

TWC Q & A with Graham in Orlando, The Overcoming Life, Part 2 2014

Allison: Are you ready to go?

Graham: Yes Ma'am!

Allison: You never say that!

Graham: She's Clarky, I'm Lewis, just so you know.

Allison: Do you want to get 'Godzilla' out of the way now, too?

Graham: I call her Zilla. Well, it's God + Zilla. Here's my reasoning behind it: Every team, every army needs some monsters. Al is a monster. So am I. I'm just, like, nicer. (Laughter!) We are so brother and sister, and best friends.

Allison: Yes, we are! And we have a lot of fun doing what we do because we both love...well, I don't even want a 'good' fight anymore, I want a great one, and I happen to have a best friend who knows how to throw some of the best fights around, and you invite all your friends to join you! So it works out pretty good for us.

We're looking forward to jumping into this time. The Overcoming Life, Part 1, Dallas, was like Warrior Class Heaven because of the aspects of the fight were just wonderful!

Graham: That's right! All the people manifesting with TWC was like...it cost us a fortune to wipe all the drool up! It was all where you TWC people were sitting.

Allison: The event itself was a great fight, probably one of the best distances for an event I have ever seen travelled. From our starting place to where we finished at was just...we put on some muscle in that one that was just great, so we have a lot of anticipation for this one.

I counted it up. If you count Mind of a Saint, in 13 months you have done 26 new sessions in that period of time. That's just amazing!

Graham: It's like about 5 books. It takes as long to write for a conference as it does to write a book because of all the prayer, the envisioning what you want to fight, how do you set people up, how do you set the environment up. It's all time served.

Allison: Which is why it carries the weight it does. I have always remembered one of the things (we had a conversation earlier on) was that the easiest thing in the world would have been to put a talk together but to create an environment, that's the hard part.

Graham: Yeah, anybody can do a talk. It's writing a talk that can change things, that can shape a generation, that can change an atmosphere, that can take people up several levels to a place they hadn't even considered, get them to see things they hadn't seen before, all that takes time. It takes time to write a talk that can expand in any direction and keep growing in people.

Allison: And that's what we get to experience.

Well, we have some questions that have been sent in by Warrior Class folks, and I threw a few of mine in every once in a while thinking I might get one answered now and then!

Graham: I can spot your questions!

Allison: Okay, so we're just going to dive right in. The first question dovetails right into what we were just talking about.

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

Graham: Scripture, to me, is like a gold mine. You have to go into a place with God where you can hear the Holy Spirit. He has this infectious enthusiasm for Scripture so when you start studying, have an expectation that He's going to be in the background going, "Oh! 1 Peter 3! And don't forget Timothy. Oh, and 2 Samuel 4!" because He just loves the whole process so much. He is the guardian of truth. He takes everything that belongs to Jesus and shows it to us. He's the Spirit of disclosure so you need to let Him in on the process. Just spend some time saying, "Holy Spirit, I need Your enthusiasm. I need to know the parameters of this talk. I need to know the Scriptures that You particularly want to use." Very often we just go for the standard Scriptures, but you know the Lord is going to have a hundred different ways of saying things because He's creative. He is multi-faceted Himself. He is multi-dimensional so you can't attack anything one-dimensionally with God.

So then when you get a whole bunch of Scriptures from the Holy Spirit, your next question is, "What level do these belong to? What are You speaking into specifically?" so there is quite a bit of work before you even start to plan the talk. You're thinking about levels (this is my process anyway), thinking about what are

the things that need to be attacked. What are the mindsets, what are the perceptions that need to be addressed in this message? What's the vision of Jesus that we need people to see? What are the likely conflicts that this message will create in peoples' hearts and lives, because if you're living in the wrong place, then the truth will convict you of something. So it's important when you know you are convicting people that you actually give them a road out so they don't get condemned. What the Holy Spirit convicts, the enemy wants to condemn and you can't allow that. So you're always giving hope, you're always addressing issues through the Father's heart. It's just another version of speaking the truth in love so that people grow up.

So for me, that kind of research is important. I'm looking for patterns that expand particular truths because Scripture is like that. It creates patterns in the heart of God. Where you see one verse about peace, there will be another half a dozen that go with it because God wants you to explore something like peace from every direction.

So I'm looking for context, looking for what are people involved in? Context determines what God wants to say, so like when Israel was crossing over the Jordan to enter the Promised Land, they're going into battle, they're going into what is essentially probably at least a year or two of battle and warfare going into a war. That's the context so the word has to be about strength and courage, right? Because context determines what God wants to say. You're going into a situation where you could lose your life, you're going to face opposition, so you need strength and courage and so on. So context always determines where we're going with this particular message and truth.

And I'm looking for the relational element with God, the I AM parts, the I WILL BE...the promises, the Presence that God says, "This is your guarantee, I will go with you. Do not fear, I will uphold you with My righteous right hand," that kind of thing.

I'm looking for principles, and values, and promises that are there because a principle tells you that God likes to act this way. He's a confidence-giver. A value is something where God puts you and Him in the same space so that He values in you who He is because He is making us like Him. So He always values in you what He most likes about Himself! He has a way of seeing us, because if He is making us like Him. Jesus said, "It is finished." Scripture says, "Now you are complete in Him."

The brilliant thing about God is you know in the world you start from some place and you want to end up in a better place, but in the Kingdom you start from the best place and learn how to live in it. So in the world's way, say you start in the mailroom and end up as the CEO in 35 years down the line. But the Kingdom isn't like that. It's not incremental like that. The Kingdom gives you everything up front and then teaches you how to live in it. It teaches you to live *from* fullness, not towards it, which is brilliant because it means you are always over-resourced, you are never under-resourced! That's why God says, "I can meet all your needs" because we're learning to live from fullness, not towards it. That's where the Kingdom is essentially most different from the world.

So I'm looking for promises in that regard, looking for permissions, wanting people to see that in the world what we see as problems, in the Kingdom we see as opportunities so we're facing life completely differently with a different perspective, different mindset, and therefore we need a different language. So I'm always adding to peoples' vocabulary. If you notice with the Training Journals and everything, the vocabulary gets more and more rich, and that is very deliberate. We're teaching people a form of words that you need to adopt. So when you have a mindset based on heaven and not on the world, you have a language that comes with it. It's the language of the Kingdom. So it's really important that we keep adding to that glossary of words, that we keep building up our vocabulary. This is our language, this is how we say stuff. This is what we mean when we say this stuff. So we're not playing around, we're not just finding a different way of saying something, we are really teaching a whole new language in the Spirit. The language of the world, well, we all know it. It's negativity first. It's a problem-solving universe. But the Kingdom isn't because there are no problems in the Kingdom! There are no problems in heaven so they have a language that doesn't include negative words. They live in an environment and a culture that has this language. Well, that's the language we're learning because we are citizens of heaven living here on earth, and we get the privilege of bringing *from heaven to earth*. So we're living from heaven to earth, *As He is*, so are we. As He is in intercession before the Father, so are we in our language to one another. We are saying the same things to each other that Jesus is saying to the Father and the Father is saying to the Holy Spirit, and the Holy Spirit is telling everyone because He's like that!

And, too, when I'm researching a talk, I'm thinking about consequences. What are the consequences for God for believing this about us? Say, for example,

Romans 6:11 where He gives us permission to consider ourselves dead to sin, but alive to Him. What is the consequence of that? If God is giving you permission to do that, what is He doing? How does He see you? He only sees you as dead to sin, right, because He wouldn't be giving you permission to do one thing if He was doing the opposite.

So you can track truth through consequences, and that's pretty cool because everything has consequences for God. That means if He is giving you permission to consider yourself dead, He has to do the same thing Himself. So when God considers you dead, does He want to talk to a dead person? If God is considering you dead to sin, would He be sin-conscious in His relationship with you? He couldn't because then He would be a liar, and not only that, He would be a hypocrite, right? There are consequences for God.

When God looks at you, He doesn't see anything wrong with you because He killed it all off in Jesus. So how does God look at you? He doesn't see your sin because He has dealt with it once and for all. He doesn't see anything wrong with you, so what is He looking at? Now, He knows there are areas in our lives that need upgrading but He doesn't consider those things to be something wrong, He considers it as something missing from your life. So when God puts His finger on a part of your life that is not working properly, He is pointing to the site of your next miracle and He is saying to you, "I have a missing piece for you for that place." That's why we did that conference years ago, The Missing Piece.

