

Radical Permission 2 TWC Q & A Anaheim, CA Sept. 2014

But, for now, this part of our day is our Q & A time, and we have our fabulous friend with us, so please welcome Graham!

Graham: I feel like Daniel.

Allison: In the lions' den?! (laughter) So how's your day going so far?

Graham: It's good. I've just finished up some work on one of the sessions that I decided, well, a certain Someone decided, should be changed slightly.

Allison: Oh, good! A certain Someone interrupted you a couple days ago, too.

Graham: I know! What is that?! He's supposed to leave us in peace, isn't He?

Allison: I thought so! So, Tuesday night we were up in Santa Barbara and had the Unplug Sessions, which I had a couple questions on that and I can give an explanation, but can you just describe Unplugged? I really enjoyed those.

Graham: Unplugged is aimed a bunch of people in the city...Santa Barbara is a fairly religious city, lots of legalism, and there's a bunch of people who've probably had about as much as they can take of that kind of spirituality. So they've actually been in a kind of loose fellowship but not going to Sunday morning church as they've experienced it. Lovers of Jesus, just fallen out of love with the back of someone's head in front of them, kind of thing, and so we began to meet these people through connections we had in the city. We just began to meet and have coffee or a meal, and that was with a bunch of guys, and then we met like on the beach and at beach houses, and pubs, and restaurants, you know, all the places where Jesus would normally frequent, and just were talking about who He is and what God was doing and what God is like, really stirring up the hunger in these guys again. But the constant questions were about guilt, shame, fear, all that stuff.

So a couple of us just decided that we would do a series of meetings called "Unplugged" so that people were unplugged from the whole religious, legalistic control thing, then plugged into the Kingdom in terms of who Jesus is for them individually. So we just began a series. I think that was number 9 in the series of

12. We're really just taking them through what do the Scriptures say about life in Jesus and what does it actually look like in terms of getting a new lens and seeing things the way God sees them, and understanding the difference between the old man and the new man and how that works, and how God is predisposed only towards the new man because He is pretty sure in His own mind that He killed the old one off! So the Lord is not at all wanting anything to do with the old because He's predicated on the new. So we're just building up that and letting people see what the new man in Christ really is and how God connects with that new man, how He works with us, and how we are learning how to think and become like Jesus in the context of that.

Allison: This is cool because it's in a house, so it's really casual. And the movie clips...so there's like a talk, and then movie clips, and then questions, and it's just fascinating to listen to what people's questions are.

Graham: We're doing it in this millionaire's house! So it's like we get wine and hors d'oeuvres at the start on the patio, and then we move into this room and we do a little bit of worship, 5 to 10 minutes, and then I usually give 25 minutes of a biblical base for what we're talking about. Then we go watch a movie clip in a different room, so we keep pushing them all around the house, kind of thing, so it's a lot of fun!

Allison: The house is big enough you could explore it for quite a while. Alright, so we gathered some questions, and Graham looked through them and selected several, so let's dive in.

Q: When God highlights a new truth for you, how do you begin the process of exploring it?

Graham: I think it's really important that when God highlights something that it's an invitation for us to meditate, and that meditation is probably going to take a few weeks because God is a little slow, deliberately so! He doesn't want to give us too much because then we'll stop thinking, and the whole point of meditation is that we think. So for me then, part of that meditation process is that I like to research in Scripture are there other truths like it or similar? I'm looking for patterns that kind of expand that truth. I'm looking for context because context determines what God wants to say. For example, in the context of Israel being a rabble of slaves crossing over the Jordan, the prophetic word has to take that context into account. People are fearful because they're going to go up against giants. So the prophetic word is, "Be strong and be very courageous" because that's the context. The Lord is saying,

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"I'm going to teach you strength and courage by what you face." So context always determines what God wants to say. The context of your own life will determine, in some ways, what God wants to be for you in that particular situation. So I'm looking for context.

I'm looking for are there any people involved in those Scriptures? Whatever God does, He does relationally, and He loves working with people, so I'm looking at how does He work with people. So when I was studying one particular Scripture the context was the life of Gideon, and so the context is "What is God wanting to do with Gideon?" not just "What does He want to do through him," but "What does He want to be for him," and "What does He want Gideon to become?"

Because here's the thing: God doesn't use us. He doesn't use anybody. The world uses people. Our jobs use us, and when it suits the company they get rid of us. The world "uses" people. God doesn't use people, He embraces. God allows us to become like Him and He embraces us in our situation. But don't ever ask God to use you because He'll say, "No." He will say, "Let's partner together in this. Let's be one in this, but I'll never 'use' you," because He's not a user in that context.

So I'm looking at how does God involve Himself with people, what's that relational element? I'm looking for principles or values because I love them, and God loves them. He hangs a lot of His truth on principles and values. A principle is going to be around forever, and a value is who God is, and if you know that God is that, you know that He is going to be that for you.

So I'm looking for principles and values. I'm looking for any connection to Jesus, to His name, to His nature. I'm looking for permissions. I'm looking for opportunities. What opportunities arise in this kind of situation? And then I'm examining the consequences for God and for me because I do believe that all truth has consequences for God first. So for example, Romans 6:11, God gives you permission to consider yourself dead to sin and alive to Him. So what are the consequences for God in that verse? That means that He always has to bind Himself to considering you dead to sin. That means He is never going to talk to you about it because you're dead to it. That means He is never going to bring it up, He is never going to talk to you about it, and He is never going to answer a prayer that you make about it because in His mind, "No, you're dead. I saw you die. No, I can't answer that prayer because I don't even know what you're talking about." And He is resolute about that. So there are consequences for Him. If He is giving you permission to be dead, that means He has to call you dead all the time so He can't call you on your stuff in that sense because it's dead. Do you see what I mean?

There are consequences, and that means He can be alive to you in all your circumstances since that is what He is teaching you, how to be alive to Me.

So there are consequences for God in the truth, which He loves, and there are consequences for us. So one of the questions you have to ask eventually is, "If I believe this, what are the consequences for me?" because if I believe that, that means I may no longer be able to do this... If I believe that truth, that means I can't think like this... So there are consequences for us which actually really should be delightful! It should be like "Woohoo! Brilliant! That's a great consequence!"

I love that because it gives me absolute security in terms of what I'm processing in the truth. I think consequences open up a pathway for us to walk down with the Lord, and I think the more we grasp the importance of consequences, the faster we learn and the quicker we can walk through this thing into the place that God has assigned for us.

Then, so we're not done. To me, all of that is kind of research. That's under "meditation."

And then I'm thinking, "Okay, so how do I practice this truth? What are the circumstances that may arise because of it?" because God gives you a revelation, and then He gives you the circumstances to practice it in, right? I know, you didn't want me to say that! But it is the truth!

The thing is, that's the part we should be excited about, "Oh my goodness! I am going to get circumstances now that allow me to practice that truth and establish it as a reality."

So one thing that does is it takes away fear of any circumstance and puts an excitement in its place. So now we're looking now with an expectation that there is a situation going to arise and I get to practice this truth.

