

THE SPIRITUAL  
EYE OF THE TIGER

Stalking the Presence of God

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## INTRODUCTION

"The light of the body is the eye:  
if therefore thine eye be single,  
thy whole body shall be full of light."  
Matt 6:22

God has the spiritual eye of the tiger on you. "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." 2 Chr 16:9. God stalks you daily. He is ravenous to consume you with His lovingkindness and tender mercies. You are His obsession. God wants you. He wants more of you. He wants all of you. He wants you now. God wants to teach you to hear His voice continually, use His strength constantly and experience His love fully. God wants you to know Him better and better as your Lord (Rom. 10:8-10), your Father (Gal. 4:6), your Friend (Jn. 15:15), your Brother (Rom. 8:29), and your Husband (Hos. 2:16; Is. 54:5; Eph. 5:22-27). For this to happen, the hunted much become the hunter. You must learn to stalk God, to hungrily hunt His presence with your eye of the tiger.

The tiger's two most astonishing qualities are its hunger and its strength. It has been said the tiger walks in perpetual hunger, eating as much as sixty pounds of meat in a single meal. This bottomless hunger drive sharpens its senses to live in constant readiness to hear, watch, stalk, attack and consume. The "eye of the tiger" is a term describing the blazing intensity a tiger has on its prey. This intensity is revealed in the tiger's burning gaze which melts the will to fight of any opponent who dares lock eyes with it. The eye of the tiger is used to describe complete heart-focus on the goal desired. Champions from all walks of life are said to have the eye of the tiger when they passionately concentrate their entire being on conquering the challenge before them.

The spiritual eye of the tiger is best defined as "righteous lust." It is the sanctified lust of a passionate heart for holiness and communion with God. The dictionary defines "lust" as an "overmastering desire and eagerness to possess and enjoy." God has righteous lust for us, and we were created to grow in righteous lust for Him. "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" Jas. 4:5. Once you recognize God's eye is fixed on you, you are able to respond in faith by developing and honing your focus on God. Man's eye of the tiger is only possible as a direct response to God's eye of the tiger. 1 Jn. 4:19.

Man's eye-of-the-tiger response to God is craving and cleaving to His presence with the whole spirit, soul and body. "That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days ." Deut. 30:20. The Hebrew word for "cleave" is "devekut" and implies a passionate joining and clinging together with God's Spirit, even in the presence of furious activity. It is being spirit led and spirit fed. It is growing daily in the intimate knowledge of Jesus. Cleaving to God is the spiritual eye of the tiger.

The tiger has many qualities ripe for spiritual application. Tiger claws for cleaving to God. Tiger senses for stalking the paths of righteousness. Tiger strength for victory over demonic jackals. Tiger hunger for endless feasts on the Lord's presence. Tiger growls for violent intercession. Tiger stripes symbolizing the blood covering of Jesus over our lives, "by whose

stripes ye were healed." 1 Pet. 2:24. Some years ago, I enthusiastically promised the Lord I was going to fight the good fight of faith with every ounce of guts I could muster. His prophetic response to my heart was this: "Go get `em, Tiger!" For me, the tiger is not only a symbol of strength, focus and hunger. "Tiger" is also a term of endearment my heavenly Father has stamped on my heart to encourage and bless me. Just the other day, depression tried to come on me. God sent a lightning bolt of strength as I heard Him speak through my spirit, "Cheer up, Tiger!" I did.

Do you have the spiritual eye of the tiger for God? Do you want it? Do you want more of it? If the answer is yes to any of these questions, this book is for you. It is not a checklist but a gut-check. My favorite advertising motto comes from Exxon Oil Company: "Put a tiger in your tank." The purpose of this book is to put a tiger in your tank, an anointed high-octane fuel of spirit and guts. The spiritual eye of the tiger will transform you into a holy warrior who walks in bottomless hunger for God and limitless strength in God. My prayer is that all who read this will hear and respond to new-found hunger pangs for Him. May your strength in God be surpassed only by your hunger for God. May your eye of the tiger for God grow to equal His eye of the tiger for you.

## Chapter 1--- My Divine Wrestling Coach and the Knowledge of God

My quest for the spiritual eye of the tiger began when I was born again in 1989. A year later I received the baptism of the Holy Spirit. My life dramatically changed as God saved my marriage, delivered me from addictions to alcohol, lust and pornography and opened my eyes to understand the scriptures. I felt God's hand on my life continually and experienced touches of His love on numerous occasions. Yet, I can't really say I truly knew the depth of the Father's heart for me until I experienced it at a renewal service in Toronto in 1994. While there, I swooned in the spirit while being prayed for and spent an hour laid out on the carpet. During this time, I experienced an intimate vision of God which forever changed and elevated my knowledge and love of God. From this moment of contact, I began to walk in the awe of God, the fear of the Lord, overwhelming wonder and respect for Him. The eye of the tiger began to burn brightly in my soul as the ongoing response of my heart to the knowledge of God given me in this vision.

First, let me share the background of this vision with you. As I grew up, I had very little success at anything. My elementary grades were horrible. I continually stood in my brother's huge academic shadow. I had a speech impediment which caused me enormous frustration. I was continually mocked in elementary school because of my speech and because I was overweight. Making myself or my parents proud of me was an unknown feeling, but then in the eighth grade something happened. I slimmed down and became athletic almost overnight. I played football and caught on quick. However, wrestling was my first passion. The reason was my wrestling coach. He saw my athletic promise and continually encouraged me to excel. He taught me. He pushed me to my limits. He laughed with me. He had me over at his house to be with his family. He made me feel special for the first time in my life. I knew that he genuinely loved me and wanted me to succeed. I began to see myself as a champion in the making. I wanted to please my coach and make him proud of me. He coached me for two years and turned me into a warrior.

Our high school closed when I was in the ninth grade and my coach and I were separated. Two years later, I was wrestling in the finals of what at that time was the biggest tournament of my life. As I walked to the center of the mat, my new coach was sitting in a chair at the corner of the mat behind me. The opposing coach was sitting at the opposite corner. As I shook hands with my opponent, I glanced around at the third corner of the mat. My jaw dropped at what I saw. My old coach had appeared from nowhere, pulled up a chair and was sitting there clapping and exhorting me to victory. I grinned as I looked in his eyes and I knew I would wrestle my best. My coach who loved me was on the mat with me.

As I laid on the carpet at the Toronto church, the Holy Spirit quickened this long-forgotten image to my heart. He told me that my heavenly Father was my wrestling coach, that he had always been in my corner, and that he was training me to be a champion wrestler in the spirit. Everything my wrestling coach had been in the physical, God had been for me in the spiritual. I began to see that God was in my corner through every pain, failure and rejection I had experienced growing up. Even though I didn't have the spiritual eyes to see Him at the earlier times, God was now repairing my memories and showing me that He was right there my whole life and that nothing had been wasted. I laid there on the Toronto church's carpet sobbing from the depths of my being. I thought I would explode as I basked in the Lord's loving presence. The Father's heart was revealed to me in my own emotional language -- as my wrestling coach.

The Lord topped off this experience with great humor. As I attempted to get up off the carpet, I could not sit up because of pressure on my chest and head. As I wondered what was wrong, the Lord showed me He had put a playful half-nelson around my neck. He then spoke to my spirit, "You thought you could get up, huh?" I then laughed as I saw a fun side of the heavenly Father I never knew existed. This touched me even more. My inhibitions to enjoying the Lord were being removed by these visions of God's love.

Ever since that night, I have never questioned my present or future salvation. The question as to whether I could lose my salvation became irrelevant for me because I knew my Father's heart. I was eternally secure because I had been touched by His pure love. Whether I could hypothetically lose my salvation was now a wrong question. There is no right answer to a wrong question. I knew the Father's purpose for my life precluded us from ever being apart. How could I now even contemplate the failure of His plan for my life? My knowledge of God didn't come from abstract mental analysis. My knowledge of God came from and through our mutual relationship.

My point is that the knowledge of God I received from my Toronto experience was not just a mental knowledge. It was a gut-knowledge, a deep knowing, a wonderful certainty. Adam knew Eve physically and conceived children. God knew me spiritually and conceived sonhood in me. I knew I was His son forevermore. My heart aches as I see believers agonize over whether they have, might or will lose their salvation. Such an insecurity reveals a lack of true knowledge of God. I had such doubts for the first few years after my salvation, but my Toronto experience forever changed that.

Truly experiencing God fortifies the heart, secures the soul, strengthens the spirit and revives the body. The absolute focus of the spiritual eye of the tiger must be one thing and one thing only - - the intimate knowledge of God. This magnificent obsession for the knowledge of God

will guarantee victory in every area of your life. Let's now take a look at some scriptures that will help deepen our understanding of the intimate knowledge of God.

### Three Dimensions of Revelation: Wisdom, Understanding and Knowledge

"Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches." Prov. 24:3-4. Hebrew thought makes a key distinction between wisdom, understanding and knowledge. The Old Testament shows this distinction in such verses as Is. 11:2, Prov. 2:5 and 24:3-4. "Wisdom" is realizing the what of God; in other words, what the will of God is. "Understanding" is realizing the why of God; in other words, why the will of God is what it is. "Knowledge" is experiencing the who of God; in other words, intimate participation with who the person of God is. The Hebrew mind-set believes that wisdom and understanding are only means to obtain the ultimate goal - - the knowledge of the living God. Wisdom and understanding enhance our relationship with God so that the true knowledge of God may be experienced by us on an ongoing basis.