So there are consequences for God in everything, and I love the fact that God loves to bind Himself to a consequence. What He is saying is, "I am so willing to step into that place in your life that I bind Myself to the same consequence as you, and in that place I am going to teach you how to be like Me." But He doesn't do it from afar, He steps right into that space with you and He shows you how to do it, shows you how to be with Him, shows you how He sees you, shows you how He is going to upgrade you, and then just says, "And now we're going to learn to stay here together!" It's called abiding. God doesn't teach abiding from afar, He teaches it from the seat right next to you because He's in the same space with you. That's what I love about abiding! It's like the Lord is saying, "When you and I are abiding, I'm in the same space as you and you're in the same space as Me." That's what it means. We are together in this thing. God invests Himself in your growth.

So I want to try and get those points across in a message. Then my questions are (after I've got the basic message sorted out, because I want to leave people with

an end product, too), "How do I practice this truth? What are the circumstances that might arise? What are the questions that might come? How can I answer them?"

The thing is you can't do them all on one talk. That's where pretty soon one talk becomes two, becomes three, becomes a series.

The thing I like, too, is that when God gives us revelation, He follows up with a situation. So when God gives you a truth that is really new to you, He gives you a situation that you can practice it on! Here's the thing: Don't see that as a negative, see it as a massive opportunity for an upgrade. It's like, "There it is! That's my situation! I am so going to practice this truth. This is going to be amazing." It's always better if something is amazing for you than daunting against you. Don't ever make anything daunting, it's not. And don't make things hard. So you have to train yourself not to use certain words. I hear it all the time, "Well, that's easy to say but difficult to do!" I'm saying actually it isn't. It's easy to say; therefore, it's easy to do because Christ is in you, and you have the Holy Spirit. You've got all the help you need to make this so simple an Englishman can do it!

So don't ever talk yourself out of something that God is trying to talk you into. God doesn't talk you out of stuff, He just talks you into something better. They're called upgrades and we look for them all the time. So He gives you an opportunity to establish that truth as a reality. Then you learn how to be victorious in that truth, and then He takes you to a level where you learn how to overcome with that truth.

Practicing victory is always about not losing mostly. It's about not ceding the ground back to the enemy, not giving up. Being victorious--sometimes you win just by standing. You've not been moved away from expectation. You've stood. You have not lost the ground. You stand firm. One of the Scriptures we'll be using obviously is Ephesians 6. I think three times in four verses it talks about "stand firm." Well, that's victory--standing firm. We all can have a history of giving up in areas, so we have to learn not to be moved away from expectation, "No, I'm standing here." That's the victory--to stand. You didn't run. You didn't let the enemy have the ground back.

Then being an overcomer is where you use the same truth to take ground. You can hold the ground you've got, then you've got to take some more ground because God is expansionist. So you become an overcomer when you learn how to take ground, and then you become more than a conqueror when you learn to

occupy that ground at a higher level than when you took it. Being more than a conqueror means the enemy has to think twice about attacking you because now you're emboldened, you know how to win stuff. You know how to win fights. You've learned how to fight. You learned that what belongs to you stays with you. Eventually because the enemy is on a tight budget himself, he's factoring in, "Well, you know, I can't beat Theresa on these things so I'm just going to attack her friends!"

You've got to make the enemy think twice because he has finite resources. God has infinite resources. The enemy has a finite resource base, and even now when you're more than a conqueror you're learning how to take the wealth of the wicked and make it work for you. God starts to take resources away from the enemy and gives them to you. We're going to talk about that this weekend so that will be kind of cool.

So you've got to factor a lot of things into a talk. You can't put all those things in, but those are all the kind of ingredients that I'm thinking about, and then I'm asking the Holy Spirit to just refine that down to what is most necessary right here for this bunch of people.

I like getting new messages. In writing for this event, I'm probably going to do six messages rather than five because it's just so cool. So we'll figure out a way of doing that! But I've got another three or four messages that I haven't used here, ideas for them and so on. You know the Lord, He always throws too much at you deliberately because He's like that. He always gives you more and then you have to figure out with the Holy Spirit what are the things that are most relevant for now. But you know that God is deliberately giving you too much and He's just wanting to say, "Well, this other stuff here, we'll talk about this later!"

Allison: So how do you know, after you've done all that exploration, that something is finally at the place where you could teach it, that it's ready to go?

Graham: I had a mentor called Arthur Burt who has just died, thankfully! I've been saying to him for twenty years, "Can you not just die and terrorize Jesus instead of terrorizing me?!" He was mentored by Smith Wigglesworth and he never let me forget it. He was a ferocious man. He was only like about three-foot-twelve. He's just a nasty little Hobbit with a Bible! I loved him to death, and he loved me ferociously. He used to say, "God may let you get away with things, but the brethren don't let you get away with anything." He was ferocious and he always used to say to me, "Never teach a truth until you've lived it for at least two years."

He said, "Honestly, just a cursory look through the Bible gives you enough information to put a decent talk together and it will sound great on the morning it's given, but everyone will forget it by Monday because it's not life-changing, it's not authentic." It's good in the moment. It's like light beer, what we English call 'training beer.' Budweiser is training beer. Bud Light is decaf training beer! It's like it's okay, but why would you want to drink it all the time? If it's a hot day it's okay, but it's just like flavored water.

I'm on my hobby horse now, did you notice? But to me it's not an authentic beer because it has no body to it, it has no substance to it. Miller Light, Bud Light, ach, they're okay but they're not substantive.

It's like a message that you just get for the next Sunday. It can be good in the moment, but it's not really going to change your life, and the reason for that is because over the course of a year you're going to get fifty-one more of those things. No one can stand to have fifty-two life-changing messages in one year and expect their life to change. It's just the most ridiculous way to treat the truth. You don't need a message every Sunday. You need on average a message maybe once a month, and if it's good enough you get to process something and become someone.

Otherwise what I think we have right now is an unconscious contempt for the truth. How many people here have been saved ten years or more? How many messages on a Sunday have you heard? How many people have been saved twenty years? Thirty years? How many messages have you guys heard? How many of them can you honestly say have made a profound effect? I'm talking about Sunday morning messages. How many have had a profound life-changing impact on you? One? Two? A handful? What are we doing with all of that? We're wasting a prime opportunity to develop people in other ways.

So when I'm talking with Arthur and he's saying, "Graham, you're going to be a five-fold teacher."

I said, "That sounds great. What is it?"

And he said, "It's a person that when you teach people can't take notes fast enough and then when they listen to the message five times, they get a different message every time because it takes you on different levels. It takes you out to places. It takes you from the east, west, north and south. It takes you all over the map of experience. That's a five-fold teacher and it's authentic because you've lived

it out. Because you have lived it out, you know where you can take it because you've actually practiced it in those areas."

So for me, then, my normal rule is to have a two or three year process before I teach. The first year is generally about meditation, research, prayer, thinking it through, starting to put some things into practice. Over the next two or three years, I'm deliberately using that truth to do something. I'm taking it and I'm wondering, "I wonder if I can use it in that area?" And I'm thinking, "How can I use it against the enemy? How can I use it to find God? How can I use it with difficult people? How can I use it in all kinds of problematic situations? How far can I stretch this truth in any direction and create some space for myself in the heart of God? How does it connect me with the nature of God? How does it connect me with truth and experiences I've already had? Does it rebuild that? Does the truth that I heard a few years back, does this truth actually augment it? Does it increase it? Do I need to go back and actually reword that thing? I've got about forty messages that I probably gave about ten or fifteen years ago. Just for fun I sat down for a whole week about a year ago and went through all those messages from the standpoint of where I am now. Those forty messages I got about ten or fifteen years ago have now become 161 messages. It's like I could take them now and do four different talks from each message. Why? Because I'm at a different level than I was ten or fifteen years ago. So that's been a whole lot of fun!

But you never fully explore everything until it's ready to teach. And often, too, when I am teaching a message for the first time, I hear things when I'm teaching it that never occurred to me when I was doing all the prep for it. That's just the Holy Spirit--He likes surprises! If you can imagine the Holy Spirit as the most exciting, enthusiastic, exuberant, enterprising person you've ever known, who is the complete party animal, who is audacious, who is outrageous, and He loves surprises. He's like Tigger to the power of a hundred! I used to call Him Tigger in the early days. He knew exactly who Tigger was! There was a point in our relationship where He said, "You do understand that I'm not Tigger any more?"

I went, "Oh, You're right! Okay, so who are you now, Captain America?!"

Allison: So who was He? Why did it change from Tigger...?

