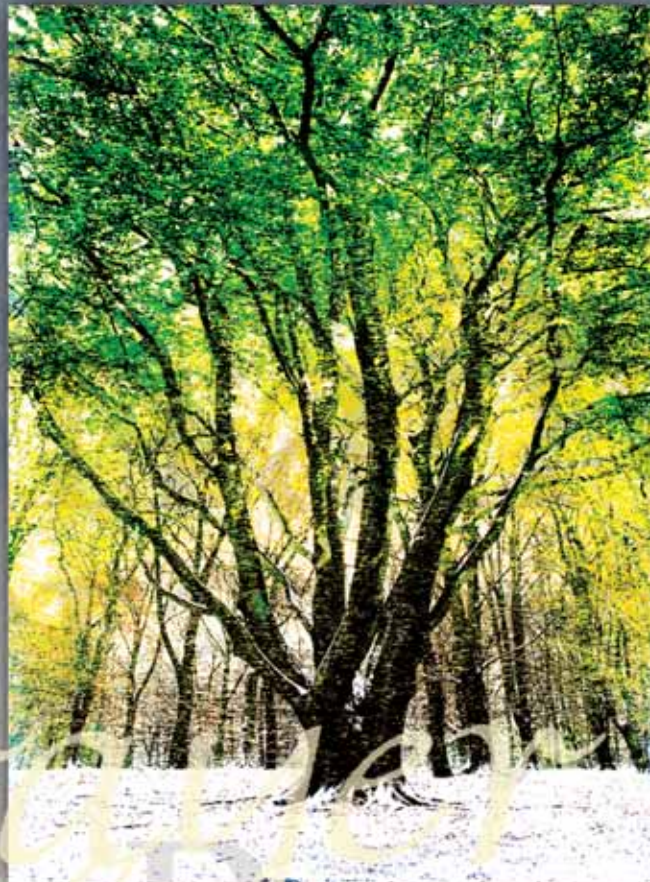


a Theory and Process for

CHRISTIAN COUNSELLING & INNER FREEDOM



Alfred C.W. Davis MBA, MDIV.



An Integration of Christian Principles, Narrative Therapy,
Christ-Centered Inner Freedom, and Prayer for Spiritual Freedom

Acknowledgments

This document is dedicated to the True Lord Jesus Christ of Nazareth. Without His grace it would not have been written. The content is the fruit of 20 years of coming to know Jesus personally and learning about His healing power. There are numerous people along the way who have been instrumental in my growth and development, which has resulted in this document. The first is my wife Martha, who has been a constant strength and whose faith and commitment made this work possible.

In the early 1990s, there was a group from Chartwell Baptist Church who helped Martha and I listen to the Holy Spirit to see in which direction I should be going. Included in this group were Roy Matheson, Connie and John Allardyce, Ross Macdonald and Norman Lea. Collectively we heard the Holy Spirit leading me to counselling, pastoring, teaching and shepherding. With this input, I was led to study counselling under Dr. Brian Cunnington at Tyndale Seminary in Toronto. In the second year of internship, under my supervisor at Chartwell Baptist Church, Peter Roebbelen, I started using the technique of having clients invite Jesus into their pain. I first saw this approach in a video in Dr. Cunnington's class where Dr. Tan from California showed how it was helpful to involve the Holy Spirit in the healing process.

I thank Sandra Ciemgalis, Randy Campbell, Stephanie Rogers, Mary Klein, Marta Durski, Tracy Maxwell and Jennifer Laviolette, my associates at the Chartwell Institute for Care and Counselling, for their support and inputs, and I give thanks to Pamela Hunt for helping get me started. I also thank Vern Isaak, Roy Matheson and all the members of the Chartwell deliverance ministry for allowing me to share in their work of setting captives free.

Lastly, I thank Diane Schoenhoff for her dedication to detail as editor and polisher of the presentation. I pray that the Holy Spirit will use the collective wisdom that has been gained from all the above mentioned people and authors for equipping others in the ongoing work of healing and wholeness.

