



How to Minister to the Human Spirit

Doug Addison with Arthur Burk [Episode 60]

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Hey, friends! Welcome to another [Spirit Connection Podcast](#). Doug Addison here. As you know, I'm probably excited because I'm excited most of the time. But sometimes there are messages and there is revelation that starts to leap in my spirit, and this is one of them.

Today we're going to venture out into some things that most people really don't get to hear about—especially on Sunday morning—and that's why you tune into podcasts like mine. God is moving now, releasing new revelation, new understanding and, as I say this quite often, “When the enemy comes in like a flood, the Lord will lift up a new standard.” And we just have to cry out for it and ask Him.

For a number of years now, I have been tracking different people who seem to have cutting edge messages. I know there's a person who has helped me a lot work through some things in my life. His name is Arthur Burk, and he's part of Sapphire Leadership Group.

Now, Arthur is very interesting because he's a second generation social entrepreneur. He grew up watching his father pioneer a social justice and restore economic stability among the people of the Amazon Basin. So, he has seen this happen, it has been modeled for him in his life.

Also, two decades ago, Arthur founded a think tank in Anaheim, California, devoted to erasing the lines between the secular and the sacred. Maybe you've seen him out on YouTube. I know he's helped me a lot. And out of a number of case principles, which serve as a foundation for what he's doing right now, it helps us to actually develop a more mature model to minister. He has offices all over the world.

I'm just excited because, for me personally, Arthur taught me to understand the human spirit and how we can minister to a person's spirit as opposed to the soul. Now the soul is the mind, the will and the emotions; and the spirit is our connection to God. Most people don't understand this. They don't understand that the spirit actually needs ministry and can become crushed. And, of course, we know that from a proverb that

“a crushed spirit will dry the bones, but a merry heart is like medicine.” So we know that there is something more to it and we just haven’t had anybody model for us like Arthur.

So personally, he has helped me to understand things ... helped me to get through some bumps in the road of my life. He’s gotten on the phone and helped me to diagnose things, over email, and helped pray for me several times.

I’m telling you, he has a cutting-edge style. And now he’s moving into an entirely new way, where he’s beginning to partner with the Holy Spirit in mental health. Now, this man flows richly with integrity. His heart and his motives are in sync with the Lord’s DNA and I’m so excited for what God has. In fact, I felt the Lord say that there’s going to be some people listening right now who are going to get a breakthrough in some issues in your life. Or if you’re not dealing with these things, then it’s going to be with someone else who is. I have been really excited about this time with Arthur Burk.

Doug: Arthur, welcome to the podcast.

Arthur: Thank you.

Doug: So, why don’t just tell us about yourself?

Arthur: Well, my journey is familiar on the front end. I have been raised in the Church since 9 months before I was born. And thought I knew God and the Word of God pretty well, had a lot of challenges in my life, and reached a place where God showed me something totally unexpected about my human spirit. And my instant question was, “Where’s this in the Bible?”

As I began to go through my own mental files, I was shocked to see that I only had the beginning and the end. We all know Paul’s statement in Corinthians that some things can only be understood by the human spirit when it’s regenerate, not unregenerate. So that’s a beginning, familiar stuff, and then, “Absent from the body, present with the Lord,” that’s the ending. So I had the bookends. But as I scrolled through my decades of walking with God and knowing the Word, I did not have a theology of the human spirit.

That was shocking. There was no opposition, no conflict, no debate, no contention. I just had a big old blank. Well, I knew what to do. I went to the Book and there’s 150 verses there that deal with the human spirit. And we began to build a theology of the human spirit saying, “This is what it is, this is what it does, this is what goes right, this is what goes wrong ...”—all those kinds of things. And it was just horrifying to me that I had been so immersed in church and religion and the pursuit of God and was profoundly unaware of 150 verses in Scripture that support a theology of the human spirit. So, that’s how this all began.

Doug: Wow. And so you formed the Sapphire Leadership Group in Anaheim, California. Was that during this process?

Arthur: No, that was well before. We were already operating as a think tank, basically looking for areas of the Christian theology where there were holes. We weren't debating any particular large issues, just looking for the areas that nobody was speaking into—and this certainly was one of those areas. So, we did a pretty hard pivot away from the things we were working on, more on the deliverance side, into spending a couple of years in investing and understanding the human spirit and then making applications for it.