Graham: Well, that's part of it. I just think it's He wants us to have a way of thinking about Him that enables us to engage with Him like with the whole Tigger thing. I used to read A.A. Milne to my kids and I loved doing all the different voices. My kids always loved it when Tigger bounced into the story because the

whole bedroom started to rock! So they loved that, and their best choices were always about elements of the story when Tigger was involved because he's such an outrageous character. I think the Holy Spirit loves all of that, but He's not wedded to it. Anything that gets you to see something about who He wants to be for you that helps you, and there comes a point like with anything, really, where we outgrow stuff. You outgrow the point where you need stuff like that and you start to see Him as He really is. But He's okay about you having a construct that enables you to walk with Him. So we had Tigger between us for quite a few years in the 70's.

Allison: I have reworded the next question, the one that didn't make any sense in Anaheim....

What is the balance of exploration and establishing? Do we all do both, or are there people who explore and others who establish?

Graham: I think we are all pioneers. There are pioneers who go out ahead of anybody else usually by themselves, sometimes in pairs or small groups, and they map out territory. They can give you a road map--there are mountains here. There is a pass. Don't go this way because there are swamps or there is whatever. There are some pioneers who help you with the map, and then there are other pioneers who actually go into those places and create something. It takes as much pioneering to build a town as it does to explore the territory. Settlers are pioneers, too. They're just doing it differently. What they're doing is pioneers are opening up the unknown. Settlers are taking the unknown and making it known. Well, that's still a pioneering thing--hacking a life out of the wilderness, building a home, building a ranch, building a town, creating a life--all of that is pioneering.

One of my favorite things to do when we lived in an area close to Napa Valley was to talk to all the vine growers and all the vineyard owners. Some of them had the Conestoga wagons on their property that had authentic arrows still in them and they told stories of how they came across the desert and hauled their wagons up mountain passes, and fought off Indians, how when they were running out of water they would put water in their mouth, swill it around their mouth and spit it out on a root ball of the vine to keep it alive. I love stories like that!

Some of those pioneering women were pretty spectacular people. They may have come across from Europe or somewhere from more civilized places and then they were going out literally into the wilderness and facing things they had never faced before in their life.

It's that kind of pioneering spirit that should be in the church, not the one that says, "This is the way we've always done it." That's why I despise tradition. 'Despise' might be too strong a word. No, I like that word! Because every tradition in God is going to have to be left behind so why saddle yourself with one?

It's interesting when you look at one of the things the First Nations people were angry about was not white people coming into their territory, it was the fact that they dumped stuff along the road, pianos and all that kind of stuff that they took with them, all the traditions from their previous life that really wouldn't have a place now in their current life. They might want to send for a piano later when they've got all the mechanisms for getting it out there like trains and things. But they left this trail of rubbish. It got to a point where you didn't need a guide to find Oregon, you just followed the microwaves and the TV sets--just follow the trail of rubbish--and there it was.

So I think, for me, it's really important for us that we don't have traditions of our own, but our traditions are always to do with who God is rather than what God has done. I think making a tradition out of something God has done--it's like you know for a fact that the next revival that comes will be unlike any other revival we've had so there's no point in studying the history of any of the revivals because He's determined not to do it that way. Why would He want to do it that way? Because if He did it that way, we'd all have a map to follow that He didn't draw this time so we wouldn't want to have Him around.

So I think, for me, all pioneers have to establish something. You are all pioneering right now in the Warrior Class. TWC is one of the most profound pioneering groups of people that I've ever worked with because we're doing something in intercession that hasn't been done before. For one thing, we're going to take on the enemy and we're going to enjoy it! We're not going to be broken by the conflict. We are happy prophetic intercessors. We understand about present-future. We understand about who we are now and about who we are becoming. We understand that every situation has an outcome. The word of God is designed to give us outcomes so we can pray for outcomes and we can pray into outcomes. That means in our praying we can take territory. We're pioneering. We're pioneering not only in the way that we're praying, but in the things we are praying for. We're praying that space would be opened up here. We're praying that territory will open up here so we're praying with a lot more revelation than we ever were before because we understand how to journey. We've all got a story. We're all on a journey, and we're understanding about our own story, "This is who I am now. This

is who I am becoming." So the gap between who I am right now and who I am becoming is already covered. It's covered by promises. It's got promises in there. It's got grace in there. It has truth in there. It has Presence because God is saying, "This is who you are now. This is what I'm doing next. Let's do it! I want you to become this," so all our situations are about first of all becoming someone, then it's about getting the situation resolved.

But most intercessory traditions are about praying to get a way out of this rather than to prosper from it. Do you understand that we're pioneering in something new? A new way of seeing, a new way of thinking and, therefore, a new way of praying. It's exciting, it's enervating, and it actually gives us territory at the end of it. We're praying and using our map as a roadmap for prayer in this situation.

We're opening up territory that will require occupation. That means every single one of us in our own life--we're a stakeholder. I think one of the coolest things to do is figure out four really cool things that God has called you to be and do and then go down to Home Depot or something and buy a stake, a two-inch square piece of wood with a pointy end, and write on each side what are the things that God has called you to do and then somewhere in your yard, go bang it in the ground in a place where you would want to sit in your yard. So write those things on there, and then when that's dry you can put a varnish over it so that it preserves it, and then go bang it somewhere in your yard where you like to sit and pray or think or dream or whatever, and it's okay to have a couple of those.

I had a couple of rocks. I placed some rocks around my yard when I lived up in northern California. I put some rocks in my yard because I loved that in the Old Testament where they would get rocks and then pour oil on them and have them as a memorial. So on my property on the entry point I would have rocks. I had the rock of peace and you had to pass by peace to come to my door. I had different rocks like that around my yard, and I would go and stand next to them. I have always had a joy rock, usually a weird shape--it made me laugh. But here's the thing: These things are so real to the Lord that He will invest them with something. He will invest them with Presence and I would go and stand next to my joy rock and I would feel light. I would come away smiling. Sometimes I would stand there and just flat out laugh! So they are permissive places.

We are explorers in that regard so mark your territory. Understand the journey that you're on and mark that territory. I love putting a stake in the ground

because I think we're all stakeholders. It's really important that you act it out because it grabs hold of you then, it's not just a thought that came and went but you did something and now you know it's a part of you, "I am a stakeholder." There are times when you need to go to that stake and read it and remind yourself, "This is who I am," especially when you're under pressure. Create places where you can go and recover yourself, where you make sure you know, "This is who I am, don't mess with me!" You can just reinstate yourself in the situations as you have them.

I think spiritual territory is deeply personal. It's deeply personal between you and the Lord. The Lord loves talking to me about who I am. He loves the fact that He got me to see it first. I saw what He saw, and then I wrote it down. I wrote it on a piece of wood, then I banged it into the ground. He loves that whole process of you being established in how He sees you. Then you never lose sight of that and that's the area that you fight in with the enemy, "This is who I am. You really don't want to mess with me when I'm in this mood!" It's you getting a handle on your placement, getting a handle on your identity and your personal territory. I love that!

I don't really trust the word 'balance' personally. When people say, "I like Graham's teaching, he's really balanced," it always kind of freaks me out because the only time you're totally balanced is when you're standing still. So there's the balance of immobility. But if you watch when people are walking, if you slow down the frames of that film, you look like you're some kind of mechanical monster! When you slow it down that much, it looks like you're lurching from one foot to the other and it looks awful whereas in normal speed, it can look graceful. Probably not me, probably more AI! AI is more graceful than me.

I think a better word is harmony. There is a harmony between exploring something and establishing something. I trust harmony a lot more as a definition better than balance because it speaks of a relational thing. Balance just speaks of evening things up. I'm not really in favor of that. I think God evens us up eventually, but not initially. An imbalance is where you're more on one side than you are on the other. Harmony means that you know what you're doing, moving between the two.

So I like paradox as a thought process for discovering and becoming because a paradox is both/and. A paradox is two opposing ideas contained in the same truth. So you have to die to live--that's a paradox. You have to give to receive--paradox. You have to be last to be first--it's a paradox. You want both/and, not either/or.