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My story begins in 1980 with the decision to move to where I now live, Oakville, Ontario, Canada. Until that point in my life, I had forsaken my Christian heritage. By God's grace, and the help of a loving neighbour, I invited Jesus into my life as Lord and Savior at age 40. I struggled for a number of years, searching for the answer to the question, "What is a Christian?" When I found how central love was to Christianity, I then began a search for the answer to the question, "What is love?" The aspect of nurturing the growth of others for their well being became a driving force, which progressively led me into studies at Tyndale seminary where I majored in counselling. This passion enabled me to read and then observe how different theories and practices help in the counselling and healing process. Not only did I learn how to help others, but I also learned ways of furthering my own growth and development. The principles that are presented in this document are "tried and true." I have seen the efficacy of each element included here in the process of helping people to reach wholeness. Not every element discussed in this document is required for every client, but every client benefits from some combination of these elements. I learned how Narrative Therapy, Family Systems theory and Christian principles integrate to produce healing and wholeness. Central to the process is the belief that Jesus is the healer. I started applying Christian principles during my internship at Chartwell Baptist Church, by having clients work through Neil Anderson's "Seven Steps to Freedom" and then invite Jesus into the pain. This approach was helpful because Jesus came and healed. Then, I learned about lies being embedded in memories and how Jesus desires to set the person free with His truth. The integration of inner healing with family systems approaches and developing the new narrative based on the True Self in Christ is the basis of this manual.

In 1981, Jay Adams introduced a form of Christian counselling based on Luke 17:3 "If your brothers sins, rebuke him and if he repents, forgive him." I still cringe at the authoritarian big brother approach that assumes one person knows what is best and sits in judgment of another person. This approach somehow misses the love of Christ, His unconditional acceptance and His desire to help and heal.

When I entered Tyndale Seminary in 1994 to study counselling, one of my first assignments was to learn about the integration of psychology and theology. In some Christian circles, psychology, as a science, is considered unworthy in relation to the revelation of the Holy Scripture. Yet, how does one reconcile the rejection of psychology with "all truth being God's truth" and psychology being the observation of God's ordered universe. Why do many organizations, including the seminary, use the Myers Briggs personality style information and other tests if psychology is not helpful? Under the instruction of Dr. Brian Cunningham, I was exposed to many different counselling approaches. I learned the value of being eclectic. Master practitioners of counselling have developed theories based on their experiences, which have provided valuable truths. While each systemic concept is incomplete in capturing the total complexity of human beings, each practitioner added insight.

Prior to AD 1600, mental, emotional and behavioral problems were all explained spiritually. They were the "work of Satan". After AD 1600, when rationalism was introduced by Descartes, the growth of science increasingly discounted a spiritual explanation. Finally, in the 1960s, modernism peaked when Thomas Altizer declared "God is dead." Psychology and bio-medical approaches had the answers to our lives. Sin was an unacceptable word in the late 20th century landscape. Patients were deemed "sick." The therapist was the expert who provided interventions and took responsibility for the recovery.

Since the 1960s, there have been numerous changes to therapeutic methodology in the post-modern world. The polarization from the 17th century to the present has eased. One of the shifts has been from the therapist-centered medical model to the client-centered approach. Practitioners such as Carl Rogers and Virginia Satir introduced counseling that focused on the client and related to the following steps of human interaction: 1) Accept me, 2) Understand me, and 3) Talk with me.

Family Systems theory went beyond the person and introduced the perspective of context, environment and how the family system has affected the individual. Counsellors now looked at the structure of the system and issues such as boundaries, inter-relationships, rules, process and development became important.