Like when the Lord began to show me about the importance of the fruit of the Spirit, I realized that all the people that I was seeing negatively, now I had to go and practice something else on them. And the joy of being able to allocate parts of the fruit of the Spirit to each of those people was just so much fun! Really. And it opened up my heart to those people in a very different way, and opened up my heart to the Lord in a very different way. It opened up a whole new space in the Holy Spirit for me. The fun was I got to practice that truth on so many people, a number of whom got really annoyed!

So when God gives a revelation, He follows up with a situation so we can establish that as a reality. And I usually try and document that if I can so, "What did I do? How did it work? What did I miss? What could I have done better,?" and then I ask the Lord, "Can I have another practice run at this?" so I can practice what I'm learning in the practice of it.

So all of that kind of gets involved in that exploration.

Allison: So would you include recording that in a warrior journal how you practiced that fruit of the Spirit? We talked about Warrior Journals being a valuable part of that.

Graham: Absolutely, yeah.

Allison: So this morning when we talked about the nature of exploration and how explorers use compasses, not maps, because they're making maps, there was just a whole load of compass points to follow on. That was perfect.

Q: So how do you know when you have fully explored something and it's ready to teach?

Graham: I don't think you ever fully explore everything. You just get the unction of God at a certain time that He releases you to talk about it. I had some mentors who are now, thankfully, with Jesus in heaven, no longer able to torment me, but I expect they're writing notes about everything!

I remember a conversation I had with one of them back in 1977. We were talking about becoming a 5-fold teacher because he said that's one of the things he said, "I see a 5-fold teacher on you more strongly than I see the prophet." We all know there are loads of different kinds and types of prophet so we don't get bogged down in a 1-dimensional view of that ministry. And he said, "So the question really is, do you want to be a 5-fold ministry?" and I'm thinking, "I don't know what it involves so I'm hedging my bets right now (spoken under his breath) because I don't trust you, you little rat!" Every time he had that gleam in his eye, I always knew he was up to something!

So we talked about what it was, and I loved the idea of it so much I just blurted out, "Yeah, that's what I want to be!" and he just said, "Well, then, you can't teach food that is freshly given." He said, "You've got to separate yourself from being a preacher. A preacher is someone who gets something in the moment, and there is breath on it, but there is not a full blown anointing on it. There is breath on

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it and as he preaches it, it will impact on people, but it won't last. It's an in-the-moment thing designed really to elicit a response in the moment so God may do something. But teaching is different than that. We're teaching people how to live a life, so we're putting truths in people's lives that will always be there. So a 5-fold teacher is in the moment, but he is not of the moment."

Do you know what I mean? Because all truth is in the moment, it's always impacting. So he was just saying there is a difference, then, between fast food and fine dining. Part of his threat to me was, "If I ever catch you giving people fast food, I will hit you so hard you will wake up in heaven!" That wasn't quite what he said, but it's the gist of it!

So my normal role is to have a 2 to 3 year process before I teach anything because this is how I was mentored. The first year we just talked about the mentoring process, you know, that first question. Those are all the things I do in the first year. And 2 to 3 years, then, is living it out, so learning how it works, learning the benefits, learning the values, learning how it connects with current truth, experience, how it impacts on circumstances, learning the authenticity of it, knowing how to stand, knowing how to press in, knowing how to receive under pressure, all of those things connected with that truth, so that when I stand up usually the initial message I've got has become perhaps 2 or 3 talks, or the talk is so full that the first time I give it, it almost like splits into two because it's full of something. It's not fast food. It's not like getting a Chinese take-away, which tastes great and is brilliant, but an hour later you're hungry!

So that's my process, really, to start teaching it after a 2 or 3 year time period. And then as soon as I've taught it, I'll go back immediately the day after and I'll look at what happened in me as I was teaching it because something will unfold in me. This is what I love about being a 5-fold teacher. Every time I teach, the Holy Spirit is flagging up little mental notes. I'm thinking, "Cool! That's good! (I can get distracted so easily.) Well, that sounds good," so I'll make a mental note and I'll follow up. And then usually when I do that, one talk becomes a series. That's how *The Art of Thinking Brilliantly* started. I just got intrigued by something and started practicing a different way of thinking, and then 3 years later instead of doing one talk, we do the conference in Vacaville.

Allison: And sometimes they morphed quickly. Didn't *Church Has Left the Building* go from 1 talk in 1 conference, and then 4 weeks later you did another one in 4 talks? It can just explode quickly!

Graham: Yeah, but I'd had about 20 years of experiences of church not being in the building!

Allison: There is one whole CD that is nothing but those great stories...

Graham: I think God is happy to show up on some Sundays, but you can't keep God in a building. Even when He had the temple, He was still out busy all over the country. I think He is doing more in society than we are, and we need to get out there and be with Him.

Q: So what is the balance of exploration and establishing something and building. Do we all do both or ... wait...I have to read my own writing!

Graham: I had to ask the Lord for the interpretation of that one, too. He wasn't sure about it, either!

Allison: I think I'm right there with you!

Graham: It's Al. I don't know! God bless her, I love that girl, but sheesh!

Allison: Stop! Just stop!!

Graham: This is what we do all the time! We're like the worst kind of brother and sister!

Allison: I hate it when I make you pleased with yourself!

Graham: I know!

Allison: I have so many words, I just threw a few random ones that made no sense whatsoever!

Graham: You had some spare words so you fit a little in there...

Q.Let's try again... So what is the balance of exploration and stopping to establish and build. Are we either a pioneer or settler... or both?

Graham: I think it's really important that all of us consider ourselves to be pioneers. I mean, you're a pioneer in your own life. You need to forge a way forward. There is territory out there that has your name on it so you're a pioneer in your own life

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and you should love that sense of exploring and at least be doing 1 or 2 things a year that are really Lewis and Clark stuff. (I'm Lewis, she's Clark!)

Allison: That's right!

Graham: I'm Lewis, she's Clarky! So you're exploring territory for yourself. It's really important that when you explore territory, you always carry a stake with you and stick it in the ground. Bang it in the ground in that space and say, "Lord, I want to bind myself to this work. I want to be a stakeholder in what You're showing me right now and the territory that's opening up for me." If you see yourself as a stakeholder in territory, then you'll protect that territory, you'll explore it, you'll mine it, and you can bring people onto that property and show them things, and when people connect with you, they connect with the place where you live in the Lord.

We're all opening up territory that will require occupation. Some territory is best occupied with friends. So in Santa Barbara right now in our community, Radiance, we are exploring some things that we're opening up together as a group.

That's what we're doing as TWC. We're exploring territory that eventually some of that territory will be real de facto truth for all other intercessors in the nation. At some point they're going to be impacted by the journey that you're taking. I've been involved with intercessors for years, but I've never seen a group take this road like we're taking it, and I think the impact of it is going to be considerable.

So put your stake in the ground first and become a stakeholder. And that spiritual territory is deeply personal. You have to explore it, and you have to establish it in you. Get a handle on your placement in Christ in it, your identity. It has to become really personal to you. And then we're really looking at who are we partnering with in this because with a bunch of friends, you can establish something much deeper. You build on it. You can start to build some height on it. When you're exploring that territory for you, you'll build foundations in it. It will build foundations in you because that territory has to stay. You're not just going to pass through it on the way to somewhere else. That's where we leave the connection of exploring in terms of Kingdom and the world, that's where they separate. The territory you're exploring stays with you forever. The land becomes you, and you become the land. You are the territory, like we know that Jesus is the territory. He is our Canaan. He is our land of promise. So when we explore Jesus,

we're exploring territory. But that territory is in us because He is in us. So you are the territory, and the territory is you. So you have to own it.