Doug: Yes, I know that many of my outreach teams actually ... We were gleaning from what you were talking about, because we're out there on the street and we began to minister and speak into people's spirits. And we noticed, oh my goodness, they respond differently.

Arthur: Um-hum. Yes. One of the most intense tests of this is at Burning Man, which draws quite a cross section of challenged people, and they are looking for God in all the wrong places. They're overtly pursuing the dark side, but there's this huge awareness there of the fact that they have a spirit.

And when different teams working there ask an individual, "Can I speak to your spirit or bless your spirit?" almost invariably there's a huge willingness, number 1, and a deep impact when an almost total stranger with an obviously different agenda calls somebody's spirit to the front and says, "I have a few things to share with you."

So, it's been field tested on the occult side, it's been field tested in psych hospitals, it's been field tested in middle America. And these things not only have a theological foundation, they work.

Doug: Yes. Now, just maybe go back to the early days. Like with yourself, did you have some type of revelation or epiphany, something happen with your experience with the Lord?

Arthur: Absolutely. There was a man that I respected who said, "I have received a sentence from the Lord. It sounds like it is for you," and he shared the concept. I pulled together a team of three other people and we assembled in Baltimore to spend 3 or 4 days looking at this topic. One of the themes was light. In the midst of researching light in Scripture, we found that the human spirit is made of the same light that God is. Obviously, a little different quantity, but the same essence.

From that point of soul discussion, where four people were looking at Scripture and trying to understand it, none of the four of us can recreate what

happened next. But somehow the four of us ended up in a different room. And I was speaking to the spirit of one of the ladies with us, a doctor of psychology. And as the Holy Spirit was putting words in my mouth that I had no frame of reference for, they were landing deeply with her.

And when I got done she said, quite amazingly, “This is the first time in my entire life I have not been in pain.” This was a professional woman who is life-giving to other people day in and day out, carrying some deep childhood and adult pain. And this weird set of stuff that came out of my mouth that I didn’t understand about her spirit brought an instantaneous relief. So we went back to the other room and got out our souls and said, “What happened there?”

Doug: Yes.

Arthur: So that was the beginning. Very definitely a set-up by God. And then He sprang the trap and introduced me experientially to the power of engaging with another person’s spirit.

Doug: Now, just so our listeners understand this, most of us are under the understanding that we’re body, soul and spirit. When we’re talking about this, we’re not talking about, you know, any ghosts or anything weird like that. But maybe you could explain a little bit more.

Arthur: Sure. And you just walked into a trap that I didn’t intend to set. But since you walked into it without my setting it, let’s talk about it. Because you quoted 1 Thessalonians 5:23 and you misquoted it. I think that’s the most misquoted verse in all of Western Christendom, because what it says is that God wants us to be completely sanctified in our spirit, soul and body. But what we say is body, soul and spirit.

That’s the cultural expression, because that’s the way that we nurture. A woman gets pregnant and she changes her diet, cares for her baby ... as the child becomes able to emote, we begin engaging with the soul, and when they’re 3 or 4 or 5 year’s old we begin to press in for their spiritual understanding. That’s not wrong, but it’s not great either, because God’s sequence is the other way around.

So let me differentiate between soul and spirit this way. I use a very simple picture of a computer. A computer has hardware and software. If you have the software without a computer, it’s no good. If you have a computer without software, nothing happens. But you put the software in the hardware of the computer, and you have a package. So, your brain and your body—that gray stuff—is our computer. It’s the hardware. And our soul, our mind, our thinking—whatever you want to call it—is the software that runs on the brain.

Now, let's just take those two back to the computer image. If you damage a hard drive, there's going to be some glitchy operations. It may not work at all, or it may work as long as you don't open this app. If you damage the software, it's going to be glitchy, either way. And it's the same way for our body. If you get dumped on your head from riding a horse, that could damage your hardware, your brain, and limit functionality.

On the other hand, if you have had a great trauma or a series of small traumas—PTSD in the war, whatever—that can damage your software, your mind, so that you're not high functioning. So whether we're talking body or soul, they need each other. And either one is powerless without the other, and neither one can really compensate fully for damage of the other. Are we good so far?