In the 1990's Michael White pioneered Narrative Therapy. This approach acknowledges the client as expert and the counsellor as a co-author of a new, more helpful story. In Narrative Therapy, words and the meaning of the client's life story enable the client to see new ways of living, which provide more space and options. The counselor is seen as a curious partner who uses questions to enable the client to explore alternative life stories. In Narrative Solutions To Brief Therapy, Joseph Eron and Thomas Lund present the importance of the preferred self, or what I prefer to call the "True Self in Christ," in the development of these newer, more helpful stories. Creating a new story that relates to the Preferred or True Self in Christ is crucial for a client who is stuck in the present story and who wants to be free and empowered in his/her future.

Another important change that has occurred in the post-modern period is in the area of spirituality. There is revitalized interest in things spiritual in the secular and Christian worlds. Now, the definition of wholeness includes the spiritual aspect of a person in relation to their physical, mental and emotional well-being. Christian authors, including Neil Anderson, have re-introduced the subject of "spiritual warfare". Leanne Payne has written about her counseling experiences introducing the concept of healing through the presence of Jesus. A significant place for Christian counseling is emerging as people experience the benefits of prayer, confession, forgiveness, deliverance and inner healing. Compassionate Christian counsellors in a therapeutic relationship are addressing wholeness through mental, emotional, physical and spiritual processes.

The focus of this document is to bring together the Christian principles of healing with Family Systems Theory and Narrative Therapy in a practical way so that practitioners can utilize the best of all these worlds in the process of helping people.

PART 1: a Theory and Process for

CHRISTIAN COUNSELING & INNER HEALING



A House Divided

When God created us, He made each of us unique and different. There is an old saying that no two snowflakes are alike. The same may be said of people. We are distinct. This self that reflects our talents, competencies and characteristics is described in Psalm 139, "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made." When someone says you are a natural at some task or ability, they are talking about God-given talents and characteristics that flow from who you are. Virginia Satir describes the concept well in her essay entitled, I'm Special:

*I'm Special. In all the world there is nobody like me.
Since the beginning of time, there has never been another person like me.
Nobody has my smile. Nobody has my eyes, my nose, my hair, my voice.
I'm special.
No one can be found who has my handwriting.
Nobody anywhere has my tastes – for food or music or art.
No one sees things as I do.
In all of time there's been no one who laughs like me, no one who cries like me.
And what makes me laugh and cry will never provoke identical laughter and tears from anybody else, ever.
I'm the only one in all creation who has my set of abilities. Oh, there will always be somebody who is better at one of the things that I'm good at, but no one in the universe can reach the quality of my combination of talents, abilities and feelings.
Like a room full of musical instruments, some may excel alone, but none can match the symphony sound when all are played together. I am a symphony.
Through all of eternity no one will ever look, talk, walk, think or do like me. I'm special. I'm rare.
And in rarity there is value.
Because of my great rare value, I need not attempt to imitate others. I will accept, yes, celebrate – my differences.
I'm special. And I'm beginning to realize it's no accident that I'm special. I'm beginning to see that God made me special for a very special purpose. He*

must have a job for me that no one else can do as well as I. Out of all the billions of applicants, only one is qualified, only one has the combination of what it takes. That one is me. Because . . . I'm special.



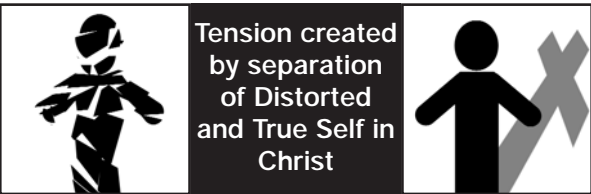
In addition to this unique created self, when we become a Christian, we are born again and we become a new creation (2 Cor 5:17). At conversion, not only is the original sin removed, but God also gives us gifts of the Spirit. For the purposes of this manual, I will be describing this redeemed entity as the "True Self in Christ."

Unfortunately, the perception of our True Self in Christ is often clouded and obscured by the messages, words and images that others communicate to us about who they think we are. Since this perception, that filters in from the world around us, is a distortion of the True Self in Christ, I call this part of our inner being the "Distorted Self."