And then what we're doing is we're looking at our circle of friends and the people that we're on this journey with, and we're sharing this territory together because you may see what could happen in the west, they might see what happens in the east. So you need other peoples' perspective to open up that territory in a much bigger way. So in a sense we're going strong on our own, but we're always looking for authentic partnership to explore that truth, that revelation, that territory, and see what opens up when a bunch of us start thinking about it.

I think the fellowship changes the dynamic of the journey, too.

Allison: I wrote a reasonable sentence on the next one!

Q: What is the greatest obstacle to stepping into a new territory or mindset?

Graham: I think without doubt the prime obstacle is you. It's not the enemy. I just don't think he's that clever or that good enough. Since he fell out of heaven, heaven has expanded. God has expanded the universe so the angels now, the archangels, there are more of them than when he was around because there is more to see, more to do, there is more to understand. One of the things that I think makes him intensely almost insane with jealousy is the fact that Michael and Gabriel and those guys know more than he ever knew, and they're still expanding, which is kind of interesting! It's a sidebar.

So the enemy is not the problem, really. We are. The prime obstacle is us. Part of it is maybe not doing proper preparation. I like to cook. I mean, I should-- it's my name! But you know all of us who like cooking, we know the value of real preparation, of doing things in sequence and in timing so that everything arrives together at the same point, at the same time, and you get that intensity of flavors, and that's cool.

But not doing proper preparation spiritually means that we don't benefit as fully as we could. Not being intentional about being present-future, I mean, I am obsessed with being present-future, in the nicest possible way! I am obsessed about time. I really respect time. I don't want to live in such a silly way that God has to redeem time for me. My prayer is, "Lord, I want to be in a place where you never have to redeem time for me," because I'm always in time, I'm always on time.

Again, one of my mentors used to say to me, "Graham, great people make time, good people find time, mediocre people never have any time." What you do with time is really important. Time can be redeemed, and sometimes it's important for us to partner with the Lord in the redemption of time. So for me, I'm obsessed with how can I do things in a way where God quickens me in time? Because being in time with God often means that you're ahead of the game, which means you're ahead of the enemy, which means he's struggling to catch up with you. I don't want to be so slow in my movement that the enemy is ahead of me.

So being present-future for me is really important. Who am I now? Who am I becoming?

My question with the Lord is, "How fast could I get there? What would that require?" since I don't really want to walk slow!

So it's pressing out the journey as far as possible now and examining the consequences of believing. That's why I do consequences of believing because I don't want to miss out on anything. If I can travel fast through this territory, I would like to. I just don't see...there is only a value in traveling slowly if God has loaded you up with stuff that you have to explore on the way.

But sometimes God likes to give us some stuff right now and just says, "Okay, think about it. You ready? RUN!" and you run with it, and you get to an agreed outcome, then you can stop.

But I love that whole idea that we could be so far ahead of the enemy, he loses sight of us.

So for me I like the consequences of things. I love being present-future because I don't want truth to be merely situational, "I need this revelation for this circumstance." I mean, that's cool, but I want revelation as a lifestyle, not as a situational thing. "Well, I've used it on this situation, now I'm going to put it in a drawer somewhere and forget where I put it." No! I want to live that piece!

Obstacle #2 is that we sometimes value the experience of God more than the lifestyle that He wants to generate. I saw that in times of renewal. I was saying to people who God was clearly on in renewal, the hand of God was on them, the presence of God was on them, and I was imploring them, "Think! You've got to turn this into a lifestyle." But they were so busy enjoying the experience of God that they never turned it into something long-lasting. And of course eventually, then, the experience drained away because all experiences are meant to be turned into a lifestyle and that's how you keep them.

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So the experiences drained away, and then some of them were so bereft they were trying to manufacture the experience to try and recapture how they felt. But if they turned it into a lifestyle, it would never have left. Sometimes valuing the experience of God rather than the lifestyle that it's supposed to generate...I mean, enjoy the experience, but enjoy the process of turning it into a lifestyle. So every time you have an encounter with God think to yourself, "How do I keep this? How do I partner with the Holy Spirit in a way that means I keep it and I don't just visit it in my memory?"

So it's important to do both: Enjoy the experience, but enjoy the process of it becoming an encounter. And plan to keep the experience. Most of us--there is nobody in this room who has a burning ambition to be the worst Christian who ever lived. But the issue is, have you got a plan to be the best one? That's where the "wubber hits the woad" as my friend John says.

The third obstacle is that we don't allow revelation to thoroughly challenge our perspective or our thinking. We are so enamored of that truth, but we don't actually follow through on it. I mean, sometimes, we've all been there. Some days you're just so jolly happy that God is even talking to you! It's like Homer Simpson with chicken, you just get totally wrapped up and drooling, and we don't allow the truth He is bringing us to expand into our perspective or our thinking.

Truth should change the way you see something. It should, therefore, then, change the way you think about something, and then it should give you new language to start using. If truth has not impacted our perception, mindset and language, then it has not impacted on you because perspective, mindset and language are the three major ingredients of identity. When your identity gets an upgrade, it's because you've seen something, you're thinking something different, and you've translated that into words so that you can pray it back to God, you can talk about it to other people, and you've got a language to combat the enemy.

I think the last obstacle, really, in that context is we often are good at allowing the enemy to distract us from what's really going on. I wrote a book years ago called Beholding and Becoming because I think it's the essence of relationship. What you see in someone, you can be for them. What you see in Christ, you can become. What you see in people, you can celebrate.

It's astonishingly easy to see a negative, but that's not who we are anymore. But, let me just challenge you gently, just in your relationships around you, have you really set your heart to deliberately see someone in a new way, whether it's

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your own family, which includes nephews, nieces, grandkids, whatever, neighbors, work colleagues, people in church, whatever, people who are around our life on a fairly regular basis? When was the last time you upgraded your thoughts about them?

So often we get distracted from what is real. And what is real to me, what is the most real thing in my life, is relationships, people, not just situations and circumstances and projects and everything else, but people. So I think I'm pretty good--I could be better--but I think I'm pretty good at upgrading my sense of people around me. Usually if you get a card from me or something, it's usually that. "Hey, I've just seen something different about you and I wanted to celebrate it with you!" And I'm still doing it for my enemies because that's just a hobby!

Allison: Do you send your cards to your enemies? Of course you do!

Graham: I just sent one this week, a brilliant one! I got 8 pages of absolutely awful stuff, so awful that none of us could read it.

Allison: Oh, good! So the card I got this week wasn't from...

Q: Are you ever concerned with getting off track from what God has for you, and when, if you do, how has He gotten you going in the right direction?

Graham: I think I used to be concerned. I am not remotely concerned now because I have a pattern in my life that I'm following. I do believe that it's important we should be reinventing ourselves every 3 to 5 years because if God is always doing something new, then there is a new version of you. We're like the i-Phone, really. We're enjoying this version, but you know there is a new one on the way, right? So we're like that. God is always doing something new so there is always something new about us emerging. Whatever that new thing that God is doing, then, gives you greater power, greater authority, greater Presence, so you have to upgrade yourself in that. What does this mean for me?

