

1. Moving Beyond "Mama Church"

The central theme of the discussion is that many believers remain in what the speaker calls "**Mama Church**," "**the crib**," or "**Gerber baby food Christianity**." These metaphors describe the foundational stage of Christian experience that nurtures believers through salvation, biblical stories, basic doctrines, and moral formation. The speaker repeatedly emphasizes that this stage is valuable and necessary, but not intended to be the final destination of spiritual development.

- "Nothing wrong with garden variety religion. We just can't stay there and thrive."
- "Mama church was there while we needed her."
- "It's time to leave and cleave."

The church is compared to loving parents who raise children until they mature enough to discover nourishment for themselves. The goal is not rejection of the church but progression into greater maturity. The speaker sees spiritual growth as moving from concern over personal needs and struggles toward participation in what Jesus called "**the Father's business**."

Scriptures cited

1 Corinthians 2:9–10

"Eye has not seen, ear has not heard... but God has revealed them to us through His Spirit."

Romans 12:2

"Do not be conformed to this world, but be transformed by the renewing of your mind."

Hebrews 6:1 (*inferred*)

"Let us move on toward maturity."

2. Earth-Based Christianity and Heavenly Sonship

A major distinction is made between **earth-based Christianity** and **heaven-based sonship**.

Earth-based Christianity is portrayed as focused on:

- personal needs
- survival
- religious routines
- problem-solving
- intellectual understanding

Heaven-based sonship is described as:

- inheritance
- identity
- partnership with Christ
- heavenly participation
- maturity

The speaker suggests that many Christians remain preoccupied with:

"Me, my and mine." while mature believers increasingly become aware of:

"Father's business."

Believers are described as co-heirs who are learning to participate with Christ in heavenly realities.
"We're learning to find our places in the heavenly places."
"We are co-inheritors with Jesus."

Scriptures cited

Romans 8:17

Co-heirs with Christ.

Ephesians 2:6 (*inferred*)

Seated with Christ in heavenly places.

Psalms 8

"You have set man over the works of Your hands."

The speaker interprets this passage as extending beyond earthly dominion into broader participation in God's purposes.

3. Spirit as Humanity's Primary Identity

A foundational concept throughout the teaching is that believers are fundamentally **spirit beings**.

The speaker argues that the church has emphasized salvation, morality, and biblical information but has provided comparatively little teaching concerning the human spirit.

- "Our spirit is our biggest part."
- "We are primarily spirit beings."
- "Our spirit is the vehicle through which we operate in heavenly places."

The discussion describes human existence in three dimensions:

Aspect Function

Spirit Primary identity and communion with God

Soul Mind, will, emotions

Body Physical expression

The speaker suggests believers often live primarily through their soul while God desires them to function increasingly from their spirit.

Scriptures cited

John 7:38

"Out of his belly shall flow rivers of living water."

1 Thessalonians 5:23 (*inferred*)

Spirit, soul, and body.

Hebrews 4:12 (*inferred*)

Division between soul and spirit.

4. Renewing the Mind and Learning to Live from the Spirit

The speaker repeatedly distinguishes between the **brain** and the **spirit**.

The mind is described as valuable but limited.

It is capable of:

- analysis
- reasoning
- memory
- processing earthly experience

Yet it is considered inadequate for comprehending heavenly realities.

A quote attributed to **Bill Johnson** is used:

"Our brain cannot be our tour guide into the heavenly places."

The preferred relationship is not rejection of the mind but proper ordering.

"The brain has to become a servant rather than a king."

The speaker describes personal experiences of mental distraction during prayer and contemplation as evidence that the mind must be trained into submission.

The goal becomes learning to discern and process reality from one's spirit rather than from anxiety, intellect, or emotion.

Scripture cited

Romans 12:2

"Be transformed by the renewing of your mind."

5. Spirit-to-Spirit Communication

A significant portion of the discussion explores the possibility that communication in heavenly realms occurs beyond ordinary language.

Questions posed include:

"What language does God use?"

"How do the four living creatures understand Him?"

"How do the twenty-four elders hear Him?"

The speaker speculates that divine communication may occur through:

- impressions
- direct knowing
- spiritual transmission
- inner awareness
- nonverbal understanding

He calls these experiences:

"Microbursts."

These are described as moments when knowledge appears suddenly without conscious reasoning.

"There is a knowing that doesn't come from words."

The discussion proposes that spiritual maturity involves increasing sensitivity to this form of knowing.

Scriptures cited

Jeremiah 31:33

"I will write My law upon their hearts."