Doug: That makes sense.

Arthur: Okay. Now, the spirit would be a little more like the cloud in the sense that it is able to function in the brain, on the brain, but it doesn't need the brain. And for this we go back to Kubler-Ross' research back in the 50s and 60s on out-of-body experiences, and she generalized them this way: The spirit would leave the body, usually during surgery, go to an upper corner of the room, pause, look back, and see the confusion down there. It would go through a tunnel, a vortex of some sort, and come out the other side.

There's almost invariably a mention of three things: the grass is incredibly green and soft, different than anything here on Earth, and the spirit's always barefoot, okay? Second, they can see the city in the distance. And third, somebody greets them, either Jesus or a relative. There's a bit of a discussion, "Your job isn't done, you need to go back." "I don't want to go back." "Well, you need to go back." They go through the vortex, come back, stop in the upper corner of the room, they watch the confusion down below without getting emotionally involved, and then go back into the body and start functioning.

That capacity of the human spirit to operate without the brain to have memory, number 1; to have will to not want to have to come back; and to have emotions—wanting to go towards the city, enjoying the green grass, being happy to see the relative there. Those three things operated completely apart from the body that's on the operating table dead.

So we have mind, will and emotion in the soul. We have memory, will and emotion in the spirit. And let me tell you, those two are not always aligned. Sometimes we have inner conflict as our spirit wants to go one direction and our soul wants to go a different direction. But my simple definition of the

human spirit is that facet of our humanity that can exist completely independent from the body, even though it's capable of operating fully immersed in the body.

At SLG we say, "The single most important theological question of all time is, 'So what?'" A truth may be incredibly true, but if we can't act on it it's pointless. Take for example, $E=MC^2$. They tell me that has something to do with unlocking the keys to nuclear power. Well, I can quote it back to you, but I can't build a nuclear aircraft carrier in my backyard. So, I have truth, but it's irrelevant. It's impractical.

So as we look at the human spirit and this capacity of the human spirit to operate without needing the brain, even though most of the time it operates on the brain, the big question is, "So what?" So, let me walk you through two or three applications of the "So what," and you tell me what direction you want to go.

One of the first things that we had to process as we were looking at those 150 verses is to untangle the merging of the human spirit and the Holy Spirit. I grew up in a theological construct that attributed everything unusual, everything that was not part of the soul behavior, we attributed to the Holy Spirit. And we have come to realize that not all of it is.

So let's use a very simple illustration. You walk into a room of strangers. It's a church event or a business event ... whatever. You look across the room and see somebody that you've never met before, and instantly you feel inside, "I don't trust him." And then a dialogue begins. Your soul says, "What a nasty judgmental person you are. You know nothing about that individual." And your spirit responds, "He is not trustworthy." You know?

That is a simple example of discernment. Our spirits are able to read a substantial amount about other people. We're able to discern demons or spiritual devices or whatnot, and that is the function of our human spirit. On the other hand, if we're talking a healing miracle, that is going to be the power of the Holy Spirit flowing through us.

So, that whole sector of understanding that the human spirit and the Holy Spirit are best buds—they partner together, they work together very fluidly, but they are two separate entities doing slightly different things—was one of our big, "So what's?" Because when we're talking Holy Spirit, we are learning to synchronize to the Holy Spirit—we're learning to understand the Holy Spirit, the ways of the Holy Spirit, to hear the voice of the Holy Spirit.

When we're talking about the human spirit, we're talking about unpacking it, developing it in the same way a child learns to develop his soul, and read

and write and ride a bicycle. So, a dramatically different approach to the human spirit, that we're trying to grow, and the Holy Spirit that doesn't need our help to grow ... we're trying to understand where the Holy Spirit is going and synchronize with the Holy Spirit. That was one of our big takeaways.

The second big takeaway is the fact that the human spirit is designed to act on the soul and the body. And when we can engage with the human spirit and coach the human spirit, it does amazing things for the body.

We have a YouTube video called, *Your Spirit in Surgery*. It teaches the human spirit how to function during surgery because the human spirit is conscious, the soul is not. You get general anesthesia, the body goes out of commission. When the body is out of commission, the soul is out of commission. And the soul is not capable of looking at the nurse and saying, "Where did you get that haircut?" You know, there's just no engagement.