I was a pretty decent soldier. But when God started talking to me about being a warrior, it's like suddenly I realized I know nothing about soldiering. But I started to hear that as opposed to what I was doing here. What I was doing here was really good, but that was like a whole different level, and I think that's the issue for us, really. It's like you live in a house that has got several floors but you spend most of your life on the bottom floor. Then suddenly you find this secret door that takes you up a level, and you have all this space to explore, and you

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enjoy that. Then you're going between two levels and this is great! And then suddenly you find another secret door that takes you up another level.

Or it's the difference if you were an airline, you might be a regional jet for 10 years. You can handle 20 or 30 people, but you've got a limited range, and this is what you do. You're just going to go from a regional airport to the hub; that's probably most of what you do. You're going to be a shuttle.

And then suddenly God upgrades you and you find that you can reach the next state. Then He upgrades you again and you can get from the west coast to the east coast. And then He upgrades you again and you find that at some point you're flying at 52,000 feet with 450 people, and you've got a different thrust, a different payload, yeah? So vision is not about the direction you're going in, it's at the height at which God wants you to travel.

So very often, height is the thing. God may take you around the same truths, but at a different level. So you have to practice that truth at a different level, and you learn something different.

So for me, there is a constant reinvention when you walk with Jesus. So it's really important for us, I would suggest if you're not getting any new truth from the Lord, it's probably because He wants you to go back over some of the truth He has shown you and just ask the Lord, "Is there another level to this?" Smart question!

You know God has a plan, Jeremiah 29:11, *I know the plans I've got for you to give you expectation and a future.* So you've got to stay current with what you're learning. Story and journey are the two best metaphors for walking this world and the Kingdom. Everyone has a story, everyone is on a journey. So what's your story and journey right now? What's the next version of you that's coming out? What are you enjoying in the present? But what are you seeing about the future in terms of who you're becoming?

We journey with the Lord in that way with intentionality because that's the basis of really being lead by the Spirit. Don't ever treat being lead by the Spirit as just a ministry thing. It's a lifestyle thing. So asking questions about, "Have I fully explored this whole truth or is there something I've not picked up?" I love asking the Lord questions.

And it's important to write out who you are right now and who you are becoming next. Who you're becoming next requires a plan. So 8 years ago I started

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a process of reinvention, and then 3 years later I upgraded it, and next year I'm going to upgrade it again. But all the things I saw in the first round of reinvention, I've now done. But that's opened up something else and so I think this reinvention process that I'm on is the biggest one I've ever done is going to be about 10 years. I'm probably half, 5 to 6 years into it right now. And I'm really excited by it because what it means is I've started to say "No" to certain things that are no longer really going to be in my future, or I've started to give them away to other people.

So we reinvent ourselves every 3 years, and what's true in the spirit is true in the natural. Every relationship on earth needs to be reinvented every 3 to 5 years whether it's your marriage, whether it's how you view or see or be with your kids...friends. Since we moved to Santa Barbara I am seriously going around all my friends and reinventing my relationship with them and challenging them in the sweetest possible way to say, "We didn't come into a new place to do an old thing, we came here to do something new. Let's examine it together," and we've been doing that for a year or so now, examining who we are, why are we here, what does the battle look like here... so reinventing the way we do soldiering in the city.

I love that whole process of writing out what you see, speaking it out to people, acting it out with people. Then you have to prove your commitment to your own growth. That's why we always ask for evidence of transformation. You've got to prove your commitment to your journey and to your story change.

I love watching actors talk about a role because they talk about it in the third person. It's like, "Well, she does this, and she does that, and then she sees this, and then she sees that," and you realize they're still in character right now describing something. I find it quite fascinating that they are so caught up, and I think, "Sweetie, you're just acting!" But she's not. She's "in character" still, seeing something, feeling something, being someone, and able to bring that to life and make you see it in a completely different way. All the best actors and actresses never remind you of previous roles. That's why I like John Wayne, but I never considered him as an actor because he played the same flipping part every time! He just played himself! But you look at some people and they take on such a variety of roles that they extinguish any other role they've ever had while you are watching their present movie. I find that really fascinating because there is a commitment to that identity that they have that separates good actors from great ones. So it's important for us to be acting out who we are in terms of our identity and, again, avoiding distractions.

So for me I say once I've reestablished my current vision, I say "No" to everything outside of it. I don't even ask the Lord. If a church writes and says, "We want you to come and do this," if what they want is outside of where I am, it's an automatic "No." I don't even pray because this is who I'm becoming and I need to take assignments in line with what I see being developed in me as a son of God.

So I'm not really concerned with getting off track because I feel like I'm cooperating all the time with the Lord, and I love the journey that I'm on. But getting back on track, really, is about understanding your own process of reinvention and love the learning about who you are becoming in Christ.

I never do anything to develop my ministry. I do everything to develop my lifestyle, and then whatever flows out of that lifestyle, I'm calling that my ministry. So there's a little bit of John Wayne in me right there!

Q: You talk about your vision of a present day goodness movement. What do you see as TWC's role in that movement?

Graham: I think sometimes we rush into the corporate thing of something before we really have given ourselves to something personally. I absolutely believe in the goodness of God. I passionately believe that in my lifestyle with God, I'm not being challenged by the world, by circumstances, or even by the enemy. I'm really being challenged by the nature of God. I'm being challenged by His goodness. Because I think, you know, we overcome evil with good, so being challenged by evil seems to be a lesser thing because if we overcome it with good, then let's be challenged by goodness. Then maybe we've got a shot at being more than overcomers, more than conquerors, because if you live in the goodness of God, and everything that touches you provokes goodness, the enemy has to think twice about attacking you. Right?

I only look stupid!

So I think the key thing is, the prime thing is for individuals to be committed to goodness as a lifestyle. The way you see people has to be full of goodness. The way you think about people has to be full of goodness. The way you talk to people has to be good for them, and the way we act, just the things that we do in our day-to-day life to engage with goodness.

When I'm at home in Santa Barbara, usually I'm in my meditation room around 4 a.m. and I work for 3 or 4 hours or so, and then I go down to Joe's cafe at 7:30. Most mornings I'm at home, I'll be at Joe's around 7:30. I'll talk to Carol, and

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to Kim, and to Juan. They're all the guys who are there. I walk in and the cook looks up and starts cooking my breakfast. I'm a regular, and I have my own little reserved table with a reserved sign on it, and usually what I do, we have a lot of homeless people in Santa Barbara, and so I made the decision that, "Lord, I don't like the idea of my stomach being full and someone else's being empty." So I got them to put half my breakfast on a plate, and half in a box. Then they donate a to-go cup of coffee. It's 4 blocks between Joe's and my office, and I'm asking the Lord as I'm walking, "Who am I giving my breakfast away to?"

So I've started to get to know some of the homeless people around. I've been doing it now for about a year. So now I'm called 'Breakfast Boy.' That's my name amongst the homeless. I've gotten to know lots of names of people, and got to know a little bit of their story, and all of that. So it's turned my walk from like a 10-minute walk into round about 40 or 45 minutes because I find someone and chat, and so on. And it's just a miniscule example of goodness, and it means probably that amount to me. It means that amount to the person I give breakfast to and that I chat with because what I'm saying is, "I see you."