Jews believe wisdom is essentially the right side brain function which controls ideas and imagination. Understanding comes from left side brain function which controls logic and explanation. Knowledge runs from the center of the brain down through the throat and heart into the stomach. Thus, true knowledge is experienced on a mind, mouth, heart and gut level: "the righteous God trieth the hearts and reins." Ps. 7:9. Other verses stressing the importance of man's "reins," more commonly known as the "gut," include Ps. 16:7; 26:2, 73:21; 139:13; Is. 11:5 and Rev. 2:23. Jesus taught that the Holy Spirit would indwell the believer so that, "out of his belly shall flow rivers of living water." Jo. 7:37-39. Again, the "belly" or "gut" is the key.

In the third chapter of Colossians, the Apostle Paul stresses the importance of a gut-based faith. Paul first exhorts the believer to, "set your affection on things above, not on things on the earth." Col. 3:2. The Greek word for "affection" is "phroneo" and comes from a root meaning "midriff" or "gut." We are to set our "guts" on the Kingdom of God. Paul then repeats this instruction. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." Col. 3:12. This explains why fishermen were chosen as disciples over the Pharisees. They lived passionately out of their "gut," while the Pharisees lived in the vanity of their own prideful minds. Pharisees followed mind-based precepts. Fishermen followed gut-based passions. The Lord can do far more with the latter than with the former.

Benjamin Disraeli said, "Man is only truly great when he acts from the passions." The gut is the seat of these passions. The belly is where man physically feels hunger, excitement and love. When hungry, my stomach roars as a lion on the hunt. As an attorney, just prior to the jury announcing their verdict, my stomach swirls with butterflies of anticipation. Whenever I hear songs of romance and start to think about my wife, the pit of my stomach burns with romantic desire for her. The belly is where we also feel hunger, excitement and love for God. Just as the tiger's eye comes from the hunger in his gut, so must our single eye come from our hunger and passion to consume God daily. Wisdom and understanding are great, but they are not enough. They must be digested and converted into gut-knowledge based on a thriving relationship with a living God.

The Old Testament Jews believed that God gave wisdom through the prophets and the law. Through these, the will of God was made known to man. However, without spiritual understanding of why God gave these commands, man was little more than a clueless servant. This is why God commanded all Israelites to meditate on scriptures day and night. Jsh. 1:8. They then grew in understanding of the Lord's commands. As their minds were renewed by the word of God, they could apply scripture correctly with the right motivation and thereby fully appreciate God's goodness. Yet, the most important thing was still missing. The people had yet to commune intimately with God. This is why God sent us the indwelling Holy Spirit under the New Covenant, so that God's bridal people could intimately know the love of their husband God.

### The Knowledge of God and the Sixth Sense

The Hebrew word translated as "knowledge" in the Old Testament is "daat" and means "relational knowledge." Daat is intimate knowledge experienced with the whole being through personal relationship. Adam "knew" Eve. He experienced her. He embraced her. He became one with her. Out of their union life was conceived in her womb. We know God. We experience Him. We embrace Him through His Spirit and His Word. He becomes one with us. He conceives, nurtures and develops Christ within us. The knowledge of God is not intellectual knowledge. It is not acquired through mental scholarship, but through heart scholarship. It only comes through communing with the presence of God.

The Western mind-set interprets the word "knowledge" much differently than the Hebrew mind-set. Western thought defines "knowledge" as intellectual concepts which are retained by the mind. Western "knowing" means nothing more than to be mentally aware of a fact. The "knowledge of God" is seen by Westerners as belonging to scholarly clergy who have filled their minds with factual information about church-related topics. The Hebrew mind-set would not be impressed. It would look for men bathed in the presence and anointing of God. All of Israel knew Moses had been in the presence of God because His face shown with glory. Ex. 34:29-35. When Peter and John spoke the word boldly as they were filled with the Holy Spirit, the High Council of Jerusalem knew these two unlearned men had been with Jesus. Acts 4:5-13. True knowledge of God comes only from intimately experiencing and relating to God's presence.

The knowledge of God is not received through the five senses of man. There is a sixth sense. It is just as real as the other five. Just as the other senses must be used or they will atrophy, the sixth sense of man must be exercised and honed in order to function properly. The knowledge of God comes only through this sixth sense. Without it, man is helpless, hopeless and hapless. With it, man is capable of being "filled with all the fullness of God." Eph. 3:19.

What is this sixth sense? It is the spirit of man. It has no eyes, but it can see God in all things. It has no ears, but it can hear God's will at all times. It has no heart, but it always burns with passion for God. It has no lips, but it continually praises the God of heaven and earth. It has no hands, but it is ever working to build the kingdom of God.

Man has three dimensions - - body, soul and spirit. 1 Thes. 5:23. Man's body is his physical being made of flesh and blood. Man's soul is his mind, will and emotions which allow him to see and relate to the material world. Man's spirit is the inner man of the sixth sense which is able to

directly relate and respond to God. The spirit of man is located in the area of the belly. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." Prov 20:27. Also see Jn. 7:37-39.

The spirit of man is the organ of divine communion and revelation. A believer's spirit lives in continual intercourse with God's Spirit. "But he that is joined unto the Lord is one spirit." 1 Cor. 6:17. From this communion, God's revelation and love are poured out to our hungry hearts and eager minds. The ultimate goal of our sixth sense is the seventh heaven - - the intimate knowledge of God. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:15-16.

### To Love God is to Know Him

A man may correspond with a potential bride by letter or phone. They may well get wisdom and understanding of each other's personality. Yet, they cannot achieve marital intimacy unless they participate in each other's presence. Looks, touches, embraces, kisses, dancing and passionate unions; these are the experiences which give a man and wife a true knowledge of each other. The knowledge of God is no different. It is obtained by passionately participating and communing with God's presence by His Holy Spirit. In this ideal way, we allow the Lord to fulfill His role as husband of both Israel and the church. Hos. 2:16; Eph. 5:22-32.

Today, what most spirit-baptized Christians lack is not wisdom or understanding about God, but the intimate knowledge of God. Christian bookstores are filled with books claiming to have wisdom and understanding about God. Millions of people fill their heads with this information, yet they still have no true interaction with the presence of God. Worse still, legions of believers attend church weekly to learn, sing and talk about God, yet leave the service without having met with God. A recent Moody survey showed that 73% of church attendees have never felt the presence of God in church. God to them is a distant stranger who will one day be known when they get to Heaven. This has always been the error of God's people. When the prophet Isaiah said the "people are gone into captivity because they have no knowledge," he meant that nobody was closely communing with the presence of God. Is. 5:13. When Hosea said his "people are destroyed for lack of knowledge," he meant the people were not experiencing God through His word. Hos. 4:6. When Jesus told the teachers of the law that, "ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered," He meant the clergy of the day were not walking in relational fellowship with God and were keeping others from doing so as well. Lu. 11:52. With this understanding, how much deeper does God's anguish sear our souls when we hear His lament, "they know not me, saith the Lord." Jer. 9:3. Yet, how much more are we strengthened by the Lord's promise that the church and "Israel shall cry unto me, My God, we know thee." Hos. 8:2.

That day is near. With the coming of the Holy Spirit, every man has full access to the intimate knowledge of God. Isaiah prophesied of the day that "the earth shall be full of the knowledge of the Lord, as the waters over the sea." Is. 11:9. Paul prayed for the Ephesians, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."



Eph. 3:17-19. Paul's hope here is that all saints bask in the full relational knowledge of God's love.

Without the knowledge of God, everything is in vain - - church, ministry, worship and study. My experience in Toronto linked me to God in a way that attending church and seminary never came close to doing. Sure, I obtained a few nuggets of wisdom and understanding at those places, but I never really communed with my Father God in an intimate way. After Toronto, I realized that I had not previously been developing my sixth sense, my spirit, to focus on the continuing presence of God in my life. I was so intoxicated with the presence of the Lord at Toronto, I began to crave it daily. The development of my sixth sense has been rampant over the last five years. It has often been humbling, but always rewarding. Much of the rest of this book will be about developing, nurturing and honing this sixth sense because those who are led by the Spirit of God are the sons of God, sons whose gazes are aflame with the eye of the tiger. Rom. 8:14.

## Chapter 2--- Elvis and the Fear of the Lord

The Lord loves to sing to me. On the way to work recently, I was facing the prospect of several difficult hearings throughout the day. I quieted my mind and stirred my heart to seek help from the Lord. In response, the Lord began singing to my spirit using the lyrics of the songs being played on my tape player. Stevie Wonder was singing those particular love ballads, but he was only lip-synching the Holy Spirit's words to me. His upbeat love songs tenderized and energized my heart. I felt like I walked on water all day long as the Lord blessed me to prosper in my hearings. About a year ago, God began using all my childhood favorites to sing to me: Stevie Wonder, James Taylor, the Beatles and, of course, Elvis Presley.

Some years ago I watched a PBS special on Elvis Presley. I will never forget what I saw during one of the clips of his concert. Thousands of fans were screaming with frenzied fervor at the presence of the King of Rock and Roll. Their faces were etched in awe, their eyes gushing with tears of adoration, their bodies overcome with impassioned hysteria.

They were not just spectators of Elvis' abilities. They were partakers of Elvis' presence. They actually participated in Elvis' performance by their enthusiastic and wholehearted responses to his voice, gaze and dance. Fans swooned over sweat-soaked towels Elvis cast into the crowd. Hugs and kisses from the King sent female fans into a higher dimension of ecstasy. The atmosphere was electric. Everybody was energized and activated into some sort of corporate awe which elevated the concert into an event of a lifetime. All other thoughts and concerns of life were eclipsed by the King's presence. This awestruck condition can only be described by one term - - the fear of Elvis.

