused attention brings additional energies of concentration of heart and mind, which help release rev-

elation. 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, LORD, 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).

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, are we to do any less (1 Pet. 2:9)? 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

Since lamad education “starts with real life,” narrative or story becomes central to lamad instruction. As we have said, the content of the curriculum comes from our own experiences, the learning within the classroom includes sharing real life experiences, and the classroom itself is part of life – where we live and share our lives together.

Therefore it is important that the lamad teacher understands and is comfortable with story and narrative theology. The points below will begin to acquaint you with some of the key focuses of narrative theology. Pray, asking God to establish the place of story in your heart and the fabric of your being. Following is what the Lord spoke in my journal in January of 1985.

“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.”

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 later reflection on the Christ story.
3. A secondary process – thinking, commenting, on the Truth (i.e. The Story).

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.

How to Develop Lamad Discussion Questions

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

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

1. Illumined Scriptures (Lk. 24:32)

Prayerfully mull over the Scriptures asking the following:

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

2. Illumined Thoughts (Lk. 1:3)

Step 1: Prepare yourself to receive anointed thoughts by filling your hard drive (i.e. brain) with information concerning the topic at hand.

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

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

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

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

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

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

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

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

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

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

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

A Lamad Classroom Methodology

1. Begin by building spiritual sensitivity through a time of praise, worship and prayer, welcoming the Holy Spirit as the Teacher.

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

2. Since personal growth is often difficult, build emotional openness and intimacy with a hug break.

Have a short time of mingling and sharing hugs one with another. This touching breaks down walls and builds intimacy among the group, allowing the members to share more deeply during the guided self-discovery discussion time which will follow.

3. Capture everyone's heart and attention with a story.

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

4. Set the pace by modeling open, honest sharing.

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

5. Involve all group members in sharing of revelations.

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

6. Have an anointed teaching element and/or a filler exercise in case discussion lags.

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

7. Close with a time of journaling and/or ministry where you practice and apply the truth in the classroom.

This allows students a chance to record directly from God what He wants to say to them and to receive prayer and the laying on of hands by the group to meet their individual needs. End with a prayer of thanksgiving to the Holy Spirit for His presence during the meeting.

How to Lead Lamad Discussion Groups

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

Lamad Instructor Evaluation Form

Rate the presence of each of the following standards in the class being evaluated by circling the appropriate number.

Date_____ Course_____					
Instructor_____					
Evaluator_____					
	Presence negligible	Presence less than acceptable	Presence acceptable	Presence more than acceptable	Presence excellent
1. Invited the Holy Spirit's presence at the beginning of each meeting, led the participants into an encounter with the Holy Spirit during the session, and thanked the Holy Spirit in prayer at the end of the session for what He did.	1	2	3	4	5
2. Created a loving, personal environment at the beginning of each meeting and maintained it throughout.	1	2	3	4	5
3. Used appropriate methods (generally real life stories/drama) to capture everyone's attention.	1	2	3	4	5
4. Emphasized Christ's power moving through us, rather than self in action.	1	2	3	4	5
5. Emphasized underlying principles with their outworking practical applications.	1	2	3	4	5
6. Shared ideas which were biblically and academically sound.	1	2	3	4	5
7. Facilitated learning which included whole brain plus heart.	1	2	3	4	5
8. Lived and demonstrated the truths personally in his life.	1	2	3	4	5
9. Drew the group into discussion of how they were applying the principles in their lives.	1	2	3	4	5
10. Facilitated the application of truths into each person's life.	1	2	3	4	5

TOTAL SCORE_____

A minimum of 3 points is recommended for each standard to facilitate the maximum flow of life.

This class met this standard. Yes No

There are 55 possible points. The minimum recommended is 80% of the total or 44 points.

This class was in the acceptable margin. Yes No

List areas in which the class excels in the Lamad standards.

List areas of weakness and steps toward improvement.

