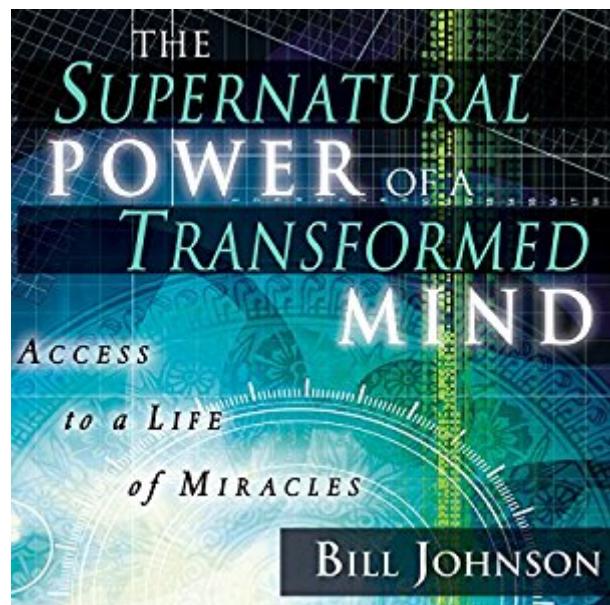


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# The Supernatural Power Of A Transformed Mind, Expanded Edition: Access To A Life Of Miracles



## **Synopsis**

Your Key to Unlocking a Supernatural Lifestyle Many Christians believe in miracles, but they are not accessing the supernatural as a normal way of life. Is this you? Are you ready to experience the miraculous lifestyle that Jesus made available to you because of the cross? In Supernatural Power of a Transformed Mind, Pastor Bill Johnson delivers powerful and practical teaching, revealing how you were designed to bring heaven to Earth and how it all starts with your thought life. You will learn how to: Enjoy complete forgiveness from sin and let go of guilt Access the open heaven over your life and start living as God's dwelling place Position yourself for future breakthrough by studying and remembering God's miracles Your access to a lifestyle of signs, wonders, and miracles starts by changing the way you think. When your mind is transformed, heaven becomes more than a place you go to one day - it becomes the supernatural power that you release wherever you go today!

## **Book Information**

Audible Audio Edition

Listening Length: 4 hoursÂ andÂ 6 minutes

Program Type: Audiobook

Version: Unabridged

Publisher: Destiny Image Publishers

Audible.com Release Date: February 19, 2016

Whispersync for Voice: Ready

Language: English

ASIN: B01BX97HKW

Best Sellers Rank: #32 inÂ Books > Christian Books & Bibles > Theology > Salvation Theory #53 inÂ Books > Christian Books & Bibles > Christian Denominations & Sects > Protestantism > Pentecostal & Charismatic #164 inÂ Books > Audible Audiobooks > Religion & Spirituality > Christianity

## **Customer Reviews**

In his recently published book, THE SUPERNATURAL POWER OF A TRANSFORMED MIND: ACCESS TO A LIFE OF MIRACLES (hereafter, SPTM), Bill Johnson picks up where Oral Roberts's thirteen-week devotional, A DAILY GUIDE TO MIRACLES AND SUCCESSFUL LIVING THROUGH SEED-FAITH (Tulsa: Pinoak Publications, 1975) left off in teaching us how to become God's instruments for manifestations of the miraculous today. The revered Chinese evangelist, Watchman Nee's classic work, THE NORMAL CHRISTIAN LIFE (Tyndale House, 1977) also comes to mind

because of the frequent use of the phrase 'normal Christian life' throughout SPTM. Pastor Johnson tells us why he is writing this his second book: ' . . . to address a very abused subject--the mind of the [Christian] believer' (Introduction, p. 27). He further expresses his heart's mission for the spiritual 'reformation' of the Christian churches when he says, 'I have come to see that the normal Christian life means miracles, spiritual intervention, and revelation. It means praise, joy, love, a sense of well-being and purpose--all these traits that elude so many Christians' (chap. 1, p. 31). The number and diversity of miraculous interventions (viz., food multiplications; healings; exorcisms; resurrections; et al) that Johnson relates as an ongoing string of testimony from both his own personal experience and the experiences of his many satellite ministers and ministries are dramatic indeed and truly amazing! Again, the earlier ministries of Kathryn Kuhlman, Smith Wigglesworth, Maria Woodworth Etter, the apostles, Jesus, and the Hebrew prophets all come to mind. But are what the apostle Paul describes as 'varieties of gifts' and 'varieties of ministries' distributed 'individually' but not pervasively (cf. 1 Cor. 12:2-30); to be rightly understood as normative and 'standard operating procedure' for every believer in every assembly? Johnson believes so, and he writes: 'It is unnatural for a Christian to not have an appetite for the impossible' (p. 29), and 'signs, wonders, and miracles are as normal to the gospel as it is normal for you to get up in the morning and breathe. Revival is the Christian life; you can't dissect the two' (p. 156). Another question seems to be: Is the presence or absence of a Christian's 'mental transformation' or 'mind renewal,' THE deciding factor to either release or restrain the manifestation of God's miraculous power for revival, deliverance, healing, adequate food supplies, and resurrections in the lives of his children and those about to become his children? It would appear that with Jesus being physically absent, and the Holy Spirit being now present within us--WE MUST play the part, but is an 'appetite for the impossible' heaven's first and irrevocable prerequisite for God's manifestation? If we listen to Jesus on the subject, again, it appears to be true because 'EVERYTHING is possible for him who BELIEVES' (Mark 9:23, NIV, caps mine). Memorable quotes for me are found in the eighth chapter, entitled: "Enduring Uncertainty" with subdivisions titled "Accusing God" and "Being Intellectually Offended." Quote #1: "Getting through the difficulty--without becoming defiant or demanding with God--will take us into the very thing God promised" (p. 128). Quote #2: "Persistently pursue fellowship with God even though your uncertainty feels deep and endless, and no answers have materialized" (p. 129). Quote #3: "Create a gate of praise." SPTM represents neither a 'false word of faith theology,' nor is the author (a fifth generation Christian pastor) caught in a spiritual aberration as one reviewer charges. Johnson writes with an above average degree of candor, disclosing a number of his own human frailties and the ongoing history of his own difficult struggle to grow spiritually and to keep an