I worked in Africa for 13 years on and off and I learned that the greatest gift a white man could give a black man was to say his name and just say, "I see you." It's a small thing, but to them it was a huge thing and they would always smile and say, "I see you." And that made the next connection stronger. Then you knew that you had a strong connection when they brought a friend to meet you, or they brought one of their children. And you knew you were "in" when they introduced you to their wife.

Small things. Goodness is about a thousand small things. Don't ever think of goodness as being one big thing you can do. Think of it as being a thousand small acts, and maybe 50 small acts for that person over time.

So practicing goodness is really important as a lifestyle. And then putting money aside so that you resource goodness, so maybe you just start a bank account and start putting some money into it, and that's the money that is part of your giving to the Kingdom then, maybe over and above your regular giving, but this is my goodness money so I'm going to use it for acts of goodness. Another brilliant thing is that whatever you sow you can reap. It's interesting, then, that people start giving you money.

"What's this for?"

"I don't know. The Lord just told me to give it to you."

So if there's no reason for it, it's going in my goodness account. So now I'm starting to resource people. It's just doing things, acts of goodness, speaking words of goodness, commenting to people what you see, just making someone's day. They're very simple things, but it builds up over time. So I'm a great believer, because I practice an urban monastic lifestyle, and I've done this for 30 years in the cities I've lived in, and that is I draw a square mile around where I live or work and nobody in that square mile is safe from getting blessed. I am very territorial because I think God is a territorial Spirit. If you read Joshua chapters 15 to 23, it's God apportioning territory to the tribes. He is very territorial. So I'm very territorial, too. So within that square mile, then, I want to practice relationships and goodness, and so on and so forth.

And then working with particular organizations, so working with Not For Sale over particular projects that we're doing and working out how we as a ministry and a business can actually support that project. Being part of AGLOW International, the international director, and the national director of the U.S. team, thinking, really, I know AGLOW is men and women, but I got into AGLOW when it was mostly about women because I consider myself to be very passionate about the role of women in the earth, and being able to bring women back onto a higher level of humanity and perception and investment.

So looking at the acts of goodness within that. And what happens is goodness escalates. As you give yourself to it, goodness opens up territory, too, because it's part of the nature of God. So I'm celebrating a unique part of who God is and when you live in any aspect of God's nature, it opens up territory because everything about Him is territorial.

We opened up territory into AGLOW and now we're doing things that are probably going to affect over 17 million people in about 170 countries. Goodness expands.

So I think for each of us, find something that you can do. Make sure it's small enough that you can do it all the time and keep building on it.

In the context of us as a company, TWC, we should at some point sit down and think about what can we contribute from our shared experience of Jesus, something that will profoundly impact the lives of people around us in a good way, and that really is the essence of goodness.

So I'm not really answering the question of what's your part in it because the part really is for every one of us to embrace goodness as a lifestyle and to indulge

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in acts of goodness. Then you've got to mark the change in you, what's happening in you, what you're discovering, what's opening up, what's being added to you. Once you've got a taste for it, that's the point to sit down and start talking about your shared experience and then wondering together where is this going to lead us collectively?

Q: Can you share your thoughts on raising warriors versus foot soldiers? What is the difference, and why is becoming a warrior important to the body of Christ?

Graham: I think there is a call to fight on every single one of us. None of us should ever want to be free from the battle. We should instead want to discover the Warrior King on the battlefield. You hear Jesus in a different way on a battlefield. I love the sound of Him laughing when we're together, mostly He's laughing at me! But I love the sound of His laughter when we're together and having fellowship.

But I love the sound and the sight of Him on the battlefield. The more outnumbered we are, the more He likes it. I love the grin on His face. He looks around and He's just like so happy, so happy to be on that battlefield. It's like there is no possibility of losing, and that's infectious, it's contagious.

There is a call to fight on every one of us and there really should be something in your life that you're fighting for right now beyond just a personal situation that you're in, fighting for somebody else, fighting for something, a cause, or whatever it might be. And there are no exemptions to that fight.

When we practiced evangelism in the United Kingdom, we did it on the square mile process. We would identify a square mile of a city, and then we would move 40 families inside that square mile. Even if you were moving two streets over, you had to be in the square mile. The reality is you find the best house you can in that square mile, that's it. That's our commitment, and then we own that square mile. We only shop in that square mile. We only eat in restaurants in that square mile. We walk all the streets. We pray for every single house in that square mile. We find the places that are doing the best music, then we go in an a bad night and we do better music. So in a pub we can turn a Tuesday night into a Saturday night because we bring rent-a-crowd with us! So we can bring 100 people to a restaurant on a slow evening, and we can bless that business. We don't buy in bulk. We buy our food fresh every day because what we want is the contact with the people. So we cut up our Costco tickets and all of that stuff. It's a little more expensive, but it's not like God can't afford it. So we shop in those places because what we're doing is we are relentlessly making ourselves visible to people.

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That's all a part of fighting. We get to know people, we get to know their struggle. We get to engage in their struggle with them. We get to pray for their businesses. We get to bless them. We get to be a talking point. We get to be the group of people everyone most wants to see.

Then we would create a magazine for everybody in that square mile, and we would say everything that was going on. We'd celebrate people. When we heard stories, we would celebrate this family, we would commiserate over this death with somebody else, a birth here...we'd talk about this great dish at this restaurant, or this great concert at this one, whatever, and we would just celebrate everything in that square mile and make everyone feel good about themselves, which then made them feel good about us so we were everyone's friend. We invited people for meals because we believe you don't take a city in a meeting or a crusade. That's the dumbest way to do it! You take a city house by house, street by street. And that's a war, that's a battle.

What we're doing in that square mile, too, is we're identifying where the enemy is harassing people and we're kicking him out. We're doing warfare on a daily basis because we're warriors, we're fighters.

That, to me, is what it means to be a warrior. It's not that we get into a building with a few hundred of us and pray. I like that, too, but for me fighting has boots, and those boots walk around territory.

So being a warrior, then, was very important to me in terms of wanting to set people free, wanting to cut down the territory that the enemy had, and wanting to increase the territory of the Kingdom. I don't want to live in peaceful coexistence with the enemy because that's the biggest oxymoron there is. I don't hate any individual, but I hate the enemy, and I hate him with a passion I can't even articulate. I despise him, and I want to go up against him every chance I get. If he gets within spitting distance of me, I'm going to punch him, even if he's not doing anything! I can't abide his presence. So I want to fight that.

I think being a soldier, too, means you know how to keep yourself free from enemy activity and how to set other people free. It's one of the reasons why we're doing Living the Upgraded Life. We're doing at least two events on spiritual warfare; one is on defensive warfare, one is on offensive warfare because I want to tell people, "Hey, this is what it's like to get in the fight." You see a side of God there that you don't see outside of the martial arts.

Warriors take ground, and they hold it. Warriors have extra capacity. They can take larger territory. I want to be the giant in the square mile, and I want us collectively as a group to be a group of giants. We have seen times where the enemy has left our square mile and gone somewhere else in the city! You see it in all the crime figures.