A Summary of Epistemological Focuses

Rational World View

Mind
 Study
 Reason, analysis
 Pilate – “What is truth?”
 Man’s wisdom
 Man’s knowledge
 Man’s understanding
 Independence; “I” function
 “I” live
 I visualize
 Result – intellectual pride

Teach mental realities
 (Critical reasoning skills which
 sharpen mental faculties)

Use of a classroom
 An educator
 Logic
 Fate
 The government-run school
 The Degree

Biblical World View

Heart, spirit and mind
 Meditate
 Anointed reasoning, revelation
 Jesus – “I am truth”
 Spirit of wisdom
 Spirit of knowledge
 Spirit of understanding
 Dependence upon God’s Spirit
 The “Christ I” lives
 I receive divine dream and vision
 Requirement – spiritual humility

Teach heart realities (love, pure heart,
 good conscience, sincere faith) which
 allow access to God’s presence

Life is the classroom
 A mentor: “Follow Me”
 Story – the fabric of life
 Divinely ordained adversity
 The home school
 Spirit-anointed leadership

Thoughts:

- **Rationalism** is used by some as their approach to discovering truth. Rationalism is defined as “relying upon man’s reasoning powers in seeking out truth.”
- **Humanism** is used by others as their approach to discovering truth. Humanism is defined as “relying upon man’s abilities in seeking out truth.”
- **Lamad** must be used by the Spirit-filled community as its approach to discovering truth. Lamad is defined as “relying upon the Holy Spirit in seeking out truth.”

It is important to cast down all false gods and worship only the true and living God (Ex. 20:3). Rationalism and Humanism are false gods and must be rejected and replaced with dependence upon the Holy Spirit of God. Then intimacy with the Holy Spirit and revelation truth will be restored to the educational process and the anointing and the power of God will flow out through our lives and the lives of our students. May the Lord be glorified in His Church as we welcome Him back into His classroom!

Section Four

Certification for Lamad Instructors and Additional Lamad Resources

Lamad Biblical Education Association

Real life, biblically-grounded, revelation-based learning
Authenticated by the power of God!

Relying upon the Holy Spirit as our primary Teacher

Lamad Teacher Certification is available from the Lamad Biblical Education Association. You may contact them for materials, application forms and questions you have about the certification process (Lamad Biblical Education Association, 3792 Broadway St., Cheektowaga, NY 14227 Phone 716-681-4896). The courses below may be ordered from Christian Leadership University at 1-800-466-6961 or www.cluonline.com. Other Bible schools also offer a number of these courses.

Completion of the following is required for Lamad Teacher Certification

- **REN503 Communion With God** (4 credits) Since the Holy Spirit is our Teacher, an anointed teacher must be able to hear His voice, and lead his students into the experience of hearing His voice. This is a

thoroughly practical course on discerning the voice of God. Biblical techniques of vision and journaling will be combined to help one discern and clarify the spontaneous thoughts that come from God. (Key verses: Habakkuk 2:1-4) The goal is that one commune (converse) with God through the fellowship of the Holy Spirit and that this communion flow both ways.

Course Materials: (Full descriptions of most course books available at: www.cwgministries.org/catalog)

How to Hear God's Voice

How to Hear God's Voice CDs

Am I Being Deceived?

Dialogue With God

- **MIN510 Experiencing God: Lamad Encounter Groups** (4 Credits) The Bible teaches that truth comes through revelation knowledge rather than through simple rational analysis. Discover how biblical meditation (Josh. 1:8) precipitates the flow of revelation knowledge as one meditates over Scripture. Learn the differences between rational study and biblical meditation, and discover how to meditate continuously on the Scriptures. Find out how to lead a group where the Holy Spirit is given first place as the Teacher in your midst. Learn to “ride the wave of the Spirit” within the classroom. Replace lecture with dynamic Holy Spirit-anointed discussions and practical activities. Discover what Spirit-anointed teaching is!

Course Materials:

How Do You Know?

Spirit-Anointed Teaching Cassettes

Spirit-Anointed Teaching Seminar Guide

To Know as We Are Known

Experiencing God: Lamad Encounter Groups

Sound Doctrine Through Revelation Knowledge

- Twelve completed “Lamad Encounter Group Facilitator Evaluation Forms” must also be submitted with acceptable ratings. These are to be completed by students you have taught in the last 12 months.

To maintain Lamad Teacher Certification:

- One of the following projects must be completed each year, beginning with BIB391. If these projects have already been completed as part of a college degree, then certification is automatically extended one year for each project completed. Twelve completed “Lamad Encounter Group Facilitator Evaluation Forms” must also be submitted each year with acceptable ratings. These are to be

completed by students you have taught in the last 12 months.

- **BIB391 Lamad Biblical Research Methodology** (3 credits) In this course you will do a complete lamad biblical meditation, discovering what the Bible has to say about Jesus’ style of education or about the vocation/ ministry you are planning to enter. This will give you a biblical worldview concerning the particular topic. You will be trained to do original biblical meditation utilizing the Greek and Hebrew, by learning to use an Interlinear Greek-English New Testament, a complete concordance, a Bible dictionary, a Greek lexicon, a study Bible, and an expository dictionary, which are all included in the course cost as a “Bible Reference Software Package.” No previous knowledge of Greek or Hebrew is required.