But your spirit is fully alive, totally unaffected whatsoever by the anesthesia, and therefore it can do a number of specific things that dramatically increase the viability of the surgery and reduce the healing time afterwards. So that realm of the human spirit being able to act on the human body was another big revelation—one that we have developed a lot.

The third area that we looked at with significant success was using EEGs to do brain scans. At the end of the day, nobody can see a thought in the brain. Regardless what kind of scan you're using, they are either looking at one of two things: electricity or blood flow.

You line up 10 people in a row and you ask them to think about their 10-year-old birthday party, and they all get activity—neurological activity or increased blood flow—in the same point in the brain. We conclude that they are thinking in that area, but it's an extrapolation. We said, "Hey, if we can see the footprint of the soul in the brain, is it possible to see the footprint of the spirit? And the answer is emphatically, "Yes."

Now, here is what is so captivating by the spirit and the brain. When the soul is trying to solve a problem in the brain, typically it's using one or two areas of the brain simultaneously. Not bad. It works. But most of the time when the spirit is working on the same kind of problem, it's going to use up to five portions of the brain simultaneously. So, let's drill this down and apply it to mental illness.

All mental illness is a segmentation. Either your brain has disconnected something from something, like in Alzheimer's, or your mind, your soul, your emotions are disconnected because of trauma or whatnot. But there's a breach, there's a disconnect, there's a failure to interface somewhere that

causes every single brand of mental illness that is not demonic. And the spirit is a vastly superior resource for reconciling the brain, for bringing the disparate parts together, for removing the partitions that have been created, for restoring mental health the way it's intended to be.

So those are three “so what’s.” Any one of those you particularly want to explore?

Doug: Well, I want to tell you that—now that you mention it—your spirit, that part of surgery ... I watched the YouTube video. I've only had one surgery in my life, and I was kind of freaked out, but I trust the Lord. But I did have that feeling like I was pretty vulnerable, and so I watched your YouTube video. I had some type of ... I can't say. It's like one of those dreams that I know I dreamed, but I can't remember, and I know that something happened, and I was kept safe. So that part of the spirit was still alive and actually, possibly, issuing commands in the operating room.

Arthur: Absolutely. Your soul is not capable of helping, because of general anesthesia, but your spirit was functional. Whatever happened is secondary. The point is your spirit was fully in the game even though your computer, your hardware and therefore the software, had been taken offline.

Doug: Yes, I recommend that for anyone who is going through ... Actually, just watch it anyway, because it just is captivating and does something in your spirit. Also, the first point, you know, just about, “Your spirit seems to know.” It's like you seem to know someone and you might even feel judgmental. It's the gift of discernment. That's a lot of what you teach, and what I've learned from you around that, has really helped formulate my understanding, you know, of being able to minister to myself and others.

Arthur: Um-hum.

Doug: So that's a powerful piece. But this third one ... This is the one right now, about the brain scans and the connection with mental illness. Because I've been crying out to the Lord for understanding about what's happening in the world right now, because we're seeing an increase in mental illness. I'm wondering, have you been able to associate some point or time when this started to happen more?

Arthur: In terms of across the culture?

Doug: Yes.

Arthur: Absolutely. There was a pronounced shift in the demographics of mental illness with the hippie revolution. If you go back before that, the number 1

profession or class of people that ended up in mental health is pastors' wives. And there's a whole story behind that.

But with the rebellion of the hippie movement, with the massive embracing of Eastern, occultic practices, we had two major doors that were opened into the culture for the demonic and for brokenness, as an awful lot of those angry hippies never really got reconciled to themselves, to their family, to their culture.

Then we add a third component, which is big pharma, that has become increasingly amazing with their miraculous resources, and dark at the same time, as some really unholy things are taking place. And I think those three components have significantly marred the culture over the last 70 years or so.

Doug: Yes. Now, your research right now ... Is it tying in with culturally, you know, things that are happening across the board, like the violence and the shootings?

Arthur: No. We're not working on the macro level of sociology. We're more dealing with the issues, the things that have gone sour. So, let's take for example, ASD, autistic kids. That's an area that we are pumping a lot of time and effort into.