One of my friends in the city of South Hampton where I used to live in is a police superintendent. I knew him when he was a patrol cop. Then we prayed for him to take his sergeant's exam. I remember him saying to me, "I don't have those brain cells! Graham, this is about my limit," and I said, "I don't think it is!"

So I said, "Look, you take the exam, I'll pray for brain cells."

He passed in the top 3% of his class, and he was like really ecstatic! I remember him sharing the next Sunday morning. He came in with his uniform and his stripes, and as he's sharing and thanking the Lord for this, I remember walking up a platform and prophesying over him that he will be an inspector, and just the look of terror in his eyes!

"You might let me live enjoying being sergeant first!"

But he was the youngest police inspector in the city. Then he became Chief Inspector, and now he is superintendent. So it's interesting, then, with Peter. He would tell us all the crime figures. We lived in an area called Shirley, a district in the city. We were always known as Shirley Temple! In that square mile, we owned that square mile to the point where crime went from 35% down to 2% and never recovered. Mostly it was like opportunistic crime, you see someone breaking into your car because they could see a bag, or whatever. But across the city, then, crime started to shoot up in an area because the enemy had moved. So on our next church plant, we planted there because we wanted to give the enemy a message, "You're not welcome in our city!"

That's being a warrior. It's looking around your own neighborhood. It's fighting for the people in your street. So just walking up and down my street and knocking on doors and saying, "Hey, Joe, how's it going? How's the family doing, man?" or just saying to a bunch of guys in the street, "Hey, let's go and have a beer! Let's go and talk," and just going out and chatting. "How's the job going? Anything I can pray for? What's going on with the family right now? How are the kids doing?" Just finding out stuff, being a good neighbor. But being a warrior on the block, concerned about everybody, patrolling that block like a Rottweiler.

I patrolled that block like a guard dog. I'm marking out my territory. I used to put a chalk mark! But I'm marking out my territory. These three streets are mine. This is where I live.

Warriors don't back down. Sometimes, I know, that makes us hard to live with. I know I'm hard to live with on days. If I'm in a fight, I am NOT backing down. I am not talking about a fight with people. I am talking about a fight with the enemy. When he escalates, I want to escalate because at the end of the day, we have to prove that Jesus in us makes us bigger.

Sometimes the people around us are not equipped for that level of fight and you just have to say to them, "You need to back out of this one because you're going to get burned here.," because maybe they're in transition from being a foot soldier to a warrior. But there are different levels of being a warrior, too.

There are some fights I fight on my own because I can. But I hate mediocrity. I hate anything that is lower than who Jesus is. Warriors have this hunger to prove majesty, to prove that Jesus is the biggest and the best, to see majesty.

I think warriors are heroes. Check out Hebrews 11. There are some pretty tasty warriors there!

Whenever I go into a new church and I'm working with for a few years, usually the first question I ask the main leader is, "On your leadership team, how many of those people have all their best fights ahead of them? And how many of them have all their best fights behind them?" because the answer to that question tells us what we're going to have to do in the next few years and where we can go, and even if taking this church on is viable or not. When I said to one leader, "You're going to have to replace probably 80% of your leadership."

He said, "Well, I can't do that. They're all friends!"

I said, "Well, that's pretty cool. But I can't work with you because there's no point. If I'm working with you, we're going to be heading into war, into conflict because we have some things to sort out. If your leaderships have all their best fights behind them, you can bet your life that the enemy has infiltrated the company. He's already in the church. So if you guys are not up for a fight, there's nothing I can do. So it's better if I don't start. You don't need me to stir up conflict that you're not going to deal with."

Welcome to my world!

Allison: That's what you do! I think that's always the draw for me is that you throw the best fights around!

Graham: I know!

Q: Can you describe the difference between one-on-one mentoring and a mentoring process like TWC, and how does TWC reflect you as a mentor?

Graham: I don't really believe in one-on-one mentoring. I think it's largely a myth. If you look at Jesus, look at the prophets, they were in schools. You look at Moses, and he had captains of 100's and 50's and 10's, so they did their mentoring in a group. Jesus did His mentoring in a group. And within that you get occasional times of one-on-one, but it's not in any way and ideal.

I have had 4 mentors in my life, and it was always in the context of a group. My mentors were Gerald, Arthur, Graham, and Tony. Gerald and Tony both ran different apostolic networks, and I was fortunate to be on two apostolic teams in 30 years; 16 years with one, 14 years with another, and that was just brilliant!

We learned in a group together. Most of the times we mentored each other in group meetings. We would have conference calls, and we would mentor each other because the ideas, and so on, that you got in those conversations...and then both Gerald and Tony were very good at saying, "Okay, Graham, you go with Roger and Mike, and you tease this whole thing out here and come back and talk to us." So we would do that, and we would come back and mentor the group in what we were seeing and feeling, and so on. So there was always inevitably a group process involved.

Graham Perrins, for me, is still the best teacher on prophetics in the world. I think he's a genius. I studied under him for 5 years. One evening a month I would drive almost a 600 mile round trip, and it was a rambunctious class of people. Some of them lived in community there, some of us just drove in from hundreds of miles around. Graham would teach, and then we would dialog and ask questions, and it was just fabulous. I still read all my notes from those times, and that was 20-25 years ago.

Arthur was just an obnoxious one-off! He was mentored by Smith Wigglesworth and never let me forget it! But he had a bunch of people around him,
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and Arthur really taught me to live by faith, taught me to see God, taught me to believe God, taught me about favor, taught me about identity, taught me how to stand, taught me how to walk, taught me how to press in, taught me how to not back down, but mostly in the context of a group.

I did get one-on-one time with those guys, but I was with Gerald for 16 years, and I had one-on-one time with him maybe 4 times unless I drove him around somewhere. Usually if I could get in a car and drive him, up north for a weekend, I would have 8 hours in a car, 4 hours there and 4 hours back. Usually he was so tired on the way back he just snored, and he might be preoccupied on the way up, but you took your chances. I had some individual moments, but they were rare because I think learning in a group is better.

Anyway, none of those guys ever answered my questions. They all asked me questions. That's what they did. They asked me questions. I mean, all of them would look at me and say, "I don't like that question," and that would be it!

"What do you mean, you don't like it?!"

"Well, I think there is a better question!"

"What is it?"

"Well, you think about it and I'll tell you if you're right."

"That's cheating! That means I'm mentoring you!"

"No, it doesn't!"

Occasionally I got questions answered, but mostly it was a provocative conversation because they all were great at one thing: They never took away my ability to learn how to think. They never thought for me. They always provoked my ability to think.

Conversations, especially with Tony and Graham, I mean, Tony was a genius at so many things. That guy could spin plates like nobody else I knew. He could do 8 huge projects and not even look remotely stressed. He was a genius, just his capacity to think. He could speed read. He had an incredible memory.

I said to him, "If I didn't love you so much, I think I would hate you!"

But he made me think, or he would introduce a thought and I would go, "Whoa!" and he would say, "Okay, why don't you just think about that one for a while," and we would chat on the phone, but in a group. Usually on training days he would come up to me at coffee time and say, "So how are you doing with that thought?"

And I said, "Well, I've got a bunch of stuff on paper."

