

THE LAW OF

NATURAL
ANOINTING

written by
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INTRODUCTION

This little book is one of a series of little books aimed at educating and correcting some errors that have caused many to believe things natural can morph to things spiritual. I begin the book with a discussion on nature and natural things as a foundation to the discussion on anointing where natural anointing is first discussed followed by a discussion on the Law of Natural Anointing. The Law of Natural Anointing was given by the Creator to lead men back to God after the fall of Adam; however, supernatural powers make malleable the Law of Natural Anointing thereby deceiving men and women to follow after false doctrines. I introduce a 7- Step Character Development and Community Building approach to overcome the malleable Law of Natural Anointing.

In the first section, *The Natural Law of Cause and Effect* reveals the difference between natural and spiritual things recognizing that if a person can understand natural things, there is hope that they will understand spiritual things. A lack of understanding of things natural is a barrier to an understanding of spiritual things. For example, naturally speaking things produce after their kind. Understanding this should aid in understanding that spiritual things also produce after their kind. Understanding is expected because things that are made show forth things that are unseen (Rom. 1:20).

In the section *Natural Law, Law of Nations and Positive Law*, I discuss the different dimensions of law. Natural law refers to what men and women call the law of nature. By studying nature, they are able to discover the natural order of things. Problems come when men and women limit knowledge to the natural realm rather than building on their natural knowledge to gain spiritual knowledge. *The Law of Nations* is discussed as the common law of civilization. It is consistent with England's common law. I discuss the notion that the Law of Nations embodies the first principle; which is to "do good and avoid evil." Both natural law and positive law are discussed as having derived from a higher source than creatures. As for positive law, it is the body of law or statutes employed in government. This "deals with the rights and the duties which follow from the first principle;" and they vary from community to community based on customs and the will of the governing ones.

I next discuss how man has surrendered to nature naturally, but has gained the upper hand spiritually speaking. In the words of Yves Simon (1965, p. 43), “Nature, in the physics of Aristotle, signifies entity, essence, whatness, quiddity with a constitutional relation to action, operation, movement, growth, development. A nature is a way of being which does not possess its state of accomplishment instantly but is designed to reach it through a progression.” This view is contrasted with the nature of God. God is “I Am.” There is no growth in God. His ways are perfect; and nature cannot perfect itself because it is natural. God, however, never intended for nature to rule over man. In the beginning, Adam was given dominion over nature. He and his family and their children were to live in harmony with nature and to subdue all that got out of line (Genesis 1: 28-29). After the fall, Adam was told by God that he and his offspring would have to contend with nature (3: 15-16); but God never pronounced that nature was given dominion over man.

In the discussion of natural anointing, I show how the divisive ways of men and women are related to a form of worship associated with supernatural powers operating under a natural anointing. After defining anointing as a covering, I go on to discuss the natural anointing that Adam passed on to his progeny in what Durkheim called a conscience collective. The French sociologist, Emile Durkheim, drew attention to the working of a conscience collective as a means to assure conformity in society. He called it a “thing,” bigger and more powerful than any individual or groups of individuals in society. I also discuss ‘zoning’ and ‘flowing’ among athletes. To ‘zone’ or to ‘flow’ is to experience an altered state of consciousness or an anointing that causes the person to excel their normal ability. In other words, to move to a higher state of naturalness often referred to as the supernatural.

While the Law of Natural Anointing operates in the province of the creature, the Creator has ultimate authority over nature and can intervene at His will. The Law of Natural Anointing is also amenable to the senses; therefore, human reason can discover things. Senses, however, are natural and the scientific approach is based on senses (observation) causing no little confusion among scientists regarding the Law of Natural Anointing and its operation. Topics discussed in this section are:

- 1) *The Law of Natural Anointing is enslaved to a supernatural power thereby lending it to malleability.* To say that the Law of

Natural Anointing is enslaved to a supernatural power and is therefore malleable is to suggest 'a greater than nature's presence' and variability in the application of the Law. The 'greater than nature's presence' is a natural power with abilities to manage the destructive forces of nature within the bounds established by the Creator. Malleability is a concept usually found in discussion of metal. It "refers to a material's ability to deform under compressive stress." <http://en.wikipedia.org/wiki/Ductility>.

2) *The Law of Natural Anointing is Ephemera.* Ephemera denotes a short period of time. In Gen. 8:22, God said: While the earth remaineth, seedtime and harvest and cold and heat, and summer and winter, and day and night shall not cease." God fixed this natural law in the same ways he set bounds on the seas mentioned above that they cannot pass.

3) *The Law of Natural Anointing is Inferior to Spiritual Anointing.* While natural anointing is able to direct men and women to the more perfect way of the Spirit, it takes the Spirit to deliver natural beings from supernatural destructive and corrupting influences.

4) *The malleability of the Law of Natural Anointing is rooted in sacrifice while Spiritual Anointing Obedience.* As I meditated on the clear teaching of the Bible that obedience is better than sacrifice (1 Sam: 15: 22), I pondered how Saul, first king of Israel could sacrifice unto God and the very act would serve as the basis for God rejecting him as Israel's first king. My meditation led to the answer that Saul offered up sacrifices based on a fleshly or natural offering while God required a spiritual offering. Herein lies the answer to my query; what good would it have done for Saul or David to offer up a million bulls to God but their hearts were not sorrowful unto repentance for the daftly deeds they had committed? This helped me to understand Saul's rejection because, God does not judge the outward acts of men, but instead the content of their hearts (1 Sam. 16:7).

5) *Overcoming the Malleable Law of Natural Anointing: GOMA/ ABCD Character Development & Community Building 7-Step Process* follows the previous discussion. Building the character of Christ in the hearts of the people of God is the work of this little book. Community building is its goal. By character is meant the life of Christ, which is life in the Spirit. The only way to obtain this

life is through faith in Jesus Christ; it requires a rebirth—from the natural—to the spiritual. Community building refers to a concerted effort among a group of likeminded people who are endowed with spiritual life to demonstrate that life as examples for others to follow. A 7-Step Character Development & Community Building model to overcome the malleable Law of Natural Anointing is presented. GOMA is introduced as an acronym, where **G** stands for goal, **O** for objective, **M** for method and **A** for attitude. GOMA is also personified as **God's Ordained Mentor Appearing** to guide the reader through the 7-Step process. The ABCD's where **A** stands for attitude, **B** for behavior, **C** for communication and **D** for discipline round out the GOMA/ABCD 7-Step Character Development & Community Building Process to overcome the malleable Law of Natural Anointing. Prior to discussing the 7-Steps necessary to overcome the malleable Law of Natural Anointing, *The Ellison Model Inclusive Community Building Diagram (also called The Ellison Model)* is discussed. *The Ellison Model outlines the community/discommunity building character development process.*

CHAPTER ONE

NATURAL LAW OF CAUSE AND EFFECT

As far as science knows, natural laws have no exceptions. Scientists believe that the law of cause and effect is the most universal and most certain of all laws. The law of cause and effect states that every material effect must have an adequate cause that existed before the effect. Note the term adequate. Adequate delimits any thing or person from being a cause that does not have sufficient grounds to serve as a cause. For example, if a 200 lb man sits on a stool with a weight bearing load of 150 lbs, and the stool breaks, a prior condition or cause is established. If on the other hand, a bug lands on the same stool and it breaks, an adequate cause would not have been established because there would exist no relationship between the bug's weight and the stool's resistance thereto. We would have to look for some other cause. Scientists believe that in nature, material effects without adequate causes simply do not exist. Moreover, a cause never occurs after the effect.

Gilson (1983, p.109) raises a question regarding creature-Creator (cause & effect), having written: "We must, accordingly admit, a certain analogy or proportion between the creature and the Creator". Here, the Creator is referred to as the cause and the creature, the effect. "Effects which are inferior to their causes cannot be described in the same terms as the causes, especially in terms of the same meaning. Nevertheless a certain resemblance between cause and effect must be conceded." Without a doubt the effect (creature) is inferior to its cause (Creator) when looked upon naturally. Yet it is also true that there is equality in the cause (Creator) and effect (creature) when viewed spiritually. Gilson wrote: "Every productive thing naturally produces its like."

Everything, not just natural things, produce their like. In other words, there is a naturalness of the spirit, meaning the normal ways of acting, as well as in the creature realm. Looking again at Gilson's statement regarding the cause (Creator) and the effect (creature), we understand that the natural and the spiritual are interwoven as the Bible teaches that man was created in the image of God and that he was also 'made a living soul' (Gen. 2:7). As God is a spirit, the cause producing after *his kind*, brought forth man both as a spirit and a natural (human) being. The human spirit is after the God kind while the soul is after the

creature kind. Thus, to speak of the natural law of cause and effect must be limited to that which pertains to the creature.

Scientists in general agree that natural things are the purview of their inquiry because they lend themselves to observation. Spiritual things, however, are not in this class; they must be believed without observing. So there is a natural law and there is a spiritual law. The spiritual law governs things pertaining to the spirit of man while the natural law to things pertaining to the soul of man. As Gilson has implied above, the Creator, being the cause, is greater than the creature. While the Creator is greater than the creature, the human spirit is as the Creator.

The Creator allows the natural law of cause and effect to operate on a consistent basis day in and day out, but reserves the right to intervene at His will. When Gilson speaks of effects that are inferior to their causes, he could have been referring to the higher law of the spirit producing in the natural realm. To the degree this occurs, the natural law of cause and effect seems to be made void, but when understood in the light of the higher law intervention, the natural law of cause and effect remains.

CHAPTER TWO

NATURAL LAW, LAW OF NATIONS AND POSITIVE LAW

Man has developed a tripartite set of laws including natural law, law of nations and positive law. Jacques Maritain (translated by Doris Anson) (1971) defines natural law to be: *an order or a disposition which human reason can discover and according to which the human will must act in order to attune itself to the necessary ends of the human being* (italic the author) (p. 61). For Maritain, natural law does not derive from the natural order. Man is not to “obey only himself” as Jean Jacques Rousseau would have us to believe. To the contrary, there is a higher law based on spiritual law that Rousseau did not understand.

According to Maritain, “The Law of Nations, or the common law of civilization, deal, like natural law, with the rights and duties which follow from the first principle in a *necessary* manner, but this time supposing certain conditions of facts, as for instance the state of civil society or the relationships between people” (p. 70). The first principle is to “do good and avoid evil.” In addition, the Law of Nations is consistent with England’s *common law* notion or Rome’s *jus gentium* (p. 69). As for positive law, it is the body of law or statutes which states employ in government. These “deal with the rights and the duties which follow from the first principle,” varying from community to community based on customs and the will of the governing ones.

For Maritain, natural law is the unwritten law. “Man’s knowledge of it has increased little by little as man’s moral conscience has developed” (pp. 63-64). This natural law is supposedly written in the hearts of all humans who have “the right to be respected, is the subject of rights, possesses rights” (p. 65). F. Lyman Windolph (1951, p. 115) seems to support Maritain’s notion, saying, “men may render willing obedience to a law that finds its authority and verification in their own hearts”. The general public is also likely to concur as it is conventional wisdom to advise one to “follow your heart” or “your heart will not lead you wrong”. Self interest is the guiding principle behind this advice. In other words, a person is not likely to harm him or herself. What if everyone acted in their self interest as Donald Boudreaux (2003, p. 53) argues? What if the self interests are at odds? Would it not be true that conflict would be the inevitable consequence?

We are not arguing that self interest is bad. Quoting Prince Philip on self-interest, E.G. West (1978) writes:

Self-interest is certainly the most powerful characteristic in most people, and it applies not only in the strictly economic sense. Politicians, bureaucrats, social sobs and even churchmen have a primary interest in the field that occupies their attention. Like all facts of life, ambitions and self-interest are neither good nor bad in themselves; they only become good or bad in the way individuals give them expression (p. 118).

Let us take first the example of the notion that natural law is written in the hearts of all humans who have “the right to be respected.” If natural law is written upon the heart of each human being and the first principle is to do good and to hate evil, how then do we account for the abundance of evil in society? Moreover, where is the evidence that men and women hate evil? Indeed, a case can be made within a historical context, the opposite of the first principle holds. For example, the treatment of Native Americans by Western Europeans in building the United States was anything but “doing good”. To the contrary, there is little doubt that the relationship between the two was one closer to genocide than brotherly lover.

The first principle concept and its attending self interest sister, where men and women are expected to treat each other in less than an evil manner, fail because both are natural concepts. Naturally, man has proven that he cannot produce good except in a relative sense, where one man’s good might be another man’s evil. Notwithstanding the notion that man in time will produce good, thousands of years of relationship building suggest otherwise. The teaching that man is basically good and in time his goodness will overtake evil that has and yet runs amuck appears to be wishful thinking. In fact, it belies the clear teaching from scripture that the (natural) heart is deceitful about all things and desperately wicked (Jeremiah 17: 9). It can’t be both, either man is naturally good or man is naturally evil. Depending on whose report you believe, you can and will reach different conclusions as to the final outcome of man with his fellowman.

Those who trust their hearts are said to be free because they “command themselves” (Windolph, p. 115). Free to do what? If Jeremiah is correct, they are anything but free because they are deceived by

a desperately wicked heart. The plight of man is seen by Kant to be at first governed by providence, and as man matures, by man himself. Kant's teachings run contrary to the New Testament teaching that man is to be led by the Spirit. Paul's answer to Kant's can be found in letter to the Galatians where Paul asks if having begun in the spirit would they be perfected in the flesh or by their own intellect? (Gal. 3: 3). The teaching of scriptures is clear on this point that if man is left to his own devices, things will only get worse and worse.

From childhood, we are told that the founding fathers of America were Christians and that this country was founded on Christian principles (Ream 1993). Ream writes: "*There is no country in the world where the Christian religion has lost more of its moral influence over the souls of men than in America*" (p. 256). Ream believes greed and envy have corrupted the high moral principles of the Christian religion in America. According to Ream:

It is impossible to have both liberty and equality, for the attempt to achieve the latter will always destroy the former. When government assures its citizens that they are entitled to be equal it does two things: It levels by pulling down those at the top, and it engenders greed and envy in those at the bottom.

There was once a commonly observed moral philosophy or moral culture in America, but that is no longer true. Today Americans have few generally held convictions concerning good and evil, right and wrong, morality and immorality (p. 256).

Ream's notion of good and evil, right and wrong, morality and immorality are suspect in the sense that he seems to believe that the founding fathers were living out Christian principles that they espoused. When the founding fathers are judged not by their words but by their deeds (fruit produced in daily living), much is to be desired. For example, the founding fathers owned slaves and did not see fit to free them even as they wrote about the rights of the individual and freedoms unbridged. How do you explain Christian principles, embodied by two commandments: the love of God and the love of one's fellowman in light of the demonstrative absence of love of the founding fathers toward people of African descent? Moreover, what caused the country to develop into the divisive, discommunity building country that she be-

came? Those following the teaching of Jeremiah say it happened precisely because men were in charge and not God. Kant's notion that providence is only needed to get things started; afterward, man is able to develop himself is what led Jeremiah to write that men curse themselves (others also) when they trust in themselves above God (v. 17: 5).