Here's the bottom line: Your spirit absolutely, positively, does not in any way, shape or form have autism. It never can, never will, never has. So, we have a body that has a variety of nonfunctioning components, and you have a soul that is deeply impacted by the body.

So, whether the child is highly emotional or can't sleep or can't problem solve, whatever, those soul issues are simply fruit of a biological problem. But the spirit is completely untouched by the biological problems. So, we are just now rolling out a series of experimental trials to see what we can do to help the spirit of a child move out of a place of passivity into a place of engagement, to where it can modulate some of these things.

We started working with fruit issues, admittedly. But in our first two trials—the first one on the thalamus and the second on boundaries—we have gotten extraordinary results. Three things pop up over and over again: One, the kids can sleep better. Two, most extraordinary, is that they are far more willing to move towards a problem to solve a problem rather than melting down or moving into paralysis, passivity. Then third, they are more engaged in the family community.

Those three are all fruit issues. None of those address the root issues in the body, but all three of those are huge emotional drains on the extended family. So, at our initial trials, we are having the Holy Spirit moderate, minimize some of the soul turmoil that affects the entire family ecosystem.

Now, we have bigger dreams. We're going to tackle some things on the level of the amino acids that shape the DNA, that affect the chromosomes and the genes. That's a ways out yet, but in that initial realm, the spirit does not have autism and it can help, on the level at least and hopefully the body, with these kids.

Doug: So, what is an example of how you pray or minister to, you know, someone with autism?

Arthur: Let's go back to my distinction between spirit and soul or spirit and Holy Spirit. With the Holy Spirit, we need to submit, come under, synchronize to, learn from. With the human spirit, my beginning premise is that there is a huge potential there that has not been developed, because most people have never had any nurture for their spirit. They've had truth thrown at the spirit, but not nurture of their spirit. So, my objective is, first of all, to teach and secondly to give permission.

So, let's talk about the thalamus. The thalamus is the first sorting place in your brain. With the exception of your sense of smell, all of the other four data inputs go, first of all, to the thalamus. And the thalamus decides how to package and then distributes it to the cortices, where the actual work is done. A very, very important, you know, point of entry. And brain tests show that ASD kids have a smaller thalamus than their peers, and it is shaped unevenly compared to their peers.

So, my theory is that perhaps the overstimulation that kids have—the reactivity to sound or to light—might be the result of thalamus stuff, because part of what the thalamus does is aggregate. You look at a tree, you do not see 10,000 leaves. The data comes in and your thalamus says, “Umm. Tree. We don't need to look at the leaves.”

So, I'm going to call the child's spirit to attention and introduce myself. We have a series of ... I think right now we're running 9 or 10 little audio clips that they put on an MP3 player. They play all during the night. I'll say, “Hi. My name is Arthur. I'm going to be your friend for the next few weeks at night.” A bit of introduction. I call the spirit to the front and say, “Spirit, you don't have autism.” And I do a little bit of teaching around that, and then I say, “Spirit, I'd like you to partner with the Holy Spirit, because the Holy Spirit has the master plan. The Holy Spirit has the template. The Holy Spirit knows exactly how your thalamus is supposed to work, and some of the doors in, and some of

the sorting processes, and some of the doors out aren't working right. So tonight, I want you to go with the Holy Spirit to examine the thalamus and to begin to fix the things that need to be brought into alignment. I know you've never done this before, it's a new experience, the Holy Spirit knows what He's doing, He'll coach you, etc."

Then I build out some very simplistic pictures for him to understand the concept of the thalamus, because we're talking 3-, 4-, 5-, 6-year-old kids. They don't need advanced biology. I'll say, "When your mom comes home from the grocery store, she brings in a gallon of milk. And when she does the laundry, she takes the socks out of the laundry. Now, milk and socks are two things you know well, but they go in different places. The milk goes in the fridge and the socks go in your drawer. There's a sorting that takes place, so you don't end up with socks in the refrigerator." And I say, "That's what the thalamus does. Everything comes in one of the doors, it gets sorted, and goes out another door. So, the door in needs to be the right door, the door out needs to be the right door, and the sorting process needs to be right, and the Holy Spirit has the manual. The Holy Spirit knows how to do all that."