The fear of the Lord of which the Bible so often speaks is our awestruck response to the presence of God. Our lives are a continuing concert before the King of Kings. As we recognize His love songs that are directed to us, we swoon, weep, dance and scream for joy. Our souls

are activated into an ecstatic state called the fear of the Lord. The eye of the tiger starts with the fear of the Lord.

When I first read in the Bible about the fear of the Lord many years ago, I assumed it meant literal fright. I could never understand how being terrified of God could bring me closer to God. As I begin to study the nuances of the Hebrew language, I saw that the "fear of the Lord" meant something different than being scared of God. "Fear of the Lord" is more accurately described as the "awe of the Lord." The awe of God is a beautiful thing. It carries with it the ideas of jaw-dropping amazement, passionate reverence and anxious wonderment. There is an element of fear, but it is not based on the type of terror a battered child feels toward a brutal father who regularly abuses him. The ancient rabbis distinguished between what they called "higher fear" (awe) and "lower fear" (terror). Godly fear is motivated by the matchless presence, power and goodness of God. "The fear of the Lord is clean, enduring forever." Ps. 19:9. This produces spiritual butterflies in the belly of every lover of God. Just as new brides experience jitters of nervous desire on their wedding nights, so do God-lovers tremble with anxious passion as they seek to grow in intimacy with God. Our honeymoon thrill is never over with God as we seek to always relate to Him in the newlywed way of "first love." Rev. 2:4.

I will never forget I once got to be within arm's length of a previous President of the United States. He smiled at me and said hello. Butterflies in my stomach were churning emotions of awe, fear and respect all at the same time. Just as Elvis' fans responded in awe to his presence, I responded in awe to the President's presence. This is the key. The fear of the Lord is our response to knowing God's glorious presence. Remember from Chapter 1 that Hebrew "knowing" means "relationally experiencing." Not mind knowledge, but heart knowledge. Wholehearted interaction with another. Intimate and mutual participation in each other's presence. Only through this kind of fervent engagement can we truly "know" God in the Hebrew way.

The importance of the fear of the Lord cannot be understated. It is the womb of our heart which nourishes, develops and births true faith. "In the fear of the Lord is strong confidence" Prov. 14:26. It is the fertilizer of fervency which makes our heart soil rich so that we may reap God's hundredfold harvest in our lives. It is what stimulates and develops our sixth sense to discern the Lord's presence ever more clearly. "The secret of the Lord is with them that fear him; and he will shew them his covenant." Ps. 25:14. The fear of the Lord is our wholehearted accommodation to God's Spirit. This heart attitude is how we make ourselves available to God. The fear of the Lord renders our heart a "hospitality house" which continually welcomes and serves the Holy Spirit.

The cycle of lifestyle fear of the Lord works like this: God touches us with His presence; we respond in awe and stand at continual alert to receive more of the Lord; God then interacts with us more deeply according to our increased readiness; we again respond in awe and further sanctify our hearts to receive even more from God; God then penetrates us more intimately; we again respond with stronger consecrated awe; God again counters with an increased touch; God's righteous action; our righteous reaction; God gives us all His presence we can handle; we rejoice in it and prepare our hearts for greater encounters.

The fear of the Lord is one part joyful response to the Lord's prior touches, one part ongoing response to the Lord's continuing current touch, and one part expectation which keeps our spirit, soul and body at constant spiritual alert for the Lord's future touches. This fluid process is

like a wonderful dance where God passionately leads as we passionately follow. It always takes two to tango. "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged." Is. 60:5. We all must learn to join the dance!

The fear of the Lord is our righteous response to God's loving presence. It is a state of responsiveness where our entire being is set at awed readiness to continually relate to the ongoing presence of God. Just as our military is on constant alert and on a continuous state of readiness, so must the army of God stand fast in the fear of the Lord - - ever zealous, ever vigilant, ever responsive and ever amazed. My Toronto experience described in Chapter 1 began to work in me this state of awed responsiveness. I have continued to grow in it.

This eye-of-the-tiger attitude drives us to position ourselves to relate and respond to the Lord every glorious second of every glorious day: "be thou in the fear of the Lord all the day long." Prov. 23:17. This is a life journey. Each day closer to God. Each day more sensitive to His Spirit. Each day more passionate for God. The Jews have a name for God, "Ein Sof," which means "without end." This emphasizes God as our lifelong process of growing in His knowledge. The fear of the Lord is our wholehearted esteem for this continuing relationship with God. It is moving God from the back-burner of our hearts to the front-burner. It is truly putting God first in our lives.

#### Love Me Tender

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezek. 36:26. It is impossible to fear the Lord without first knowing and experiencing Him on a heart level. Those who are awestruck with God must first be heart struck by God. To be heart struck is to be touched as I was in Toronto. It is a personal revelation of God's love for you alone. He will come to you in your own emotional language and sing His ballad to the very depths of your soul. Your heart will burn within you as His love fills your memories, heals your hurts, and shows you He has always had His enthusiastic eye on your life. You will be astonished at how tender He is towards you, and yet at the same time so eager to give you your full inheritance in the kingdom of God.

The true Hebrew knowledge of God produces lifestyle fear of the Lord. To know the Lord in the Hebrew way allows you to respond in awe in the Hebrew way. To know God intimately is to be awestruck. To be awestruck is to overflow with esteem, admiration, wonder, amazement, veneration and worship. This is by no means a one time experience. Your life is one continuous concert before the Lord and love of your life. Love Me Tender (words and music by Vera Matson-Elvis Presley) was Elvis' greatest love ballad. God sings the message of this song daily over you as He seeks to fully indwell you at all times:

Love me tender,  
love me sweet,  
never let me go.  
You have made my life complete,  
and I love you so.

Love me tender,  
love me true,  
all my dreams fulfilled.

For my darlin' I love you,  
and I always will.

Love me tender, love me long,  
take me to your heart.  
For it's there that I belong,  
and we'll never part.

Love me tender,  
love me dear,  
tell me you are mine.  
I'll be yours through all the years,  
till the end of time.

When at last my dreams come true  
Darling this I know  
Happiness will follow you,  
Everywhere you go.

If you hear this message from God daily, then you are truly walking in the fear of the Lord. If this experience is rare or non-existent, then you must grow in the fear of the Lord. "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore." Ps. 86:11-12.

I Want You, I Need You, I Love You

Elvis' song I Want You, I Need You, I Love You (words and music by Ira Kosloff - Marie Mysels) sums up the fear of the Lord. If Love Me Tender is God's daily song to us, our daily response to Him must be I Want You, I Need You, I Love You. It is the heart attitude that desperately wants, totally needs and fervently loves the presence of God. I recently wept as I heard Elvis croon these lyrics from the depths of his being. I realized that this song captures my heart cry for God. Elvis sang this song to an earthly love. I sing it to God:

Hold me close, hold me tight,  
Make me thrill with delight.  
Let me know where I stand from the start,  
I want you, I need you, I love you,  
With all my heart.

Ev'ry time that you're near,  
All my cares disappear.  
Darling, you're all that I'm living for,  
I want you, I need you, I love you,  
More and more.

I thought I could live without romance,  
Before you came to me,  
But now I know that

I will go on loving you eternally.

Won't you please be my own?  
Never leave me alone.  
'Cause I die ev'ry time we're apart,  
I want you, I need you, I love you,  
With all my heart.

If many church-goers were forthright, they would have to admit Elvis has left the building. In other words, the presence of God is not to be found in the man-made church which prioritizes the traditions of man over the presence of God:

"He [Jesus] answered and said unto them [the religious leaders], Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. . . . Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." Mk. 7:6-7, 13.

As mind-based organization and man-based elevation increase, awe of God decreases, and decreases, and decreases. The result is a people who take God for granted. They don't wait for His presence in radical amazement and expectation. In short, they have lost what Abraham Heschel (1907-1972) called, "the legacy of wonder." Heschel rightly believed that, "Indifference to the sublime wonder of living is the root of sin." Jesus spews this lukewarm mind-set out of His mouth because it does not fear the Lord. (Rev. 3:16). Heschel wrote that fear of the Lord is a "form of thinking" that never ceases "joyous appreciation" and "reverent wonder" of God.

God wants the fear of the Lord re-established in His people. This can only happen if man's religion is cast down and the Holy Spirit is lifted up. If His prioritized presence fills our meetings, relationships and homes, then we will discover the fear of the Lord and find the knowledge of God. Then our heart palpitations for God will increase as God enters the building not made with human hands, but "which hath foundations whose builder and maker is God." Heb. 11:10. The building God seeks to inhabit is you: "Ye are God's building." 1 Cor. 3:9. Just as Elvis' fans feasted on his presence, fans of God must also feast on Christ's pulsating presence.

No country has more groups of fans than the United States. In sports, masses of loyal devotees literally worship football, baseball, racing, basketball, hockey and soccer. Individual sports stars walk the earth as gods in the eyes of these fans. Add to the mix entertainment fans who revere rock stars, movie stars, theater stars, and even professional wrestling stars. All these showcase the true driving force of fame in this society - - the fan. The dictionary defines a "fan" as one who is ardently, fervently, intensely, passionately, glowingly and/or zealously devoted to a person or thing. A fan by definition must have a heart burning with focus on its object of devotion.