CHAPTER THREE

MAN SURRENDERING TO NATURE

In discussing Oskar Goldberg's "The Natural Order of Miracles," Erich Unger (2002) indicated that Goldberg made a distinction between the natural (normal) order of things and "a second natural order, beyond and alongside the normal one" (142). He goes on to say:

The most striking feature of the reality as it appeared to the ancient Hebrews, according to Goldberg's account, is epitomized in one concept, namely a form of natural law, a natural order of the divine revelation and of the miraculous in God's manifestations. In the perspective of the text, the miracles are not random or whimsical, not some fantastic exception in the natural order known to us. They constitute a systematic order of the exceptional in nature, linked together by an internal logic within a self contained system; a second natural order, beyond and alongside the normal one (142).

The second natural order is based on spiritual laws. The wisdom associated with this natural order is not known to man except it be revealed by revelation from God. Paul has written, however, that the natural man receives not the things of God neither can he understand them because it requires spiritual discernment, something he does not have (1 Corinthians 2: 14). Natural things common to man and natural things common to the realm of the spirit are two distinct world orders. Man lives in the world below where natural things conform to an order that lends itself to observation. Natural things, therefore, can be observed and with much study, understood well enough to predict their future course. This is the world of the scientists where empiricism is highly esteemed. The world above, however, cannot be observed with the senses; it does not yield its secrets to hard study and the methods of science. It is important to keep in mind that scientists are limited to an imperfect understanding of the natural order of things from below and are woefully ignorant of the natural order of things from above.

In the words of Yves Simon (1965, p. 43), "Nature, in the physics of Aristotle, signifies entity, essence, whatness, quiddity with a constitutional relation to action, operation, movement, growth, and development. A nature is a way of being which does not possess its state

of accomplishment instantly but is designed to reach it through a progression.” This is contrasted with the nature of God. God is “I Am.” There is no growth in God. His ways are perfect.

Simon argues there is a law of development housed in every nature, therefore “natural can be predicated of either of these opposites: the initial, the incipient, the primitive, the native, the rudimentary, and the terminal, the final, the accomplished, the perfect” (p. 52). Simon asks, “Which one is more natural for man: the nasty and brutish individualism which would follow the collapse of social structures or the relative social integration that we enjoy in a city where no more than about one person a day is shot down” (p. 52)? For Simon, nature is striving to perfection. He adds, “No doubt, a state of accomplishment is the most natural condition of a nature, for it is that toward which nature has been striving from the beginning and by season of its identity with itself” (53).

Simon fails to understand the nature of natural. Nature is in captivity to the same destructive forces visited upon man in the fall of Adam. The whole creation groans waiting for the redemption of nature (Rom 8:22-23). In a sense, Simon is correct in his pronouncement that nature is striving to perfection. Man has long sought to civilize the brute beast, but his experience has taught him that despite how hard he tries, man remains imperfect in love toward his fellowman. The truth of the matter is that natural beings and things cannot reach perfection because their nature is imperfect. That is why God says a man must be born again. The old nature must be done away; and the new nature of God must be received before man can realize perfection precisely for the reason that “men may live for their own sake,” as expressed by Dante.

Some ecologists appear to reject “anthropocentric” (pro-human) ideals for ecocentric (pro-nature) ones. The zeal wherewith they go about their work is akin to religious zealots converting lost souls. Others, who conform more to the classic scientific paradigm, are said to go about their business in a strictly reductive, detached, even antagonistic attitude toward nature. Nevertheless nature is highly esteemed as “Mother” by both. Seen in this light, ecologists are essentially the same as humanists. God, however, never intended for nature to rule over man. In the beginning, Adam was given dominion over nature. He and his family and their children were to live in harmony with nature and to subdue all that got out of line (Genesis 1:

28-29). After the fall, Adam was told by God that he and his offspring would have to contend with nature (3: 15-16); but God never pronounced that nature was given dominion over man.

Many people believe that being one with nature provides certain protection for man. American Indians were thought to be one with nature; they even believed that nature was God. Their oneness with nature, however, did not protect them from Europeans bent on destruction. Jesus and Peter walked on water (Matthew 14: 26-29), and the sun and moon stood still at Joshua's command (Joshua 10: 12-13). Both were examples of men having faith in God. The American Indians, while very religious, trusted in the goodness of nature only to be disappointed. Jesus, Peter and Joshua trusted in the living God and were empowered to overcome the forces of nature.

CHAPTER FOUR

NATURAL ANOINTING

Every society since the dawn of man is related to every other society in three distinct ways: inhabitants are born; they mature; and they eventually die. Other important characteristics of human societies are their tendency toward division and their worship of some form of deity. The aforementioned three-tiered cycle is invariable; and in its invariability, we see a natural law at work that not only governs men and women, but all earthly creatures, as well. In this section, I will discuss Natural Anointing as a prelude to the main topic on the Law of Natural Anointing. In the discussion of natural anointing, I will show how the divisive ways of men and women are related to a form of worship associated with supernatural powers operating under a natural anointing.

Anointing is usually associated with a religious rite. From the Jewish Encyclopedia we learn:

The primary meaning of *masha*, (anointing) which occurs also in Arabic, seems to have meant *to daub or smear*. It is used (Jer. xxii. 14) of painting a ceiling and (Isa. xxi. 5) of anointing a shield... The most important use of *masha* is in connection with certain sacred persons - the principal and oldest of these is the king, who was anointed from the earliest times (Judges, ix. 8, 15; I Sam. ix. 16, x. 1; II Sam. xix. 10; I Kings, i. 39, 45; II Kings, ix. 3, 6, xi. 12). This custom was older than the Hebrews. El-Amarna Tablet No. 37 tells of the anointing of a king. (<http://www.jewishencyclopedia.com/view.jsp?letter=A&artid=1559>)

To daub or to smear an object or a person was a symbolic act of covering the object or person. We take a moment to outline several points of importance to be understood by the act of covering. First the covering signified that the object or person was governed by the one who caused the anointing. Moreover, covering the object and/or individual implied that the works that followed after the object or individual were a direct result of the covering. Finally, the individual or object had the responsibility to carry out the wishes of the one whose covering he or she wore.

Notice that the practice of anointing Israel's kings pre-dated Hebrew society suggesting some application of this practice in multiple societies. In the New Testament, Luke recorded Jesus' testimony as the very Anointed of God: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (Lk. 4: 18). In this verse, we see Jesus being smeared via the Spirit. John Baptist saw in a vision this occurrence and left record as follows: "I saw the Spirit descending from heaven like a dove, and it abode upon him" (Jo. 1: 32). Jesus' testimony also suggested that he was a "sent one" (Jo. 6:29). He came to do his Father's will. His Father was declared to be greater than he (Jo. 14: 28), indeed, greater than all. Clearly, Jesus was declaring that he was covered by the Anointing of His Father.

The relationship Jesus had with his Father became the inheritance of the Church. Here too, we see the smearing and the ownership principle. When the apostles and the rest of those in the 'Upper Room' received the Holy Ghost on the day of Pentecost, they were baptized or smeared with the Holy Spirit. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 3-4). As Jesus was anointed to be the Christ of God and he was not his own, so it was with the Church. Paul wrote to the Corinthians: "ye are not your own...for ye are bought with a price" (I Cor. 6: 19-20).

Before a thing is revealed spiritually; it is first natural (1 Cor. 15: 46). We have seen as much in the use of *masha* (anointing) found in the Jewish Encyclopedia. As Jesus and his brethren have the same Father by faith, unbelievers likewise are said to have a father, not a spiritual father, but rather a natural father. Jesus told a certain group of Jews who claimed God to be their father that they would love him if their testimony were true. Instead they tried to kill him, leading Jesus to say: "Ye are of your father the devil, and the lusts (desires) of your father ye will do" (Jo. 8: 42, 44).

The Spirit of God seeks to unify men and women in His holiness. The devil operates by a spirit of division and he seeks to divide men to conquer them, using supernatural powers toward this end. These supernatural powers present themselves to be the power of God in many forms and doctrines, but all leads to division and false worship because worship is natural not spiritual. We see as much in Leo Marx's

(2008, p. 10) discussion of nature in a religious sense outlining how European explorers used their ideology of nature to define colonists' relationships with native Americans. Marx cites the example of William Bradford's, (leader of the Pilgrims), "well-known description of the forbidding Cape Cod shoreline as seen from the deck of the Mayflower in 1620," who depicts it as "a hideous and desolate wilderness, full of wild beasts and wild men" (p. 10). The view held by Bradford and many other Christians at that time was one of nature as fallen, the domain of Satan. As they saw themselves as redeemed, they felt the fallen nature did not apply to them. This view resulted in the inhumane treatment of Native Americans and others because they were seen as beasts. John Winthrop, lieutenant governor of the Massachusetts Bay Colony in 1645 used the satanic ideology as justification of his theocratic authority. Marx wrote:

His enemies had charged him with infringing on their liberty, and in his uncompromising response in the General Court he develops the distinction between two kinds of liberty: natural and civil. Natural liberty, 'common to man with beasts and other creatures', is the liberty, he argues, we enjoy in a state of nature, namely, to do evil as well as good; civil liberty, on the other hand, is moral, hence available only to the truly regenerate, only to Christians redeemed from sin by the reception of divine grace. (p. 10).

The 'we' and 'them' schism is constant in majority/minority relationships in American history. For example, Indian societies were systematically destroyed, and people of African descent were enslaved in its cruelest form. Ironically, those who called themselves Christians failed to live out the basic Christian principle of love toward those they called "wild." Christians are taught that love never works ill toward one's neighbor (Romans 13: 10). They are taught that their God is a loving God who gave his only begotten son that through him men and women might live loving lives as He does.

If God is love and love works no ill toward one's neighbor, how then do we account for the destructive work of those who purport to be Christians but work ill treatment toward others? The fallen definition of nature as the domain of Satan is a plausible explanation. Satan comes to steal, kill, and to destroy. If Satan is the "god of this world" (2 Cor. 4:4) and is said to have deceived "the whole

world” (Rev. 12:9), Bradford and Winthrop could have been numbered among those who were deceived. If so, they appear to have been acting in the hatred of Satan rather than love of God. In other words, their ideology was natural not spiritual and they are seen as false worshippers.

The Bible makes a distinction between spiritual and natural things. Natural things are shown to be the domain of creatures while spiritual things the province of the Creator. Things natural are also associated with the senses and can be understood through the diligent search of men and women. Spiritual things are connected to the acts of God and require revelation, but cannot be found out through diligent search. God uses natural things to reveal spiritual things to those who have understanding. One can only know spiritual things by walking uprightly in the spirit. So with the senses, men and women know in part, but with the Spirit, men and women know perfectly. David Huron (2006) has written: “Our senses are not transparent windows onto the world. Instead, our senses are adaptations that select, distill, augment, and (sometimes) deceive. We tend to accept our sensations as truthful reflections of reality. But in fact, our senses evolved not to decipher the truth, but to enhance our chances of survival.”

Before anyone can understand heavenly (spiritual) things, they must first have an understanding of natural things because natural things show forth spiritual things as indicated above. Paul also wrote to the Romans: “For the invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1: 20). If God, who is a spirit, (Jo. 4: 24) anoints His children, the counterfeiter or devil, who is natural, also anoints his children. As spiritual anointing aids God’s children to walk in the Spirit, natural anointing aids the devil’s children to walk in the flesh. Now just because a person is a child of God, it does not mean that he/she automatically walks in the Spirit. The child of God has to be able to decipher the truth and not be led by the senses. To walk in the Spirit is to be led by the Spirit in all aspects of life. Because men and women have wills and God does not force His will upon them, they can choose to be led by the Spirit or by the flesh. In other words, they can live from the spiritual height of heaven or the natural realm of this world.

Satan had the same choice. As a leading angel of God, Satan coveted God’s throne. His will was not to serve God so he fell from

heavenly (spiritual) living to natural living (Eze. 28: 14-18). Adam followed the same pattern. Adam and Eve gave their allegiance to Satan and thus became servants of his. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are” (Rom. 6:16). Having fallen from grace, Adam’s spiritual anointing or covering was removed and he found that he and his wife were naked. Adam brought forth children “in his own likeness after his image” (Gen. 5: 3) not after God’s likeness or image. Because everything produces after its kind, then it should not seem strange that the fallen man produces a natural progeny. Adam’s kind was imperfect due to sin. The smearing or anointing covers the mind of each person causing them to conform to the image of the begetter.

The natural anointing that Adam passed on to his progeny has been called a conscience collective. The French sociologist, Emile Durkheim, drew attention to the working of a conscience collective as a means to assure conformity in society. He called it a “thing,” bigger and more powerful than any individual or groups of individuals in society. I have written elsewhere: *To Durkheim, society was seen as a “thing” in itself, and it was this “thing” that needed to be understood. He called for the study of the society because the beliefs, attitudes, perceptions, rituals and imagery that make up culture and morality exist not just in the minds of individuals, but as a “collective conscience,” independent of them (Hunt & Rice, 2006).*

Psychologists, unlike sociologists who study social behavior, are interested in the working of the psych or mind of individuals as well as groups. For example, Adolf Hitler’s ability to trigger in people an altered state of consciousness, either one-on-one or in a crowd is well known. He was steeped in the study of mass psychology. Many people are convinced that his power did not come from himself but from channeling a supernatural presence, which eventually was referred to in Nazi circles as the “Unknown Superiors” (Angebert, (1971).

In studying athletes who excel in sports beyond their normal ability, psychologists call the phenomenon flow or zone. Some go so far as to relate the phenomenon to “the spiritual dimensions of sports” (Cooper, 1998) or a Zen experience (Heathcote, 1996).

How do you explain the athlete who sees a tennis ball the size of a soccer ball while returning the ball? No doubt you have heard athletes confess to being “in the zone.” What is this zone and how does it

work?

The term denotes a heightened state of consciousness where a transcendent or altered state of consciousness in sport prevails. Sometimes associated with flow, the terms in the sport psychology literature, in fact, is used interchangeably and synonymously (Cooper, 1998; Heathcote, 1996). To ‘zone’ or to ‘flow’ is to experience an altered state of consciousness or an anointing that causes the person to excel his/her normal ability. In other words, to move to a higher state of naturalness often referred to as the supernatural. What about the preacher who proclaims: “I feel my help coming” just before he/she delivers a soul stirring emotionally charged message? Is it possible that the preacher was “in the zone”?

Natural anointing can also be referred to as learned behavior. The more you practice or turn your heart over to a natural matter, the higher your level of natural anointing. An example of this could be the young child who grows up in church watching the pastor’s “hoop.” “Hooping” can be described as a way or means of getting the members in the church naturally hyped up. Many of those same children grow up to be pastors of churches without having any spiritual knowledge but having much natural anointing.

