Awakened Transformation



Jeremy Lopez

Awakened Transformation by Jeremy Lopez

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Awakened Transformation
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ccording to His divine power that He has given unto us ALL things that pertain to life and Godliness. - Peter, The Apostle
“... ..that He (Jesus) might be the firstborn among many brethren (us).” Romans 8:29
”As thou hast sent me (Jesus) into the world, even so have I also sent them into the world.” John 17:18



Awakened Transformation



As we get in touch with our divine destiny before birth, and truly *wake up* to this birthright, we'll discover that transformation is the natural outgrowth. Just as fruit isn't created by painting a tennis ball red and desperately hoping it takes on the qualities of an apple, so the spiritual fruit of transformation isn't cultivated by focusing on and hoping for fruit. Once you nourish the roots, you are naturally going to bear the fruit. Religion often puts the cart before the horse, but we're going to see how another way is truly possible.

Let's ask ourselves: ***What is transformation?*** (In this chapter, we're going to delve into this material conversation-style. See if you find your own questions in what's in **bold**.)

First, it might be helpful to say what transformation *isn't*.

Have you ever heard the story of the exhausted rabbi who spends years in devoted service to God? He serves and serves for many years, only to reach old age and exclaim in exasperation, *"God, I'm tired of being so* poor! I've served You all my life, I've given You all I've got. Now, honestly -- could you just smile upon me in my last years and let me win the lottery? For six months the rabbi prayed this. Finally, he grew annoyed that nothing had actually happened. "God!" he shouted, "I can't do this anymore! I'm beginning to suspect that you don't even care. Is this how you treat your servants Now, give me a break. Let me win the lottery!"

Amazingly the heavens part and a voice thunders from on high, *"You give me a break! Go buy a lottery ticket already!!!"*
In other words: Transformation is miraculous, but it isn't magic.

God won't do for you what you yourself are capable of. Transformation isn't a spiritual high, it isn't a peak experience, and it isn't enlightenment -- at least not as we tend to think of it. Further, I would say that it isn't a curriculum or a course that can be taught, or a secret handshake, or an in-group of so-called initiates, or esoteric "exclusive" knowledge. It's really not any of those things at all, and yet you can find it at home among them as well. The truth is that transformation

comfortably wears many different clothes, and doesn't seem to be terribly offended by their diverse shapes and sizes, or the divergence of colors and cuts. So, there's something really unpredictable about it that we're never quite in control of. *"The Spirit blows like the wind; no man knows where it comes from, or where it is going."* It's beyond us, at the same time as about us.

You still haven't actually answered my question. What is transformation, really?

Transformation is fundamentally a different way of being in this world. The Desert Fathers and Mothers tell of a moment when one of the monks went to see Abbot Joseph, a great friend of God, and he says, *"Abba, as far as I can, I keep my daily prayers. I fast a little. I pray. I meditate. I live in peace and, as far as I can, I purify my thoughts. What else can I do?"*

Then the old man stood up, stretched his hands toward heaven, and his fingers became like ten lamps of fire, and he said to him, *"Why not be changed into fire?"*

The point is being changed; and that is what transformation means. Psychologically speaking, your life-center is altogether shifted. The core of your identity has been altered. You are not your own anymore. *"It is no longer I who live... "*

Life-Center. I think I know what that means, but maybe you can explain more?

Sure. There are many theories about how a human being exists and constructs their world. One of the most dynamic of these theories describes each person as a composite of the groups we belong to, the hobbies we enjoy, the things we do, and think, and feel. In this way of understanding life development, these are called the "life-structure." They're essentially what we find valuable. Those things are really different for everyone. Interestingly, we prioritize them into two groups – primary and secondary elements. Primary elements are those things which, if changed would radically alter our entire identity, while secondary are important but maybe not fixed. Of course this that list, and its positioning, is always in flux. A person's job may be relatively important to them – it gets them what they want and helps create viability for all the other things that are truly meaningful, but, if they lost that particular job, it wouldn't be the end of the

world. On the other hand, for some people their work is the most essential facet of who they are in society. It has great significance to them. Change that aspect, and they would seem very different.

So everyone has a different way of measuring what's important to their identity?

That's right. An example of how we access our identity through these life-structures might be hobbies. For some people those hobbies are fairly secondary in terms of importance. It's *just* sailboating, or golfing, or guitar playing. But to another person, that hobby is critical to how they immediately understand themselves. A Tiger Woods wouldn't understand golf as a secondary life structure at all. For him, it's primary. Don't mess with it.