We learn who we are from what people say to us and how they treat us from the day we were born. Regardless of how intelligent a person is in reality, if he or she constantly hears the label "stupid," then the perception of being stupid becomes a reality. For example: "I must be stupid if everyone always calls me stupid." Our feedback defines us, even if in this case the IQ is actually in the gifted range. While some messages are positive, evidence shows that approximately 77% of all communication is negative. In

addition, there is evidence to indicate that if someone hears both a positive and a negative comment about her/himself, the operative message that will be remembered will be the negative one. Some people require 10 positive messages to offset one negative message. In this world, people can be mean, thoughtless, manipulative, angry, uncaring and just plain hurtful. What is the result of receiving these distorted messages?

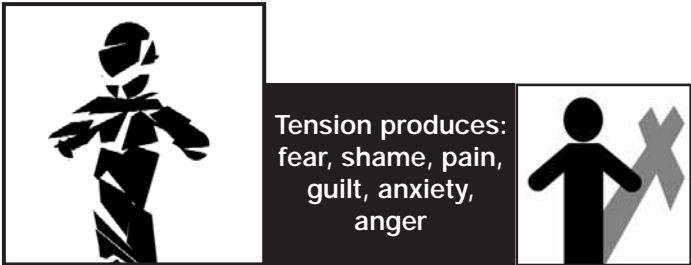


When someone receives and mentally records a distorted message, it is instinctively compared to the inner knowledge and belief about the True Self in Christ. Usually the distorted message is found to be lacking and a negative tension is automatically created between the distortion and the truth.

Think of yourself as a house. As the distorted messages become stronger, larger and more powerful, the inside of the house divides. The further the Distorted Self moves from the True Self in Christ, the greater the negative tension that is automatically created between the two realities.



Creation of this negative tension is very significant in a person's life because it produces destructive emotions such as fear, shame, pain, guilt, anxiety and anger. For example, if you hear the message that you are "stupid" and you really know you are not stupid, anger and pain automatically rise up from within. It works as follows: The greater the distortion, the greater the tension and the greater the tension, the greater the force and consequences of the destructive emotions. More often than not, the person does not know the source of these emotions. Their response is, "I don't like feeling this way." In the above example the feeling of anger can produce destructive behavior such as fighting and rebellion. The emotions flow from the tension.



In Eugene O'Neill's play, A Long Day's Journey Into Night, the mother explains how it works:

None of us can help the things life has done to us. They're done before you realize it. And once they're done, they make you do other things until at last everything comes between you and what you'd like to be, and you've lost your true self forever.

Complete Plays, p.212

The Strategy of Control

To deal with these feelings, often the individual turns to the strategy of "control" as the method for dealing with his/her hurtful emotions. The person says internally, "I will ensure that I never experience that hurt again. I will control these events or people so that I never hear again the negative message that caused the pain in the first place." Often this strategy is unconscious. Either way, control becomes the strategy for dealing with the pain. There is, however, another option that some people choose. Some give up control altogether to another and become co-dependent as the polar opposite way of emotional pain management. As a co-dependent, the person submits to a stronger individual and blames him/her for future problems.



The strategy of using control as a painkiller sets up a destructive cycle. Controlling behavior and thoughts circle back to the Distorted Self, as the person focuses on trying to eliminate the message that caused the pain in the first place. This focus on the Distorted Self and its causes only makes the negative internal tension greater. The

consequence is an increase in the destructive emotions and the person cycles into more controlling behavior. Over time, the ability of the control strategy to solve the problem diminishes in effectiveness. Consequently, the person needs a more powerful strategy to deal with the pain and the next step is - perfectionism. The person reasons that if control is losing its ability to relieve the pain, then something stronger is needed. For example: at school, if getting 75% doesn't erase the comments of stupid, then I will get 100% so no one can ever say that I am stupid again.