We also see natural anointing operating in people who excel beyond the expected, especially in first time endeavors. Luck, whether good or bad, is recognized by many as divine intervention in tipping the scales one way or another. The individual has no control over the outcome. In the natural realm of the world, the scales are expected to be balanced and the playing field level; not influenced by external forces. The expert is expected to be better than the novice. Under the laws of nature, the expert wins at a game of chess because he/she has acquired the necessary skills from previous games played and uses it to advance his ability to win the next time. For the beginner to win, it must be beginner’s luck. What do you make of the phrase, beginner’s luck? Beginner’s luck is defined by Wikipedia as follows:

When someone with limited experience achieves better than expected results it is referred to as beginner's luck. The term is most often used in reference to a first attempt in sport or gambling. For example, if Mike beats veteran golf player Joe in his first game, Joe might attribute this to beginner's luck. Beginner's luck can also be applica-

ble to non-sporting activities. For example, if Susan takes first prize in her first ever baking contest, she might have had beginner's luck. The term is also used when no skill whatsoever is involved, such as a first-time slot machine player winning the jackpot. [http://en.wikipedia.org/wiki/Beginner's luck](http://en.wikipedia.org/wiki/Beginner's_luck).

It is generally accepted that knowledge and experience are fundamental for success and that practice makes perfect. In beginner's luck, this order breaks down; knowledge and experience are lacking; and because it is a first time occurrence, practice is also missing.

Yet, *beginner's luck is a worldwide phenomenon and therefore cannot be explained by chance alone.* Moving past the beginner, people at all levels find themselves engaging in activities because “they feel lucky.” Luck, often seen as “good luck” is a form of natural anointing that empowers people on a short term basis . This short term natural anointing may be embraced as a “special gift from above” causing the lucky one to feel superior to others.

CHAPTER FIVE

THE LAW OF NATURAL ANOINTING

The Law of Natural Anointing is a set of unwritten rules established by the Creator for creatures to live by and for their good.

While the Law of Natural Anointing operates in the province of the creature, the Creator has ultimate authority over nature and can intervene at His will. The Law of Natural Anointing is also amenable to the senses; and therefore human reason can discover. Senses, however, are natural and the scientific approach is based on senses (observation) causing no little confusion among scientists regarding the Law of Natural Anointing and its operation. For example, Arisian (2000) has written “spiritual life develops and flourishes primarily through our relatedness to one another and with the life of the world” (p.54). What Arisian described is the natural relationship that exists between individuals. We will see later in this writing that there is a difference between things natural and things spiritual and that a deceiver is at work to keep men and women from understanding that difference.

Arisian goes on to write: ‘Spiritual experience, which I believe is often born of the ethical insight, tends to precipitate further ethical imperatives in its wake. Mentally, morally, and spiritually, we evolve from the inside out, from the day we’re born to the day we die’ (p. 59). Finally, Arisian writes: ‘rooted in freedom of the will, and explicitly rooted in the brain’s neocortex with its proclivity for language, symbol, and ideals, spirituality is not a given quantum but an achievable possibility’ (61). Arisian speaks of spirituality as a state that a person can reach based on his or her works. This is in direct contradiction to the Bible’s teaching that we are saved (made spiritual) by grace through faith in Jesus Christ and not by works (Eph. 2: 5, 8). To think there is a fine line between the natural realm and the spiritual realm is to approach natural and spiritual things as though they were different only in degree. The fact of the matter, as we will see later, there is a natural kind, and there is a spiritual kind; one is holy and the other unholy; one amenable to the senses while the other can only be known by revelation.

According to Carl Sagan, “When we recognize our place in an immensity of light years and in the passage of ages, when we grasp the intricacy, beauty and subtlety of life, then that soaring feeling, that

sense of elation and humility combined, is surely spiritual.” True spirituality does not heighten the senses, nor is it measurable by the senses. Sagan too approaches spiritual things from the point of view of what a person can realize rather than what God’s grace does. We see the same approach to spiritual things in Carolyn C. Porco, director of Cassini Imaging Central Laboratory for Operations (CICLOPS) at the Space Science Institute in Boulder, Colorado. She is a well known scientist who believes science is “The Greatest Story Ever Told.” Dr. Porco, also a world-class astronomer, describes the spirituality inherent in the scientific view of the Universe. On the website Edge.org, she states:

“The confrontation between science and formal religion will come to an end when the role played by science in the lives of all people is the same played by religion today....At the heart of every scientific inquiry is a deep spiritual quest to grasp, to know, to feel connected through an understanding of the secrets of the natural world, to have a sense of one’s part in the greater whole. It is this inchoate (unclear) desire for connection to something greater and immortal, the need for elucidation (explanation) of the meaning of the ‘self,’ that motivates the religious to believe in a higher ‘intelligence.’”

Porco points out that “the same spiritual fulfillment and connection can be found in the revelations of science”. In an interview in *the Humanist*, Porco defines what it means to be spiritual, saying: “To me, a spiritual person is someone who seeks the extraordinary in the ordinary; someone who wants to know the underlying meaning of everything; someone who looks around them at everyday life and asks, ‘Is there a purpose to this? Where is this leading? What lies beyond? And how do I fit into this whole picture?’” (p. 12)?

The tendency to see spirituality in natural things has led a great number of religious teachers and others alike to believe all natural disasters are the works of God. It is true that the Creator uses natural disasters in His righteous service, but the normal course of nature is a natural work not a spiritual work; and God only works by His Spirit. Recall the instance found in 1Kings, Chapter 19 when the prophet ran to the mountain of God fearing Jezebel. The Lord told Elijah:

“Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice (1 Kin. 19: 11-12).

There are two important points I wish to stress at this time and reserve further comments under the next section titled: *The Law of Natural Anointing is enslaved to a supernatural power thereby lending it to malleability.* The first point is that Elijah’s Lord did not cause the wind to ‘rent the mountains, and brake in pieces the rocks.’ Moreover, his Lord was not the purveyor of the earthquake and the fire. If the Lord did not cause the wind, earthquake and fire, who did? We find the answer in Job (1: 6-22) where Satan is shown to be behind the destructive forces of nature that killed Job’s children, servants and destroyed his livestock and property, as well. The second point is that Elijah waited on the Lord until Satan had finished his natural ‘show and tell’ work. It was only when the Lord spoke in “a still small voice” (1 Kin. 19: 13) that the prophet moved.

God is a Spirit and He produces after the Spirit kind. Only those with the Spirit of God can understand. Elijah was of the same Spirit as God, thus he was able to wait for the natural forces’ destructive works to pass and move only when he discerned that God was speaking. The inability to discern between natural and spiritual things causes men and women to call natural things spiritual and spiritual things natural. This lack of discernment by men and women between natural and spiritual things is a powerful weapon used by the deceiver to cause undiscerning men and women to err from the truth.

Paul has written that the natural man does not understand the things of God because they are spiritual not natural (1 Cor. 2: 1-13). In verse 14, Paul wrote: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” God is not natural, only creatures are natural. Laws governing the realm of the Spirit are holy and perfect in every way. On the other hand, natural laws are flawed and are orchestrated via an unholy anointing referred to in this writing as the Law of Natural Anointing. Moreover, if the natural realm

were the same as the realm of the Spirit, there would be no need for bounds because in the realm of the Spirit, all creatures and things are as their Creator, perfect, and are in complete agreement with their Creator.

It is the perfect state in the Spirit that the Bible calls the people of God to realize, but many religious men and women teach that man is not perfect. While this is true naturally speaking, God has called His people to eclipse natural things for things spiritual: “Till we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph. 4: 13). Natural law can only be eclipsed by faith in Jesus Christ. In the book of Galatians, Paul wrote: “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed (Gal. 3: 23). Israel was given God’s law for their good and they were expected to live by that law. What was the law’s job? Paul said: “...the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (v. 24).

As it was with the law of Israel, so it is with the Law of Natural Anointing; God’s natural laws were given to lead men and women from natural living to spiritual living. To live in the Spirit is to live by faith. Faith simply means to believe God’s word. Many religious organizations, however, have mistaken the letters of the Bible for God’s word. This approach has led some to teach a doctrine that ‘the Bible is God’s final authority.’ To say ‘the Bible is God’s final authority’ is to imply that the Bible is lord over God; a thing preposterous. The Bible is natural, a book of letters with a natural anointing to lead the reader to God. When the reader focuses on the Bible as the final authority, spiritual atrophy sets in. Properly understood, the Bible becomes God’s word when God reveals its meaning. When God gives His revelation to the reader pertaining to that which he reads, it is the revelation that God calls the reader to believe.

Take note of this clear teaching by Jesus regarding the law on adultery. Jesus said: “Ye have heard it said of them of old time, ‘Thou shall not commit adultery’” (Mat. 5 27). The Jews knew that adultery referred to an extra marital sexual relationship. To refrain from sex outside the boundary of matrimony indicated that the Jews were being faithful to their spouses naturally. In this case, the Law of Natural Anointing was at work leading the Jews to faithful service unto their God, a spiritual precept. But the law was weak through the flesh, meaning supernatural powers, as well men and women’s own defiling

nature, led them astray (Rom. 8: 3). Therefore, God, who is Spirit, sent his Son ‘in the likeness of sinful flesh and for sin, condemned sin in the flesh’ (v.3). To be ‘in the flesh’ is to live a natural life. The child of God eclipses natural living by putting on Christ, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (v.4). Because Jesus walked after the Spirit, he was able to reveal unto the Jews the righteous meaning of adultery. When Jesus said, “But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mat. 5: 28), he revealed God’s meaning of adultery, not man’s meaning. To say a child of God is capable of reading the Bible and to discern God’s word thereby, short of revelation from God, is inconsistent with the above teaching, which shows a difference between natural and spiritual things.

Because natural laws are flawed, as are the creatures that live and operate in them, the Creator has placed bounds upon them that they cannot crossover. In the book of Proverbs, for example, we learn that the Creator sets bounds that the seas could not pass over as well as restrictions on nature in general. (Prov. 8: 25-31). The reason for this is that natural forces are hostile. If there were no bounds, natural forces would be more deleterious than they are. Simply speaking, there are elements in the created order that are not subject to the holy standards of the Creator. To keep these elements from ultimately destroying others and themselves, bounds or limitations have been placed to curb their evil. These bounds, notwithstanding, natural forces have wreaked havoc upon the inhabitants of the earth.

Throughout history man has experienced the destructive power of nature via fire, wind and water. Creatures once roamed the planet like dinosaurs are said to have been destroyed by a meteor. *Natural Geographic News* (Nov. 12, 2008) reports: “Scientists have found traces of an asteroid-collision event that they say would have created a giant tsunami that swept around the Earth several times, inundating everything except the tallest mountains 3.5 billion years ago. The coastline of the continents was changed drastically and almost all life on land was exterminated.” In recent times, hurricanes, earthquakes, and tsunamis have been very active. Who can forget the Indian Ocean tsunami of December 2004 where more than 200,000 people lost their lives in addition to the billions of dollars in property lost?

The Law of Natural Anointing is enslaved to a supernatural power thereby lending it to malleability.

What comes to mind when you hear the word, supernatural? Perhaps paranormal, mystical, ghostly, uncanny, and weird might be among the things you think of or have thought about. You may recall the Supernatural TV series where two brothers traveled around the country battling paranormal sources. Supernatural themes are often associated with paranormal and occult themes. Wikipedia, for example, defines supernatural as follows:

The term supernatural or supranatural (Latin: super, supra "above"+ natura nature) pertains to entities, events or powers regarded as beyond nature, in that they lack a clear scientific explanation. Religious miracles are typical of such supernatural claims, as are spells and curses, divination, the belief that there is an afterlife for the dead, and innumerable others. Supernatural beliefs have existed in virtually all human cultures throughout recorded human history. <http://en.wikipedia.org/wiki/Supernatural>.

To say that the Law of Natural Anointing is enslaved to a supernatural power and is therefore malleable is to suggest 'a greater than nature's presence' and variability in the application of the Law. The 'greater than nature's presence' is a natural power with abilities to manage the destructive forces of nature within the bounds established by the Creator. Malleability is a concept usually found in discussion of metal. It "refers to a material's ability to deform under compressive stress." <http://en.wikipedia.org/wiki/Ductility>.

Malleability is used in this context to refer to the creature's ability to deform under supernatural power. When the normal operation of the creature is out of line with the stated purpose of the Creator, we see the operation of a supernatural force. For example, the normal birth of a child is for the child to have a head, face, eyes, ears, nose, mouth, body, arms, legs, feet, etc. with an ability to see, hear, taste, feel and smell. When a child is deformed, say, her legs are missing at birth, the Law of Natural Anointing can be said to be malleable or deforming. So-called freak cases of nature are simply the workings of malleability in the Law of Natural Anointing by supernatural powers.

The book of Genesis helps us to understand how the Law of Natural Anointing is enslaved to a supernatural power and thereby lends itself to malleability. This will be discussed using two examples: 1) the pristine work of creation morphed in to a chaotic world; and 2) the Adamic race morphed into a race of giants. We will deal with the chaotic world first then the race of giants. We are told in the Bible that: “In the beginning God created the heavens and earth” (Gen. 1:1); and the Creator later proclaimed that all was “very good” (Gen. 1: 31). Moreover, He testified that He is perfect in all His ways (2 Sam. 22:31). In Genesis 1: 2, we see the earth being impacted by the malleability of the Law of Natural Anointing. While the Creator proclaimed that there was no blemish in the creative work in keeping with His own being, Genesis 1: 2 speaks of an evolutionary time, after the creation, when chaos prevailed. The verse reads: “And the earth was without form and void and darkness was upon the face of the deep.” We see a picture of a wasteland, but God did not create the earth to be a wasteland, He created it to be inhabited. (Isa. 45:18). How did the perfect work of the Creator morph into a wasteland: through the work of a supernatural power.

As the world was deformed by a supernatural power, so was the Adamic race when angels cohabited with women (Gen. 6: 2-4). God brought forth creatures on the earth to glorify him. He had anointed the creature to live a just life, full of mercy and humility before God. When angels condescended to the estate of man the natural or normal way of living changed dramatically. Women and men under the Law of Natural Anointing produced others like unto themselves. When angels, who are supernatural, cohabited with women, they deformed the operation of the Law of Natural Anointing ushering in a race of giants (v. 4). Violence and the almost total corruption of men throughout the whole earth followed from this unnatural act (v. 5). In response to the wickedness, “the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them (v. 6).

The same supernatural powers exist today and have no little sway on the doctrines of men and women in the earth (1 Tim. 4: 1). Through natural miracles, signs and wonders, supernatural powers entrap gullible religious men and women. For those who don’t believe in supernatural powers, amazing scientific discoveries have the same effect. In fact, many scientists are trapped by the limitation of their

operating system that eschews faith in God's word for things they can observe. Within this context, natural things are often said to be spiritual. For example, Porco's suggestion of spiritual fulfillment and connection being realized by science indicates a failure to understand the existence of the two different and opposite operating systems, the spiritual and the natural. Furthermore, that these operating systems function in two separate realms. The confrontation she speaks of could be seen as the debate of man's existence, between creation, the religious perspective and evolution, the scientific explanation. When the two perspectives are properly viewed in their respective realms, creation in the spiritual realm and evolution, in this case, in the natural realm, a clearer understanding comes forth.