One more thing about these life-structures: the list for secondary elements can be pretty expansive. There's a lot that can fit into these nominally important ways of being. Comparatively speaking though, there are relatively few primary elements to our life structure. Two or three at most. These are truly the pieces to your personhood that are critical to who you think you are. Mostly that can be measured in terms of time. A person's family, a person's job, their religion or race perhaps, their lover, their social status etc... these are the typical contenders for what's of primary importance.

I'm sorry, I feel bad for saying this, but did I miss something? I thought I asked about life-center, and instead you're telling me about life-structures. Are they the same?

Great question. And I apologize for getting to it so slowly; but no: life-structure, with its shifting scales of what may or may not be meaningful at any given time, is different than your lifecenter. This way of understanding our unfolding human development suggests that at each person's core level is something of an anchor, a holding space. Whether this is innate and we're born with it, or if it's the product of social and environmental conditioning, is up for debate – but there it is: a unique center to your being that is remarkably consistent, no matter how much our life- structures may shift. In fact, the major reason our primary and secondary life-structures shift at all, why people experience a sort of topsy-turviness every so often, is because a dissonance emerges between our most intimate truth, our core, and the activities or events we've given ourselves to. Functioning optimally, our life-center acts as an internal monitor and dispatch --

sending out signals of what is meaningful, what is of value, what is most critical; what the heart wants. When this is operant and acknowledged, everything else gets weighed against this intuitive messaging.

Interesting. This life-center sounds remarkably similar to the divine destiny we've been discussing – what's eternal.

You've got it! You're not wrong. Life-center is that which existed before we were even born. What's intriguing is that the theory of life-span development is very well regarded. There's been quite a lot of independent research that's gone into this. Our life- centers – whether people acknowledge them as our eternal spirits or not – are real. In a way, this center is the essential piece of yourself. If you strip everything away, who would you be? Largely, this is about identity. If you are not your name, your social status, your family, your job, your religion, your friends, your lover – who are you? And that question is simply endless. It's a bottomless hole. Yet we sense that there is a kernel, no matter how indefinable, that is real and true and constantly at work as we make sense of arranging our lives.

Just a minute ago you mentioned "dissonance..."

Yes – a feeling a being out of sync. When your center and your structures no longer match up. When the construct we closely identify ourselves as being no longer matches what we've been doing, or investing in... That's when we feel the primal disconnect, the dissonance that lets us know that something is off.

It feels like most people I know are experiencing something like that...

Culturally, we know that people are finding it more and more difficult to even access this sense of inner- identity. Clinical depression is record level, general anxiety, phobic disorder -- all of these are on the rise. In fifty years time, the American Psychological Association diagnostic manual has quadrupled in size. So yes, there's a tremendous culture-wide sense of dis- ease that is hanging around in the spiritual atmosphere of our planet. The great poet Kahlil Gibran said it profoundly: *"human beings cannot be happy unless they get in touch with the springs of life in the depth of their souls; however, we choose constant exile from our own home, locked out of our spiritual sanctuary; so we cease to be an authentic person."*

I love that imagery of being locked out from our own home -- that's what you

mean when you say we're disconnected from our life-center or divine destiny?

That's right. We keep on shuffling the deck of cards - our secondary and superficial life structures – hoping to come up with something that will satisfy our hunger, but it's all fairly superficial, never really calling into question our deepest, divine sense of self. There's a lovely story that illustrates this incredibly well. A man had lost the keys to his house and was hunkered down sifting through every individual blade of grass, and even dug around in the dirt. His neighbor saw him looking and came over and joined him–both of them now meticulously searching for the lost keys. Finally, in the heat of the sun, exhausted and slightly annoyed, the neighbor asked, “Well, do you remember where you last saw them!?”

Without blinking an eye the man said, “Of course I do... They’re in my house!”

We have lost our truest sense of self–our real home. Estranged from this place, we find ourselves searching everywhere around for the point of entry, for the key. We search without, frantically leaving no stone unturned. We even enlist others in our hunt. Community or solidarity is certainly a real and valuable experience–but useless when the parties involved are mutually experiencing a futile Outward perfection, search. The blind leading the blind. intimacy, achievement, individuality,

endless data, security, justice, religion, excitement, authority and power, contentment–all become mechanisms by which we continue to miss the point. The key–the thing we most need to find–is not outside the house, or ourselves, it is inside. We continue to search outside for the thing that lies within.