The church is a paradox. We are a building and we are a body. A building is rigid, inflexible, unmovable. Aren't you glad? But a body is flexible, fluid, always moving, always changing. So the paradox is we are both/and. You can't address that as a balance thing. You can't balance out our fluidity by being rigid. It's not like that. It's like there is a harmony between the two. There is an interplay between them. So for example, our relationships with each other should be rigid, inflexible, unmovable in the sense of what we want to be for each other. If I want to love you and represent the unchangingness of God, that means I love you no matter what. So no matter what occurs, my value in loving you is rigid and inflexible. I'm not going to toss it away for convenience's sake. That means I need to love someone through some difficulty, not withdraw because it's difficult. And when I have a problem with someone my question, really, to myself first is, "How do I use this situation to take my relationship with this person to another level? How do I prosper? How do I get our relationship to prosper in this situation?" rather than looking at it and thinking, "Well, I'm done." We're never done. The moment you're done in a relationship, some damage is done with your relationship with the Lord. So my values, then, are rigid, inflexible. I want to be integrous, and I'm not prepared to be flexible about integrity or love or walking with people or being committed to people.

But I am fluid about practices, the way we do something. I always think, "Well, let's do this until a better idea comes along, then we'll do that." In our practices, we have to keep upgrading them all the time. So the way they were doing medicine two or three hundred years ago, they're doing it differently now, thankfully, eh? So practices and the way we operate needs to be fluid and flexible because we're always going to be changing it. As we learn more and know more, it changes how we do things. So binding a tradition to a practice, I think, would be a mistake.

It's good to have a tradition of how you love people. If you want to keep traditions around, make them relational, don't make them functional.

As Forest Gump would say...

Allison: "That's all I have to say about that."

Graham: I said that without moving my lips!

Allison: What do you think is the greatest obstacle in stepping into new territory or new mindsets?

Graham: I think the prime obstacle is always you. It's always us because we haven't been this way before, and I think if you're going to be quick at anything, be really quick at learning to live without fear or anxiety or any kind of negativity. We've coined a phrase over the last year or two of making war on negativity joyfully. Your fear, your anxiety, any place where the enemy can touch your thinking or your passion or your life with anxiety, with fear, with worry and so on, he will do it. So we need to take ourselves out of that place altogether and make sure that we're travelling joyfully, that we're travelling in peace. I practice my peace every single day of the year. I love living in rest. The Lord and I have had so many conversations about Matthew 11:28-30, *Come to Me all you who are weary and heavy laden and I will give you rest. My peace I give you*, John 14:27, *not as the world gives do I give. Do not let your heart be troubled nor let it be afraid.* Don't let those things in.

So I think a key obstacle for us negativity: Negative emotions, negative perceptions, negative thinking, negative language. You've got to take that out of the picture and the sooner you do so, the faster you are going to grow. You will grow like crazy if those things are not present.

I think we're also learning how to be intentional. Ephesians 1 talks about *the kind intention of His will*, that all of God's intentions were rooted in a heart filled with kindness. So because He is kind, all of His intentions come out of His nature. His nature is to be kind. When Moses said, "Show me Your glory," He said, "Great! I'll cause all My goodness to pass before you." That's an amazing thing! "This is who I am. I love goodness."

So travelling in those things is really important, making sure that you've left the territory once and for all of fear, doubt, and unbelief, that you can't be hooked by them again. That's not to say that there aren't going to be things down the road that will cause you to kind of go (sucking in breath really quickly), but the difference is you can recognize it and you know in your journey that whenever fear crops up, whenever a negative emotion crops up, the thing to think is, "Lord, give me the 'instead'." We've all done the 'insteads,' right? And we're all living that way. So every time a negative things comes up, the thing that should pop up alongside it is, "That means I'm do an upgrade!" I always think this, "If the enemy is trying to make me fearful, God wants to give me an upgrade," so I'm just going to take the upgrade.

My daughter explained this to me years ago when she was trying to get me to play all these computer games. I am useless at computer games! When she was about eight, she could beat me hollow. She would be at the top of the castle putting her flag up and I'd be still trying to figure out how to get out of the basement! She would go through things and pick stuff up, and fight this thing off and get through that door...I never got through the door before it closed! I remember saying to her, "Sweetie, I think my fingers are too thick for the controls." And she looked at me and she said, "It's not your fingers that are too thick!" Ouch! That girl can shoot a line! She still grabs me with stuff today. She's 32.

Allison: She's hysterical!

Graham: I love watching her. I love watching Sophie parent her kids. She is so funny! We were up there a few weeks ago and Annie comes in and says, "Mommy, Mommy! Evie said I was stupid!" and Sophie goes, "So, Annabelle, are you stupid?"

"No!"

"Well, go and tell her then."

And later on you hear, "Evie, I am not stupid!" and Evelyn goes, "Yeah, I know. I was just checking you out."

I'm thinking, "My God, they're all like Sophie!"

Here's the key thing: Love the learning. There is learning present in every situation. Love what you're learning. Love what you're seeing about God. Build your expectations around a love of learning. So I expect to see something brilliant about myself this year. I've seen a few things that have really made me excited. I expect to see something new about God. I expect all of my situations to yield me some revelation that will do me good, that will give me something for this journey, for this story that I'm in.

It's a good thing, I think, between Christmas and New Year just to take stock of this year, "What did I learn? What did I face? Who did I become? Who is new in my life that I want to keep around? What is new that is here to stay?" I like to make a record, I like journaling. I like looking back and making sure that everything I learned is going to travel with me. So new truth allows you to unpack old truth and see where it can be upgraded. If you understand your life as a story and a journey, then it makes sense to take

stock of who you've become, what's the current challenge, what are the promises I've put into practice this year? What prophetic words that were spoken previously came to pass this year that I need to take into next year? How am I different now than I was six months ago?

Keep track of your journey, otherwise those are the milestones that you let go of because you didn't establish them. It's good to establish a milestone, "I learned this. I became this. I am staying in this." I think we so easily get blown off course by life and it's good having those things there as a matter of record.

That's why I love the Old Testament--it's a historical record. Very often when Israel failed in something a prophet would come along and he wouldn't speak about the failure, he would go back to the prophetic word that the prophet released that these guys didn't take with them, that they could have done, but they didn't. So he would go back to the last thing God said and ask them, "Did you establish it?" So I love that.

I love the whole thing of prophecy and history so I'm always asking, "What is the history of this congregation? What prophetic words have you got? Many churches and many people have prophetic words in their life but are not doing anything with them. I don't understand that. That prophetic word is a light to your path and a lamp to your feet so it has a present and a future context. It's a lamp right now. How does this word affect me right here? And it's a lamp for the future--it gives me an outcome--it lights the path. So often people lose their way in God because they don't have outcomes like that. Does that make sense? They don't have things in their life that God has spoken that He absolutely treasures. So loving the learning and knowing what God treasures about what He is doing in you, I think, is really important.

Obstacle #2 is that we value the experience that we're having more than the lifestyle that God wants to develop. In the end, everything becomes a lifestyle. So like when everyone was going through Renewal, or Toronto Blessing, call it whatever you want, some people were having so much fun barking like a seal that they never actually changed. So many people were having so much grace with the manifestations, they never got transformed because they valued the experience, but they didn't process it into a relationship with God.

I think you see that tradition in almost every move of God. Make sure that every encounter you have brings you into a lifestyle experience with who God is, that you don't just enjoy all the physical manifestations of something, but that you make sure that it becomes part of who you are in terms of your story and how you travel. I think it's important to value the experience and value the lifestyle it brings. You have to do both. It's a paradox. When you first start having an experience of God, just love the experience. But there comes a point where you know that God wants to translate it into an actual lifestyle with Him.

I think the third obstacle would be to use revelation to thoroughly challenge your perspective and your thinking. When you get truth, so often we accept that truth at face value. We enjoy what it brings. When truth comes, it gives us this much (demonstrating a measure), it gives us something to work with. But when you use that to challenge your perspective and thinking, that opens up way more space. There is no transformation without thinking differently. Romans 12:2, transformation comes by the renewing of your mind. So any truth, if it doesn't change your thinking, it can't change you ultimately as much as God would like or in the direction that He would like. He is always thinking story and changing who you are, "I'm upgrading your character, but I'm changing your journey," and that might mean a different direction or a different level. Make sure that the truth establishes something in you as a person that opens up the journey so you can see it differently and travel differently.

Allison: So as you travel are you ever concerned with getting off track from what God has for you? And if you do, how has He gotten you going in the right direction?

Graham: I'm never concerned about it because I have a practice and a principle with God that I believe every three to five years, you need to reinvent yourself and reinvent the relationships you have with people around you. Really the best way of doing that is don't wait three to five years and do it all at once with people! That's just freaky!

Allison: That's traumatic!

Graham: Take your wife away for a weekend and then open all this stuff up. "Okay, well that cancels our weekend, then!"

If you know that reinvention is a constant process, and it will be until the day you pass--reinvention is always here; God is always going to be reinventing something--taking you to the next level, giving you an upgrade, letting you see more, letting you think better, getting a better language, opening stuff up to experience encounter--they are all reinventions.