Course Materials:

Tools for the Workman

PC Study Bible Electronic “Reference Library Plus” (includes 8 Bible Translations with complete concordances for each, Nave’s Topical Bible, 4 Bible dictionaries, 4 commentaries, 7 Greek/Hebrew helps (including an Interlinear), Vine’s Expository Dictionary of Biblical Words, and more)

- **REN204 Naturally Supernatural** (3 credits) This course unfolds the revelation truth of Galatians 2:20, that it is not you who lives, but Christ Who lives in you. Once you move from self-consciousness to a Christ-consciousness, supernatural flow will replace self-effort, and many of your problems will disappear in the light of His glory.

Course Materials:

Abide in Christ

Naturally Supernatural Cassettes

Naturally Supernatural

The Great Mystery

- **COU202 Counseled By God** (3 credits)
This course builds upon Communion With God, teaching you how to journal through the main emotional issues that trouble you (anger, fear, guilt, condemnation, accusation, inferiority, etc.). The more healed you are, the fewer blocks there are preventing the release of the Spirit of God as you teach.

Course Materials:

Counseled by God Textbook
Counseled by God Study Guide
Counseled by God Cassettes
Spirit Born Creativity Cassette
From the Father's Heart

- **REN206 Increasing the Anointing** (3 credits) It is only as we minister in the anointing of the Holy Spirit that we can effectively touch the hearts of others. This practical course trains you how to sense the Holy Spirit Who lives within you, how to get to know Him as a Person, and how to release His power to heal a hurting people. You will learn to sense students' spirits, the Holy Spirit, and to connect these two within the classroom.

Course Materials:

Sense Your Spirit
Good Morning, Holy Spirit
The Anointing of the Holy Spirit
The Anointing of the Holy Spirit Study Guide

- **COU301 Prayers That Heal the Heart** (4 credits) This course teaches a series of seven specific prayers that will break bondages within your heart caused by spiritual forces. These prayers include breaking generational sins and curses; severing ungodly soul ties; removing negative beliefs and inner vows; healing traumatic scenes; and casting out demonic energy that has connected itself to these inner wounds of the heart and soul. The entire healing process is sealed by doing an intensive meditation on biblical passages

that bear on the issues being healed so God can grant you illumined insights from His Word. Wholeness engenders wholeness.

Course Materials:

Pigs in the Parlor
Breaking Unhealthy Soul Ties
You Can Be Emotionally Free!
Prayers That Heal the Heart Seminar Guide
Prayers That Heal the Heart Cassettes
Blessing or Curse
Dialogue With God
Dialoguing With God Booklet

- **REN510 Christian Dream Interpretation** (4 credits) The Bible declares that God counsels us at night through our dreams (Ps. 16:7). The dreams in the Bible illustrate this principle, and all of us can learn to hear from God during the two hours of dream life we have each night. In this course, you will examine all 50 dreams of the Bible seeing how God interprets the symbolism and speaks to His children through their dreams. Learn to live connected to the Spirit all night long.

Course Materials:

Hear God Through Your Dreams
Christian Dream Interpretation CDs
Christian Dream Interpretation Study Guide
Dream Interpretation
Exploring the World of Dreams
Working with Dreams

- **LEA201 Creative Problem Solving** (3 credits) Spirit-born creativity is no accident; it requires purposeful activity. This study will open the doors of your understanding so that the creativity of God can flow through you continuously in ways such as you may have only dreamed. You will examine step-by-step how God progressively fills each of the five senses of your spirit with Himself,

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until His creative miracle is released into the natural realm.

Course Materials:

Creative Problem Solving Cassettes

Spirit Born Creativity Cassette

Spirit Born Creativity Textbook

- **HEA510 The Power to Heal** (3 credits)
Since Jesus' example was to teach and to heal, it is imperative that Spirit-anointed teachers be equipped to teach and to heal. This course will offer you practical approaches to releasing God's healing power to those to whom you minister.

Course Materials:

How to Release God's Healing Power Through Prayer

More to be added...