Those fans enraptured with Elvis had previously experienced him in their hearts through records, magazines, movies, letters, posters and continual devotion. There is a Hebrew term "meshugga la davar" which means "crazy about one thing." Just as these fans were single-eyed and whole-hearted in their dedication to Elvis, so must we be "meshugga la davar" about God. Crazy for Him, hanging onto His every word and gesture, obsessed with Him and possessed by Him. God has always been meshugga la davar about you. He is your biggest

fan. He knows everything about you - - your favorite color, song, movie, book, and dessert. He carries your picture with Him at all times. The reason we are able to be meshugga la davar about God is that He was first meshugga la davar about us. 1 Jn. 4:19.

But how do we get from here to there? How do we get and grow in the fear of the Lord? The rest of this booklet will answer this question more fully, but the short answer is that we must become true fans of God, fans who love Him with all the heart, soul, mind and strength. One need only to compare the genuine enthusiasm sports and entertainment fans display in their public gatherings to know that the man-made churches are not fan clubs according to the dictionary definition. Look in the eyes of the youth, the men and the women - - - see the boredom, dullness, apathy and sense of rut. They lack meshugga la davar - - focus, fire and frenzy. Wise men of old taught that everything is in God's hand except devotion to God. Devotion to God is our portion, our calling and our spiritual service. To be a fervent fan sitting at the feet of Jesus is what the Lord referred to when He said, "one thing is needful" Lk. 10:42. The Christian writer and lover of God, Soren Kierkegaard (1813-1855), said it this way: "Purity of heart is to will one thing."

"But for you who fear my name the sun of righteousness shall rise, with healing in its wings. You shall go forth leaping like calves from the stall." Mal. 4:2 (RSV). We are attending the concert of creation. The King of Rock (of Ages) takes the stage of our hearts daily. He sings prophetic love songs to us. His presence gyrates in all areas of our lives as we swoon, weep and scream for joy. He wants us to take the stage with Him, to dance with Him and experience His presence fully. The ticket price we must pay to view this concert from the front row is the fear of the Lord - - the spiritual eye of the tiger.

By way of review, the fear of the Lord is a passionately responsive heart that eagerly seeks, expects, esteems and accommodates the Holy Spirit. It is amazement at God, passion for God and high romance with God. The fear of the Lord can only be obtained as our righteous response to God genuinely touching our hearts. It is at the same time our past pleasure in God, our current connection to Him, and our future expectancy from Him. In short, the fear of the Lord is our heart attitude which sets our whole being at vigilant attention to respond to the Holy Spirit's ongoing presence. "But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul." Deut. 4:29.

### Chapter 3--- Albert Einstein and the Physics of Hunger

As I was seeking a prophetic blessing from God over this book, He quickened to my heart the following sentence: "Albert Einstein was right when he said everything is relative." I couldn't think of a subject less related to the spiritual eye of the tiger than Albert Einstein (1879-1955), the greatest physicist of all time. His theory of relativity forever changed how scientists view the universe, but relativity as a spiritual concept sounded dangerous. "Relativity" at first seemed inappropriate when applied to an "absolute" God, but when I looked the term up in the dictionary I was shocked. Relativity means, "a thing having a relation to or a connection with or necessary dependence on another thing." My heart leapt at the three key terms: "relation to," "connection with" and "necessary dependence on." The Lord's word to me meant that Einstein's central law

of the physical universe was also the central law of the spiritual universe. All creation is meant to flow in "relation to," "connection with" and "necessary dependence on" the spirit of the living God.

This wonderful "God-relativity" is the apple of every spiritual eye of the tiger. It is the crown of a victorious walk with God - - to relate, connect and necessarily depend on the Holy Spirit in all of life. The Apostle Paul said to obtain this crown of communion from God, we must run the race to win the prize, fight our flesh relentlessly and strive for "mastery" in all things. 1 Cor. 9:24-27. In other words, we must have the spiritual eye of the tiger. A. W. Tozer said it this way, "It may be said without qualification that every man is as holy and as full of the Spirit as he wants to be. He may not be as full as he wishes he were, but he is most certainly as full as he wants to be." True eye-of-the-tiger faith is born in the hungry depths of gut-level, passionate "wanting" rather than the shallow, stagnant waters of mental "wishing."

### The E=MC2 Diet

The most famous equation in all of science is Albert Einstein's E=MC<sup>2</sup>. His theory of relativity is based on this formula, where E stands for "Energy," M for "Mass" and C for "the Speed of Light." The Lord recently revealed to me that spiritual relativity is also based on this formula, where E stands for "the Eye of the Tiger," M stands for "Messiah" and C<sup>2</sup> stands for intensified "Craving." ("Messiah" is the Hebrew word for "Christ," or "anointed one."). Thus, the Eye of the Tiger = Messiah Craving<sup>2</sup>. Hunger for Jesus. Intense appetite for His anointing. Are you truly hungry to walk in closer intimacy with Him? Before you answer this question, I want to challenge you to do an earnest "gut check" on your heart hunger.

Let me draw a parallel between heart hunger and stomach hunger. Professional dieticians tell us there are two kinds of hunger: psychological hunger and physical hunger. Psychological hunger is triggered completely by the mind. Physical hunger is triggered completely by the stomach. With psychological hunger, one eats because he believes he "ought" to be hungry, eating like clockwork because of thought patterns which have become habit. True physical hunger is never felt by one whose diet is based on psychological hunger. True physical hunger is felt in the pit of the stomach, first with dull rumblings and then with sharp pangs. I lost 30 pounds recently and discovered the difference between psychological hunger and true hunger. All my life I ate on mental cue and not hunger cue. My mind told me it was time to be hungry and that I should eat multiple portions to satisfy my appetite. Eating for me was a habit, a nervous habit I engaged in to "feel" some temporary sensual pleasure. Not only did I eat too frequently, but I routinely ate too much and too fast. As the Lord blessed me to lose the 30 pounds, I actually felt physical hunger for the first time in years.

To lose the weight, the Lord had me do four basic things: first, I ate low fat foods; second, I ate only one portion of food per meal; third, I tithed on that one portion by leaving 10% of my food on the plate for the Lord; and fourth, I prayed and confessed appetite-related scriptures daily. As I did this, I soon found my physical hunger, and it was good. Food started tasting better. I never felt bloated or stuffed. In fact, the physical hunger was a constant companion. I come to the table hungry and left the table satisfied but still slightly hungry. This grew to be a wonderful sensation. It is said that the tiger is at its most dangerous when its hunger peaks, but before starvation has set in. This hunger sharpens the tiger's senses and strength to be

constantly at their best. Not bloated from overeating and not yet wasting away from starvation. The same thing has happened to me. I feel more energetic, alert and focused as I walk with twinges of continual hunger. I am convinced that true hunger is a good thing to always have in some measure. Having no true physical hunger invites gluttonous psychological hunger to control our diets and keep us overstuffed with food we don't need. The bottom line is that both finding and relating to my true physical hunger has allowed me to defeat gluttony in my life.

In the spiritual realm, all Christians claim to be hungry for God, yet I question whether this is true heart hunger or psychological hunger. Many people go to church, read the Bible, take communion, pray and worship because their minds tell them they "ought" to do these acts to fulfill their religious duty to God. They then complete their rituals and become bloated and sluggish with religiosity. Yet, through it all they have never actually hungered for the presence of the living God. They have felt no righteous lust to consume God's presence. The religious rituals they have consumed based on their psychological hunger have been bland and tasteless. They eat because they think they ought to, not because they are gut-level hungry. Reading scriptures is dull and boring to those who read them out of psychological obligation; prayer is dry as melba toast; communion brings no intimate contact with the Holy Spirit; people remain unchanged, unenthused and unconnected to God's glorious presence. Spiritual gluttony feasts on the tasteless and nutritionless religion of man. Spiritual tigers feast on the delectable and nutritious presence of the Lord. Psychological hunger versus heart hunger, ritual versus relationship, "ought to" versus "want to," obligation versus obsession; these are the battle lines of faith.

Why isn't psychological hunger for God enough? Aren't we being spirit led when we read the Bible daily, go the church whenever the door is open, pray daily our long checklists of requests, fast, cast out devils, etc.? Jesus answers a resounding "No!" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:21-23.

#### Psuchikos Hunger v. Pneumatikos Hunger

Only those who are led by the Spirit of God are sons of God. Rom. 8:14. This is the key: to be spirit led means to be hunger led. "And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13. In other words, God only and always responds to heart hunger. Without true heart hunger, all our religious activity is psychological and not spiritual. In fact, the word "psychological" comes from the Greek word "psuchikos" which literally means "soulish." The Apostle Paul used this Greek word when he said, "the natural [psuchikos] 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. But he that is spiritual [pneumatikos] judgeth all things." 1 Cor. 2:14-15. Psuchikos (soulish) battles pneumatikos (spiritual) for possession of your heart hunger. This fight to the death determines our relationship with God, so, we must study it well.

The terms "natural," "psychological," and "soulish" all mean the same thing and are translated or derived from the original Greek word "psuchikos." These terms all refer to mental activity



disconnected from the Spirit of God. As the above verse indicates, we will never be led by the Spirit as sons of God if we are soulish. The difference between practicing religion for God and having a relationship with God lies in the source of our motivation or hunger drive. Just as in the physical, true spiritual hunger comes from the gut. Soulsh hunger comes from the mind. If your walk with God is uneventful, unrelational, unsensational, bland, boring, tedious, or lacking in passion, then I guarantee you that soulshness is the culprit.