You have to have that around your friends, too, so it's really important for me with my friends. I think about my friends all the time and I ask questions. Al plagues me, but I plague her back!

Allison: You do!

Graham: I remember the first time we talked about you being a writer because I could see it. I mean, she is a brilliant teacher and she is a great strategist, but for someone like Al, talking should never be enough! See how I turned that into something!

She has things to say that are profound and they need to be in print as much as they need to be on a CD or a DVD. They need to be in print. I remember talking to her about writing because I could see it. So then we talked a bit over the time about writing and how we write and all of that stuff because I know it's a reinvention.

In the last couple of months I've been talking to Bob. I feel like Bob has the capacity to be like Shakespeare with a guitar in terms of how he writes songs. We've started writing songs in line with the experiences and the encounters that God wants us to have. We've always written songs out of truth that we love, but now we're starting to write songs about the journey and the story that we're all in and how we're walking with God in all of that. So we're having conversations about that all the time, and it's a jump. It's a big step. It's a leap into the unknown.

Reinvention is critical. You can't relate to your 24-year-old son like he's your 10-year-old. You have to start the process of relating to them as a teenager when they're about 9 or 10, start preparing them for being a teenager. Then when they get into their early teens, you start to prepare them for early adulthood. So the process of reinvention takes place well before you need it. It's like you can be going along steady like this and you don't reinvent yourself, then you hit a crisis and you have to do that. It's much better to start that slope, start that process a little further back so that you're

gradually going up all the time so when you get to this point, you're already at a high enough place to do a leap of faith if you need one, but you can't...that's not like a leap of faith from here, that's like I need a helicopter!

So reinventing yourself, I think, is really important, staying current with the plan that God has for you, being lead by the Spirit in terms of your story, not just your journey. So you've got to write yourself a bigger part in the next few chapters. It's interesting you see with some movies how the directors are really good at taking a person who is not a star, who is maybe has had a few movies but they are still relatively unknown, and they progress their part through the movie so in the first ten or fifteen minutes they're not really doing anything, and then suddenly they progress their part. That's how thrillers are written. It's not obvious who the killer is or whatever, but they progress a person's part all the way through the movie so in every scene there is a kind of upgrade of their part and their role.

I think God is doing that with us, too, in terms of our story. So don't think about being lead by the Spirit as just about journey, it's about story. What is this chapter you're in? What is God progressing in you? How is your role in the Kingdom being upgraded? What is He adding to your character? What is He fleshing out in you spiritually? Some of the situations that we have tell us that. What kind of person do I need to be not just to get through this and not be damaged, but what kind of person do I need to be to thrive on this opportunity or prosper through it? That's an upgrade in perspective, thinking, and language that changes you as a person, and we're all about personal change. If you've been in TWC long enough, you know that's entirely what we are about--making sure that none of us misses the upgrade that God has offered us. We're training people to look for the opportunity in a crisis. Don't get so hung up on the situation, you forget to become someone in it.

So I think for me I'm not concerned with getting off track because I believe in reinvention. I know that God is always upgrading me, reinventing me. I'm a different guy than I was two years ago. I'm a different guy now than started this year! So it's important that we understand that. If you can, just write out what you feel your upgrades are, who are you becoming? Write it out, and then you can speak it out when you pray. Put it in a crafted prayer, "Lord, I don't want to miss this. I want to become this." I don't want

to have to go back on my journey and have another go at this--I want to do it now.

I think for me, too, I'm always making sure that I avoid distractions. That's why I take assignments and not meetings or events because I don't want to be distracted from what I feel is my primary role in the Kingdom. I'm a five-fold teacher. I'm strongly prophetic. I'm a warrior, and I'm all about opening up territory. I'm Lewis, and Al is Clarky! We're all about that and we don't want to be distracted from that so I say 'No' to anything outside of my vision. I don't even pray about it--it's an automatic 'No.' When I'm looking at invitations, if it's not in line with who I am, it's a straight 'No.' That's it because I'm looking for an assignment, not a place to speak.

So thinking reinvention really sharpens up your focus and your reflexes and I think that's good; it keeps you going. It keeps you on track. You have to bear in mind, too, that God's track is usually about a mile wide! It's not a rabbit trail that you're on. It's at least maybe the size of a freeway. It's a big pathway you're on, but it's helpful to think about reinvention.

I think there are people here right now who urgently need to think about their reinvention because I don't want you to miss anything. But also with reinvention, you get to celebrate things, and I am a celebrant, and I'm looking for stuff to celebrate all the time in terms of who I am. The enemy is always trying to wear you down about what you're not so you should celebrate who you are. And those are good conversations to have with friends.

Allison: I think, too, on the reinvention it has been an ongoing process with us, but I remember in some of those early conversations you would begin to shift me. When I came in, it would be giving everything to Graham like, "Is this okay for the Warrior Class? Is this...? Is this and this...? And he began to shift the conversation away from details to more future things. But finally the day came, do you remember the conversation where you had to say, " Al, I'm willing to talk about this, but I'm not willing to talk about this anymore."

Graham: Right.

Allison: And it was gentle, and it was kind, and what it was really saying was our conversation has gotten bigger than this; we've had an upgrade. But that real nuts and bolts conversation was still that place of safety. It was still

mostly on him making the decisions instead of me standing up in who I was. So it's been a real gentle organic process, but there was also the place, too, to come to a time to say, "No, I'm going to talk to you because this is what our relationship has become now," and have the conversation in that context.

Graham: When we first started, I was walking in front and AI was walking behind in a sense of following, and then there was a point where we were walking side by side. But the goal really was for AI to be out front. So then she was checking everything. Some of that was respect and all of that stuff, which is cool, but there comes a point where you don't need respect that much that you would stop a friend from actually becoming who they are. The goal for me was always that AI was more fitted to lead TWC than me. I loved the idea of it. What I wanted was to find someone that it could become their baby and part of who they are. That was like the moment where I said, " AI, you do know that this is yours, right? I'm happy to be an advisor and a helper and a friend, but this is yours." I think once that got established in our relationship, that's when you really took off. Now it's like I feel like a good Islamic husband walking behind...! Now it's like I feel like AI is walking so far ahead in those things that thank God we have cell phones!

I love it! I love the fact that now our conversations are very, very different in terms of how we track together and everything.

Allison: Yeah, we get out in places that...

Graham: YOU get out in places! The thing about AI is we really are Lewis and Clark. We're both explorers. I'm just saying, "Sweetie, how about we just keep it in the same galaxy?!"

Allison: Well, what about this...and we could do that...! And then we could...

Graham: We could easily, easily waste a whole week just on stuff like that and have a great time then we'd think, "Oh, that was pretty useless, but it was great fun!"

Allison: Yeah, we're neither short of things to do or things to explore, and sometimes we just take it out for a spin and do it for the heck of it!

Graham: But I love the fact that always our conversations give ideas for other areas that we may not flesh out right there and then, but we take notes.

And sometimes we need to record them. We're actually getting to that place more and more.

Allison: Well, we do that. We record all of our talks. It's notes and colored-coded and all that stuff that I do! I have files on you! You have files on me!

Graham: I have a filing cabinet on you! That's what makes it really fun. We know each other's intentionality. To me this is the nature of real fellowship. We know each other's intentionality. We know our identities. We know what reinvention is coming up. We know our intentionality, and you can set a course by those things. But you know how to stand with each other when the storm comes or the fight comes. We know what we're fighting from.

We also get an idea that we're not just in this fight to preserve something, we're in this fight to take territory. When we are learning victory, we are learning about preserving something, keeping something that God gave us, not letting go of it. When we become an overcomer, we're thinking about taking some ground. When we become more than a conqueror, we're thinking about how to occupy that ground, "How do I keep it and use it as a base?" Napoleon used to say he would never fight a battle unless he could occupy the territory that he won. That's pretty cool. The British were very good at winning battles but not winning territory. We had loads of battles that we won at huge costs, but we didn't establish the territory that we'd won, and then we'd have to fight another battle on the same flipping ground. History is littered with that.

Allison: It's just so important when you know each other after your identity because when it gets tough and the fight starts, then the relationship is never in question no matter if you crunch up against each other inadvertently. If you want to travel that fast, it's going to happen, but you don't waste time with that. It never becomes the issue.

So you talk about your vision of a present day goodness movement. How do you see the Warrior Class' role in that?