As stated above, creation is an instance of revelation in the realm of God, the spiritual. It represents the beginning. This can be seen more clearly using a natural occurrence such as conception. Conception is the beginning of which the result is a growth process, but conception is not the process, but only the beginning instance. On the other hand, evolution is a process that is the result or effect of an event. This event can be the result of an occurrence in the spiritual realm or the natural realm. If it takes place in the spiritual realm, then the process can only be seen by those with spiritual vision. For example, Adam was created in God's image and likeness, but the fallen Adam evolved even to this date. Man's (Adam) failure to adhere to God's commandment has resulted in an altered state of man, a natural state and an altered dwelling place, the natural world. This process of evolution of the natural man is the need to survive in his fallen state in the natural realm. Furthermore, since the fallen man exists in the physical or natural realm, he can not eclipse the system of operation of this realm without the divine intervention of a higher power.

Some people believe (I am one of them) that the Creator created the earth for creatures; and He gave it to one of His leading angels to govern. As the Creator was King, the leading angel was a king also, but the leading angel rebelled against the authority of his Creator. The rebellion was led by Lucifer who became dissatisfied with his state and exalted himself in pride to be "like the most High" not in love but in rebellion (Isa. 14:14). Because Lucifer was the head or covering over his kingdom (v 13), like Adam after him when he became corrupt, he fell from grace and his kingdom's anointing fell with him. It is this fallen state that is pictured in Gen. 1:2. What followed after Gen. 1:2 is the work of creation as it relates to man. Adam was the Creator's will, a

man who would teach angels the whole duty of creatures: “to do justly, and to love mercy and to walk humbly with thy God” (Mic. 6:8). This, Adam did until he fell from grace and in his fall, like Lucifer before, his kingdom fell also. What had begun as a spiritual kingdom where the Creator was able to fellowship with Adam in the cool of the day in His garden (Gen. 3:8), when Adam fell, he was put out of the garden. His state morphed from spiritual to natural in the same manner as Lucifer before him. The Creator, however, did not stamp out the creatures altogether when they rebelled against His authority. He did however, make natural law and the anointing associated with it ephemera.

The Law of Natural Anointing is Ephemera.

The Law of Natural Anointing is ephemera. Ephemera denotes a short period of time. *Wikipedia, the free encyclopedia* defines ephemera as: “transitory written and printed matter not intended to be retained or preserved. The word derives from the Greek, meaning things lasting no more than a day” <http://en.wikipedia.org/wiki/Ephemera>. In Gen. 8:22, God said: While the earth remaineth, seedtime and harvest and cold and heat, and summer and winter, and day and night shall not cease.” God fixed this natural law in the same way he set bounds on the seas mentioned above that they cannot pass. The implication is that if the law were not fixed, it too could be deformed as discussed in the previous section. Though it is a fixed law, we see its ephemera nature in the words: ‘While the earth remaineth.’

The present earth is not the one that God has ordained to be for all eternity; in this sense it is ephemera. Because it is enslaved to the supernatural powers, it requires a rebirth or renovation. Consider the words of Paul to the Romans on this topic: “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now” (Rom. 8: 20-22). The clear teaching of Paul is that the creation will be rescued from the deforming work of supernatural powers on the Law of Natural Anointing.

Peter tells how the restoration of the earth will take place. He talks first about God’s unwillingness that any should perish but that all should repent (2 Pet. 3: 9). Then he says: “But the day of the Lord will come as a thief in the night in the which the heavens shall pass away

with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (v.10). This scripture was thought to be scientifically impossible before the nuclear age ushered in, revealing the eternal power of God (Rom. 1: 20). Peter goes on to say: “Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat” (v. 12). Then he writes: “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (v.13). And so the old order of the Law of Natural Anointing will pass away, along with the destructive influence of supernatural power (Isa. 14: 15) and “the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8: 21).

In the Old Testament, we see how God honored a request from Joshua to make malleable his Law of Natural Anointing for God’s holy purpose. Joshua was anointed by his God to drive the inhabitants out of the land of Canaan. The Most High God promised him that He would be with him as He was with Moses, saying, “There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee” (Jos. 1: 5). Joshua spoke in the presence of Israel, “Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon” (Jos: 10: 12). In v. 13, we read: “And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.”

In the aforementioned example of Joshua, we see the Law of Nature made malleable. The Creator allowed his stated order to be temporarily set aside that His servant Joshua might finish the work He called him to perform. We read (Jos. 10: 14), “And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.” Take note of the last phrase: “for the Lord fought for Israel.” Joshua did not have the power to check the forces of nature, but he did have the anointing to speak a word in the name or authority of his God. Unlike the deforming works of supernatural powers discussed above, Joshua was a holy vessel through which his God worked. Supernatural powers, however, worked (work) by a high level natural anointing often confused with spiritual anointing that is of God alone. How then did Joshua, being a man, check the natural forces “a whole day”? Again, it was not Joshua but God

working through Joshua. I have indicated above under the section on Natural Anointing that to be anointed is to be under the covering or authority of one who is able to anoint. So the one anointed is not the source of the power but the one through whom the power is realized.

The Law of Natural Anointing is Inferior to Spiritual Anointing.

The Law of Natural Anointing operates in every facet of man's life including both social and spiritual dimensions. In social interactions, supernatural powers unbeknownst to men work to cause societies to relate to outsiders as well as their own based on a model of exclusion over inclusion. For example, it took the United States of America nearly two hundred years before the government overturned laws that discriminated against minority group members. During that period, and even today, much of the third world viewed the U.S. as imperialistic, a view captured in the political novel by Burdick and Lederer (1958). The Creator did not give man the Law of Natural Anointing to marginalize others; to the contrary, He gave the Law to foster relationships built on a model of inclusion as depicted in the relationship God required of Israel in dealing with strangers. When a stranger entered the territory of Israel and indicated a willingness to abide by the law of Israel, they were to consider them as friends with the same rights and privileges of other Israelites (Ex. 12: 48). There was only one law for those born in Israel and for strangers that sojourned with them (v. 49). The problem was not with the Law but with men and women who were called upon to operate via its empowerment; they were weak naturally to overcome the powerful influence of supernatural powers bent on deforming the Law. Another way to say this is that the Law of Natural Anointing is inferior to Spiritual anointing.

While natural anointing is able to direct men and women to the more perfect way of the Spirit, it takes the Spirit to deliver natural beings from supernatural destructive and corrupting influences. We will look at examples of natural anointing and Spiritual anointing found in the Old Testament and New Testament to substantiate this assertion. In the Old Testament, Moses was anointed by God with a Spiritual anointing to deliver Israel from the bondage of the Egyptians (Ex. 3:10). Under the anointing of his covering, and in the process of delivering Israel, Moses performed a miracle turning a rod into a serpent before the king or Pharos (Ex. 7: 9). Pharos, however, was not impressed with what he thought to be a 'magician trick.' Calling his wise men, sorcerers and magicians, they too produced serpents from

rods “with their enchantments” (v. 11). What was the difference between these two acts? Both were performed by a power with the ability to anoint. The anointing of Pharos’ magicians, etc was rooted in supernatural power while Moses’ anointing in Spiritual power. As natural anointing is inferior to Spiritual power, the serpents produced by Pharos’ magicians etc. were eaten by the one produced through Moses.

The New Testament example is taken from the book of Acts. Here too the Law of Natural Anointing is shown to be inferior to Spiritual anointing. Phillip was spiritually anointed and sent to Samaria to do an evangelical work by his God. Before Phillip arrived, there was a man in Samaria named Simon who was naturally anointed and “used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, “This man is the great power of God” (vv. 9-10). Take note of how convinced the people in Samaria were that Simon was working the Spiritual work of God: “from the least to the greatest.” As it turned out, Simon was not working under the anointing of the Lord rather he was working under the anointing of supernatural powers. Again we see how the supernatural power deformed the Law of Natural Anointing by deceiving Simon into believing that he was working via the anointing of the Spirit; thus, leading the people to corrupt themselves with false doctrines. When Phillip came to Samaria preaching the gospel of Jesus Christ, and performing miracles, the people were able to discern the difference between his work and that of Simon in that they left off following Simon to follow Phillip (vv. 5-6). The anointing was so high that even Simon believed (v. 13).

The malleability of the Law of Natural Anointing is rooted in sacrifice while Spiritual Anointing Obedience.

Recently I read CHRISM Paper 4, “The Spirit of Sacrifice at Work” pertaining to sacrifices found in the natural world. Part of the article reads:

“The natural world runs entirely by sacrifice, continuously producing New Life. So must human lives. That way of sacrifice is the Christian Way, where all the things and actions of our lives are seen as sacrifices, in which we are the Givers, the Victims or the Takers, sometimes two or even three of those roles at the same time. <http://www.chrism.org.uk/PaperC4.htm>

At first glance, I felt CHRISM was onto something important regarding the Law of Natural Anointing. As I meditated on the piece further, I realized, while CHRISM's piece helped in understanding the operation of the Law of Natural Anointing; the piece fell short in elucidating things of the Spirit. Nevertheless, as I implied above, it did help me to grasp the spiritual dimension because the natural order is given unto man to aid in understanding spiritual things. What I was confronted with is the clear teaching of the Bible that obedience is better than sacrifice (1 Sam: 15: 22). I pondered how Saul, the first king of Israel could sacrifice unto God; and this very act would serve as the basis for God rejecting him as Israel's first king.

The Amalekites had come up before God for judgment for "that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt" (v. 2). The Lord had given the Amalekites more than 200 years to repent for their sin, but they grew increasingly wicked to the point that His righteous judgment came before him. Saul was commanded to "utterly destroy all that they (Amalekites) have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (v. 3). While Saul carried out some of God's instructions, his heart was not in agreement with God's will to 'utterly destroy' the Amalekites. Yet he insisted to Samuel that he had done God's will, saying, "I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites" (v. 20). When questioned by Samuel regarding the spoils, he blamed the people for keeping "the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord their God at Gilgal" (v.21).

Thinking about the command given Saul and how he halfheartedly carried it out, it occurred to me that only God can tell when His word has been fulfilled. The question remained: To Obey God is better than sacrifice? I thought about the many sacrifices priests offered up to God in the Old Testament. Then I focused attention to David's words in Ps. 51: 16, where he stated that God did not want sacrifices and offering from him for the sin he committed in sending Bathsheba's husband to his death (2 Sam 12: 9). What was required of David was a "broken spirit and broken and contrite heart," things God would not despise (Ps. 51:17). Herein lies the answer to my query: what good would it have done for Saul or David to offer up a millions bulls to God but their hearts were not sorrowful unto repentance for the

daftly deeds they had committed? This helped me to understand Saul's rejection because God does not judge the outward acts of men, but instead the content of their hearts (1 Sam. 16:7).

Then the thought came to me, but what about Jesus' sacrifice on the cross, does not this prove the point CHRISM made in its article regarding sacrifices? After all, it was to this end that all the sacrifices of the Old Testament pointed. Just as quickly, I recalled the scripture: "I am the Lord I change not" (Mal. 3:6). If God does not change and His word is eternal, then I reasoned that obedience to his Father was Jesus' motivation for living. It occurred to me that all the sacrifices that God allowed in the Bible pointed back to the disobedience of Lucifer and Adam. Lucifer said, 'I will' and it led to his destruction and all with him; a great sacrifice indeed. Adam disobeyed his Creator's command not to eat from the tree of the knowledge of good and evil (Gen. 2); and it too led to corruption and death for him and his progeny; a great sacrifice indeed. But Jesus said to his Father: "not what I will but, what thou wilt" (Mar. 14: 36); and this led to life eternal for everyone that believes he is the very Christ of God.

This revelation helped me to understand the historic focus on outward sacrifices; because as CHRISM piece shows below, the sacrificial message is omni-present in nature.

Sacrifice is a normal, essential feature of all life of every kind. It is a part of reality, part of the truth of the universe.

We know that life on this planet depends absolutely on the supply of energy from the sun, energy which we know is produced by the consumption, or the sacrifice, of the substance of the sun itself. Life in turn comes about through sacrifice. Plants take their energy from the sun and minerals in the soil in order to live and grow. The animals, humans included, live by consuming plants or other living animals. Within an animal's body the muscles move and the brains function by the burning of carbohydrates and fat that the body used to be made of. If we have to starve, we first sacrifice the substance of our bodies until almost none is left.

Every one of these natural "sacrifices has exactly the same structure as the religious ones we have just considered. <http://www.chrism.org.uk/PaperC4.htm>

The Law of Natural Anointing, made malleable by supernatural powers, has caused religious men and women to focus on the outward act of sacrifice to the exclusion of the inward disposition of the heart, thereby causing more than a few to miss the spiritual intent of the Creator, which is obedience is better than sacrifices. In other words, men and women are taught to focus on what they can do, not what God will do through them when they are obedient to His word. Paul tells us that there is the letter of the law and the spirit of the law. He says, the letter kills, but the spirit gives life (2 Cor. 3:6). The 'letter' of the Bible referred to by Paul is that which is written and can be interpreted naturally. When Paul spoke of the 'spirit,' he had in mind God's revelation of that which is written. In the letter/spirit dichotomy, sacrifice is equated with the 'letter' where the focus is on what the person sacrifices by way of his or her many hours of study for a literal understanding. Obedience is equated with the 'spirit' in that the child of God does not trust his/her own ability to grasp the meaning of the Bible, but instead submits their study unto God seeking, not what they know about the subject, but what God knows. In this, they engage in spiritual study while the child of God who uses his senses engages in study naturally.

Overcoming the Malleable Law of Natural Anointing: GOMA/ABCD Character Development & Community Building 7-Step Process

How shall you overcome the malleable Law of Natural Anointing if you don't know that it exists and don't know the ways of the Lord? The answer is simply, you cannot. The Law of Natural Anointing is made malleable by one of two sources: supernatural powers or the Creator. Supernatural powers deform the Law of Natural Anointing for nefarious purposes causing men and women to err from the truth. This deforming work is highly deceptive and entraps religious and non religious people alike. The Creator, having given the law to lead man to God, from time to time, deforms or bends the law for His holy purposes. In bending the Law of Natural Anointing, the Creator seeks to rescue wayward men and women from the deceptive work of supernatural powers.

Supernatural powers understand natural laws beyond the

knowledge of any human being and this gives them an advantage. Part of their advantage is convincing men and women that they don't exist. Yet their pervasive presence is all around us in magic, witchcraft, demonic possessions, etc. Moreover, they have existed for longer than man and were endowed with knowledge, wisdom and understanding above men. They even teach men and women doctrines who deny their existence. Paul puts it thusly: “ Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils” (1 Tim. 4:1). Those referred to as having ‘depart(ed) from the faith’ are deceived by supernatural powers causing many to engage in unholy acts believing that God has directed them.