Isaac Newton (1642-1727) was a devout Christian who pioneered the field of physics. He believed that the Holy Spirit revealed to him what is today known as "Newtonian Physics." Isaac Newton's third law of foundational physics states that for every action, there is an equal and opposite reaction. The Bible states it this way: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7-8. Soulsh hunger reaps soulsh fulfillment. Spiritual hunger reaps spiritual fulfillment. Soulsh hunger will never reap spiritual fulfillment - - never, never, never! Eve's hunger for the forbidden fruit was not spiritual but soulsh. She didn't want to better her relationship with God. She wanted to be "as" God. Gen. 3:5. Man's first and worst sin was soulsh hunger. It is the mother of all sins. It leads to separation from God. It is separation from God.

Soulshness is the mind of man which seeks to rule "as" God to take all matters into its hands: appetite, relationships, religion, work, sex, hobbies, entertainment and money. The soul was created to tango with God in the passionate lead in all these areas of life. This explains why the Greek word for "soul" is a feminine noun. The soul was created to submit to the "spirit," which in the Greek is a masculine noun. Husband is to wife as spirit is to soul. In marriage, wife submits to husband who submits to the Lord. Individually, man's soul submits to man's spirit which is joined in submission to the indwelling Holy Spirit. At the fall in Eden, man's soul divorced itself from its marital union to the spirit. Satan was the divorce attorney who promised man's soul that it could do better without submission to the spirit. Satan promised the soul it was entitled to all the spirit's benefits and resources without having to be led by the spirit. Satan convinced Adam and Eve to sign on the dotted line of this divorce decree. With a bite of the apple, the divorce became final. Final but not eternal. Jesus came to restore the marriage, to bring the soul back into submission to the spirit, to bring man and God back together as father and son. Jesus does this by His anointed word and by His indwelling Holy Spirit. These two things produce eye-of-the-tiger Messiah craving, which in turn declares all out war on all soulshness.

Soulshness is truly the opposite of the eye of the tiger. Where the eye of the tiger is a heart passionately locked on to the Spirit of God, soulshness is a mind set on controlling circumstances and appearances. The eye of the tiger stalks in the unseen spirit realm, whereas soulshness trudges along relating only to the seen world. The eye of the tiger cultivates relationship with God but soulshness cultivates religious activity for God. Soulshness is the enemy of being spirit led. Sometimes, soulshness mocks the spirit. Other times, soulshness counterfeits the spirit with great looking "religious" ideas or actions which appear spiritual but are not of God. Still other times, soulshness supplants the spirit by taking over something that God started and sucking the life out of it.

Soulshness is Satan's gateway into our lives. It blocks the line of communion between God and man and opens up the lines of demonic deception and affliction. James 3:15 describes the source of this oppressive process as "earthly, sensual, devilish." "Psuchikos" again appears in

this text as the word translated "sensual." Thus, there is a clear link between soulishness and demonic activity. Soulshness not only keeps us from experiencing God, but it also opens us up to demonic attack. The bottom line effect of soulshness is that it renders man autistic to God. Autism is a medical condition in children where they are unable to respond and relate to the world. Spiritual autism renders man oblivious to God's Spirit. The only cure for spiritual autism is E=MC2, the Eye of the Tiger honed by intense Messiah Craving.

## You Are What You Eat

Soulsh, or psychological hunger, is false hunger to which God's Spirit will not respond. But spiritual heart hunger, "gut-level hunger," brings the Holy Spirit charging to fill our hearts to the brim with God's presence, love and blessing. Jesus' most challenging teaching to His followers occurred in John 6:53-56. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Many of His disciples "murmured" at this radical teaching and were so "offended" that they "walked no more with Him." Jo. 6:61-66. Those who remained would grow to understand what Jesus meant in this teaching.

The Lord seeks sons with consumptive hunger for Him. Consumptive hunger is not psychological, soulsh, mental hunger. It is a gut-level yearning, a heart on fire with desire, and a craving that must be filled. We are what we eat. As we consume the Lord's presence, we are transformed into "the same image" from glory to glory. 2 Cor. 3:18. Another word for "consume" is "partake," which means "to eat a full portion." As we consume God's word, we become "partakers of the divine nature." 2 Pet. 1:4. Read and consider the Messiah's menu from which Christians are called to "partake": "grace" (Phil. 1:7), "His [Jesus] holiness" (Heb. 12:10:), "spiritual things" (Rom. 15:27), "the Lord's table" (1 Cor. 10:21), "the inheritance of the saints in light" (Col. 1:12:), "of the heavenly calling" (Heb. 3:1), "of Christ" (Heb. 3:14); "of the Holy Ghost" (Heb. 6:4), "of Christ's suffering" (1 Pet. 4:13), and "of the glory that shall be revealed" (1 Pet. 5:1). We are called to consume this feast daily through our communion walk with God. The ceremony of communion celebrates this life long love feast: we consume Jesus' body and blood which symbolize His word and spirit. This is the diet of the diligent and the feast of the faithful.

The truth can now be told. I am a recovering "soulaholic" who lived much of my early Christian years in a semi-autistic state to the Holy Spirit. I was eager and enthusiastic for God, and He loved me for it, but I never learned or was taught how to find and follow my true heart hunger so that I could be spirit led. My early Christian walk was spent feasting on religious rituals instead of God's presence. Yet, my heart was starving to death right in the middle of a so-called "church." The man-made church has everything but the only needful thing - - the glorious presence of God. Even after I was baptized in the Spirit, I was frequently a runaway soul train, turbocharged by God but still soulishly going my own way much of the time. Praise God, the Lord still ministered to me on the level of my faith, but I now believe that nothing is more important than relating and responding to true heart hunger at an early spiritual age. It took me over five years to begin to find it, and it has consistently elevated my intimacy with God ever since.

Perform no religious ritual just to do it. If you lack intense "Messiah Craving," don't do any religious act unless and until you find your true hunger. Just as I had to fast from psychological hunger to find my true physical hunger, I have also had to fast from psychological God-hunger in order to find my true spiritual God-hunger. Performing dead religious rituals is like drinking salt water. It appears to quench the thirst, but in reality it slowly kills the drinker. Drinking salt water dries out the body's cells making the drinker even more thirsty. Next, it drives the drinker into delusional insanity. Lastly, the drinker dies of thirst which could not be quenched by a false substitute for pure drinking water. Soulless religion does this same thing to a believer. It dries up the heart. It deludes the believer into thinking that the religious ritual is true worship. Continually drinking from the sea of soullessness will ultimately kill the believer's intimacy with God. Soulless water will never satisfy spiritual thirst. Only living water from the living God will quench the thirst of the righteous. This living water flows from our belly: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Jo. 7:37-38.

To find your true heart hunger, you must fast from this man-made religion. Do no commandment from God out of soulless obligation. Accept no soulless imitation of the spirit. Instead, quiet your mind and focus your heart to wait on the Lord's presence. "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah [wait, pause, reflect]." Ps. 4:4. Soon you will begin to feel hunger pangs which emanate from your heart instead of your head. As you find your heart hunger, you will start to discern God's presence more clearly. You will get more and more gut revelation. You will start to feel spiritual butterflies for God. He will pour His spirit on you in greater and greater measure.

Albert Einstein was once asked to simplify his theory of relativity into a brief statement so that a young child could understand it. He politely refused saying that relativity was impossible to simplify into a few sentences. However, he offered to "play" his relativity theory on his violin for any and all listeners. Einstein's point was that his theory was his heart's focus and fire. He could not oversimplify it, but he could enthusiastically present it as the song of his heart. His eye of the tiger for relativity had filled his whole life with passion which splashed over into all of his endeavors. Spiritual relativity, the eye of the tiger, is no different. Its essence can't be captured fully in just a few lines, but I can present it to you as the song of my heart.

As my passion for God has intensified, it has splashed over into all areas of my life. I am becoming more romantic to my wife, more tender to my children, more caring to others and more at harmony with myself. The eye of the tiger for God pumps up passion in all areas of life. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33. E=MC2 (Eye of the Tiger = Messiah Craving<sup>2</sup>) is the key to fully energizing your heart in all areas of your relationships. Meditate on this formula and allow the Holy Spirit to teach you about it. God is the best physics teacher of all time. Be His pet, give Him the apple of your eye, sit in the front row and give Him your undivided heart.

Bill Goldberg is a professional wrestler. In an industry better described as true entertainment than fake sport, he stands as its most feared warrior. He exudes the eye of the tiger. At 6'4" and 280 pounds of chiseled muscle, his size is fearsome enough. But his real strength is in his fiery countenance, his awesome visage, his focused face. He rarely speaks because his body language does all the talking. As he approaches the ring, his mountainous shoulder muscles bulge and twitch in battle readiness, his goateed jaw clenches in a menacing sneer, his brows furrow to laser intensity, his shaved head shines with reflected light so as to resemble an oncoming locomotive, his mighty arms make violent mock uppercuts through an imaginary enemy. He wins the battle before entering the ring because he has already fought it in his mind and heart. After demolishing his enemy with his signature move called "the jackhammer," he glares back to the dressing room where the other wrestlers are located and shouts, "Who's next?" No taker ever emerges to accept his challenge. Goldberg then leaves the auditorium to a standing ovation praising the victorious gladiator.