And he said, "Okay, cool. Let's go and have a chat." But he never told me what to think, ever. He never told me how to see things. None of them did the how-to thing with me. They wanted me to learn that for myself. So he would just ask me questions like, "So, what does that mean?" It was Tony who introduced me to the whole consequence thing. So he would say to me, "Graham, do you believe what God believes about you?"

I'm thinking, "I think I do!"

"What is God believing next about you?"

"Oh, I'm not thinking that."

So eventually you evolve this apostolic language, which is present-future, that's apostolic. It's an apostolic way of thinking and seeing, present-future, not being present-past but being present-future. So you evolve this language because of the conversations that you have with people.

I've mentored lots of people myself, but always in the context of a group. Because, honestly, I don't have time to mentor people one-on-one on a regular basis. It's just time consuming, and you can't do it. So I've always done it through either conference calls or times when we've done ministry teams together at an event, so like what we're doing here, this is mentoring. This is what it looks like. We're all getting access to something new, something different, something powerful, and in dialogue together we get to tease things out. This is how mentoring works best in a group context.

Every so often you get an opportunity to chat and so on, but the truth is, too, you're supposed to be mentoring yourself. I've had several thousand letters over the years from people saying, "Your CDs have mentored me. Your books have mentored me. I saw you at that conference and I lived off it for like a year." People write to me, it's brilliant, they write to me and tell me these are all the things I learned from that message.

You have an obligation to mentor yourself. It's not somebody else's job to mentor you. Really, when you get a mentor in front of you, you should be asking them questions and then saying, "Have you got any questions that you want to ask me?" or even just having a conversation, "What are the questions I should be asking right now that I'm not asking?"

When I'm listening to people I'm thinking, "Huh. Okay." You can almost tell where somebody is by the things that they're saying. So then I'll ask a question

because I feel like this question is a doorway into a different space. So why don't I just give you the question and why don't you go away and open that door.

The reality is you mentor yourself firstly, and then you find other people to associate with and you chat. But you make your conversations intentional. So with all my friends, when we get together, I'm usually the one, probably Bob Book and I, when we get together in our community, Bob and I are the ones who are asking questions because we want to process something. The girls are off doing something, and Bob and Byron and I sat around my fire pit in the yard, drinking a glass of wine and smoking our pipes, doing the Gandalf thing, and I just said, "You know, I think we need to upgrade who we are becoming as a community and being more intentional about some of the things we need to do," and we talked about that probably for 2 or 3 hours. Then we don't talk about it for a week, 10 days. Bob and I travelled down here yesterday. So we get in the car and Bob says, "Let's revisit that conversation that we had in your yard about Radiance and where we're going." So we talked for a couple of hours on the way down because things had occurred to him, and me, and that's mentoring.

I think with regard to TWC, what you're getting is the process that I grew up with. Mentoring is a group thing, and occasionally, very, very occasionally, it's a personal thing. You can have personal moments, but the idea of having personal time is really very, very rare.

Good mentoring is about encouraging you to prove who you are. I can't underestimate how important it is that each one of us are proving our identity day-to-day, week-to-week because I think in Christ we're all meant to be stand-out people.

Don't talk about what you're going to do, do it! Then talk about what you learned. But as well, you've heard us say often enough about taking responsibility for your blessing and for your favor and mentoring yourself in the favor of God. "What do I need to believe about this situation that makes me put one over on the enemy?" because that would be fun!

Allison: I just want to say a little bit because I remember after probably we had worked together a year and a half or so, someone said to me, "Well, what's it like to be mentored by Graham?" and I thought, "I don't think Graham is mentoring me. We just do stuff together!" and for me, it was coming into this realization that all of this has taken place in the context of exploring the Kingdom together and what we would do, and what would Warrior Class look like. Some of our initial

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conversations were simply about what you were passionate about, and what I had a passion for, and just exploring those conversations together and finding where they overlapped. So I guess that would be the piece, too, of it just occurs in the day-to-day work. You've never sat down and gave me a point-by-point sermon...

Graham: Sometimes I will bring a whole bunch of questions and I won't answer a single one of them!

Allison: Yeah, I listen to how it was with all your mentors and I'm going, "Yeah, you do that! You do that, and you do that, you always do that one!"

My favorite one is I've asked questions and then I realize that Graham has just answered the question that I should have asked. I always contend that I have long drives. I knew I was getting an upgrade, actually, when Graham and Theresa moved to Santa Barbara because my drive went from 3 hours to a little over 5 hours, and that was simply because then I was going to get an upgrade in how much I had to process coming and going.

One time I was in Vacaville, I think the first time, and I walked right into a meeting and I didn't have my 3 hours to think afterwards and it kind of was disconcerting.

Q: Can you share your thoughts on the different outcome of when people follow passion versus tradition or responsibilities?

Graham: I meet people all the time who are responsible for something but don't really have a passion for it. Honestly, I think that really just makes you a hireling. It makes you an employee. I am not an employee of God! I am a servant of the Lord, but I am a son first. I am a beloved child, I am a son, and I'm a servant, and I'm a steward. I'm learning to be a bond-slave, which is a whole different dynamic. But I'm not an employee of God.

In all my relationship with God, He's always touched a passion in me and brought something to life in me. I don't do anything that I'm not passionate about. If I have no passion for something, I'm quite happy to say, "No, it's not me. I'm not doing it," because I think life is too short to not actually engage in something that totally stirs your blood.

I would do what I'm doing if there was no remuneration, and I've done that plenty of times. I don't go to any place and earn money. I am God's paid friend. If He didn't want me to go out, He would pay all the bills. But I take assignments and what I'm going to get paid is I don't care. I've never lived off a set salary all my life

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and never cared to. But I love the rough and tumble of believing God for all kinds of stuff.

But here's the thing with me is what makes that whole process work is I'm passionate about what I'm doing. I'm passionate about creating a warrior class. I'm passionate about intercessors living on a high place where there is incredible joy and we see things, and we're not getting beaten up all the time but we're actually doing the beating. That's pretty cool!

And I only work with people and choose people who really have a passion. There are some churches I won't work in because I don't want to go there and give a talk and give a message and stir something up and these guys don't have a passion to develop it.

And I don't remotely care about traditions. Read what Jesus said about traditions in Matthew 15:1-14, and especially in Matthew 23--that's a little spicy!

Here's the thing: If my Theresa had a choice between me being passionate and responsible about her, which one do you think she would choose?

The thing is that passion always leads to responsibility. But responsibility seldom leads to passion.

Traditions are what other people say about us, hopefully regarding our excellence and how they see us and what we're like. You know that restaurants stand or fall on traditions in terms of, "Well, we've been there 5 times and never had a decent meal. We're not going back." Traditions are really about your reputation for something.

But here's the thing: Never believe your reputation. I want to believe what God believes about me because I think once you start believing the publicity about you, whether it's good or bad, they're both bad. If you believe all the good things that people say about you, at some point you're likely to become complacent. If you believe the bad things, that's just dumb! I'd rather put my energy into change than being despondent about something.

So I like Philippians 4:8, and people thinking about me, *Whatever is good, of good report, and beautiful, and pure, and so on, think on those things.* I like to practice that myself.