- **Power Evangelism: Learning to Depend on the Holy Spirit, His Healing, His Gifts and His Power to Follow the Pattern of Jesus' Kingdom Ministry** by Dr. Gary Greig
– Read the book and complete all required exercises.
- **Lamad Faculty Handbook** – Meditate through this handbook and contact the Lamad Biblical Education Association for any required accompanying assignments which must be completed.
- **How to Write a Lamad Book** – Meditate through this book and contact Christian Leadership University for any required accompanying assignments which must be completed.
- **Contours of Narrative – Pentecostal Theology and Practice** – Meditate through this book and contact Christian Leadership University for any required accompanying assignments which must be completed.
- **Lamad Research Project # 1** – Write a thesis or dissertation which develops some aspect of the Lamad Educational Model. This will be completed in conjunction with the oversight of a member of the Lamad Biblical Education Association.
- **Lamad Research Project # 2** – Create a lamad educational instrument. This may be a lamad-styled book, workbook, CD, course, etc. This will be completed in conjunction with the oversight of a member of the Lamad Biblical Education Association.

Please complete the Lamad Teacher Certification Application/Renewal Form found at the end of this section.

The following certificate is available for Lamad Certified Teachers:

Lamad Biblical Education Association

Real life, biblically-grounded, revelation-based learning

Authenticated by the power of God

Relying upon the Holy Spirit as our primary Teacher

Lamad Teacher Certification

This is to certify that

Has successfully completed 200+ hours of training in Lamad Educational Principles equipping him/her to release the anointing of the Holy Spirit within a Lamad Group.

Effective dates

August 1st 1993 – July 31st 1994

Member of Steering Committee
Lamad Biblical Education Association

Member of Steering Committee
Lamad Biblical Education Association

Lamad Teacher Certification Application/Renewal Form

Name _____ Phone _____

Address _____ Email _____

City _____ State _____ Zip _____ Date _____

I am applying for: (check one)

- First time certification as a Lamad teacher

Attach twelve completed "Lamad Encounter Group Facilitator Evaluation Forms" (found on page 37) and a Bible school or college transcript showing completion of REN503 Communion With God – 4 credits; and MIN510 Experiencing God: Lamad Encounter Groups – 4 credits. If your transcript shows that you have completed additional required Lamad training experiences, your Lamad certificate will be extended for additional years.

- Annual renewal of certification as a Lamad teacher

Attach twelve completed "Lamad Encounter Group Facilitator Evaluation Forms" from the last twelve months and a Bible school or college transcript showing completion of one agreed-upon Lamad learning experience in the last twelve months.

Enclose Administrative Processing Fee:

- I have included payment of \$25 to cover the cost of preparing and mailing my Lamad Teacher Certification. Make checks payable to CWG Ministries or provide credit card information for MasterCard, Visa or American Express.

Card number _____ Exp. _____

Signature authorizing payment of \$25 _____

Return to Communion With God Ministries, 3792 Broadway St., Cheektowaga, NY 14227.

FINALLY – A Spirit-Anointed Epistemology!

A system of knowing for the Spirit-filled believer

An earthquake in the field of education

Restoring the Holy Spirit to His rightful place as the primary Teacher in our midst

A fresh moving of the Holy Spirit has been upon the Church of Jesus Christ for the last 100 years, since the Asuza Street Revival in 1902. In all that time the Spirit-filled community of believers (now numbering 27% of all Christendom), had yet to delineate an approach to learning which *restored the Holy Spirit to His rightful place as the primary Teacher in our midst.*

Now, the Lamad Biblical Education Association has completed this marvelous feat. After 20 years of careful examination of the teaching style found in Scripture, they present to you the “Lamad Educational Style” which was used not only by Jesus with His disciples, but is found throughout all of Scripture. You can apply this to your home groups, Sunday school classes, pulpit preaching, Bible school courses, and especially to the training of your own children in your home!

The Lamad Biblical Education Association has not only prepared for you a 40-page introductory document on what the lamad educational style is, but they have provided courses which lead to “Lamad Teacher Certification.” Those who successfully complete 200+ hours of training in Lamad Educational Principles may receive certification as a “Lamad Teacher.” This certificate is suitable for framing and will let all who see it know that you have received training that has equipped you to release the anointing of the Holy Spirit as you teach, preach and train.

We invite you to read this classic manuscript today! The restoration of the Lamad Educational Style is **an earthquake in the field of education.** Be one of the first to catch hold of this new Spirit-filled style of training. And if you have already been relying on the Holy Spirit as you teach, learn how you can deepen your dependence upon Him as you press forward in your call to disciple all nations.