This is pretty amazing stuff -- but how does it relate to our original topic, transformation?

Oh yes! That's right. Here's where the two connect. Go back to that concept of life-structure. For the most part, conventional religion aims at getting onto that chart, so to speak. Let's say you visit a synagogue or mosque or ashram or church – behind the scenes they're hoping that there will be some sort of resonance, and that you'll be willing to identify with their events or understandings to a greater degree. They're hoping that you'll make some space in your vast pantheon of possible life-structure elements, and include them in on it.

Does it work?

Sure it does. That's how most social engagements operate, whether its church or it’s playing hoops with the guys every Saturday. We get interested in something, there's some sort of payoff for us, and so we open up our calendars. It becomes a routine, a commitment, something we can basically count on.

Now for many people this process stops there, at the hobby level. It fills a void, gives them some kind of network, and adds value to their week. They're satisfied, even though – if truth be told – they could survive without it. Essentially, it would be no great loss to their identity if that ended. They would move on.

But for some the draw is great enough, the commission is compelling enough, the belief is strong enough, that this involvement becomes a crucial part of what they want to be about. It's no longer a hobby; it's now a primary structure.

Is that the aim of most religious leaders? To get their folks to understand their faith, or involvement, as a critical or primary life-structure?

Yes, I think so. This isn't a malicious intention, as some atheists paint it. The hope of a minister or spiritual teacher is that the knowledge of God, the experience of community, becomes such a positive reality in someone’s life, that it becomes inextricable from how they live their daily lives. I think that's of real value, considering most religions merely put different language to the same truths: surrender, detachment, compassion, and forgiveness. Allowing these things to become central to your basic structure is a beautiful thing. I would suggest that it's far higher than merely flirting with those realities at a secondary, hobby, level.

But, I get the impression that this isn't exactly what you're advocating for, is it?

No, you're correct. While this kind of commitment, and giving, is good – it isn't actually transformation. As I said earlier, transformation is the annihilation of your life-center. A claim has been made upon you. Your core identity is replaced. You are operating from a different, higher, livingness. The structures may look remarkably the same. Your job may not change, your church, your family life, your status (or it might – radically) – but your essence is altogether new. As one spiritual teacher says: *“Before enlightenment I was depressed -- after*

enlightenment, I was depressed." In other words some things may not change that much in an exterior sense. But a dramatic shift has occurred.

Here's what transformation is like: There was a man who had invented the art of making fire. He took his tools and went to a tribe in the northern plains where it was very cold. He taught them how to make fire -- showed them *all* of its uses, they were very interested. They could now cook and keep themselves warm. They were very grateful to him. But before they could express this gratitude to the man, he left them. He wasn't concerned about receiving their well-wishes, just their wellbeing. He went on to another tribe where he began to show them the value of his invention as well. They were interested there too... but the priests of that land didn't like this too much. They began to notice that he was drawing large crowds and that they were losing their popularity. Their supposedly sacred stories weren't listened to as much. People were, instead, using fire and living rewarding lives in the light of it. So the priests decided to off him. They killed him. Crucified or stoned him. But they were afraid that the people would turn against them, so they (being cunning) did something devious. They had a statue of the man made and mounted it on the main altar of the temple. The instruments the man made for fire were placed there beside the statue as well, and the people were instructed to have a reverence for the statue and the instruments of fire – and they did this for centuries. The worship went on... but the fire didn't.

So, Transformation is the fire?

Yes, it's the spark at the interior level. We make it about so many other things. We become consumed with externalities – with primary and secondary life structures. But true transformation emerges from a different mode of being. Your life-center has been raised. A different life exists in you now that did not before. And we essentially access that through a process of disciplines, little rafts, that taking us towards this inner island, our core – The Fire.

Why not become fire?
What you're talking about is so vital. But I'm feeling overwhelmed. I need a first step. Where does any of this start?

It all begins with desire. That is the most important part of this process. I can talk till I'm blue in the face about living by a different life, operating from a higher consciousness, but you have to want it. I think at a fundamental level – we all hunger for it – because we all crave that balance, the end of dissonance. We want

to come to our true home. We sense, instinctually, that there's something more. But the hunger I'm talking about is something even greater – it's more overt.