So, that's the process—obviously a vast condensation of it—but I am teaching, I'm engaging directly with the spirit. I'm telling the spirit that it can. I'm telling the spirit that it should. And I'm telling the spirit to partner with the Holy Spirit, who can teach it how to do this. And this runs passively during the night, very low volume. The ears don't need to hear it because the body's asleep, the soul's not listening, the spirit can hear very low sounds. And over the course of five weeks, we get measurable, verifiable change.

Now we haven't been doing this long enough for a third metric, which is sustained. We know we're getting changes—measurable, verifiable—but the question is, "When we stop doing the test, and check back two months later, have the kids reverted or have they held constant?" That's still a big question that is out there. We know measurable and verifiable, and we hope we can get sustained change with them.

Doug: Now, are you focusing on autism or are there other mental illnesses?

Arthur: Right now we're just, we're focusing on ASD.

Doug: Wow! This is great, you know, because the attack on the children seems to be a great thing that the enemy's doing right now.

Arthur: Absolutely.

Doug: And it's bringing hope, because there's not a lot of hope out there for parents. And there's so much widespread, sudden burst of autism, it seems to be. Do you know what started that?

Arthur: I don't. There's a world of theories and a world of conflict about the causes of ASD, and our methodology here is to avoid the topics that other people are discussing. If there's a robust discussion in the marketplace, then we stay away from it. Right now, there's no discussion of the thalamus. There's documentation of the misshapen nature of the thalamus in ASD kids, but nobody that we've been able to find is robustly working.

So, we are vigorous about not competing. We ... You know, life is too short, the Kingdom is too important to be competing with other people. We look for the vacant niches where there is no conversation and go there. So ASD ... a hundred thousand conversations, good conversations. The thalamus and ASD ... there's a vacant niche. So, we are exploring whether our tools can bring something of value to the table in that area.

Doug: I love your laboratory experiments and that you admit that right up front. But this is how we get breakthroughs, folks. I just love this.

Can I just ask a really, maybe a simple question, that some people might be thinking? It would be Proverbs 17:22, you know, "A cheerful heart is good medicine, but a crushed spirit dries up the bones." Can we have a crushed spirit?

Arthur: Absolutely. There is a lot of pop theology that says we get saved and our spirit is peachy, but the reality that we see is simply not there. Again, going back to 1 Thessalonians 5:23, He wants our entire spirit, soul and body sanctified. *Sanctified* is a whole complex theological term, but it absolutely means "change." Whatever you think about sanctification, it involves a moving from A to B. So, you work out your own sanctification theology, but the spirit needs change. When you look at the victims of satanic ritual abuse, you look at girls who have been sex trafficked, you look at people, kids that have been raised in abusive homes, and it does damage the spirit.

Let's take just one very simple picture and that would be dyslexia. This is not my material, but John Sanford came across this years before. He found that a significant component in dyslexia is rejection in the womb. When dad found out that mom was pregnant, and he had a screaming fit, this little embryo that had a human spirit in it was totally traumatized by the fury of his biological father. And the spirit turned inward, facing away from the father, so as not to have to face his wrath and stayed inward.

So, now we have a 40-year-old who has graduated from college somehow, kind of, has dyslexia. And John Sanford would minister to him, speak to his spirit and say, “Look, I know what happened to you was bad, but I’m not your father. Can we dialogue?” Share some things about God the Father, restoration, and invite the spirit—of its own free will—to turn around to face outward so that it can receive the Aaronic blessing of God’s face shining upon the spirit, so the life of God the Father can come in. And he had any number of dyslexic adults be healed in 15 minutes’ time of their dyslexia because it was not a biological problem, as it is with some kids. It was his spirit-man turned inward. So, yes, the spirit can be pretty banged up.

Doug: Yes. It’s interesting that you use that example because I’m the fourth child. I kind of came along ... I don’t know how badly unwanted I was, but I heard stories. Not to dishonor my mom or dad at all, because they were amazing. But I actually was dyslexic for a lot of my life and there were questions, you know, whether or not I was wanted or not. I never really associated this until you just said it just now. But I went to Elijah House, and that’s John Sanford’s ministry, and his daughter prayed over me and brought healing to those areas of my life. And suddenly this dyslexic guy who wouldn’t even go to a Bible study ... if I had to read, I was in trauma.