As this destructive cycle continues over time, even perfectionist thoughts and behaviors lose potency to kill the emotional pain. Unchecked, the individual moves to the final strategy of "addiction" to solve his/her problems and hide the pain.

As we look at this model, it is obvious that control, perfectionism and addiction all focus on the Distorted Self, which is the wrong perspective. The desire to hide this Distorted Self from others and from ourselves becomes so strong in its cyclic patterns that knowledge of the True Self in Christ is diminished, weakened and obscured. As James Hollis says in his book, *The Middle Passage – From Misery to Meaning in Midlife*, "Out of the wounding of childhood, then, the adult personality is less a series of choices than a reflexive response to the early experiences and traumata of life." (*Inner City Books*, p. 13)

A Fictional Example

A middle-aged man had reached the presidency of his organization and had proven himself to be very successful in the business environment. However, at home there were problems. Every time his wife raised an issue around the home, he became angry. As a result, his wife learned not to invoke his wrath by keeping quiet. Progressively the couple lived separate but parallel lives in their marriage. Communication about important subjects was avoided and tension and resentment grew. Through counseling, it was discovered that the man's father used to call him "stupid" when he was young. He then transformed the message into the lie, "I am stupid." Later in life, whenever his wife questioned something he said, he felt insecure and reacted with anger. He had been hiding the lie "I am stupid" for years by covering it with controlling behavior, perfectionist performance and finally with a lifestyle of workaholic addiction. The distorted message produced pain, which he tried to control by hiding the message with anger. Once the lie was uncovered and replaced with truth, he was able to start dialoguing with his wife because he realized for the first time that she was not trying to prove that he was stupid. She was merely expressing her opinion.

Observation

Health occurs when we stop hiding and controlling. Healing starts with exposing the lies, distortions and false messages to the light of truth. When the Distorted Self is uncovered and revealed, the distortions begin to lose their power. And as the Distorted Self becomes smaller and weaker, the internal tension and painful emotions diminish. Less control is required to contain the pain and the person is freer to explore the True Self in Christ side of the house, which is where he/she would prefer to be anyway.

Strategies for Health

- A) Talk with God – Isa 1:18, "Come now, let us reason together says the Lord." Take your emotions, thoughts and lies to your heavenly Father and ask Him to help you to know His truth for you. Sharing intimately with God is the major starting point for exposing any distortion and evaluating the impact it has had on your life.
- B) Share intimately with a trusted friend. Take what you are learning in your dialogue with God to someone who will listen non-judgmentally. The more you are able to talk out hidden things, the more healing there is.

Narrative Therapy

In the next chapter, we will look at how Narrative Therapy helps deconstruct the Distorted Self story and enables the re-authoring of a new story that connects with the preferred True Self in Christ.

Prayer To Know The Distorted Self

Dear Jesus, I know that some of the things I believe about myself may seem real, but are not an accurate portrayal of my True Self In Christ. Could you please reveal to me now what lies I have been believing and what beliefs about myself are part of a distorted reality. Please help me to understand my Distorted Self now through pictures, words or feelings. I pray this in the name of the True Lord Jesus Christ of Nazareth.

Amen.

Listen and Record

Prayer To Know The True Self in Christ

Dear Jesus, I want to know my True Self In Christ. I invite you to come into those places in my mind where I have been believing lies and reveal to me now the truth about myself that you want me to know. Help me to understand now my True Self In Christ. I pray this in the name of the True Lord Jesus Christ of Nazareth.

Amen.

Listen and Record

The Narrative Therapy Model

A story is a map that extends through time.

Michael White

Narrative Therapy – Freedman and Combs, p. 15

We think in terms of stories. Instead of seeing ourselves as mechanics who are working to fix a broken machine, we experience ourselves as interested people who are skilled at asking questions. We now work to help people notice the influence of restrictive cultural stories in their lives and to expand and enrich their own life narratives.