There was a villager who comes to a holy woman and asks her to show him God; he wants to see the Divine face-to-face. The holy woman is silent; she totally ignores him. For six days this does on. Finally the holy woman speaks: *"I can see that you do truly want to know God. Tomorrow, when I go to wash my robes, meet me at the river."* So the villager does this. And as he wades into the waters, the holy woman grabs the poor fellow and holds his head under the water for almost two minutes, during which the villager is recklessly thrashing. When he finally comes up the holy woman asks him why he struggled. The villager replies obviously that it was because he was drowning, he needed air, else he would die. *"When you need God as desperately as you needed air in that moment, then you will find him."*

A disciple, a person who is on the path of transformation, is a desperate person. They are unhinged. They need God – a fellowship with ultimate being of essential self – nothing else will do. That's where you start.

Desire is step one? Ok I get that. But, is there something practical, beyond that?

Yes, and its wrapped up in the adventure of being connected to originating source and eventual destiny of the Universe – nothing less than the unfolding mystery of our preexistence in God. Now, remember the story I mentioned earlier – the keys to the house are actually *inside* the house. In other words, if experience of the ultimate is what you want, then desire is actually the practical tool for access also.

That's seems like circular reasoning to me.

I hear you; it is certainly a paradox. The journey to knowing God, experiencing an exchange in your life- center, where the divine life becomes your own, is something that cannot be taught; we can, however, make space or clear room for such an encounter. Transformation, experiencing the divine, is not an "it" or a "thing," it is not chance or being in the right place at the right time. Neither is the character of a disciple the product of genetic coding, cultural conditioning, or circumstances – or perhaps better stated it is all those things, and more besides. The knowledge of the holy – being an awakened soul – is just that: a way of

being. It can be cultivated; it is a choice, an option. It is an art, developed through authenticity, experiment; lived out through practice imagination and

and commitment. Discipleship is about engaging the *event of God,* surrounded by others. It is a space, a community, a set of regular practices, a technology of transformation. It is a place of awakening where a new way of living is embodied. Deep change, core identification with the life of God, is not only possible, it is ultimately practical.

Wow, that sounds incredible. Sign me up. Where do I go?

Well, that's really a problem in our culture. There aren't many spaces where this can actually occur, where whole-life transformation is thoroughly aimed at and experienced. Our world is a planet largely living with a collective amnesia. We have forgotten our points of origin, our own true identity, and divine destiny in God. One of the byproducts of this is the loss of *schools of divine wisdom*, where deeper ways of knowing are taught, (rather than only higher-information based education). Remember, transformation isn't about knowing more; it's truly about knowing with more of yourself.

Do you want to discover your divine destiny, deep in your bones? Are you willing to take fledgling steps, attempting to recover something precious that was lost? There's much experimentation that needs to occur before we truly have a container that matches the content I'm talking about. It will take a lot of failure and a lot of collective risk to get there. Will you join me? If so, please see carefully, prayerfully consider the exercises that follow for the remainder of this book. Next, more important than consideration, place them into action. And let’s find out who we truly are – together.

Father, I speak an awakening to every person listening to this teaching, in the name of Jesus, to wakest thou who sleeps and have slumbered for such a long time, that they wake up!

Seize it Now! Praying Scripture to REALize Your Divine Destiny

Out of the entire created order, two objects stand out in the universe as uniquely God-breathed; your spirit within you (*Ruah* in the Hebrew, breath; see Genesis 2:7) and the sacred Scriptures.

As 2 Timothy 3:16-17 says, *“All Scripture is God- breathed and is useful for*

teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work."

In each of these lies a precious element – something that is otherworldly, timeless, and with no dimensionality, giving them the quality of being everywhere, and of the same substance, all at once. Most spiritual seekers today have very little awareness of their human spirits, and take nearly no thought at all about combining their spirits with Scripture in the form of prayer. It is truly a lost art, and one I hope to share with you now.

Since God is Spirit *(See John 4:24)*, we may only receive God *in* our spirits. It's like a drop of water hitting a great ocean – how long does it take the latter to receive the former? It's like a thorough and instantaneous reception.

In the pages of Scripture itself, there is quite a bit of reference to being in the spirit or walking in the spirit:
"Be guided by the Spirit and you won't carry out your selfish desires... If we live by the Spirit, let's follow the Spirit."
(Galatians 5:16 and 25, Common English Bible)
"On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet..."
(Revelation 1:10)

But what does being "in the Spirit" really *mean*? Some phrases can become cliché – and thus meaningless – by their overuse, and then fall into disuse. Many spiritual seekers today, to the extent that they consider these matters at all, think being "guided by the Spirit" is just a fancy way of saying "Chin up! Have a good attitude."