Chief among the supernatural powers is Satan. Commentators generally agree that the King of Tyrus referred to in Ez 28: 12, “full of wisdom, and perfect in beauty,” is Satan. This creature was a “covering cherub” meaning that he had authority over angels, even a kingdom. Isaiah recorded these words attributed to Satan:

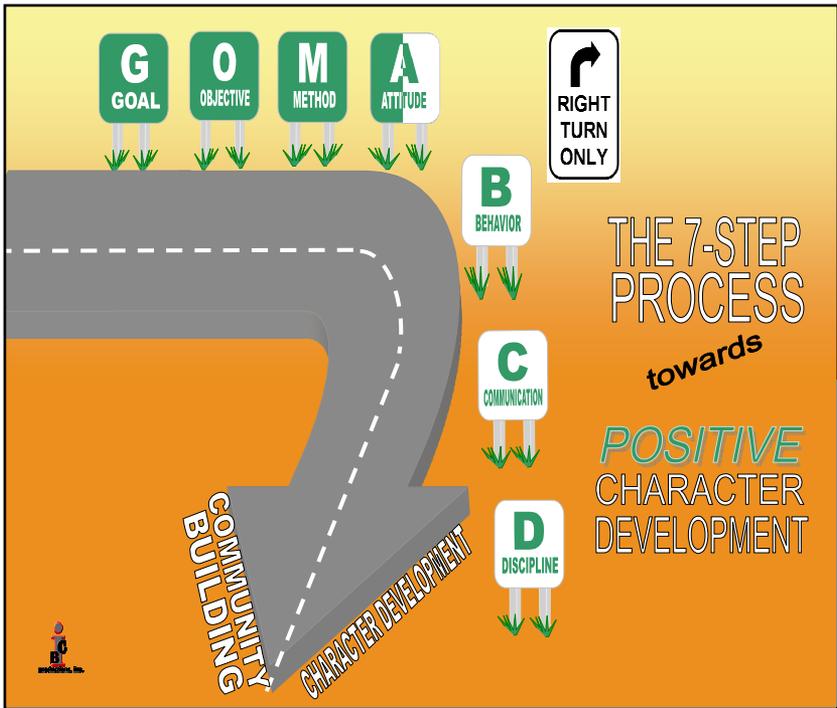
“O Lucifer, son of the morning, how are thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars (angels) of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High (Isa. 14).

As the ‘covering cherub’, Lucifer received the sum total of the wisdom given unto creatures. This led him to believe incorrectly that his wisdom was equal to God’s. In sin, he thought in his heart to “be like the most High.” Parenthetically, God is not against His children aspiring to be like him in holiness; He expects as much from them. What Satan was seeking was to become spiritual through natural means. He was striving for mastery but not lawfully. He could not reach his goal to be ‘like the Most High’ via natural means any more than men and women today who think that they can become spiritual through their efforts. Though a natural creature, Lucifer indeed was anointed a king, but his appointment came by the ‘King of kings.’ The one who appoints and anoints is greater than the one appointed or anointed. This lesson Lucifer failed to learn. We see as much when he seeks to tempt the very Anointed or Christ of God. Satan offered up to Jesus Christ the kingdoms of this world if Jesus would bow before him in worship (Lk.

4: 5-6). Satan was trying to tempt Jesus to rebel against his Father as he had done Adam. He implies that Adam surrendered his kingdom unto him, saying, “All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it” (v. 6).

The second source of power capable of overcoming the Law of Natural Anointing is the one and only source of all power. Satan has no power but that God gave to him. God is Almighty (Ex.6: 3); and Jude declared him to be the “only wise God our savior” (v. 26). The Almighty and only wise God is also Creator of all creatures including angels and men. As the giver of the law, the law is not His master but is subjected to His will. From time to time, for the good of the creature, He bends or makes malleable the Law of Natural Anointing to serve His holy purposes. Chief among His holy purposes is the salvation of man from the deceptive ungodly attacks of supernatural powers because God is not willing that any should perish, but that all men and women come to the knowledge of the truth in sincere repentance (2 Pet. 3:9).

Building the character of Christ in the hearts of the people of God is the work of this little book. Community building is its goal. By character is meant the life of Christ, which is life in the Spirit. The only way to obtain this life is through faith in Jesus Christ; it requires a rebirth—from the natural—to the spiritual. Community building refers to a concerted effort among a group of like-minded people who are endowed with spiritual life, and who demonstrate as much as examples for others to follow. A 7-Step Character Development & Community Building model to overcome the malleable Law of Natural Anointing is presented in this text. GOMA is introduced as an acronym, where **G** stands for goal, **O** for objective, **M** for method and **A** for attitude. GOMA is also personified as **G**od’s **O**rdained **M**entor **A**ppearing to guide the reader through the 7-Step process. The ABCD’s where **A** stands for attitude, **B** for behavior, **C** for communication and **D** for discipline round out the GOMA/ABCD 7-Step Character Development & Community Building Process to overcome the malleable Law of Natural Anointing. See below graphic.



The road in the graphic is seen as the “Road of Natural Anointing.” Because the ‘Road’ is natural, supernatural powers are able to influence travelers to engage in nefarious thoughts and deeds. The GOMA/ABCD 7-Step Character Development & Community Building Process is the antidote to the malleable works of supernatural powers.

Character development and community building go together like hand and glove. GOMA brings the two together. GOMA, as an acronym, typifies the community building aspect of the work while, GOMA as **God’s Ordained Mentor Appearing**, the character development aspect. Prior to discussing the 7-Steps necessary to overcome the malleable Law of Natural Anointing, *The Ellison Model Inclusive Community Building Diagram (also called The Ellison Model)* is discussed. *The Ellison Model outlines the community/discommunity building character development process.*

The Ellison Model Community and Character Development Model

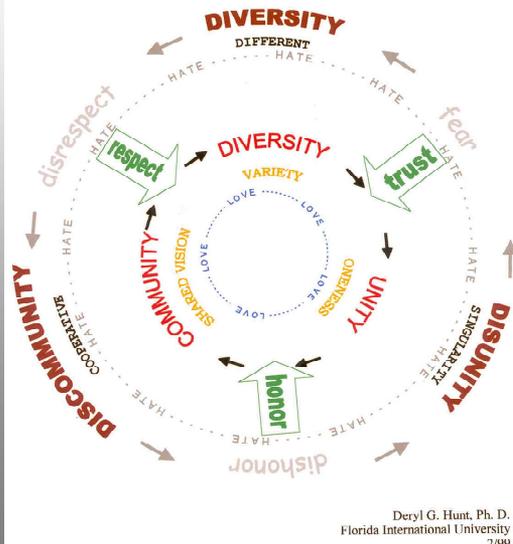
Two circles depict community and discommunity building works. The outer circle depicts a building work that goes from diversity, to discommunity, to disunity in a counter clockwise manner. The builders

seek to build without the key ingredient of unity; their building work is natural, and they are influenced by supernatural powers, though many would deny this is the case. Every building work begins with diversity. Some have defined diversity to mean ‘less than.’ In other words, they see themselves as better than others. The Aryan race, for example, is said to be superior to all others by its proponents. For these discommunity builders, diversity is defined as a weakness or flaw found in “outsiders.” They define community as a cooperative arrangement aimed at bettering only those comprising the co-op while tolerating others. Finally, unity is defined as singularity where the focus is on a single cell made up as indicated in the above example of Aryans only. The motivating force behind this building work is hate. Again, looking at the example of those who believe Aryans are superior, hatred is expressed in their literature, films, and speeches; and forms the basis for their living. Disrespect, dishonor and fear guide their relationships with others.

The Ellison Model Community Building Diagram

BUILDING THE INCLUSIVE COMMUNITY

The Discommunity, Definitions, Motivations and Values of Each



The diagram consists of two circles, one outward (counterclockwise flowing) and one inward (clockwise flowing).

The inclusive community building work is a work of the Spirit where the builders start with diversity and go to unity and thence to community in a clockwise manner as depicted in the inner circle above. The circle represents an unbroken circle of fellowship where all elements work in harmony in an inclusive manner typifying the work of inclusive community builders. In this instance, diversity means variety where builders of the same Spirit build relationships in the Spirit unlike natural discommunity builders. Along this continuum, Unity is defined to mean oneness where the whole is in agreement with the goal of community and is open to sharing the community with all who care to partake. Finally, community is defined as a shared vision held by all.

Analyzing the movement in the outward circle of the diagram: 

The influence of supernatural powers on the building work of discommunity builders is seen in the lack of genuine love among the builders. Diversity if motivated by hate yields a negative-value of disrespect, which is another way of showing a lack of genuine love. As the relationship develops under this value system, it leads to discommunity and is motivated by hatred, the opposite of love. Although outwardly the discommunity builders seem to love their own, their true motivation, manifested in their behavior, is hatred because their love is not inclusive. Eventually this relationship will yield the second negative-value of dishonor which leads to disunity and promotes fear (Hunt, Hunt, 2008).

Analyzing the inward movement of the diagram: 

The influence of the Holy Spirit is equally evidenced in this community building work. Diversity if motivated by love yields a positive-value of trust; and fosters unity. As the relationship grows under the motivation of love, a second value of honor will manifest which leads to true fellowship/community yielding a third value of respect. The test of this work is whether the builders are inclusive in their building work. Outsiders are treated with respect and are encouraged to become part of the Spiritual building work, an act of sincere love (Hunt, Hunt, 2008).

Analyzing the outer and inward circles: The Role of a Mentor

Pimp and Whore Relationship

Later in this text, we relate the outer and inner circles as two roads of life of which a traveler may find him or herself. In any case, the traveler is introduced to a mentor, one who guides the traveler toward an expected end. While both circles (roads) bring to light a mentor, the nature of the relationship between the traveler and mentor on each road is vastly different. To contrast this relationship is important for the reader's understanding of the mentor. On the outer road, the relationship between the mentor and traveler can be characterized as *Pimp and Whore*. The pimp establishes and sustains the relationship by deceit; a quality necessary for enslaving; controlling; and convincing the whore that he loves her; he will take care of her; and that he has her best interest at heart. The pimp guarantees the whore status and prosperity (a piece of his empire); affirming her ability to seduce others, who have given themselves over to the lusts of their own flesh. What she fails to realize is that she is a victim of the self-centeredness of her mentor, whose only interest is to ensure the prosperity of his own kingdom. Driven by hatred and greed, the pimp is willing to expose his whore to abuse, disease, and the violence of the streets. Steeped in the pimp's web of deceit, the whore sets out to be revered as the best whore on the block.

The scriptures are replete with examples of how Satan's offerings are but demonstrations of the pimp-whore system at work. We see as much in his deceptive work in the Garden of Eden where Eve was tempted to disobey God. Eve's mentor, Adam, did not believe his Mentor and Creator who told him not to partake of the tree of the knowledge of good and evil that doing so, he would die to spiritual things (Gen. 2: 17). As long as Adam obeyed God, he was God's mentor or guide to life in the spirit to all creatures. In disobedience, he yet remained a mentor but he was no longer the spiritual mentor of God. He chose to separate from his Creator and chart an unknown course based upon his desire for greatness, he disdained the meta value Unity with his Maker but chose instead Division or Separation from his Maker. He in turn brought forth children in his own rebellious image (Gen. 5:3). R. Jones, noted philosopher, theologian and conflict resolution exponent depicts this dualistically as an Organ (man) being a living part of an organism (Creator)—the whole made up of related parts working together, being severed.

As Jesus was led up into the wilderness to be tempted of the devil, we see the devil's attempt to engage Jesus in a pimp-whore relationship. Listen to promises of Satan, whose pledge follows that of

the modern-day pimp: “And the devil taking him [Jesus] up into an high mountain, shewed him all the kingdoms of the world in a moment in time. And the devil said unto him, “All this power will I give thee and the glory of them: for that is delivered unto me and whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine” (Luke 4: 5-7). As he does with others, Satan, the consummate pimp, seeks to deceive Jesus, offering Jesus a piece of his kingdom in the way of status, power, and prosperity. Jesus, no whore to Satan, answered Satan, responding: “Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (v. 8).

Discommunity building, natural anointing and community building, spiritual anointing are summarized in the chart below. Note how each builder manages relationships based on their type of anointing with discommunity builders using a management style including: seduction, domination, occupation, overthrow, and subjugation. Conversely, Community builders manage relationships based on: consent, concord harmony, understanding and liberation.

**Discommunity Building
Natural Anointing**

**Disrespect
Dishonor
Fear
Hatred
Selfish
Hoard
Proud Attitude
Values Exclusion
Manage Relationships:
Seduction
Domination
Occupation
Overthrow
Subjugation**

**Community Building
Spiritual Anointing**

**Respect
Honor
Trust
Love
Care
Share
Humble Attitude
Values Inclusion
Manage Relationships:
Consent
Concord
Harmony
Understanding
Liberation**

Christ and His Bride Relationship

To understand the relationship between Christ and His Bride, consider the relationship discussed about God and Adam. Prior to the fall, Adam's Mentor was his Creator and Adam was the mentor to all creatures on the earth. If any is to be declared God's mentor, he or she must evidence the characteristics known of Adam prior to the fall. First, a mentor is made in the image and likeness of God. Therefore, a mentor is an expression or manifestation of the character of God. Secondly, as Adam was the predecessor of all humanity, the mentor is a predecessor as well. Humanity, as it relates to mentorship, refers to the mentees or protégées, which follow. In other words, from the mentor, a protégée is born. The next trait noted of the mentor is that he or she teaches the mentee how to overcome all things.

Unlike the mentor found on the outer circle in the above graphic, there is a mentor on the inner circle, whose relationship with the traveler is characterized as Christ and His Bride, the Church. Contrary to the whore, who is drawn to the pimp by deceit and seduction, Christ draws His bride unto Himself by loving kindness (Jer. 31:3). While Christ also offers an inheritance of His kingdom, His promises are sure and sincere; not motivated by self-serving intentions, but toward the end that His bride might experience all that the Father has given to Him. Not in the way of Satan, the pimping thief, who comes but for to kill, steal, and destroy, Christ comes that we might have life and that more abundantly (John 10:10). Another significant contrasting trait between the two relationships (pimp-whore versus Christ and His bride, the Church) is the covering potential of each mentor. As we have stated earlier, the pimp, the outer circle mentor, is infamous for his ill-regard for the life of the whore. Therefore, the traveler is exposed to the elements of abuse, disease, and violence. The righteous judgment of Christ, unlike Satan's unrighteous judgment, is witnessed in the book of 1 Corinthians where Christ's bride is judged with weakness, sickness, and death for partaking in the Lord's Supper while engaged in whorish living (1 Cor. 11:29-30). Nevertheless, Christ has already taken the blows for the traveler: "Surely he hath borne our griefs, and carried our sorrow. . . But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53: 5-6).