Jill Freedman and Gene Combs

Narrative Therapy, p. 18

Words are important. One of the things that makes the human being different from animals is the use of words. We create meaning through words. We function at a higher level than animals because we can communicate logic, reason and understanding through the symbols we call words. God used words to “speak” the world into existence and throughout the Bible, God communicates through words. “Then, the word of the Lord came to him [Abram]” (Gen 15:4). The Bible is God’s Holy Word. In John 1:1 it says, “In the beginning was the Word, and the Word was with God, and the Word was God ... The Word became flesh and lived for a while among us.” Even the evil spirits comprehended through words, “When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word” (Matt 8:16). Words are important – to God, to mankind and to spirits.

In the postmodern, social constructionist worldview, realities are socially understood through language. Furthermore, these realities are organized and maintained through narrative. In his book, On Being a Client, David Howe noted that all therapies and counseling styles involve “talk” because dialogue is the “stuff of relationships.” Talk activates the language field in which the self is formed. In addition, as we perceive through our five senses, we classify what we receive. In the process of classification, we establish “types” that help us sort our ideas and interpret the information. Our realities are constituted through networks of typifications.

Gender, for example, is an observable distinction. When the word “mother” is associated with a woman who has children, we are classifying the picture we see of the female parent with the type called mother. The objective reality of the woman with children is constituted in the subjective reality of language called motherhood. While words and types are basic building blocks, it is through stories that the realities we understand are organized and maintained. Stories have a beginning, middle and end. Stories are directed by the plot, with themes and patterns that hold them together. You hear this when a person says to a speaker, “So, what’s the point?” Jill Freedman and Gene Combs express it well:

Each remembered event constitutes a story, which together with our other stories constitutes a life narrative, and, experientially speaking, our life narrative is our life. So, narrative therapy is about the retelling and reliving of stories.”
Narrative Therapy, p. 32

In our life experience, we have many more memories than stories. We choose to privilege certain memories and it is the stories we tell to ourselves and to others that produce our reality. If the feedback we receive could miraculously be limited to correct information about our True Self in Christ (the self God created), then our reality would be based within our narrative about our True Self in Christ. However, we live in a fallen world. Fairly or unfairly, we receive hurtful and unpleasant messages that are often untrue, yet are given a privileged place in our life story because of their power, force and frequency in our daily experience.

When a person enters therapy, the story they tell is described as the “presenting problem.” Normally, that presenting story has been told over and over, both internally and externally, until the vocabulary and themes of the plot are strong and well developed. The client often claims to be stuck with nowhere to go. A problem-saturated story that has no space to move is called a “collapsed story.” The individual feels and believes he/she and the problem are the same thing. For example, a person will say, “I am depressed.” In that story, depression and the person are the same thing. The story has collapsed onto the person, who feels no alternative but to be depressed. The more the person talks about being depressed, the more they are depressed.

In my clinical work, I have often found that the collapsed, presenting problematic story has words and meanings that are directly connected to the Distorted Self, not the True Self in Christ. The truths of the client, which are embedded in the True Self in Christ, are missing.

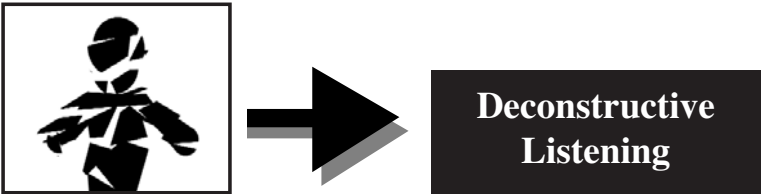


Collapsed Story

In this Distorted Self story, the client chooses to believe the unhelpful words over the truth. As the Distorted Self story gains strength and influence – the negative tension and destructive emotions and behavior cycle described in Chapter 1 – produces ongoing unpleasant feelings and thoughts that burden the client. Deconstructive listening helps the client understand the Distorted Self story. In Chapter 4, we will see how Christ-Centered inner healing is helpful in addressing the destructive emotions in the collapsed story.