While having a positive attitude is important, flowing in the Spirit with *our* spirits is so much more. The human spirit is actually an invisible organ that God breathed into humanity's inception:

"The LORD God formed the human from the topsoil of the fertile land and blew life's breath into his nostrils. The human came to life.

(Genesis 2:7, Common English Bible).

The spirit of person is a God-receiver, like an antennae tuned to a divine frequency. Our spirit is like a vase for manna, a vessel to be filled with divine

Life *(See 2 Timothy 4:22).* Your spirit is the door to the *other realm* where supernatural glory is as everyday as your waking life; this realm, separated from us by mere intention, is the holder of the Light of God:

"The human spirit is the lamp of the LORD, that sheds light on one's inmost being."
(Proverbs 20:27).
By the simple virtue of being alive, you have a spirit:
"But the spirit in a person,the Almighty's breath, gives understanding."
(Job 32:8, Common English Bible; see also Hebrews 4:12-13)

Your spirit has the ability to step out of space-time and enter into the center of God's own Life in this other realm. In fact only your spirit has this quality of truly touching the divine:

"God is spirit, and it is necessary to worship God in spirit and truth." ***(John 4:24).***

Your mind, emotions, and dispositions alone cannot gain you entrance to the other realm; only the spirit can make this journey *(See John 3:6).* If we did not have a spirit, our entire existence would be meaningless in relationship to God *(See John 6:63);* we are completely dependent on the inward spiritual experience, transcending what we're thinking, feeling, or deciding. *(See Jeremiah 17:9; Galatians 3:24-25, and 2 Corinthians 10:5).* In order to anything of God to be truly handled and entered into, in living experience, it must be seen, co-created, and enacted in the realm of the human spirit because *that* is the address where God has set up residence!

Let these words from Scripture wash over you, speaking directly to your inner being, your human spirit:

"I will give you my spirit so that you may walk according to my ways... The same Spirit agrees with our spirit, that we are God's children. Look! I'm standing at the door and knocking. If any hear my voice and open the door, I will come in to be with them, and will have dinner with them, and they will have dinner with me. So it is also written, The first human, Adam, became a living person, and the last Adam became a life-giving spirit."

(From Ezekiel 36:27a; Romans 8:16; Revelation 3:20; 1 Corinthians 15:45b).

Many religious people read the Bible regularly. However, the conception most have of the Bible is that it is a dusty old tome, a book of doctrines designed to exhaustively tell us what to think and – most importantly – what not to do. According to the Bible itself, though, this is a *misuse* of Scripture! As the Apostle Paul wrote, *"The letter kills, but the Spirit gives life."*

In our limited view, we come to the written words of Scripture with the intention of knowing something, much like a taxidermist 'knows' a butterfly or a moose – by killing it and nailing it down! We are looking for answers to questions and solutions to problems. But all of this is centered on our normal mode of discursive consciousness. Most of Christianity approaches Scripture exclusively in the department of thought. There is nothing truly *spiritual* about any of this.

We must not come to the Bible only to learn and to understand. The Bible is not the tree of knowledge *(Genesis 2:9);* it is the tree of life! If we take the Word of God as the tree of knowledge *(2 Corinthians 11:3),* we misuse the Bible, because the letter kills *(2 Corinthians 3:6).* We must never take the Bible as a book of letters, but as a book of Life *(John 6:63).*

There are two ways to touch the Bible: the outer way and the inner way. The outward way to touch the Bible uses our mind to comprehend what is going on; while the inward way is by using our spirit to touch the supply of the Word of Life *(John 1:1; Hebrews 10:7; John 6:63).*

The Bible is living because it was breathed by the living God *(2 Timothy 3:16).* Our spirit has also been made alive by God *(John 3:6; Ezekiel 36:26; Genesis 1:7)* and can breathe God in. Now our living spirit and the living written word of God may be united! The Scripture which is God breathing out may be received in our spirit by us breathing in. It is as simple as breathing. We can handle the Scripture in such a way that it is active in the realm of spirit. Something inwardly craves that word *(1 Peter 2:2-3)* of God and we must satisfy this need for nourishment in the inward way *(John 6:35, 57).*

Throughout the centuries, many lovers of God and students of the Bible practiced praying the Scriptures though they probably did not call it that. Some in the past pointed out that we can gain great insight by reading the Bible prayerfully. To read the Bible prayerfully is praying the Scriptures. There are a variety of practical methods that we can employ in handling Scripture spiritually.