STEP # 1: THE COMMUNITY GOAL IS THE PRIMARY STEP

Think of yourself as a traveler heading down a road called the Road of Life. The road has many signposts to direct travelers, some lead to dead ends and others, for lack of a better term, 'Roads to Nowhere.' The dead end roads and those to nowhere are plentiful, but the Road to Life is single. Supernatural powers are positioned at each signpost offering a way of life that seems right, but as stated earlier, they lead to dead ends or away from life in the Spirit. Supernatural powers are very keen at blocking each traveler from gaining Spiritual life. When this is not possible, they seek to bring about spiritual atrophy among those who have life but lack faith to overcome the malleable Law of Natural Anointing.

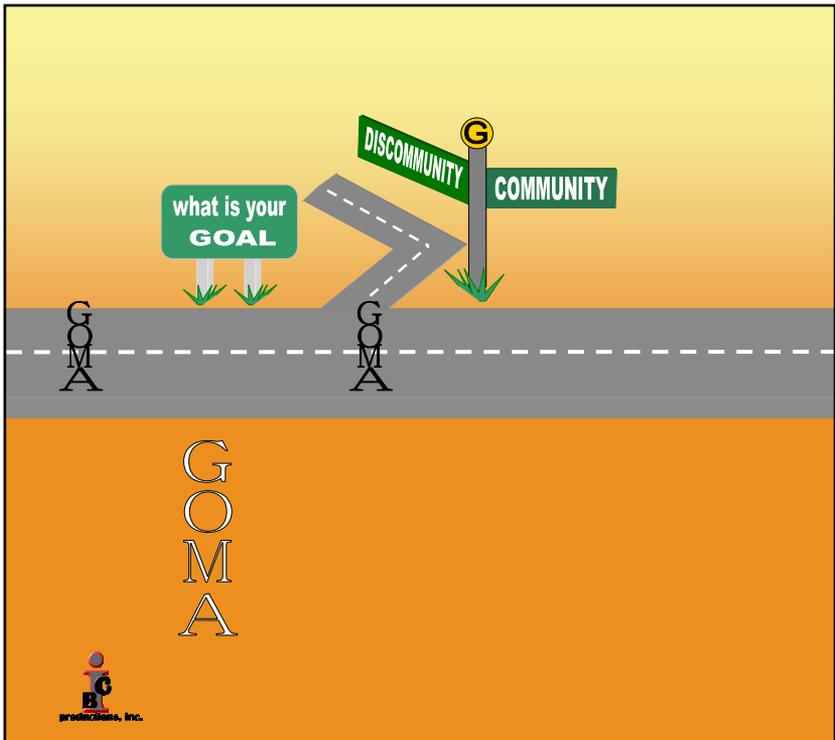
To overcome the malleable Law of Natural Anointing, the traveler's goal must be to foster community among those that he/she meets on the Road of Life consistent with sound Biblical principles. These principles are spiritual in nature; therefore, the goal of the traveler must be spiritual. The traveler has to walk in the Spirit as a hedge against the influence of supernatural powers seeking to direct the traveler naturally to walk in 'lusts of the flesh' (Gal. 5: 16). The traveler's walk in the Spirit shows forth the character of Christ or life of the Spirit. When Community is defined in a spiritual sense, it refers to a collection of believers who share a way of life based on faith in God's word, not the letter because the letter kills, but the Spirit gives life. These believers accept Jesus to be the Christ of God. Jesus is seen as Mary's son, but Christ in Jesus as God's Son. In like manner, the believers know that they are their parents' children naturally as Jesus was Mary's son, but through rebirth, they too are sons of God by the impartation of His Spirit.

On the Road of Life, the traveler meets many people who seek to deter him/her from the single-minded goal of community building. These are the ones spoken of above who have been influenced by supernatural powers. The traveler may know many he meets and some could have held a special place in his/her heart for deeds they did before or after he began his life in the Spirit. *A strong caveat is needed here. If those who were special to the traveler have turned from the faith, they become instruments of supernatural powers to bring about spiritual atrophy in others. This is done by offering the traveler an alternative building process based not on spiritual principles, but natural principles called spiritual. This alternative model is highly deceptive and is the twin of a second approach that is blatantly wicked.* The blatantly wicked

approach and the alternative community building approach are both discommunity building works, stemming from the same supernatural root. The traveler therefore needs a mentor or guide to help keep him/her in the way of life. GOMA is that mentor or guide. The acronym GOMA morphs to a personification, where **God's Ordained Mentor Appears** to assist the traveler in his walk.

In the book of Luke, we see Jesus Christ engaging in a mentoring work with two of His disciples on the Emmaus Road after the resurrection. Though the two men had spent a considerable amount of time with Jesus before the resurrection, and had heard Him teach that He would arise from the dead, they simply did not believe Him. Nor did they recognize Him (Lk. 24: 16) as he walked with them and taught them on the road to Emmaus. As their Mentor, Christ skillfully guided them from unbelief to a believing heart through the scriptures: “beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (v. 27).

The wayfaring traveler on the highway of life is joined by a mentor who is able to guide him through its many disastrous mine fields in the same way Jesus guided the disciples on the Emmaus Road. The traveler's life long journey is filled with choices that the traveler has to make or others will make them for him/her. As indicated above, some of the signposts the traveler runs into lead to community building and character development while others to discommunity building and character atrophy. Character atrophy is the work of supernatural powers bent on creating disasters for the traveler. GOMA is the ‘sent one’ charged with mentoring the traveler. As the traveler's mentor, GOMA takes up his walk with the traveler to teach him about the hidden disasters and how to overcome them that he might hold fast to his community building goal. Because the traveler will face both internal and external pressures, GOMA is adept to address each level of pressure. It is the mentor's knowledge of the nature of these pressures that makes him or her suited to be a mentor. A prerequisite to becoming a mentor is that GOMA has to have experienced both levels of pressure and then to overcome each. The overcoming process involves a series of steps where GOMA (mentor) learned to move *from diversity to unity* and on *to community; from discommunity building to community building; and from exclusion to inclusion* resulting from a crisis in his life, leading to the new birth.



The first signpost the traveler reaches is Dis-community/Community. GOMA shows the traveler the nature of dis-community building atrophy character development and this is contrasted with community building positive character development. Community is a goal or shared vision where an inclusive people fellowship in a caring, sharing and loving spirit. As such, the goal is to reconcile those who do not yet share the vision.

STEP # 2: OBJECTIVE IS UNITY

The traveler's overcoming journey starts with the goal of community. Community can be a bit abstract to many people so GOMA carves off a bite size portion referring to unity in his mentoring work. *Objective*, like many words, carries multiple meanings. An objective might be referred to as an object or thing. It might also be defined as impartial or neutral. But the definition GOMA uses is real. When something is real, it is tangible, concrete, and actuality. As stated above, GOMA's goal is community. Before the goal can be reached, people must first come to a state of unity. When people are unified, they are together. In the book of Acts, the early church demonstrated

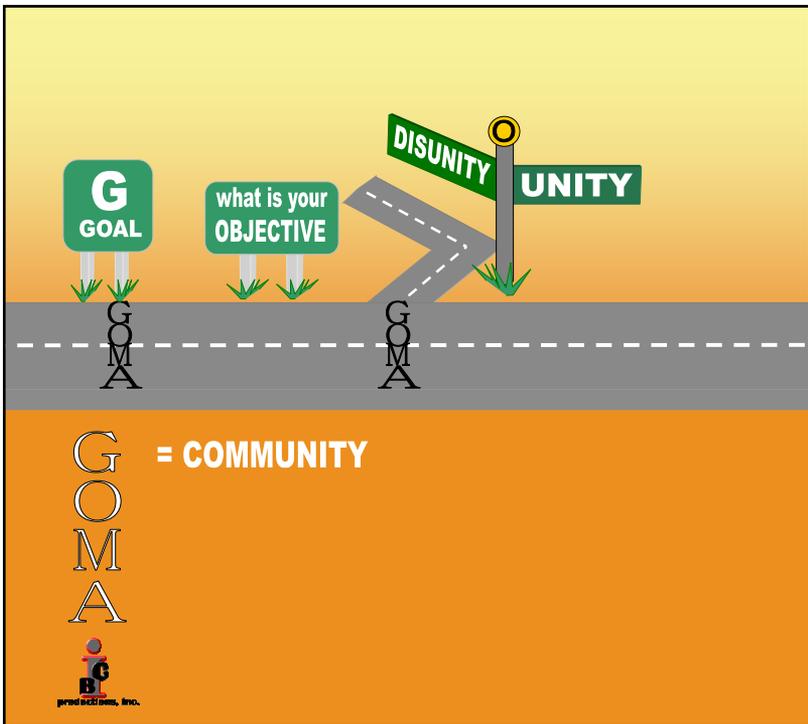
unity in that they were all together and had all things common (Acts 2: 44). It was the Spirit of love that brought about togetherness and that caused them to care and share with others what they had. Later, in the Church of Corinth, division or camp unity is revealed. Cliques that became the precursors to denominational religions had formed in the church (I Cor. 1: 12). Paul called this a work of division among carnal Christians (v. 13 & 1 Cor. 3: 3).

So we can see, unity means agreement while the opposite of unity is division. GOMA shows the traveler that unity is needed to build the inclusive community. Consider the unified standard Paul required of the Corinthians: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all *speak* the same thing, and that there be *no divisions* among you; but that ye be *perfectly joined together in the same mind* and in the *same judgment*” (1 Cor. 1: 10). According to The Ellison Model diagram discussed above, the Corinthians were operating on the outward circle where discommunity building was practiced. The divisions Paul spoke of indicated a cooperative had developed and unity had morphed to singularity where splintered groups cohered. It was not possible for these divisive groups to come together but by the Spirit of Christ. Repentance was needed; their proud spirit had to give way to a spirit of humility. Only God could bring about the unity Paul called for, where there was no division, being *perfectly joined together in the same mind* and in the *same judgment*.

Further in the journey, GOMA teaches the traveler that unity is the very foundation of the community building work. Unity is not only the foundation upon which the community stands but also the glue that holds it together. GOMA shows the traveler that character development and community building can only be reached as the groups unify around a common purpose. It is in the state of unity that old feelings of superior/inferior complexes are shed and new views of togetherness are formed. Character development building blocks are erected on a foundation of unity including: consent or agreement, concord or peace, harmony or compatibility, understanding or comprehension, oneness or same mind. This foundation contrasts with negative character development where building blocks include: seduction or bewitchment, domination or power, occupation or invasion, overthrow or destruction, subjugation or servitude.

The Mentoring Inclusive Community Building model that GOMA uses to instruct the traveler is a holistic, economic and efficient

method. The model is holistic in that it involves a community of people acting in concert to perform organizational tasks. In the performance of tasks, unity of purpose is highlighted. For example, in a family with a father, mother and teenage children, home tasks become a family project with each person sharing in the responsibility so as not to overload any one person. It teaches unity of purpose, sharing of ideas; and it is inclusive in its outlook. By unity of purpose is meant that all that comprise the unit have a singleness of purpose. The mother, for example, does not work against the father in vying for the children's affection, but instead works together with the father to foster cohesion in the family. The father, in turn, does not abuse the mother and children, but shows the example of love. The goal is to create an environment where each person feels wanted and appreciated. This approach fosters respect, builds trust, and makes for a more productive family unit.



As GOMA and the traveler continue down the highway of life, they next reach the signpost of Dis-unity/Unity. This signpost reveals the traveler's Objective in life. GOMA explains dis-unity as "camp" unity where groups of individuals separate from the whole and form

splinter groups. In the process, they seek to reconcile others to their "Camp." Unity, on the other hand, is explained to be oneness of mind involving positive speaking and like judgment where those who have wandered away from the whole are encouraged to return to their former state.

STEP # 3: THE METHOD IS RESPECT

By Step # 3, the traveler is more relaxed and shows more willingness to be mentored. This is evidenced by the traveler's refusal to be led astray by supernatural powers beckoning the traveler to make a left or wrong turn onto the discommunity building and disunity routes. Satisfied that the traveler is single-minded in his goal of community, GOMA proceeds to teach the traveler about the role respect plays in character development and community building. If the traveler is to reach his goal of community, he must first unify with others of his group. The way or process utilized in his work is called *method*. Think of method as an approach or set of procedures to carry out an objective. When thinking of method, the focus is on how the goal will be reached when it is broken down to the bite size of an objective.

GOMA tells the traveler that all positive relationships are built on respect. Respect is a rich word with many meanings. GOMA asked the traveler if he had a favorite teacher when he was in school. Responding, the traveler indicated that he indeed did; one that he admired because of his caring and sharing ways. The traveler told GOMA that his graduation speech was entitled: "The Person I Admire Most in School." In his speech, he highly esteemed his favorite teacher. In a word, GOMA showed the traveler that he respected his teacher. When you respect someone, you value that person. Respect is therefore the method GOMA uses to unify the people to reach the goal of community. Without respect, trust cannot be built; and a lack of trust tears down rather than builds up.

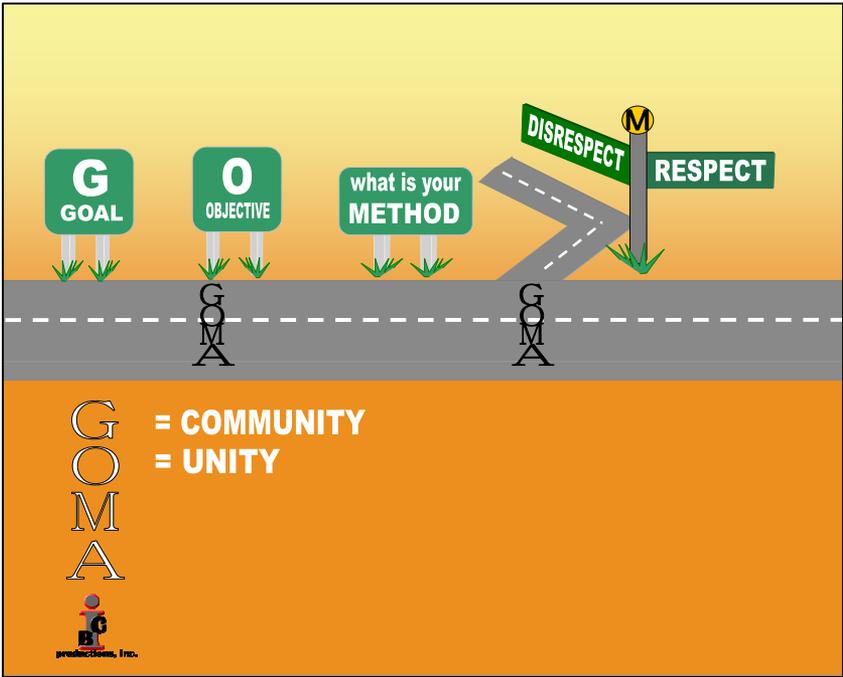
GOMA showed the traveler that there is a downside to respect; namely, it can also mean partiality. Partiality means bias. When bias excludes others from full participation in the community based on unjust principles, it reveals a discommunity building work. The leaders or mentors who have their favorites, based not on ability to perform required tasks but on their bias, are discommunity builders. When they serve as role models, those looking up to them become like them. Anytime a person values another person whose deeds are bad, partiality

or a “respect of person” comes into play. This means that the person is enslaved to the one he or she respects. This false respect is a form of oppression. At the heart of oppression is disrespect. Discommunity builders, nevertheless, desire respect, but they lack the qualities that produce respect. To gain respect, one must first show respect toward others. When discommunity builders marginalize others, they act in a manner that is disrespectful toward those outsiders.