Bill Goldberg is also Jewish. When he first began his wrestling career, he was pressured to take a non-Jewish name and character. "Junkyard Dog" and "Warlord" were characters which the wrestling promoters suggested. Goldberg refused to hide his Jewishness. Instead, he embraced it. He took a Spartan image by donning all black attire: trunks, gloves and boots. No fancy costumes or flamboyant appearance. As for his wrestling name, he merely called himself "Goldberg." He chose not just to retain his Jewishness, but to highlight it. Where the name Goldberg might previously have brought an accountant or lawyer to mind, the name now brings the image of the ultimate warrior. The name has been radically renovated. Goldberg's embrace of his Hebrew heritage has ignited the Jewish community with enthusiasm (at least those not embarrassed by professional wrestling). Rabbi Irwin Kula, President of the Center for Learning and Leadership, admitted, "Everybody I talk to knows Goldberg -- they all watch. Once Jews wrestled only with their identity. They wrestled with God. What this says is: Look at us. We're not weak or wimpy. We're the heavyweight champ!"

Praise God! Every Christian should be as bold as Rabbi Kula about our Jewish world champion - - Yeshua Ha Mashiach (the Hebrew term for Jesus the Christ). We are not "weak" or "wimpy" either. We can do all things through our indwelling "Goldberg" which strengthens us to run through a troop, leap over a wall, break a bow of steel and put a thousand to flight. Isaiah asked a prophetic question key to our present time: "To whom is the arm of the Lord revealed?" Is. 53:1. In other words, who has experienced God's power up close? The answer: only those who embrace their inner Jew are able to squeeze the Lord's spiritual biceps and marvel. Embracing your inner Jew means developing a Hebrew heart for God. There is no heart like the Hebrew heart. In it lies the secret to the eye of the tiger.

All the great men of the Bible had Hebrew hearts: Abraham, Moses, David, Peter, John, James and Paul were all Jewish. Every word in both the Old and New Testaments were written by Jews. More importantly, Jesus is Jewish. The Holy Spirit is also Jewish. If you are a spirit-baptized Christian, Jesus' divinely Jewish nature lives within you. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." 2 Pet. 1:3-5. His Jewishness lives deep in your spirit. You are a son of Abraham if you have received the promise of the spirit through faith. Gal. 3:7,9,14. You are grafted into the Jewish vine which is rooted in God. Rom. 11:13-18. Your salvation is of the Jews. Jn. 4:22. Christians are now

privileged to share in the covenants of promise and of the commonwealth of Israel. Eph. 2:12-22.

Michelangelo once said, "The statue lies within the stone." He viewed his great sculptured masterpieces to already exist within the stones he chiseled. He merely chipped away the rock that was covering the image. In your once stony heart now lies the perfect Hebrew heart from the perfect Hebrew savior. We must chip away the worldly hardness of our hearts and reveal, embrace and release our inner Jew. I am not talking about returning to the Old Testament sacrificial based Judaism. Nor am I suggesting Christians join modern Judaism which has rejected Jesus as Messiah. I am saying that Benjamin Disraeli (1804-1881), the great British Prime Minister, was right when he said, "Christianity is completed Judaism, or it is nothing. Christianity is incomprehensible without Judaism, as Judaism is incomplete without Christianity." Disraeli was himself a Jew who accepted Jesus as the Messiah. God chose, prepared and anointed Judaism as the perfect receptacle to receive and contain the promises of the Messiah and of the Holy Spirit. Through Jesus' death, resurrection, ascension and the coming of the Holy Spirit at Pentecost, Judaism was made complete. The first Christian believers were all Jews whose covenant with the God of Israel had been consummated. Jesus came to fulfill the law, to perfect Judaism, to declare that God once again would tabernacle with man through the indwelling Holy Spirit.

Even though there is a veil over the hearts of many modern day Jews, there are ever-increasing numbers of Jews who have accepted Jesus as Messiah. For them, the Word has become flesh. The Torah they have so desperately loved, the Torah they kissed in their synagogues, wore on their heads and arms, and hung on their door; this same Torah, the Word of God, has become to them a person named Jesus, a Messiah named Jesus, a God named Jesus.

Just as Judaism is incomplete without accepting Jesus as Messiah and Lord, Christianity is likewise incomplete without embracing its Jewish roots. Christians have so much to learn from Jews. As I have studied Judaism over the last few years, I have been awestruck at the richness and depth of its understanding about the nature of life and God. It has humbled me. It is as though my heart had many empty rooms reserved only for Jewish occupancy. As these rooms have been filled with Jewish treasures, my whole being has become more grounded in the presence of God. I now look at God, family, ministry, friendship, work, food and play not as separate areas of my life, but as one unified field of faith with God at the center.

Let's Get Ready to Rumble: Zion versus Greece

Before we take a deeper look in the following chapters at what the Hebrew heart is, let's make sure we understand what it isn't. It isn't Greek. In the soul of every believer, the Hebrew spirit battles the Greek spirit for possession of the heart. "I will bend Judah as I bend my bow and fill it with Ephraim. I will rouse your sons, O Zion, against your sons, O Greece, and make you like a warrior's sword." Zech. 9:13. This verse prophesies the ongoing clash of two systems -- the Kingdom of God versus the Kingdom of the World. God's kingdom is symbolically called Zion, while the world system is symbolically called Greece. This symbolism is clear: Zion represents the Hebrew heart centered on God, whereas Greece represents the soulish mind reliant and centered only on itself. When God says in the above verse that He will rouse the sons of Zion, He is declaring He will call the righteous to embrace their inner Jew and

do battle against all Greek souliness. God is calling forth His sons to release their inner "Goldbergs" so that the Trojan Horse of false Greek religion may be "body-slammed" by the true body of Christ.

In this chapter, I obviously am not referring to Greece in any modern day ethnic sense, but only in the figurative sense. Greece is the cradle of Western thinking in which the intellect of man was elevated as the highest virtue. Greece produced the seed of souliness which has now grown into a world system in which man worships his own understanding of existence. Contrast this with the Hebrew heart which prioritizes the presence of God above all else: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5-6. Whereas the Greek educates the mind, Jews educate the heart and spirit. Sadly, most of modern day Christianity is Greek in nature rather than Hebrew. Embracing our inner Jew will break this spiritless trend and restore God's intimate presence and limitless power to His people.

It is crucial to fully hone the distinction between the Hebrew and Greek. The Hebrew is God-centered. The Greek is man-centered. The Hebrew's motto is, "Know God." The Greek's motto is, "Know thyself." The Hebrew says, "Be true to God." The Greek says, "To thine own self be true." Hebrews assert, "God is the measure of all things." Greeks assert, "Man is the measure of all things." The Hebrew presumes the existence of God. The Greek seeks to prove the existence of God. The Hebrew asks whether man is dead or alive to God. The Greek asks whether God is dead or alive to man. The Greek learns to comprehend facts and theories. The Hebrew learns in order to revere and relate to God in all things. The Hebrew is gut-led and heart-motivated. The Greek is thought-led and mind-motivated. It is no coincidence that the most popular Greek Goddess, Athena, was literally birthed from the mind of another.

To sum it up, the Hebrew says, "God is the great I AM." Ex. 3:14. The Greek says, "I think, therefore I am." This last quote is the most famous statement in the history of philosophy. It was put forth by Rene Descartes (1596-1650), the father of modern philosophy and science, as the jewel of his system of thought called Cartesianism. "I think, therefore I am," is the most purely soulless declaration of Godlessness ever uttered. In it, the speaker takes the term, "I am," the name of God recited in Exodus 3:14, and applies it to himself.

Descartes disastrously equated the mind with the spirit. He defined the realm of the spirit to be identical to the realm of the mind. He viewed spiritual reality to only exist to the extent his mind could perceive it. In his own words, Descartes' analysis was, "to accept nothing as true which I did not clearly recognize to be so," and "to reject as absolutely false everything as to which I could imagine the least ground of doubt." This attitude, called "Cartesian Doubt," rejects everything the mind is unable to fully prove by scientific method. Daniel Boorstin, in his book *The Seekers*, writes that Descartes by, "starting with doubt as the catalyst of his philosophy he makes the doubter the center of his universe." Boorstin concludes that Descartes' motto "I think therefore I am," is better described as, "I doubt, therefore I am." How similar this attitude is to that of doubting Thomas:

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jn. 20:24-25.

Descartes gave his version of this same philosophy of doubt as follows:

"In our search for the direct road to truth, we should busy ourselves with no object about which we cannot attain a certitude equal to that of the demonstration of arithmetic and geometry."

This method renders the mind as the starting point, the center of the universe, from which all meaning derives. In other words, if the mind can't figure it out, it ain't so.

Descartes discounted all miracles, mysteries and supernatural experiences because the mind of man can't prove them by reason. What Descartes changed with one fell philosophical swoop was both the object and source of man's faith. The object of man's faith is no longer God but man's own intellect. Man's way of thinking becomes his own God. The source of man's faith is no longer the heart, but the mind. Man only believes what he can intellectually prove to himself. Thus, Descartes removed both God from the center and faith from the heart. In their place, man was put in the center while faith was exiled, dissected and mutated into the realm of the intellect. Scripture is clear that it is with the heart that man exercises faith, not the mind. Rom. 10:8-10. Mental faith, which Latin labels as "fides reflecta," can never work the works of God. Only heart faith, "fides directa," can bring God's will to earth.

"I think, therefore I am," is the root of soulishness which goes all the way back to the Garden of Eden: Man's desire to be "as God" rather than "with God." To be "as God" means to enshrine the intellect by making man the center of the universe. This in essence puts the hedge of our prideful intellect around the tree of the knowledge of good and evil, protecting and fertilizing its cursed fruit. The Hebrew heart seeks to hedge itself around the tree of life, protecting and fertilizing its blessed fruit. Descartes' philosophy is the proverbial bait and switch, in which deceptive logic is used to subtly exchange God's throne with man's throne, man's heart with man's mind and God's name with man's name. Descartes may not have usurped God's name, "I AM," intentionally, but it is the ironically inescapable conclusion of his philosophy. For the Hebrew, "I AM" is God. For the Greek, "I AM" is self.