Arthur: Um-hum.

Doug: I’m now a public speaker.

Arthur: There we go.

Doug: Yes. So, I never associated ...

Arthur: You didn’t know what happened, but you absolutely have experienced your spirit changing its posture and it affecting the functionality of your brain. Beautiful.

Doug: Wow! This is powerful stuff. Also, now, is there anything along the lines of identify with this?

Arthur: There is, but in a little different way than we think of the identity of the soul. Remember that the spirit is our best and deepest connection with God, the Trinity. And the Trinity has three very, very distinct presentations and manifestations.

If we simplify the big picture, God the Father is about community. You look at Ephesians, and Paul says, “... from whom all the families of Earth came from God the Father.” You look at the fact that Jesus Christ came specifically to reconcile all things to the Father. And the whole theme of community—of

relationship, of human beings functioning together as human beings—is the expression of God the Father.

Now Jesus Christ is a totally different story. He came to deal with our powerlessness and to move us from a place of victimization—from a place of being under the curse, from a place of all of our brain rot—into a place of dominion. And those two themes in the human community and the religious community are fairly well understood.

The third, the work of the Holy Spirit, is to bring us into right alignment with creation. And here we have a ghastly tough problem in the Christian community, because the only framework most people have of the Holy Spirit and creation is physical healing. Well, yes, absolutely positively, that is the domain of the Holy Spirit. I have no issues with that. But it's far more, and each one of us is designed by God to identify most fully with one member of the Trinity.

So, let's take the Holy Spirit and the connection with creation. People generally struggle until I ask them one simple question: "What kept you alive, what kept you sane during the most challenging period of your life?"

I was at a seminar recently, I asked one particular lady, because I knew the answer. And she tried to go religious on me and her, you know, relationship with God and her faith. And I said, "No, that's not the reality. The reality of what kept you sane during the worst part of your life was one particular gelding." When she was with that horse, with creation, she was able to engage her spirit, the Holy Spirit, that's what kept her alive. And we began to unfold. She's a woman. She's a carpenter. She designs unique furniture for unusual people. Her engagement with wood and with leather and with all of these things from creation are an expression of the fact that she was designed primarily to interface with creation.

There are so many niche stories like that that don't make the general awareness of the public, because we don't accept them. There was a situation, maybe 10 years ago, in Idaho. Heavy, heavy snow during the winter and then a freak heat wave in February. The snow began to melt too fast, it began to flood the rivers, and there was one of our gals there who understood that she was called to nature. And she spoke to the ground and she said, "Ground, you will open your mouth and swallow this water. Put it in the underground aquifers. You're not going to do damage to the whole community." And, in fact, the water mysteriously disappeared. The Army Corps of Engineers has no explanation for why it didn't flood when it was supposed to.

We had the same thing recently in Houston with the big floods. One of our

gals there looked at the water rising in her neighborhood, about to come into her house. She checked with the authorities. They said, “It’s going to rise for 7 more days. We might have to open a dam.” And she said, “I don’t think so,” because she knows she is a woman of creation. And she spoke to the earth and said, “Look, I’m a steward of this land. I was put here by the King of kings. You, land, will open your mouth and swallow this water. You’re not going to damage all of these houses.” And her fairly significant neighborhood in Houston was devoid of damage when the other neighborhoods around had 7 days of rain damage before the water went down.

So, there’s this whole sector of interfacing with creation—whether it’s the land or the weather or animals or whatever—that is largely undeveloped in the body of Christ. And an awful lot of people who have a calling from God to interface with creation are trying to meet God the Father as their primary expression in community, or God the Son with dominion. It’s not wrong, but it’s not the primary identity.

I had this conversation with a doctor the other day. I love the guy. He’s a ... he’s a diagnostician; I mean, a detective. In our first meeting about his identity, it was clear that he wasn’t primarily a doctor. He’s a detective. He takes the cases that nobody else can resolve and chases them to the solution. So I said, “What is your motivation? If it is an expression of God the Father, your motivation is going to be reconciliation. This hurting person has a disruptive family, they have a disruptive work life, they can’t function. And if I get them well, they’ll be able to take their place in community.” That’s a very ordinary, legitimate expression of the medical practice, to help a person take their place in community again.