GOMA then connected his teaching to how the pimp works to deceive the whore into believing he has her best interest at heart; that he will be there in her time of need, only to disappoint during a time of crisis because the pimp does not genuinely love the whore. Nevertheless, he demands respect from the whore. In the pimp’s world, respect is submission to his will without the moral and ethical character found among inclusive community builders. The pimp’s act is one of forced respect or disrespect masquerading as respect. The enslaving mentality of the pimp and the oppression spoken of above are seen when the pimp demands respect from the whore, and she does not comply. The pimp’s likely response to her refusal is violence, beating her into submission. But submission by the whore is not really respect. What the pimp calls respect is a false sense of recognition based not on a caring, sharing, loving attitude, but rather on qualities more akin to hate shown of discommunity builders in The Ellison Model diagram discussed above.

STEP #4: THE ATTITUDE IS ONE OF HONOR

Honor is used in this instance to mean a principle. A principle is a code or standard whereby behavior is judged. While this section is entitled: The Attitude is one of Honor, I shall focus only on *honor* taking up the discussion on *attitude* during the section where the ABCDs are presented. Your school no doubt had an honor society. GOMA’s high school did too. To become a member of the honor society at GOMA’s school, a 3.5 grade point average on a scale of 4.0 and sound moral and ethical values were required. But the rules were not always followed. Many students became members of the honor society based solely on their grades. When a scandal hit the newspapers in GOMA’s home town that students at GOMA’s school were involved in a sex and drug ring, shock and dismay characterized the town’s reaction. The town’s people were shocked to hear that their students from middle class families would be involved in such



The signpost next to appear is Method. A method is a strategy to achieve the community goal via the unity objective. Respect for the rights and ways of life of others is the method of those who via unity seek to reconcile the differences with those who are not yet inclusive community builders

activities. Shock gave way to dismay when they learned that the sex and drug ring was led by a group of students who were members of the school’s honor society.

In a panicky mode, parents and school officials sought to understand how such a thing could happen in their school. They found out that the ring leader was one of the brightest students in the school with questionable character. He had a few run-ins with the law and it was no secret that he drank alcohol and used other drugs. His advisor and other committee members had broken the rules that he might become a member of the honor society because they felt, as his advisor said: “Anyone as bright as him should not only be a member of the society but its leader.” GOMA related to the traveler that being smart carries grave dangers if the smart person lacks moral and ethical character based on sound Biblical principles. GOMA reminded the traveler that Lucifer was the brightest among angels but his brightness

led to his downfall. GOMA went on to show the traveler how the advisor and committee members dishonored the honor society members by admitting a person of known questionable character.

Connecting the teaching to the role of a mentor in community/discommunity building, GOMA indicated to the traveler that the advisor and committee members who knowingly voted the student to become a member of the honor society although his character was suspect, revealed a discommunity building attitude. In so doing, their character was called into question. GOMA then showed the traveler that the advisor and the committee members were acting as ‘pimps’ and the bright student their ‘whore’ in voting him in the honor society. Just as the pimp disdains the welfare of the whore, the advisor and committee members equally dishonored and disdained the honor society members, fostering upon them one (mentor) in their own pimp image.

I like to think of honor in a broader sense to represent how each person relates to all others based on character or how they behave. There are many who look for others to honor them, but they are not worthy of honor. This is a strong statement, but it is true. You see, some people refuse to honor others, and this is what makes them not worthy of honor. Can a wife honor a husband who beats her and mistreats their children? The answer is no. She may love him and desire a change in him, but this is not the same as honor. Honor is an aspect of respect. It carries with it recognition from others that there are honorable traits found in the one to be honored. The honor spoken of here is not the same as that associated with such narrowly focused groups as the KKK who have a system of honor based on exclusionary principles. Any honor that excludes based on race, gender, age or religious affiliation is dishonor.

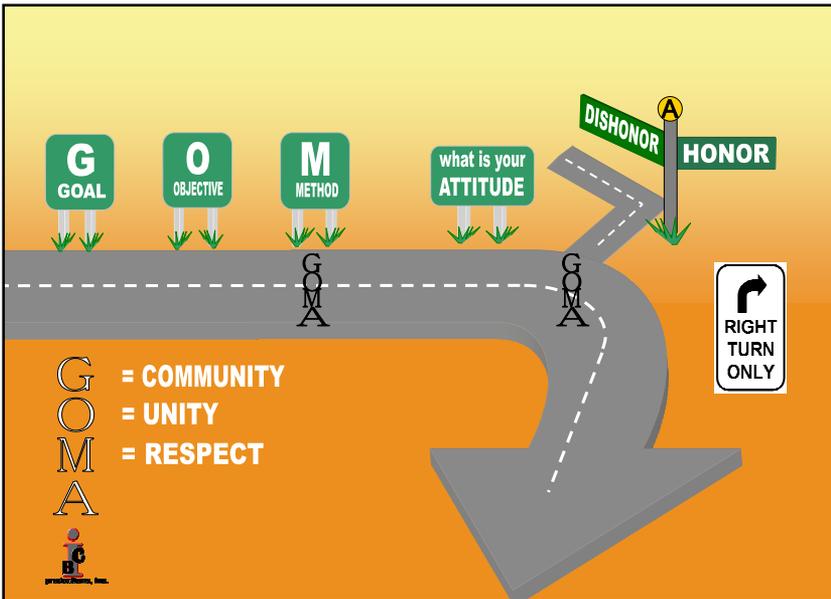
The point just mentioned will become clearer as we discuss honor as a principle implying a code or law. When a king decrees that a certain city will become the place of his throne, the king honors that city. Moreover, when the Creator commands children to honor their father and mother (Ex. 20:12), a decree is established. To disobey the decree of the king is to dishonor the king; and there are sanctions associated thereto. In the case of the commandments, the law of Israel called for death for any son who dishonored father or mother (Deut. 21:18-2). To put one to death for dishonoring his or her father or mother might seem like harsh punishment given today’s lax moral

standards, but dishonoring a father or mother was in fact, and is today, an act of rebellion, dishonoring the Creator who honored them to be father and mother. Even stronger, it was and yet is, an act of rebellion against the commandment of the Creator for proper order in the family. A king does not allow rebellion to go unchecked because it could lead to the overthrow of his kingdom. GOMA then told the traveler to think of honor as a disposition of the heart where people are valued as having worth and though they may error grievously, it is not honorable to belittle the person, but rather to abhor the deed and to pray for the person to come out of the grievous error.

A righteous example of honor is found in Mark's gospel, where Mary anointed the head of Jesus with very expensive oil. "And there were some that had indignation within themselves, and said, why was this waste of the ointment made?" (Mark 14: 4) Jesus saw the humility of Mary's heart in parting with the expensive ointment. Because her attitude was right, she is honored for her deed even to this day. Jesus said, "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (v. 9).

GOMA revealed to the traveler that father and mother are seen as people of status, implying a rank order that the Creator gave to mankind to live by for their good. The social structure of father, mother and children, each playing the role ordained by the Creator, is a hedge against the deforming work of the Law of Natural Anointing by supernatural powers. Naturally, GOMA said, it takes both father and mother to make known the character of the Creator. The natural father shows the strength and provisions of the Creator to His creatures by protecting his family and providing food, shelter, and clothing. The mother shows His tender and nurturing side by training up the children to respect their parents and others. When the Law of Natural Anointing is made malleable regarding proper roles of father and mother by unholy forces, it clouds the vision of the caring, sharing and loving character of the Creator and makes His judgment look harsh. Continuing with honor as a principle or decree, GOMA told the traveler that the Creator created man, male and female (Gen. 1:27) and anointed them with an anointing above all other creatures. Adam and his wife, Eve, had dominion over all flesh (v. 28).

Before the fall, Adam and Eve were spiritually anointed progenitors and remained so as long as Adam was obedient to the



Honor is one of the values associated with community building while dishonor discommunity building. Honor must be given to whom honor is due. True honor is reserved for the honorable. There are two choices: one is to dishonor and the other is to honor. Dishonor, for example, is to deny the rightful place and status of those who remained in an original group even though it has shrunk in proportion to those who separated themselves. Honor is revealed as those who separated themselves are allowed to again take up their right place and status among those in the original group.

words of his Creator not to partake of the tree of the knowledge of good and evil. Moreover, he was able to produce children in the image and the likeness of God. After the fall, Adam brought forth children via the natural anointing in his (Adam's) likeness and image (Gen. 5:3). Take note of the subtle difference in how Adam brought forth before the fall and after the fall. As Adam was anointed with spiritual anointing before the fall, he could bring forth children in the *image* and *likeness* of God. Image refers to a mirror reflection of God. As God is a Spirit, Adam was able to reproduce after the God kind; Spirit begetting spirit. Likeness, while close to image in meaning, means similarity. Something similar is not quite the same as the original. For example, Adam was created from the very substance of God, but his wife Eve from Adam's substance. After the fall, Adam brought forth children via natural anointing in *his likeness* and *image*. Here likeness precedes

image because image refers to his spirit which had been darkened and likeness his soul which was now leading him naturally. In summary, before the fall, Adam was capable of bringing forth children in the perfection (image) of the Creator; after the fall in a less than perfect state (likeness) naturally.

Moses was a progeny of Adam. He possessed the natural anointing that he received from Adam to bring forth children in his likeness and image. When God called Moses unto himself to lead the children of Israel out of the Egyptians bondage, He honored Moses with spiritual anointing. When Moses realized he needed help to judge the children of Israel, like Adam before him when Eve was created, God did not produce a new anointing, but took of that that he had bestowed on Adam. We see as much where God took off the anointing (spirit) of Moses to anoint 70 elders to assist Moses in the work (Num. 11:17). Moreover, Moses' brother, Aaron, did not receive a new anointing; instead, God had Moses to anoint Aaron (Exodus 28: 41 & 29: 7). Each of the anointed ones was honored by God as leaders of His people, thus they were capable of producing spiritual children under the same spiritual anointing placed on Moses. When Moses' sister, Miriam, challenged Moses' authority (honor) to lead the people of God and dragged Aaron into her work of pride, she was no longer capable of producing spiritual children because pride is a natural work or a work of the flesh and the flesh is opposed to the Spirit (Gal. 5. 17). God hates pride and the manner by which he dealt with Miriam testifies to it while revealing the high honor bestowed upon Moses. For her rebellion, God put Miriam out of the camp for seven days after "Miriam became leprous white as snow" (Num. 12:10). Aaron seeing what happened to his sister Miriam asked Moses for mercy and it was granted, but God would not undo Miriam's leprosy (v. 14) for seven days because she was the initiator of the dishonor.

Because natural things reveal spiritual things, the fall did not do away with God's original plan for man to teach angels (1 Pet. 1:12) how creatures are to relate to their Creator. In this we see how God yet honored man, but man would need redemption to fulfill this aspect of God's plan. Adam remained a man and his wife a woman, though natural after the fall and produced progenies of the same natural kind. In other words, Adam and Eve did not bring forth a different being than themselves. Therefore, all humans born of the union of Adam and Eve came forth from the direct handiwork of the Creator. To treat the progenies of Adam and Eve any way than that ordained by the Creator,

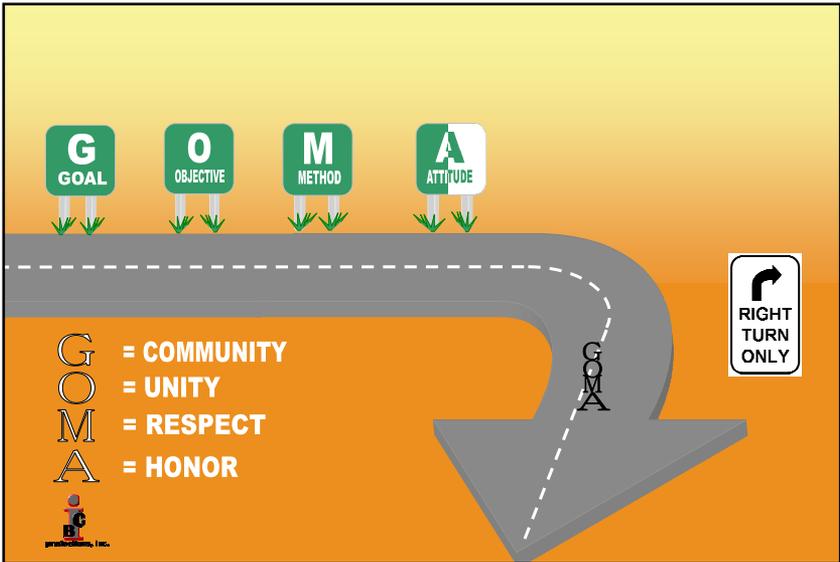
as many have done over the course of history, via enslavement, murders, mutilations, etc., is an affront to Adam and Eve and worse, to the One who created them.

STEP # 4: ATTITUDE CROSSROADS OR NEXUS FOR TRAVELER

The discussion of attitude up to this point focused on the delineation of GOMA's name. GOMA's name, though an acronym, is essentially an expression of his character. Attitude is also associated with inclusive community building. To build community inclusively, sound character must be demonstrated. Therefore, Step # 4, the current Step, is the nexus or crossroads for each traveler. At this juncture, the traveler begins a series of tests to determine whether he/she will become a mentor in GOMA's image. Like each test before, the traveler must determine which way they will go. Will the traveler make the "right turn" which leads to the life of an inclusive community builder, full of GOMA's character or will the traveler choose "another turn" that leads to character atrophy and discommunity building? This is a personal decision to be made by the traveler alone. As for GOMA, he would have done his job in teaching the traveler the difference between community and discommunity building, between positive character development and character atrophy. If the traveler has truly learned the lessons of his mentor, we will see as much expressed in his attitude as he/she goes about their community building work. If the traveler has been "faking it," like Judas did as one of the disciples of Jesus Christ, the first real crisis in his/her life will reveal their true attitude just as Judas' was revealed when he betrayed Jesus (Mat. 26: 47-49).