Graham: I believe that goodness is like a nuclear device. I believe the goodness of God is nuclear--it's that powerful. I believe that it's important for us to come to a place--when you are more than conquerors, it means the enemy can no longer challenge you, and that's a bad place to be in when you've got no more challenges like that because eventually you're going to

become complacent. So at some point you have to realize, "Oh my goodness! All the biggest challenges on my life do not come through difficult circumstances, they don't come through oppositional people, and they don't come from the enemy. All the biggest challenges on my life come from the Lord. He's teaching us to be like Him. So what if the biggest challenge on your life is the goodness of God?"

Jesus went about doing good and healing all who were oppressed by the devil. The Bible says that we overcome evil with good. When Moses asked the Lord, "Show me Your glory," He said, "I'll cause My goodness to pass before you." Because if we have fallen short of the glory of God, and the glory of God is that He is good, then what we've really fallen short of is goodness.

Just look, for example, at the mainstream evangelical community right now and what they've done with the gay community in being that aggressively antagonistic towards them and almost demonizing them, what's happened is the world has risen up and opposed the church. What's interesting is that out of our own tolerance for a behavior, now righteousness is being called intolerance. So we're the ones now that can be guilty of intolerance. Talk about not understanding the battle and ceding the territory to the enemy. We have now cut down--the only way that we can be integrous right now is to go to prison. That is what's going to be happening, I think, in the next 5 to 10 years. Christians will start to be put into prison for intolerance because it will be illegal.

Really what we should have been doing is thinking this is a major factor in our culture and our society and we don't want to treat these people as enemies. We want to actually treat them as people who need the love of God, and we have never done that in any way, shape or form. We have always said to them, "You're weird. Basically you are subhuman because of what you're doing, but God loves you." We never really addressed the issue which is how do we love? How do we love serial killers? How do we love pedophiles? How do we love same-sex community? How do we love bankers who defraud the country who then create a culture where millions of people get their homes foreclosed on and lose their job and lose their dream? How do we love all those people whose baseline is something that heaven would not tolerate? That's the real issue--how do we love our enemies?

The only way to do it is the goodness of God. When the Bible says that it's the goodness and the kindness of God that enables people to repent, then He's telling us our two best weapons are goodness and kindness. It's not about tolerating a lifestyle. I mean, come on, there are so many people in our churches who are not walking fully in Christ, who have secret lifestyles. They reckon that pornography in the American church is a plague. They reckon that probably 90 out of every 100 guys are involved in some kind of pornography. It's a plague, but it's a secret thing.

So we haven't got our own act together in terms of righteousness and integrity and morality, so how we can moralize to the people--that's why I don't believe in the 'moral majority.' We need to get off our high horse and really just start serving people, start healing the sick and raising the dead, and stop being powerless. We have chosen political power instead of supernatural power, and that to our undoing.

But here's the thing: I know churches that are working with the gay community. I know churches that are going to gay people and they're getting them healed of AIDS and HIV and stuff like that. Wouldn't that be a God-thing to do, to get them healed of something that is devastating them instead of sitting back and saying, "That's a judgment on you!"

We don't get to say what is a judgement on anybody. We get to say how God is for you, not how God is against you. But we've never done the sensible thing. We've never loved people. We've never been challenged by the goodness that God has for the gay community. Don't think that God doesn't love those guys! Don't think He isn't in those places with them, and the S-and-M clubs and all that kind of stuff. Don't think Jesus is not there. Don't think He doesn't love those guys, that He doesn't want something for them.

The thing for us is how do we partner with the Holy Spirit to unlock that lifestyle for the power and the goodness of God to come in? It's the goodness and the kindness of God that gets you in the door. And, of course, if you can get someone's body healed or just pray blessing on them...

Yeah, I'm glad that I'm connected with gay people. You can't live in places like Santa Barbara and not be. You can't have friends in the movie industry like I do have without coming into contact--when you go to their parties, a third of the people there are gay. So you're going to be coming up

against those people all the time, and I enjoy those conversations. I like those moments. They're human beings to me. Seeing them as an enemy has not done us a service. It's done us a huge disservice, and now it's made us seem like we're backward right now. That whole tolerance thing has flipped around and now it's a club they are going to beat us with.

So for me, goodness is absolutely critical, that we are challenged by goodness. I am not challenged by a gay person being gay. I am totally not challenged by it, and I don't understand how evangelicals are challenged by it and not challenged by other things in society in our culture. I am not challenged by abortionists, nor am I challenged by terrorists. They're all doing those things because they don't know who they are. Isn't that what we're here for? And you can't just wade in. You can't drive a 5-ton truck of truth over a 1-ton bridge of relationship. You can't just go wading into someone's life and say, "Well, you know, if you want to be a Christian you have to be this, this, and this," because nobody ever gave me that message.

People said to me, "If you want to follow God, you need to know what He wants to be for you." Otherwise you get into this whole performance thing, "If you do this properly, God will love you." It's never been like that. God always takes the initiative, and I always respond. I was brought into the Gospel properly, which is the Gospel is about you discovering the goodness and the kindness of God. You've got this whole place of grace, and grace is the place where you get to explore your life, what is working for you, how to keep it, what's not working, and how to change it. But grace allows you to be wonderfully loved while you're finding out things about yourself and losing the things you don't want and gaining the things you do want, and it's about being happy in the process because God is happy with you.

That creates a place of safety in God that allows people to explore. Most gay people right now are being faced up with this thing of, "If I want to be a Christian I have to stop doing this, this, this, this, this, and this," and we have put a huge obstacle in their way, which means they will never get saved unless we break that barrier down with the goodness and the kindness of God and build a relationship and not just count them as a notch on our Bible.

So we have some serious work to do. If we had put that work in seriously ten or fifteen years ago, we'd be in a completely different place right now. So goodness, for me, is critical.

If you accept the fact that God is challenging you with His goodness, for me what that means, then, is my goodness has a bank account attached to it. So we have an account where we put money in so that we can do good to people, so that we can give gifts because a gift makes way for the giver. So we create goodness wherever we go in terms of our lifestyle.

I have a routine when I'm at home in Santa Barbara. I'm usually up in the early morning. I'm usually up in the office between 4:00 and 5:00 because that is my most creative time. That's when I write. My most creative time is between 4:00 and noon. My most analytical, logical time is after lunch so I have all my meetings in the afternoon generally. I do all my mail in the afternoon. In the morning I reserve that for meditation, writing, being with the Lord.

So I have a routine. Usually at 7:30 I go down to Joe's cafe down on State Street, and everyone knows me in Joe's. I've been going in Joe's for about 18 months right now. All the servers know me by name. Because of my dietary requirements, the cook knows that it's going to be between one of these three meals. So if I walk in and Carol is on, she'll come and give me a hug and say, "One, two or three?" and I'll say, "Two," and Chef will hear it, and he knows what my #2 meal is. I tip really well because that's an act of goodness.

Before I came down here the last thing I did was I brought a great card with me for the people who clean our rooms. This is my second event out of three. I have to go on to Albuquerque next. So I write a card. I just say, "Thank you for looking after me," then I write a blessing, and I usually put \$50 in. I gave it to her just before I came down here. It's just goodness. Goodness shouldn't have a budget attached to it.

Part of my routine is (again, we have a big homeless culture in Santa Barbara) so when they do my breakfast, they put half on my plate, half in a bag, and I get a decent cup of coffee. It's four blocks between Joe's and my office and I'm praying, "Lord, who do I give this breakfast away to?" We're talking now around about 8:00 or 8:15, something like that, and I'm walking up State Street. I have gotten to know eight homeless people really well. I

know their names. I know something of their history. Now they let me pray for them. I always write something in there and put it in the bag, too. I usually put in there along with breakfast and a cup of hot coffee a \$5 Subway card in there or something so they can get a sandwich. I just put it in an envelope with a blessing, "This is how God sees you." It's a small thing, but it's a big thing to somebody else. Sometimes we gloss over acts of goodness, "Well, that's just a small thing." But it's the effect of it which is huge on somebody.

So now I'm called "Breakfast Boy!" Among the homeless community, I'm "Breakfast Boy."

Voice: Do they come looking for you?

Graham: Some people do. But if I'm walking around town and some of them see me, they'll shout, "Hey, Breakfast Boy!"

Allison: It's the consistency, too. It's the day-in-and-day-out part of it as well.

Graham: At Christmas we do a sock project. We get them really brilliant socks that are warm and we can stuff them with some toiletries and things like that. We know the places where they all sleep in the parks or something so we go around, and usually there's a Starbucks card in there or something, whatever. At Christmas time all my staff, that's what we do. We go out and we go hunting homeless people in the early morning around Christmas time. All we're doing is just letting them know, "Hey, you're not forgotten!"