But traditions are what people think about you. It's not something to have or to be because there is always something more in Jesus that we're pressing into.

I enjoy what people say, whether it's good, bad or ugly. I enjoy it. I'm going to get something out of it because I have a mindset that works that way. But I'm pressing into the next thing I see in Jesus for me, and that's a passion.

Passion means you never stand still. You're always moving. It's that present-future mindset and lifestyle. I've always thought, "I like this valley. I wonder what's over that hill?" I'm a kind of guy if we arrive at some place that's in a valley, I'll get out of the car and stretch and I'm thinking, "I'm just going to walk up that hill and see what's there," because I have to know. It's just a weird thing, but I have to know!

Q: Our last question is what do you mean by a multidimensional relationship with God, and what does that look like?

Graham: Going back to what is true in the natural is true in the spirit, all of us have multidimensional relationships in the natural. Think of when you're families get together at Thanksgiving and you've got a big crowd there. In that family I would be a son, at one time I was a grandson, a brother, a cousin, a nephew. I am now also a father, husband, grandfather, all of that. That's a multidimensional relationship that you have because you don't talk to your Grandmother like she is your niece. If she's anything like my Grandmother, you're going to wake up with a tooth missing! You don't talk to your brother like he's your uncle. What you do is you automatically, without even thinking, fall into the context of the relationship that you have with that person. So you've got a multidimensional relationship just with your family.

What's true there is true in your relationship with the Lord because in your relationship with the Lord you're a child of God learning to be a son of God; two different relationships. You're a servant, you're a steward. If you're fortunate, you may become a bond-slave. You're a bride, you're a warrior, you're a worshiper, you're a member of the body. Whatever your leadership gift is, that gives you an identity. Whatever your ministry calling is, that gives you an identity. So to some people I am a teacher, to others a prophet, to others apostolic, to others I'm a leader, I'm a writer. They are all identities. So you have a multidimensional relationship with God.

Here's what I believe: You cannot receive all the fullness of God in a one-dimensional relationship. What if it takes all those relationships? What if there is fullness attached to each one of them?

The Bible talks about the fullness of God, then it talks about **all** the fullness of God, and they're two separate things. So I can have a fullness of God in my relationship with Him, say, as a prophet. But what if **all** the fullness of God comes because I have all these different relationships and I'm practicing fullness in every one of them, and that brings me into the category of being filled up to the measure of the stature of the fullness of Christ?

So what if real fullness and real abundance takes lots of identities? Which you are! So there are times when...right now I'm fighting a battle on 5 fronts, 5 battles. One of them I'm fighting as a child of God because it's a huge thing, and I feel like I should fight it from a point of innocence since the enemy can't overturn innocence. There is a reason why Jesus put a child in front of the disciples and said, "Unless you become like this kid, you won't even see the Kingdom," in a certain context.

So I'm fighting this battle as a much-loved child, which means I'm keeping it really simple. God says it, I believe it, that jolly well settles it. My God is bigger than your god! Keeping it really simple and powerful.

I'm fighting another one as a pretty seasoned warrior. I know what I'm doing, and I'm confident. I'm poking that hornet's nest with a measure of fun!

I'm fighting another battle in terms of just being a 5-fold teacher, realizing that God is opening up opportunities right now for me to map out the terrain of a person who first comes to God and what that pathway looks like, and how they can avoid all the pitfalls of religion, legalism, and so on and so forth. I've just got people who actually want to film that journey. This is extremely distasteful to the enemy so he's fighting me at every opportunity. We did a shoot just a few weeks ago and the whole thing was a fight in terms of equipment breaking down that had never broken down before, my voice taking a hit, and at one point I remember going to my room and stamping my foot like I'm really cross and saying, "I bind you, you wicked spirit! I am a 5-fold teacher and you will not still my voice. This message will get out," and so I'm fighting it in that role. "I have a right to say these things. I have permission to say these things. I have authority to say these things. I'm jolly well going to say these things." So I'm fighting that battle as a teacher in that sense.

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Do you understand what I'm saying?

The key thing for us is whatever is happening we're asking the Lord, "Which of my identities do I employ in this situation?" and you start to know the fullness that is attached to each one. There have been times recently the Lord just said to me, "Graham, I'm just going to stir up the prophet in you for the next couple of days," because the prophet in me finds promises really easily, my other identities don't. So I stir up the prophetic in me. That's what it means, "Stir up the gift." So the prophetic in me always finds new promises. So I picked up a couple of doozies right now that now I'm going to practice and I know the situations I need to be practicing them in.

What's fascinating to me is that you never enter a relationship with God based upon your experiences in the world. You enter your relationship with God based upon His permissions for you in the Kingdom. So if the Lord is saying, "I want multiple relationships with you, and I want to teach you how to access each of them with Me."

The fascinating thing to me is it's impossible to get bored! I used to get bored with God, and I realized it wasn't Him, it was because I was so one-dimensional in my approach to Him. It's like I would put all my problems in the same space, put them all in the same box and then wonder why I was getting overwhelmed. It's like there's this, there's this, there's this, and then when I began to assign problems to particular relationships, it became way more fun! So I knew that the prophet wants this problem, so then I would start to understand what are the possibilities in the problems that are there. The warrior wants this one. The child wants this one. The fully mature son is going to take that one. The bride wants this one because the bride can get things out of Jesus! You can get stuff out of Jesus that the warrior can't.

So you start to take all those relationships with God for a spin because they're all there in Scripture. If you look at all the things Jesus said about Himself, "I am the door, I am the Good Shepherd, I am the Bread of Life, I am the Vine," what He is saying is "I have this relationship with the Father, I have this one, I have this one, I have this one," and all the things that were said about Him, they were all relationships that He had with God. "I am the Healer." So He adopted the relationship that was most beneficial for this situation.

When the demoniac shows up, it's probably not a good moment for the Vine to be there. You need a Healer. You need a Deliverer. He is the Deliverer. So you adopt the identity for the situation that you're in.

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Now, come on! You're all learning different identities about yourself. You've got to take them for a spin! Ask the Lord the question, "Which identity is best fitted to this situation right now?" and then stand in it, and think from that place, and ask questions and see what happens.

The thing is when you put everything in the same space, you get overwhelmed and God can't talk to you. Because you're overwhelmed, you've got too much clutter going on. But when you take it out and start to see, "I can put this there, I can put that over here," then you can start to hear God because you're listening with absolute intentionality here. There's not just one of you trying to resolve everything. There is all of you resolving something. That makes relationship with God way more exciting and way more beneficial.

That's what I think!

Allison: Well, there's 12 months of unpacking to do, not to mention everything that we're going to get in Radical Permission.

Graham: Oh, there's one more thing I wanted to say: Each of those identities has their own promises, their own favor, their own blessing, and their own resources because each identity makes you full of Jesus. So going back to that whole thought of we come into the fullness of God and then there is **all** the fullness of God. Each identity has unique resources and blessings, favor and promises to tackle that situation. That's the fun part.

Allison: A man of so many words, you even had more!

Graham: I even had more!

Allison: With all that you have coming this weekend, thank you for taking the this time to invest in us.

Graham: My pleasure! It's always fun!

Allison: Thank you!

Graham: Alrighty!

Allison: See you tonight!