'open heaven' above himself and the Christians who he oversees in Redding, California and beyond. His insights from the Scriptures are numerous and important. The absence of a Scripture index in SPTM is disappointing, however, and diminishes the book's value as a ready reference tool for searching the various biblical passages treated. For Johnson's detractors (viz., the doubters, and the Christian 'cessationists,' who seem to be forever taking a perverse satisfaction in their confessed unbelief), one wonders with which group they would have been sitting at one of Jesus' 'revival' meetings--or if they would have attended at all for fear of a healing, an exorcism, or (God forbid) a resurrection from taking place. Of them I ask: If God is willing to give you more, why be content with less? Why continue to cheat him; yourself; and others out of a FULL Christian experience? If another servant of God dares to step out of the boat, why not let him walk as far and as long as he is able and cheer him on? Why content yourself with throwing stones from the railing? Jesus has commanded us not to try and stop such persons as they pursue ministry in his behalf (cf. Mark 9:38-40). Try saying: 'I am willing to learn.' 'I am willing to grow.' 'I am willing to be vulnerable to change for the sake of his manifest glory.' 'I will not allow my sins of fear, pride, and unbelief to stand in God's way any longer.' I think we have more than enough room in the church to permit what is so abundant in our heads to begin to trickle down to our hearts; our hands; and our feet--allowing the glory of God to be seen again. **Inspirational quality = 5 stars; Originality = 4 stars; Literary quality = 3 stars; Overall average = 4 stars.** Bill, thank you for sharing your extraordinary and inspiring story.

This is a awesome book and ever so revelant to todays christians. Read this book if you want to transform your life to the way Jesus lived. We are to be like HIM... ." I tell you the truth, ANYONE who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father....And I will do whatever you ask in my name, so that the Son may bring glory to the Father." "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. Jesus Christ is the same yesterday and today and forever." "For in Christ all the fullness of the Deity lives in bodily form, and YOU have been given fullness in Christ, who is the head over every power and authority." If you loved Bills other book you will surely love this one as well...This is very biblical and has many scriptural refrences.

Reading this book is like reading part 2 of John Wimber's Power Evangelism. Johnson helps us understand, see, and live in the reality of being a Christian, i.e. a supernatural life where the presence of God is and where miracles happen. Johnson wrote, "To say, 'I'm only human,' is to say,

'I'm only satanic.' Humanity without Christ at the center is satanic in nature. When you've been given the Spirit of God, you lose the privilege of claiming, 'I'm only human.' You are much more than that!" (pg. 61).It is common for human beings to explain the mysteries of God till the Spirit of God no longer is part of that mystery, so Johnson said, "They answer every question and remove the realm of mystery... We cannot afford to live only in what we understand because then we don't grow or progress anymore; we just travel the same familiar roads we have traveled all of our Christian life. It is important that we expose ourselves to impossibilities that force us to have questions that we cannot answer. It is a part of the Christian life, which is why the Christian life is called 'the faith.' The normal Christian life ois perfectly poised between what we presently understand and the unfolding revelation that comes to us from the realm of mystery." (pg. 75)The chapter I enjoyed the most was Chapter 10 - Dreaming with God. Johnson explains how God wants to work with us, and shows us that "servants aren't co-labourers; friends are" (pg. 142). He used examples in the Bible to show that God takes mans ideas and enjoyed this co-labouring and did as man suggessted. Johnson explains that when the Bible says that Jesus did what He saw His Father do, he believes that Jesus was saying that, "I see what moves the Father, and I allow what moves Him to set My course." (pg 146). Co-labouring opens up the area of creativity, but religion has programmes us to shut down anything that might be a personal desire, so we let the world around us do the dreaming, and we draft into their dream (pg. 148).Some of the other statements that Johnson wrote are:- Renewal comes as revelation leads you into a new experience with God (pg. 80).- A normal Christian is one who obeys the revelations and promtings of the Holy Spirit without understanding. Understanding usually unfolds in the experience (pg. 83).- Hearing without doing has locked you into a form without (pg. 83).- God gives us miracles to train us how to powersee differently (pg. 92).- I will gladly live in the midst of an unexplainable mystery before believing a lie to feel better about my circumstances (pg. 121).- When some Christians face uncertainty... they often become intellectually offended with God (pg. 127).

This book so effectively helped me take personal responsibility forwhat I was thinking, why, and how it was affecting my life, physically,emotionally and spiritually.It was an eye-opener especially in the area of obsessive thinkingand now understand what tools are available to me to reach the goalsthat I know are mine to reach.I don't dialogue with wrong thinking anymore...I dialogue with the truth.

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