It's fascinating among them there is this culture of honor. I gave this guy a sock and so on, and then 15 minutes later Jenny, my personal assistant, came up and gave him one and he said, "Oh no, I've already got one. But there's a guy over there in those bushes who hasn't," and they look out for each other.

So I think goodness is really important, like with people in prison. We send probably thousands of dollars' worth of product into prisons, but we're working with people. I'm working with a guy who is in Louisiana state prison. His nickname is "Nico." Nico is in for murder, and he's become radically saved. Everybody on his cell block is in a discipling group. Nico will end up running that prison spiritually so I supply him with books and stuff.

I have another guy called Wilson who is in a Texas state prison. Again, Wilson is a lifer. He'll never get out. But he doesn't want to get out because he understands that this is his parish. I correspond with them, I write to them, send cards to them. I am always sending blessings to them. Every time I do a new product I send something.

It's just goodness. It's not a big deal in the sense that it doesn't take me a long time. But the consistency of it allows them to have an expectation of God that is not confined by their prison walls, that things can come in, and I think that is really important. It's just thinking your way through that.

I think with TWC maybe we can get to a point where we do want to target a particular project or something, whatever that might be. We did the same thing with Not For Sale. I am an ambassador for Not For Sale. I am also an International Director with Aglow because I love the cause of women around the earth, and I love the fact that we can push things through now in the Spirit about women that we could never have done twenty years ago.

Thinking about what is my contribution in those things really stems from an act of goodness. I believe that goodness is uniquely powerful and that nothing can really stand against it. If we had used goodness on the gay community, we would be in a different place right now but, again, it's what happens when you have a church community with one foot in the Kingdom and one foot in the world. We have our heart in the Kingdom, but our mind is based on the world and the way we see.

Allison: Or one foot in the New Testament and one foot in the Old.

Graham: There you go!

So we can do whatever we can as individuals. One of the reasons we insist on evidence of growth and so on is because we want to be able to track how your own goodness and kindness is increasing. It would be very discouraging for me if we only tracked our growth in terms of what we were doing rather than who we have become because I think who we have become is way more powerful because it means we can sustain what we are doing if we're growing in terms of who we are and who Christ is for us and how we're being made in His image. So for me, knowing it's the goodness and the kindness of God that brings people to repentance, and goodness and kindness are massive, massive weapons against the darkness. We should use them at every opportunity. We should use them on

everyone--practice until they are amazing. No one is safe from being blessed. No one is safe from the favor of God. It doesn't matter what you are. I have seen so many atheists come to Christ because I favored them and I blessed them. I don't speak to people in terms of how the world views them, I speak to them how God sees them. That's a whole different thing. So just be that voice.

We can choose how we operate as a company of people. Is there a target area we want to go after? Are there some resources that we want to put into play? We should define the values of goodness, the principles, the lifestyle that it requires. What does it look like for me to exemplify the goodness of God, to demonstrate the kindness of God at every opportunity?

The great thing is you get to love your enemies, which is pretty cool! When you consistently look to do that, you get yourself into a place where love doesn't recognize when others do it wrong, classic 1 Corinthians 13. You become classic in your spirituality because you don't recognize the negativity of others because you are so marinated in the goodness of God. Because you don't recognize others negatively, you can't be offended by them. If you're not fighting offense, if you're moving out of a place of grace and goodness, then what you are unconsciously in that overwhelms people. They'll test you out on your stuff, but what you are unconsciously overwhelms people.

The first few months with the homeless it was like, "Are you some kind of goody-goody two shoes kind of guy? Are you going to change us?" and all this kind of stuff.

And I said, "I haven't got time, man! I'm just giving you breakfast. That's it, dude! All I've got is breakfast!"

"Really?"

"That's it. I don't want to change you, man. I've already got a full time job. I think changing you is going to be a full time job! I'm just going to give you breakfast, man," and it's like everyone starts laughing.

"Yeah, changing him is like a 50-year job!"

"No, man, I just want to give you breakfast. I just want to make sure you've got something in your stomach to face the day. That's it. It isn't any bigger than that. Don't make it any bigger than that."

I'm not making it bigger than that, but I'm expecting it to go bigger!

Allison: Absolutely! Want a couple more?

Graham: Sure!

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

Graham: There's a call to fight on everybody. Every single believer in the Kingdom is called to fight in one way or another--no exemptions. When we were doing evangelism in England, we never did a crusade because it's like a total waste of time and money. You take a city street by street, house by house, and it's a fight but, again, the weapons are goodness and kindness. So we would just take a street, we'd have five or six couples 3 or 4 minutes apart. You'd walk down one side of the street and you'd just ask one question of the Holy Spirit, "Which house are You working in?" and make a note of the number. Then you walk down the other side of the street, "Which houses are You working in?" and make a note of the numbers. Then you go back and have a coffee or in our case, a beer, because we're English and we have pubs on every corner! We would just go sit and we'd compare notes and if three or four couples had the same number of houses, we would start to target those houses in prayer. We'd be wanting to know, but again, back down to goodness and to kindness, "What's going on in that house? What is it You want to do? What's the gift we go with?" So when we rang that doorbell, we went with something. That, to us, is fighting. But again, we're using goodness and kindness to do it.

I think a foot soldier, to me, is someone who knows how to keep themselves free and set somebody else free. A warrior has extra capacity. They can take territory. Every team needs a Zilla! We need to develop. Warriors are champions and they're game-changers. They are not ordinary people. They don't want ordinary lives. They want to be somebody. They want to be significant.

Everybody in the world wants the same two things: They want to be loved, and they want to be significant. I don't know anybody in the world who doesn't want to be loved and doesn't want to be known for something significant.

So I think warriors are people with extra capacity. Warriors don't like to lose. I really hope you guys are bad losers because we don't want to have that experience too many times! Warriors want the fight.

I used to be a street fighter. It's what my family did for fun. It wasn't about territory or anything. It's just we were thieves, but we never offered violence when we were thieving because we worked out if you don't offer violence, your sentence is pegged at three to five years, which normally means around twenty to twenty-seven months. The only time we behaved ourselves was in prison! We always got time off for good behavior because it was bad business not to, and for us, thieving was just our business since the 11th century.

But we fought for fun. I used to go out with my brothers, and my brother Ian loved the fight. When he'd had enough beers inside of him, he would bring out his tape measure and start measuring guys up, like measuring up their height and the breadth of their shoulders. He wanted to fight and he just wanted to make sure that he got the biggest guy in the place. When he was ready, he would tap you on the shoulder and you would turn around, and then it was on. We had one simple rule: If you hit one Cooke, you hit us all.

So I grew up street fighting, and we had pitched battles with families so you could have forty or fifty guys on each side and it was a real fight. It's fascinating to me that you learned the ways of it all, that if they come at you all in one line, you're in trouble because that means they are all monsters and they all want to fight. If they come at you in four lines, then you only have to take out the first two rows because the fourth row doesn't want to fight at all. He's okay. He'll be there. Once you put somebody on the ground, they'll keep them there. The third and the fourth row, they can't put people down, but they can keep them down. They'll keep you occupied so you can't get up. So you've only got to fight the first two rows and if you smash through those, game over.

That's the difference, too, between a warrior and a soldier. Warriors want the whole fight, soldiers want part of the fight. In every war, every regiment knew that in every company, they would have breakthrough companies in every regiment and they would be front-line soldiers. Then there would be the other guys who would back that up and support it, but they wouldn't have the guts to go and break through, to take hits, to take losses.

Everyone is told to endure hardness as a good soldier of Jesus, but it's fascinating that when David was taking a nation, he lived in the cave of Adullam with soldiers and warriors. He had 400 malcontents in that cave, people who were there because of what they could get out of the fight, but he had a 100 guys who were there because they wanted the fight, and all of those guys were named. They

were all named, and David took that nation with 100 mighty men. Look in the book of Samuel where it delineates who they are and what they could do. There were some pretty tasty guys there.

So we're hoping that the Warrior Class becomes a true company of game-changers, people who make a difference where they are, people who can take territory and hold it. So a lot of our training is geared towards amplifying who we are in our character before God, in our personality before God that keeps growing all the time.

Allison: I think we'll make this one the last question because you wove the other ones in with traditions and responsibilities. I also hear you're working tonight!