Attitude is a word used much in today's society. When a person does not show herself to be friendly, right away, an acquaintance might say, "She has an attitude." Attitude is defined as an outlook or how one views a person, thing or object. I like to think of attitude as a way of thinking. A person's thoughts can be understood by the way they behave; so too can their attitude. The 'I don't care' attitude is negative. On the other hand, a person might behave positively toward others and toward what has been taught. To be sure, the right attitude is a prerequisite to positive character development and inclusive community building, for it indicates that the person's previously discommunity building character atrophy disposition has changed. In a word, the person is renewed. A person's attitude is influenced by a number of factors among which are their perceptions of whether those

seeking to renew them believe in their renewal. It is therefore critical that the mentor (GOMA) leaves no doubt in the minds of the traveler that he/she fully endorses their renewal. This is not done only by words alone because people say one thing but do another; renewal must be demonstrated in the personal character of the mentors. It may then be said that attitude reflects how the traveler feels or thinks about what is



GOMA shows himself to be a builder of community and positive character development as he persuades the travelers to make the Right Turn. The Right Turn is the only way to get to the Goal. Once the Right Turn has been made, the traveler is now in position to verify that Turn via the ABCD's.

presented to them.

STEP # 5: BEHAVIOR

Right behavior is driven by right attitude, but attitudes are not as observable as behavior. When words spoken by mentors are not verified in their deeds (behavior), their character is not what it should be. The mentors must never send mixed signal to those they hope to mentor because mixed signals lead to confusion, and the mentees are left to their own devices in dealing with life's daily issues. As it was that the mentor's attitude had to demonstrate positive character development and tendencies of inclusive community building, so must the mentor's behavior. In a word, those being mentored need to know

that their mentors are genuine. To be sure, the mentees watch their mentors to determine whether they are or are not true to the words they speak. When mentors speak and do what they say, coupled with treating their mentees in a caring, sharing and loving manner, they demonstrate through behavior that their attitude is right.

The behavior of GOMA was closely watched by the traveler to detect inconsistencies between what GOMA taught and what he actually did. Not finding any fault with neither GOMA's teachings nor behavior, the traveler had a solid foundation to build on as he/she continued their community building quest. GOMA had taught the traveler to beware of people offering nice sounding philosophies but who lacked moral character. GOMA was adamant on this point; that the theory and the practice of a person must agree and they must inform and correct each other. Beware of the doctrine: "Do as I say, not as I do." In today's environment, the "do as I say and not as I do" principle is not effective. All mentors: managers and supervisors, coaches, teachers, parents, etc., have to lead by example and model the behavior they desire to see in their mentees. As the traveler goes about his/her community building quest, there will be occasions when they are tempted to deviate from the sound principles taught by GOMA. This is especially the case in settings where no one is around, or they feel relaxed in familiar settings like their homes or jobs. But the traveler was admonished of GOMA that they had to be true to themselves, that a mentor must not be two-faced—a private face and one for public consumption.

STEP # 6: COMMUNICATION

Communication relates to the message the mentors send to those they are mentoring. The right message communicates sound positive character in those communicating. Effective communication can not be overstressed. Mentees will be able to see through pretentious behaviors by mentors. When one sometimes feels frustrated on the job, one may ask a colleague if they are experiencing the same. Their words may communicate that everything is going well; however, their actions communicate that the grass is not greener on the other side. They are always checking their watch to see when lunch will begin. Whenever their supervisor approaches, they take a bathroom break. They sigh and mope at their desks. These actions communicate a conflicting message from the words that were spoken.

GOMA, as a mentor, had communicated his moral and ethical standards as a function of sound positive character development. The traveler had learned that a positive character development attitude leads to positive behavior which in turn leads to a positive message communicated to the travelers. If thoughts are driven by messages received, it takes a positive message to produce positive thinking. As people do most of their messaging via spoken words, the words must first be positive to produce positive thoughts. Norman Vincent Peale (1996) expressed these sentiments in his book, *The Power of Positive Thinking*.

GOMA asked the traveler to examine the speaking pattern of those he was familiar. In doing so, the traveler found a pattern of negative sayings as follows: Can't win for losing. If I didn't have bad luck, I would have no luck at all. One step forward— two steps backwards. He/She/They kill me. They ain't no good. He tickles me to death. It is probable that most of the speakers didn't mean what was spoken literally. The fact that they didn't mean that which was said, however, does not negate the operation of what was spoken. GOMA told the traveler that what is important in this teaching is the power of the spoken word. When the words are released, the thought of those words represent and create images in order to actualize what is stated. Because these sayings are commonplace within society, people tend to think nothing of them, and they become as little foxes which destroy the vine. The acceptance of these words, which are sometimes referred to as colloquialisms or slang, within everyday language practices of culture, suggests an overwhelming agreement by the members of the culture toward an approval of the words as customary.

Right communication born of positive character development is imperative to building inclusive communities. Naturally speaking, words are propelled by a natural tongue. The tongue, of itself, carries several characteristics: it is filled with lies and deceit; it is a fire, a world of iniquity; defiles the whole body; cannot be tamed; sets on fire the course of nature, is set on fire of hell, is an unruly evil, and is full of deadly poison, says James 3:6-8. This is obviously not the tongue, which speaks the positive character development message that GOMA spoke. If the traveler is to become like GOMA in inclusive community building, his/her words must reflect a positive attitude buttressed by positive behavior. We must, however, realize that the tongue represents one of two thoughts, either positive or negative thoughts. When the negative thoughts are expressed, we can expect to hear words

born of an untamed tongue found among discommunity builders. When the positive thoughts are expressed, words of a new tongue found among inclusive community builders can be heard: words filled with grace, deliverance, wisdom, and power of God.

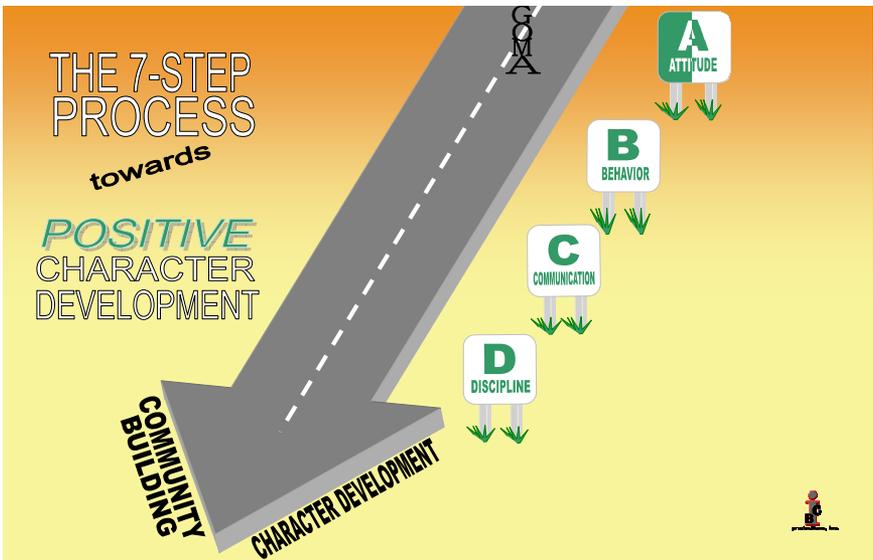
STEP # 7 DISCIPLINE

Discipline is a character trait of which mentors demonstrate by being patient toward their mentees. Mentors have passed over the same terrain their mentees seek to traverse, and they know that there will be some setbacks. Mentors must only demonstrate sound positive character development they want their mentees to mimic over time. Time gives the mentees the opportunity to see their mentors under different conditions and how they maintain sound character under stressful and trying circumstances. With proper discipline, mentors and mentees come to trust each other and time verifies patience as a valued commodity in them.

We began the discussion of the ABCDs by referring to a test that the traveler must pass in order to become an inclusive community builder. More specifically, the traveler undergoes a series of tests before he/she can become a mentor in the image and likeness of GOMA. Each letter of the ABCDs is a time of testing, however, the greatest test is reserved for the “D” or discipline. Discipline represents sustainability. If the traveler has the ABCs but lacks the “D” or discipline, he/she may begin as an inclusive community builder but will not maintain this posture. When the tests come during this phase of the traveler’s community building work, a lack of discipline can cause the traveler to give up due to a lack of deep rooted conviction to the goal of inclusive community building. The traveler, for example, might see inclusive community building as being too hard; or he/she might desire to conform to the discommunity building work of their peers.

The traveler recalled GOMA’s teaching about Adam and his Mentor, the Creator. Adam was created in the image and likeness of his Creator. He is viewed here as that traveler on the road of life who was sidetracked by a discommunity builder’s counteroffer to his Maker’s. GOMA showed the traveler that Adam’s Mentor had equipped Adam with all he needed for eternal life. This test was one of obedience. Adam was told by his Maker that he could partake of each tree in the garden He had prepared for Adam and Eve with the exception of one that led to death (Gen. 2:17). This tree was referred to as the tree of the

knowledge of good and evil. Prior to partaking from this evil tree, Adam and Eve only knew to do *good*. The deceptive discommunity builder did not approach Adam directly with the offer, but instead chose his wife, Eve for his target via a subtle serpent. The serpent came as a ministering spirit bringing deceptive thoughts with the intent of bringing down Adam through his wife, Eve. Eve was deceived by thoughts relayed to her by the Devil into thinking that God was withholding information. She knew God's commandment but allowed herself to doubt God's judgment. Adam, knowing full well God's prohibition, could have served as a covering for Eve by showing her the Devil's deception and bringing her before God in repentance. Adam chose not to do this and willfully joined Eve in wrongdoing thus rendering himself ineffective as a covering for Eve. GOMA said that Adam failed his test and that the traveler must be watchful that he/she does not allow the same deceptive subtle serpent to derail him/her in their inclusive community building work.



CONCLUSION

Natural anointing is characterized by trial and error. It requires hard work and sacrifice. No pain, no gain is a well known saying. It requires arduous search to find out its secrets. Natural anointing is associated with all creatures. It is often confused with the spiritual anointing of God. Godly anointing is birthed from the realm of the Spirit of God while natural anointing is birthed from the realm of the natural. Jesus' words to Nicodemus about being born again (John 3: 6) help us to understand the difference between natural things and things spiritual. That which is born of the flesh is natural and that which is born of the spirit is of God. In other words, God does not bring forth naturally and creatures don't bring forth spiritually. Recall the time when Zechariah received a vision of God regarding the Golden Candlestick (Zac. 4: 1-14). He was directed to go to a man by the name of Zerubbabel whom God had commissioned to rebuild the temple with the message: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (v.6). The law of natural anointing works via the natural ability of the creature. In the case of Zerubbabel, he was trying to do a work of God based on his natural ability. Like the work of Cain; God rejected it showing Zerubbabel that He does his own work by way of His Spirit. In a word, Zerubbabel was seeking to do a work of God, but his human nature got in the way.

Human nature is a fallen nature due to Adam's disobedience to his Creator. It is therefore in need of restoration to the Godly nature through faith in Jesus Christ. Many, however, do not agree with this premise. Some even believe there is no such thing as human nature. But as Eve was deceived by the serpent, they too are deceived by the subtle serpent offering a view contrary to what God has spoken. The divide between those believing there is human nature and those not believing can be seen in two writers that I will briefly mention. Speaking of human nature, Donald Brown (p. 52) has written: "there is virtually no human nature: culture is the overwhelming determinant of human behavior, and can be studied with little or no attention to the human mind." Brown's view that human nature is virtually non-existent, and that culture is the overriding determinate of human behavior is simply not consistent with Biblical teachings. One criticism is that Brown's view fails to offer clues into why human culture has developed in similar ways even in wholly remote physical locations. Another criticism is that Brown's view does not address the fundamental question of the

nature of human beings, whether good or evil. K. Thomas' (1983) has written:

It was with human needs in mind that the animals had been carefully designed and distributed. Camels, observed a preacher in 1696, had been sensibly allotted to Arabia, where there was no water, and savage beasts "sent to deserts, where they may do less harm." It was a sign of God's providence that fierce animals were less prolific than domestic ones and that they lived in dens by day, usually coming out only at night, when men were in bed. Moreover, whereas other members of wild species all looked alike, cows, horses, and other domestic animals had been conveniently variegated in color and shape, in order "that mankind may the more readily distinguish and claim their respective property." The physician George Cheyne in 1705 explained that the Creator made the horse's excrement smell sweet, because he knew that men would often be in its vicinity. (p. 19)

It is clear that Thomas favors the view that a Creator worked out the small and large details of the creatures. Exploring human nature leads to the question of what is the natural state of man absent influence from rearing and culture. Are there values and principles that are dictated by human nature? Stated differently, is there something, perhaps a human conscience that places boundaries on the actions of men and women? If this conscience exists, can we isolate its natural state free from the influence on the collective conscience?

Conscience has been described as an internal barometer that encourages or dissuades certain actions. For example, it has been said that there is a natural reticence in man to take the life of another. Some suggest that this reluctance is innate. Militaries have recognized this and commonly stress in basic training that soldiers never pause when called to take a life in war.

Some groups believe that strict adherence to the dictates of one's conscience in conjunction with strict adherence to the Law of Natural Anointing, in which diligent work is awarded, will lead to a heightened sense of consciousness and affect meaningful change in society. Humanists even call such an enlightened state spiritual. The problem is that consciousness, even heightened, cannot take a person to the spiritual realm.

True, a person's conscience, in its unaltered state, can lead a person to receive things that are spiritual, but this is not the same as leading the person to become spiritual. One does not become spiritual by his or her hard work or studies; spirituality is an imputing work. Moreover, the individual is part of a society or collective conscience that can "sear" the individual conscience over time from even leading the person to things spiritual. For example, the collective conscience in many societies dictates that certain lies are not only helpful, but necessary to maintain social order. Politicians learn the art of double-talk and half truths as a means of securing support from competing groups and many societies accept this as necessary. When the individual accepts this practice as a normal way of life, the conscience is hindered from doing its work.

The only way to overcome the malleable work of the Law of Natural Anointing is by obedience to God's word. To obey is to carry out the wishes of one in a position of authority indicating agreement with his/her wishes. Obedience, as used in this context, shows respect to the person with authority, but does not blindly carry out their wishes without a purifying filter. Obedience, guided by the 7-Step Process of Character Development and Community Building, is a purifying filter. As is the case with natural purifiers that clean the air or water, the 7-Step Process of Character Development and Community Building is a filter doing a cleansing work in the person's heart. The ABCDs of Obedience approaches the topic from the moral high grounds where the attitude, behavior, communication, and discipline are above reproach. As we have indicated earlier, GOMA is an acronym where G stands for goal, O stands for objective, M stands for method and A stands for attitude. GOMA's goal is community or a shared vision by members of a group where inclusion is valued. Each member of the group treats all other members in a caring, sharing and loving manner. To reach community, the group agrees to its goal. The method to reach community is respect for the rights and ways of life of all members of the group. Finally, all members of the group display an attitude of honor toward all other members of the group.

GOMA, therefore is a hedge against blind obedience where a person carries out an order without regards to its ethical or moral consequences. Obedience is never void of moral and ethical consideration.

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