First, we should understand that when we come to the Bible in order to receive spiritually, we should ready ourselves. We are getting prepared to read the word of God, not a newspaper or a novel. We must be quieted. The noisiness of the soul (thoughts, sensations, and temperament) must be silenced if we are to enjoy the Lord's presence. Sit still and allow yourself to focus on Him; consent to glimpse only Him. As other thoughts flash through your mind call Him back gently by speaking out, "Lord Jesus!" Rest for several minutes in His presence: adore Him, worship Him, and gaze on Him. Each time you are drawn away by distractions and thoughts once again call out to Him, He is as close as your mouth. Sit like this, allowing the waves of His love to crash around, be mindful only of Him. Then we are in God's fellowship. At that time we are in the spirit and are drinking from the Divine Spirit. Now we may approach the Bible in a pure way.

One way may be called interactive pray-reading, known by ancient wisdom masters as *lectio divina*. This is best utilized in a group setting. As one person reads a passage of Scripture the others continue in spoken prayer. They may call out to God, "Thank you, Beloved," or "I am open to Your revelation." They are interacting with the Bible while praying. This setting will seem quite stirring because there is no real room given for the mind to process or be activated.

Another way that may be familiar is responsive reading. This is also primarily for groups though not exclusively. In this practice one person reads a selected passage; they pause from verse to verse and allow for a moment of silence. This is followed by expressions of gratitude or declarations of truth related to the scripture just read.

One more form is basically personalizing Scripture. Using this method a passage is read subjectively from the individual to the Lord. The words used in the verses cease to be as important as the direction the Spirit takes the reader along. The Bible becomes a river bed whose banks are inflexible in their guidance, but our words and personalization act as fresh water pouring through the channel of Scripture. In Psalm 23 for instance, the Lord is seen subjectively as *our* shepherd, not just David's. This is a deeply personal and touching way of handling Scripture that becomes meaningful to the individual.

We have seen there are several ways to blend a prayerful spirit and the Scriptures and we should employ as many of them as bring Life. You can pray quietly or loudly. You can pray quickly or slowly. There shouldn't be any restraint placed

upon us as we receive the word of God in all prayer and petition *(Ephesians 6:17-18).* Yet in all things we must touch the spirit and not merely our mind, emotions, or will. Thank God that God has given us the ability to drink deeply of divine written Word into our spirit.

by Jeremy Lopez
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Biography

Dr. Jeremy Lopez is the Founder and President of Identity Network International, Sounds for Now, Awakening to Your Now and Now is Your Moment. Identity Network is a prophetic resource website that reaches well over 153,000 people around the globe and distributes books and teaching CD's. Jeremy has taught and prophesied to thousands of people from all walks of life such as local church congregations, producers, investors, business owners, attorneys, city leaders, musicians, and various ministries around the world concerning areas such as finding missing children, financial breakthroughs, parenthood, and life changing decisions.

Dr. Jeremy Lopez is an international teacher and motivational speaker. Dr. Jeremy speaks on new dimensions of revelatory knowledge in scripture, universal laws, mysteries, patterns, and cycles. He has a love for all people and desires to enrich their lives with love, grace and the mercy of God and to empower them to be successful. Dr. Jeremy believes it is time to awake the Christ Conscious mind and live out the victorious life that was meant for us. His desire is to live a life filled with purpose, potential, and destiny.

He ministers with a revelational prophetic teaching gift that brings a freshness of the word of the Lord to people everywhere.

This is accomplished through conferences, prophetic meetings, and seminars. Heserves on many governing boards, speaks to business leaders across the nation, and also holds a Doctorate of Divinity. He has had the privilege of ministering prophetically to Governor Bob Riley of Alabama. He has also ministered to thousands overseas including millionaires around the world. He has traveled to many nations including Jamaica, Prague, Paris, Indonesia, Haiti, Hong Kong, Taiwan, UK, Mexico, Singapore, Bahamas, Costa Rica, Puerto Rico, etc. He has hosted and been a guest on several radio and TV programs from Indonesia to New York.

He is the author of nationally published books, 'The Laws of Financial Progression,' 'The Power of the Eternal Now' (Destiny Image) and his newest book, 'Releasing the Power of the Prophetic' (Chosen Books). He has also recorded over 45 teaching CD's. Jeremy's ministry has been recognized by many national leaders and other prophetic leaders around the nation.



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