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 think one-on-one mentoring is largely a myth. It exists a little here and there because you can have a one-on-one thing, but it's not the norm. Group mentoring is usually the norm. You get one-on-one time with some people but the bigger the group grows, the harder that is to eventually have one-on-one time. When you're starting something, you can do it that way because numbers are small anyway, but when numbers get bigger, it becomes impractical. But it is more than a myth. Jesus didn't really do it. He had twelve. Then you realize He also had seventy. Then you realize He sent 120 out and all of that. He had all these other people that He didn't really talk about. But He went around with twelve, and occasionally He was with three, but He was very rarely one-on-one. In certain situations He would focus on one, like in Matthew 16 when He was asking the question, "Who do people say that I am?" He's looking to see what these guys believe. When Peter suddenly, mysteriously actually gets it right and says, "You are the Christ," Jesus grins at him and says, "Yeah, and you're this," He just put him into a place that was different from what Peter had been in.

The Scripture is "make disciples." It's plural, and I think mentoring is best done in a group because iron sharpens iron. When we're learning together, we get to hear questions that I may not have even thought of asking. So we're much better learning in a group in a cell kind of situation because it's more productive and it's more effective.

I've had four mentors in my life. I had a guy called Gerald Coates who was just so genius at thinking things through. He was a genius at perspective. He saw

things the way that God saw them and so he was fabulous to talk to, but I never got one-on-one time with Gerald, even when I was taking him for lunch. I figured that if I wanted some time with Gerald, I need to buy him lunch. But it was never just the two of us, it was usually three or four of us and it was great! I always enjoyed it. And I drove him around but there was always a carful of us all talking away. The things Gerald could say, and the things he could open up in perspective were so intriguing to me. I loved my relationship with him.

And then I had Arthur. Arthur actually taught me how to live by faith. He taught me how to stand. He taught me how to press into things. He taught me about identity and how to see myself. He said, "If nobody else sees you like this, you still have to be it because the most important Three People in the universe all see you in this way. So if nobody else does, then just do it between you and the Lord so you have an audience of one. Walk it through." He said, "Sometimes you have to be in situations where people don't see you because then you really need to take it on board and practice it until people do, and either people will gravitate towards you or they will walk away from you." So Arthur was really brilliant about the journey.

Tony was really wise about your story, who you are, and how to see life and situations in the context of who you are becoming in Jesus. He was a genius at that. I probably had the most one-on-one times with Tony, but they were usually interrupted. He would regularly have half a dozen guys and we would go out for coffee or we would go round to his house and have a glass of wine and we'd sit around chatting inevitably asking questions because the man was such a great thinker. He had a photographic memory and he could speed read the Bible in like a month. If you had the same Bible as him you could say, "Tony, what's on page 1206?" And he would go, "Which side of the column?" A photographic memory, man, that means you have to be careful what you said around him! He was just a genius about everything! He could take a sip of wine and tell you which country the grapes grew in and whether it was a south-facing vineyard, maybe even what time of day the grapes were picked, whatever.

And then there was Graham Perrins, who is the best teacher on prophetics in the world ever, in my opinion. Graham taught me about the prophetic. He's the guy who taught me about present-future. He taught me about outcomes. He taught me about all that stuff. But I used to go down to his house. It was a 300 mile round trip and I went one evening a month for years and years and years. There were guys coming from 100 to 200 miles around, all gathered in his living room, a very

rambunctious crowd, learning. He would teach for an hour and then we would discuss and debate and all that kind of stuff. I never said a word in five years, but I wrote everything down, and then I would write to him. I just said to him, "Graham, I don't want you to write back to me, but at some point when I'm down for an evening, if you could let me know if I'm on the right track, that would be cool."

But he liked to write back and I became probably his true spiritual son because out of all of that crowd, I'm the only one still in prophetic ministry, and I'm the one that has done the most with what he taught us. I've written three prophetic books. The other guys haven't even written a leaflet.

But with all of those guys, I was mentored in groups mostly. You'd get one-on-one moments, like maybe ten or fifteen minutes if you were fortunate, but most of the time it came through a group situation. If I asked them to have personal time, they would want to know why I wanted it and what I wanted it for just so they could be ready, and sometimes I supplied questions.

So whenever we get together, Al gives me an agenda to work through!

Allison: Yeah, I ask questions but they don't always get answered directly!

Graham: Sometimes I answer the question she should have asked!

So, again, I've mentored I don't know how many people around the world, some who have got their own prophetic schools, their own apostolic networks and their own organizations now. I've got so many sons, I've lost count. But most of them have become fathers in their own right. The great thing is knowing when somebody is outgrowing you and you don't hold on, but you let them go to someone who is not "better" but has just got something different to offer.

Most of my mentoring takes place at schools or events, conferences that I'm doing. I was part of two major apostolic networks in the U.K. One was actually called "Pioneer" and another one called C/Net, and they were both mentoring devices. The whole thing of networking was not to get churches--we're not recruiting. We were church planters. But we just recognized that we had lots of sons that we needed to turn into fathers. So they were both very, very proficient at mentoring, discipling, equipping, training and releasing people.

How does that reflect on me as a mentor? I think it's a similar process really. The CDs, the books are a part of that mentoring process. I probably get three or four hundred people a year come up to me and say, "You've been mentoring me. This is the first time I've ever seen you or heard you in person, but you've been

mentoring me all this time," because the way in which I write, and the way in which I teach, that's what it engenders, that's what it fosters in people. People who want to learn gravitate towards this kind of material because they want to become more of who they are. None of the people that I'm mentoring ever want to be the same because I'll always challenge that. I challenge it, really, just by talking about who Jesus really is. Part of a 5-fold teacher's role is to create in people a hunger to know God at that level, and then to know God at that level, and then to know God at that other level, and once you turn people on to what God is really like, then people are off and running in a spectacular way.

I want you to think that you can have a spectacular story and a spectacular journey. In order for Jesus to be astonishing to you, you have to become amazing. Did you ever think of it that way? You owe it to Jesus and to the world around you to be amazing! Part of that, then, is I think people actually mostly mentor themselves, they mostly disciple themselves. All a mentor does is just say, "Stay on that road!" or, "Have you thought about this?" Our goal is just to make sure people are consistently on track with something and that their story really is changing.

Allison: You are the voice behind you that says, "This is the way, walk in it!" When I don't hear anything...we had an agreement right from the beginning, "If I don't say anything, it's all good!" But then there will be the voice that I do hear when the "Left!" or the "Right!" comes into play.

Graham: But it's mostly a question rather than just a statement.

Allison: Yeah, it is. I don't know, in all of this time, I can actually remember you making an outright statement. They have always been in the terms of questions. The turnaround, I like to think, is a little bit shorter now, but in the early days it would be like three days later I would realize that all those questions were for the purpose of redirecting. But I also have seen and hopefully have become someone who never wants to get in the way of the Holy Spirit doing His part in the mentoring, of which you have been a master, and just the trust--I don't need to connect all the dots for you because you know the great Dot Connector.

Graham: That was a really smart thing in the Training Journal this time, that whole thing of trust and knowing stuff. That was brilliant. It is just so true. I mean, if I had known 25 years ago some of the stuff I was going to go through, dear Lord, would I have taken that road? I don't know. God deliberately doesn't tell us details about how it's going to work out. If He's not saying anything, He's always holding His hand out. It's like, "If I'm not saying anything, let's just hold hands."

Allison: Absolutely.

Well, did you notice that Herself has come into the room?

Graham: Herself is here?!

Allison: Herself, would you like to come up here and say hi? We did pretty good. We are used to kind of snapping to attention when you come in!

Theresa Cooke: Hi, everybody! Lots of new faces!

Allison: Yeah. In fact, we did this when we first started, for how many of you is this your first time at a Training Day?

Theresa: Oh, good. I was going to ask that.

Allison: Isn't that cool?

Theresa: How many of you are here for the first time at an event? Any others? Wow!

Allison: Look at that!

Theresa: You're in for a treat! How exciting! Well, thanks for coming and being here with us. I love when you guys are here. I love what you guys bring. I love what you release. I love how you carry us and take care of us and cover us and do all that you do for us. It's not overlooked, and it's not under-appreciated. It's highly appreciated and highly valued so we really, really appreciate you guys being here. I'm so excited--there's so many new people!

Allison: We have folks in this room who have been with us from the beginning or very early on that we've never gotten to see face-to-face before.

Theresa: Oh! Raise your hands!

Allison: Dulce...there's been several for a couple of years and that would be old friends that we got to meet face-to-face.

And how many are guests today? Folks bring guests. These are the important people in their lives they are having conversations with. Very cool!

Graham: Thanks, guys!