Revelation 4–5

Four living creatures.

Twenty-four elders.

6. Identity, Righteousness, and Sonship

The speaker argues that many Christians possess an excessive awareness of sinfulness while lacking awareness of their redeemed identity.

He contrasts:

Unrighteousness consciousness

with

Righteousness consciousness

According to the teaching:

- "The church reminds us how fallen we are."
- "We become more unrighteousness conscious than righteousness conscious."

Believers are encouraged to adopt God's perspective toward themselves.

- "I call you righteous."
- The emphasis is not upon self-improvement but upon agreement with divine identity.

Scriptures cited

Romans 8:1

"There is therefore now no condemnation."

1 Corinthians 6:19

"Your body is a temple of the Holy Spirit."

The body itself is presented as honored and indwelt by God rather than merely temporary or disposable.

7. Spiritual Gifts as Transitional Aids

The gifts of the Spirit are portrayed as important but provisional.

The speaker describes them as:

"Crutches."

Not because they are unimportant, but because they help believers move toward fuller awareness of spiritual identity.

"The gifts are only crutches until we understand the magnitude of our spirit."

Spiritual gifts are viewed as:

- training mechanisms
- developmental tools
- stepping stones toward maturity

8. Activations and Experiential Learning

The discussion contains several guided exercises called **activations**.

Participants are invited to imagine themselves:

- at the throne of God
- observing Father and Jesus

- blessing their own spirit
- becoming aware of their spiritual identity
- perceiving themselves as beings of light

The speaker describes the spirit as:

- holy
- pure
- seated with Christ
- luminous
- life-giving

Participants are encouraged to ask:

"What does my spirit look like?"

"How does my spirit function?"

"Can I become familiar with my spirit?"

Scriptures cited

Ephesians 5:8

"You were once darkness, but now you are light."

1 Corinthians 15:45

Christ as a life-giving spirit.

Key statements

"This is your true you."

"This is the real you."

"Your spirit is filled with light."

9. Learning to Discern Through the Spirit

Several personal stories are presented as examples of learning to respond from the spirit rather than from emotional reactions.

The process is described as:

1. Pause.
2. Refuse panic.
3. Quiet the mind.
4. Listen inwardly.
5. Discern.
6. Respond.

The speaker summarizes this by saying:

"Time out world."

"I'm going in here."

Two stories involving accidents and medical situations are used as illustrations of spiritual discernment. These experiences are interpreted as evidence that believers can increasingly live from spiritual awareness.

Scripture cited

Romans 8:14

"Those who are led by the Spirit of God are sons of God."

The speaker identifies this passage as a defining characteristic of maturity.

10. Maturity as the Hallmark of Sonship

A recurring theme is that salvation and maturity are distinct categories.

The speaker clearly states:

"Are babies going to heaven? Absolutely."

The issue being discussed is not entrance into heaven but movement toward greater spiritual maturity.

"This will be the hallmark difference between babies and mature sons."

The goal is described as:

- functioning from the spirit
 - learning heavenly realities
 - perceiving identity in Christ
 - becoming increasingly led by the Spirit
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Hebrews 6:1

"Move on toward maturity."

11. Spirit Prayer and Spiritual Impartation

The speaker also explores the concept of **spirit-to-spirit ministry**.

Prayer is described as existing on multiple levels:

- verbal prayer
- conceptual prayer
- emotional prayer
- spirit prayer

"I would much rather pray a spirit prayer than a people prayer."

An example from Jesus at Lazarus' tomb is offered.

John 11

"Father, I thank You that You hear Me."

The speaker suggests Jesus sometimes prayed aloud for the benefit of observers.

Spiritual ministry is presented as the sharing or impartation of spiritual life without necessarily using words.

"Spirit life is being transferred."

12. Final Vision

The discussion closes by returning to the imagery of spiritual infancy and maturity.

Traditional Christianity is compared to:

"Gerber baby food."

while mature spirituality is described as exploration, discovery, and participation in heavenly realities. The speaker characterizes the journey as:

- adventure
- discovery
- expansion
- new frontiers
- increasing awareness of divine life

The concluding blessing summarizes the overall vision:

- "I bless their believer to believe even more."
- "I bless their seer to see even more."
- "I bless their receiver to receive even more."
- "I bless their heart to enlarge."

Ultimately, the discussion presents spiritual maturity as a progression from external religion toward experiential participation in divine realities, increasingly learning to live, perceive, communicate, and minister from what the speaker calls **the spirit rather than primarily through the mind or soul.**