I said, “If it’s Jesus Christ, then you are going to be offended at the powerlessness. When somebody’s body doesn’t behave the way they expect it to—particularly when somebody’s body does something random, and they never know when they’re going to be hit with something—and you are offended at the powerlessness and you just delight in seeing them be able to get back out there and play tennis the way they were made to, then you’re reflecting Jesus Christ.”

I said, “If you are passionate about the systems in the body and the fact that the body was made to work—and you’re trying to get all the different parts to shake hands and be nice and make friends and work together because you’re captivated by the majesty of the human body and its intricacies—then you are working in the realm of creation, the dominion of the Holy Spirit.”

So, our identity in those three areas, of which member of the Trinity we are primarily expressing, is rooted in our spirit, not our soul.

Doug: That's very powerful. It's extremely deep, by the way. And, you know, the stuff that you're teaching ... and I'm assuming it's on your website. Before we go there, I want you to just release some type of prayer over us to activate this, because there's so many people that are listening that might have, you know, a connection to one part of your message. Just whatever the Holy Spirit is putting with you right now to release over us.

Arthur: Okay. Let me just tweak your request a bit. Prayer is our default religious response, where we ask God to do something. And in this case, I'm going to speak from my spirit to the spirit of the people listening, rather than asking God to act upon them. Is that okay with you?

Doug: Absolutely. That's what I was expecting.

Arthur: Okay. So I'm speaking to the human, God-given spirit of each individual that is listening to us, now or at any other time. I don't know you personally, but I know that you exist. I know that you are there. And my first statement to you is that you are hugely important, even if nobody else has ever recognized you as such. The fact that you may have been ignored for years, that fact that nobody talks to you or talks about you, does not change the fact that you are designed by God. That you have a magnificent package of resources that God has placed in you, and that you're designed to be the leader of the whole person.

God has designed you, the spirit, to lead the soul and lead the body. It may not be happening. You may be marginalized most of the time and brought out on Sunday morning for an hour. But whether anybody else understands you or not, I say to you, the human spirit, you are significant. You are made of the light that God is made of, and He has embedded in you some huge treasures. And when this body finishes its journey, you the spirit will return to the light of God the Father and rejoice in being reunited with Him.

So, I celebrate your essence. I celebrate the intentionality in the mind of God the Father. When the Holy Trinity designed you before the foundation of the world, they made you for this specific time. They made you for a specific task. And there is something that you can do better than Elijah, Daniel and Isaiah all put together, because you are unique. You are unique for this time. You're designed especially for this chapter of human history.

So, I celebrate your essence. I celebrate that it doesn't decay. You're not wearing out like the body is. I celebrate the fact that, even if nobody knows you're there ... you are there, and that the Holy Spirit is prepared to interface with you and partner with you. So, I celebrate your existence, I celebrate your essence and I celebrate your calling in this world, whatever it may be. And I

look forward to your being able to be more of a player in this person's life on a day-to-day basis.

Doug: That's powerful. So, tell us how we can follow you on the internet or get a hold of you, or what type of trainings you have.

Arthur: Our initial landing place is our website, TheSLG.com, SLG, as in Sapphire Leadership Group, and the word "the" in front of it. So there you have our events on the home page and our store. We also have a blog, NobleSubjects.com, and a Facebook page under Sapphire Leadership Group, YouTube. So, there's a lot of different things that we're involved in. And individuals normally surf the various platforms and find out where it is that they find feeding, find an engagement point and plug in and ignore the rest.

Doug: Yes, Arthur Burk is a deep well. And you'll find that he's been doing this out on the internet for quite some time. So, I recommend doing some internet searches. That's what I've had to do over the years. You know, I'd search on some things I'd be struggling with and put his name in, and lo and behold ... you're going to find something, whether it's a blog, a prayer, or a YouTube video, to walk you through some of the very things that we've been talking about right now.

So, Arthur, thank you so much for what you do and who you are to us, and for being part of the program.

Arthur: You're most welcome.

Doug: All right.

Arthur: It's a topic that I obviously thoroughly enjoy.

Doug: Absolutely. It's changed my life, and so have you and many of your leaders. I just really appreciate you.

All right, everybody. God bless you. See you on the internet.

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