The Hebrew heart churns with disgust at this man-exalting and mind-elevating "philosophy" because it cuts the Creator God out of the existence equation. The Hebrew proves and justifies himself solely on the covenant word of God. Man's existence is not based on his own ability to think, but on God's ability to think of us. Man exists as a result of God's existence. Our being and purpose flow from His being and purpose. For the Hebrew, all roads lead from and to God. For the Greek, all roads lead from and to man.

Descartes is one of the true fathers of modern man-made religion because he is the father of the modern day mentality which controls this spiritless system. Can we not see the Greek nature of the modern church which prefers man's precepts over God's presence, dead rituals over a living relationship with God, presumptuous programs over joyfully waiting on God to speak dynamically to His people? Worse still, this Greek tragedy has resulted in Christians being wrongly reclassified into one of two categories: laity (amateur Christians) or clergy (professional Christians). This artificial distinction is a stench in the Lord's nostrils.

The only thing Jesus ever said He hated was the doctrine of the Nicolaitans, which in the literal Greek means, "conquering the laity (people)." Rev. 2:6,15. The early Quakers were once asked why they appeared to have no clergy running their meetings. They responded that its not that they have no clergy, but that they have no laity. In other words, each member is anointed to

lead, teach, preach and minister as the Holy Spirit leads. Their meetings were completely unscripted and unplanned. They would gather in a circle and wait in prayerful silence literally "quaking" with anticipation and the anointing of God. The Holy Spirit then moved the members to minister: one with a song, one with a teaching or preaching, one with a prophecy or tongue, the end result being a true experience in the Lord. Col. 3:15. No two meetings were alike. Each gathering was a unique relational event chaperoned by the romantic Holy Spirit. In sharp contrast, the despicable doctrine of the Nicolaitans has created a false system of spiritual authority which has usurped the Holy Spirit's Lordship.

Rather than being a spiritual body where each individual member is a priest and king unto God (Rev. 1:6), the Nicolaitan spirit has produced a mostly well-intentioned but misguided class of clergy elite who lord their soulish authority over the people in place of the Holy Spirit. Their seminary-trained intellect, so the system says, qualifies only them to speak God's will to His people. Like Descartes, the man-made church has organized God out of its center and elevated man into the place of the most high. Mind-based organization and man-based elevation: this is the Greek way. It is doomed, always failing to please God, always failing to usher in the fullness of God's presence, and always failing to transform men into anointed sons of God. This Greek spirit has systematically corrupted the man-made church with "led poisoning," a poison that inhibits men from truly being "spirit led."

The arena of battle is your heart. Each combatant is symbolized by the two key figures discussed in this chapter. Goldberg versus Descartes in a spiritual duel to the death. Goldberg's passionate gut versus Descartes' prideful intellect. Goldberg's fiery Jewish chutzpah versus Descartes' icy Greek logic. Goldberg's wholehearted focus versus Descartes' "seeing-is-believing" tunnel vision. Which of these two spirits prevail in your heart? Goldberg will lead you to embrace your inner Jew. Descartes will lead you to kiss the ring of your own mentality. Goldberg will train you to be a Hebrew champion of God. Descartes will turn you into a Greek God in your own mind.

Just as the Jew fought the Greek rule of Jerusalem in 168 B.C., today the same battle goes on for spiritual Jerusalem -- the heart of man. The Jew who led the first Israelite revolt against the Greeks was named "the Maccabee," which means "the hammer." Goldberg's signature wrestling move is called "the jackhammer." No coincidence that the Jewish spirit is likened to an instrument of crushing power. Reach within for the Hebrew hammer forged on the cross of Jesus. Embrace it with all your heart and wield it to smash every Greek inner-impulse or idea which seeks to exalt itself against the true knowledge of God. As you defeat each enemy of Greek soulishness in your life, glare intensely at the next battlefield and shout audaciously, "Who's next?"

## Chapter 5--- Martin Buber and Jewish Tag Team Wrestling

My most memorable childhood times with my dad were when we went to professional wrestling matches every Friday night. Back then, I was convinced it was absolutely real. Good versus evil, hero versus villain, honor versus injustice. Much of my zeal for heroic battle was



birthed in my early days as a wrestling fan. There was something superhuman in the way these gladiators could squeeze, punch, kick, twist, flip and acrobatically jump on each other from great heights; yet, they all appeared to have supernatural recuperative powers which allowed them to always get back in the fight no matter how horribly they had been beaten.

As fake as professional wrestling is in the physical, it is just as vividly real in the spiritual. A spirit-baptized warrior can run through a demonic troop, leap over a wall of unbelief, break a bow of soulish steel and put a thousand evil circumstances to flight. Ps. 18:29,34; Deut. 32:30. As for recuperative powers: "a just man falleth seven times, and riseth up again." Pr. 24:16.

The Lord recently showed me that of all the spiritual applications of professional wrestling, the most important is the concept of tag team wrestling. In this type of match, men fight in teams of two. According to the poorly enforced rules, only one man in the ring is allowed at one time. When he tags hand-to-hand with his partner, he leaves the ring and his partner is allowed to enter. In reality, all four men are frequently in the ring at the same time in a free-for-all, ignoring the always incompetent referee, breaking weak ineffectual rules meant to be broken by strong men. Tag teams flow together in unison, fighting as one well-oiled unit.

True tag team champions are in relational perfection with one another, fighting with each other against the forces of the adversary. This is exactly the type of dynamic the Lord seeks with us. God doesn't want us fighting singles matches where we alone attempt to earn the victory and glory. We lose that match every time. No, the Lord wants us to be tag team partners with Him against all the wiles of the enemy. This is the Hebrew way - - partnership with God.

### God's Tag Team: I and Thou

The currency of the Hebrew heart is relationship. Martin Buber (1878-1965), a Hasidic Jew widely read by both Christians and Jews, explained this heart currency in his classic book *I and Thou*. He believed that there are only two kinds of relationships: "I and It" and "I and Thou."

The "I and It" is what dulls, deludes and destroys the hearts of men. The "I and Thou" is what allows man to relationally know and love God, to know and love others, and to know and love all of creation. Our challenge is to convert all our relations from the Greek "I and It" to the Hebrew "I and Thou." This conversion is a voyage of the heart. "I and Thou" is a fully engaged heart focused on mutually interacting and participating with God and His creation through the Holy Spirit. The Hebrew nature within us craves the cure of the "I and Thou" for all our soulish ills: loneliness, alienation, family\social dysfunction, depression and other mental\emotional problems. The sickness that causes these things is the "I and It" way of relating to God, man and the world.

Before discussing the specifics of "I and Thou" versus "I and It," it is extremely helpful to know what event triggered this revelation in Martin Buber. One day, while Buber was intensely working on one of his books, a depressed young man came to his house seeking counsel. An inconvenienced Buber listened to the young man and quickly gave "by the book" advice, but all the while he was antsy to get back to his work. The boy, to Buber's relief, soon left, which allowed the author to return to his book. Later, Buber discovered the boy had committed suicide after leaving their meeting. He was devastated. He vowed that he would never again put his agenda of things above living relationships. He saw that even though he was technically

listening and responding to the distressed boy, his heart wasn't fully engaged so that meaningful, dynamic interaction could occur, an interaction which might have saved the boy's life.

As this revelation grew, Buber began to see that the fallen state of man resulted in a death of real relationship. Man was created for fellowship: with God, with fellow man, and with all creation. God's first gift to Adam was not just a woman, but a relationship with a woman. God's gift to us is not just His son Jesus, but a relationship with His son Jesus. 1 Cor. 1:9. Adam walked with God in the garden. We can walk with God in the garden of our hearts through the Holy Spirit. Adam lost His intimate relationship with God when he chose to be "as God" rather than "with God." We lose relationship with God when we enthrone our minds to rule our lives self-reliantly "as God," rather than yielding our minds to serve our spirits so that we can rule and reign "with God."

Fallen man relates to all things from the "I and It" mode. "I and It" is a controlled relation between me and a thing - - any thing. It can be a thing I touch; like a car, jewelry, money and clothes. It can be a thing I observe; like sports, television, entertainment, nature, music and books. It can be a thing I feel; like jealousy, anger, lust and affection. It can be a thing I imagine; like fantasy, invention and planning. It can be a thing I perform; like work, play, speech, and tasks. It can be a thing I go to; like church, home, work and vacation. Lastly, and most tragically, it can be a who I communicate with; like God, wife, child, friend or anybody I relate to without a fully engaged heart.

The result of "I and It" is a solitary existence, profound loneliness and quiet desperation. As Lily Tomlin once said, "We're all in this alone." This statement jokingly but painfully captures the true essence of the Hebrew concept of the "death" man suffered on the day he ate the forbidden fruit. Death is loss of relationship, connectedness and intimacy. Death is the separation caused by the "I and It," a state of heart isolation which leaves us unable to relate, respond and embrace another with all our being.

Recently, the "I and It" was demonstrated to me in a very striking way. My wife and I were sharing at the breakfast table about what the Lord had been doing. My wife would look me directly in the eye when she was talking. But, whenever I would respond, her eyes would glance down at the newspaper until I was finished. Then she would again engage me eye to eye. After this continued for a while, I rebuked her for being "I and It." Her response chilled me to the bone: "You do the same thing to me all the time." She was absolutely right. Not only have I frequently failed to give her my undivided heart attention; I have also often neglected my children, friends and clients in the same way by not engaging myself fully with them. That is changing. I am learning to quiet my mind from distractions and seek heart to heart relational events with all people.

The essence of "I and It" is this: it is a one-way relationship completely controlled by me. I may buy It, sell It, curse It, praise It, ignore It, rationalize It, manipulate It, idolize It, demonize It, keep It at arms length, embrace It closely and/or anything else I am able to do with It. I am the God of It. I decree how I feel about It, what I do with It, whether I accept It, or whether I reject It.

The only thing I can't do with It is fully engage my heart to have unreserved interaction and participation with It. I can only have this communion of spirit with a Thou and never with an It. An "I and Thou" relation is one without any control, agendas, reservations, restrictions or boundaries. "I and It" is a one way street controlled where the "I" totally controls. "I and Thou"

is a two way street where the bonding experience itself fluidly forms a relational event full of meaning and purpose.

"I and It" is so clearly revealed in the bondage of pornography. I was enslaved to it from the time of my puberty up until my baptism in the Holy Spirit in 1990. Like Goldberg, the Holy Spirit "jack hammered" this demonic stronghold into dust. Looking back, I see that pornography is the best example of how "I and It" cripples the heart. The person who engages in pornography has no real relationship with anybody but himself. This is the ultimate one way relationship. His mind totally controls the fantasy images he is looking at. He pulls the pictures out of hiding when he wants a thrill. He puts them back into hiding when his lust is shamefully spent. No commitment. No heart-to-heart interaction. This transforms sex from the ultimate act of intimate sharing to the ultimate act of selfish isolation. He strives for self-gratification without any mutual participation, heartfelt romance or true communion. He is totally unable to relate to women sincerely, honorably and openly. He is full of guile, constantly seeking to turn every situation into an opportunity to fantasize. All the while, he is dying of loneliness. He has let no one into the deep recesses of his heart. His shame and mistrust keep all visitors away. Yet, at the center of his heart there is a lost and lonely child crying for true "I and Thou" intimacy. Jesus, the good shepherd, combs these cliffs of isolation seeking to rescue and embrace these lost lambs.

I once had a dream as a teenager, more than a decade before I would come to know the Lord's deliverance from pornography. In this dream, I was a little boy lost in a huge city. I was on a frightening street full of hookers, pimps, pornography stores and x-rated theaters. I was weeping and crying for help. I was so scared and lost. Suddenly a huge black hand took my hand and pulled me to the other side of the street where it was clean and safe. I looked up and saw my rescuer. He had the appearance of a black man dressed in worn but clean clothes. But he was ten feet tall and had pink light glowing from his eyes. He had the largest and softest hands. Whether he was God in disguise or an angel, I don't know. I do know he was from heaven. I felt totally secure and safe. This dream wasn't fulfilled for more than ten years, but praise God it gloriously came to pass.

The bottom line of pornography is that it isolates the heart from true relationships. I was unable to open my heart to my wife, child and everybody else. Sometimes I could come close to doing it, but I never could truly commune with anybody. I could have a meeting of the minds with people, but never a meeting of the hearts. I now see that most people suffer from this same affliction. It may not be caused by literal pornography, but it is caused by spiritual pornography -- better known as the "I and It." Deuteronomy describes this cursed condition which imprisons our heart from blessed relationships: cursed marriage (28:30,54,56), cursed parenthood (28:32,41,53-57) and cursed brotherhood (28:54). Most importantly, "I and It" blockades men's hearts from precious communion with the Lord, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4:18-19.

The "I and It" pornography pervades all of life. Overweight people suffering from food addiction, gluttony, are just like those addicted to pornography. Food is something they can totally control. They are the God of their food intake. Instead of rightly relating to and interacting with their true hunger, they continually eat past satisfaction. Food is no longer something they relate to, but food is something they use to distract themselves from their inner

loneliness. Just as pornography was a one-way relationship I could absolutely control in all aspects, so is gluttonous food intake a one-way relationship completely controlled by the eater. The ancient Jewish sages believed that we eat most often for reasons other than true hunger: "We eat to prove something, to express something, to avoid something, to control something, to repress something." We can't adequately express our heart cry, but we can fully express our eating: and express it, and express it, and express it.

Because of the emptiness in our souls, the lack of "I and Thou" with God and His creation, we desperately seek something to fill the void. We clutch on to anything we can control - food, money, people, sex, drugs, man-made religion, sports and entertainment. The "I and It" soulishly tries to fill the void of the "I and Thou" by making us "control freaks" who build thousands of one-way relationships which imitate interaction but never satisfy our deep need for true fellowship. Buber believed that true meaning in life is never found within an isolated self. Blessed life is experienced only in relational events in what Buber called the realm of the "between": between man and God, between man and man, between man and creation.

Simply put, "I and It" is relating to God and His creation through the control of our mind. "I and Thou" is relating to God, man and creation through a fully engaged heart. "I and It" is a monologue. "I and Thou" is a dialogue. "I and It" is a routine. "I and Thou" is fresh. "I and It" is rigid. "I and Thou" is fluid. "I and It" continually constructs mental fences of separation. "I and Thou" continually constructs heart gates of communion. "I and It" promotes self. "I and Thou" promotes relationship. "I and It" seeks control. "I and Thou" seeks intimacy. "I and It" is a planned destination. "I and Thou" is an ongoing unpredictable adventure. "I and It" is always centered on the past or future. "I and Thou" is continually centered on the eternal now. "I and It" relates to God in the way a slave relates to a master. "I and Thou" relates to God in the way a son relates to a loving Father.

"I and It" divides its focus on other things while relating to people. "I and Thou" turns the television off, puts the newspaper down, closes the book, and looks people eye to eye while sharing with them. "I and It" prays faceless checklists of forced topics. "I and Thou" prays seeking spontaneous communion with God's presence through scripture, worship and intercession. With "I and It," a man's home is his castle where he is king. With "I and Thou," a man's home is a sanctuary for the presence and kingship of God. "I and It" is mind-based Greek philosophy which says, "I think, therefore I am." (Rene Descartes). "I and Thou" is heart-based Hebrew passion which says, "I respond although I will be changed." (Eugen Rosenstock-Huessy).

The question remains: what is the secret of the "I and Thou?" How do we walk in this intimacy with God, man and creation? First, we must recognize that anything less than "wholeheartedness" will leave our mind with "I and It" soul control. Jewish thought defines "evil desire," yetzer hara, as a half-impulse which robs us of "wholeheartedness," lev shalem. Hebrews believe a  $\frac{1}{4}$ ,  $\frac{1}{2}$  or even a  $\frac{3}{4}$  heart all produce a sluggish spirituality which renders men partially-asleep and unable to love and please God. Sin in this light is not seen as a desire to do a specific evil act, but rather as a lukewarm heart which lacks the passion to evict evil. Like a laser beam, righteous passion dislodges, displaces and ultimately disintegrates all our evil desires. Less than a whole heart keeps this spiritual laser from focusing its light to the intensity needed to sanctify our souls from sin.

Second, "I and Thou" is possible to experience in every situation because of the omnipresence of the Holy Spirit. We can wash dishes, drive a car, mow the lawn, do our jobs, exercise and pay the bills in an "I and Thou" mode because God is always in, with and before us. We can abide in continual dialogue and intimacy with the Holy Spirit, "even the Spirit of truth . . . for He dwelleth with you, and shall be in you . . . for in Him we live, and move, and have our being." Jn. 14:17; Acts 17:28. This allows us to relate "I and Thou" even with our enemies who don't want to be "I and Thou" with us. As we relate and minister to others, our enduring goal must be to first interact with the Holy Spirit as we invite Him to establish the experience in righteousness. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3:23. From this "I and Thou" bonding with God, revelation and anointing will flow allowing us to be "I and Thou" with all men, even those who hate us and spitefully use us. Jesus continually walked in "I and Thou" with the Father:

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Jn. 5:19.

From this Father-Son union, Jesus was able to fully relate to all men. Some opened their hearts and some didn't. But Jesus fully engaged His heart in every situation and left no opportunity unseized to relationally minister healing, deliverance, salvation, prophecy or correction, all as led by His Heavenly Father.

Third, "I and Thou" is the path of glorious union with God. True worship can only flow from true relationship. True relationship can only flow from "I and Thou" interaction. "I and Thou" can only flow from a fully engaged heart. A fully engaged heart is one which has been made "kosher," or spiritually fit, for the presence of God. "And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13. The eye of the tiger begins with this last verse and ends with this next one:

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40.

The great commandments are both "I and Thou" based: to lovingly relate first to God and then to each other. As God becomes our intimate tag team partner, we become co-champions of creation with our indwelling Goldberg, the Lord Jesus. As we learn the very Jewish way of the "I and Thou," we become true spiritual "Israelites," which in the literal Hebrew means, "Those who wrestle with God and prevail." Lift up your hands to heaven and tag in with the Lord most high. King David knew the importance of always staying within close hand-tag distance of the Lord:

"I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. . . . Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." Ps. 16:8-9, 11.

Whenever we tag in with the Holy Spirit, His glory fills the arena of our lives with devil-stomping, heart-pumping, soul-saving and spirit-craving victory.

The battle lines are drawn as the two tag teams enter the ring of spiritual combat each day of your life. In one corner, the renewed part of your soul teams with the Holy Spirit. Across the ring stand your sneering foes - - - the unrenewed part of your soul and Satan, known as the prince of this world. To the winner goes possession of the greatest treasure of all - - your undivided heart. Let your eye of the tiger be loosed and let the battle begin!