Deconstructive Listening

In Narrative Therapy, the initial task of the therapist is to listen with empathy, while developing rapport and establishing a therapeutic relationship. As Christian counsellors, being a “transitional grace object” (Reference Dr. Brian Cunningham) is a role that we can fulfil as our clients walk the valley of their despair in the beginning of therapy.



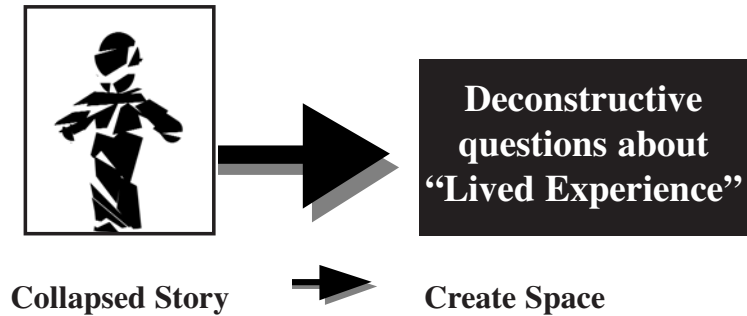
Collapsed Story

Our next step is to help our clients deconstruct their presenting stories. With active listening, the counsellor attends to, and non-judgmentally accepts each person’s story. This helps the client understand what contributed to shaping the story, what the story invited the person to do to cope, and what effect the story had on other people. As the therapist asks questions, the client begins to develop a better understanding of the realities and the meaning of the distorted story.

One important aspect of deconstructive listening is in the **externalization of the problem**. Externalization is based on the belief that the problem is something that is

separate and different from the client, which pervades, intervenes and impacts the person's life. So, depression, when it is externalized, becomes something that interferes with the client's life and has an effect on him/her rather than depression being the person. Externalization of the depression opens up the client as he/she considers questions such as, "What is influencing you to feel depressed?" "What is keeping you from experiencing what you would prefer?"

Externalization helps to create space and allows the client to feel his/her story is less collapsed. Initially, the goal is to listen and understand, not to try to create change as you would in the medical model of counselling. Deconstructive listening involves exploring time, people and place. After a therapist has carefully helped the client clarify the story, fill in the gaps, missing pieces and ambiguities, the narrative process moves into deconstructive "questioning."

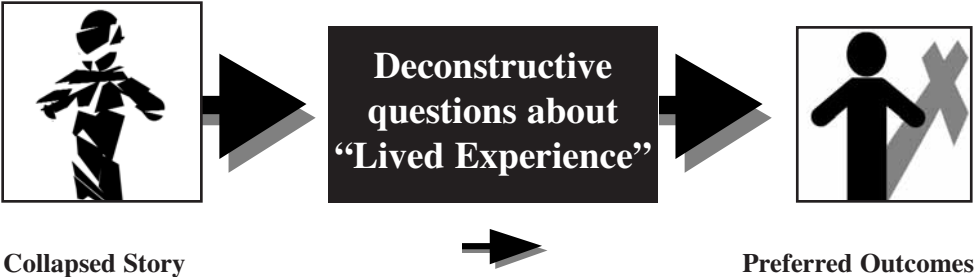


Deconstructive Questioning

Deconstructive questioning invites the client to see his/her story from different perspectives, in order to begin to understand that the story is a construction that can be interpreted differently. The therapist asks influencing questions that help the client establish a relationship with the problem. Questions such as, "How does the problem influence their life and their relationships?" "How do they see ways that they can influence their problem?" To help expand the client's story, the therapist asks about contextual influences on the problem? What feeds it? What starves it? Who benefits from the problem? In what setting might the problematic attitude be useful to the client? Who is for or against the problem in the client's relationships?

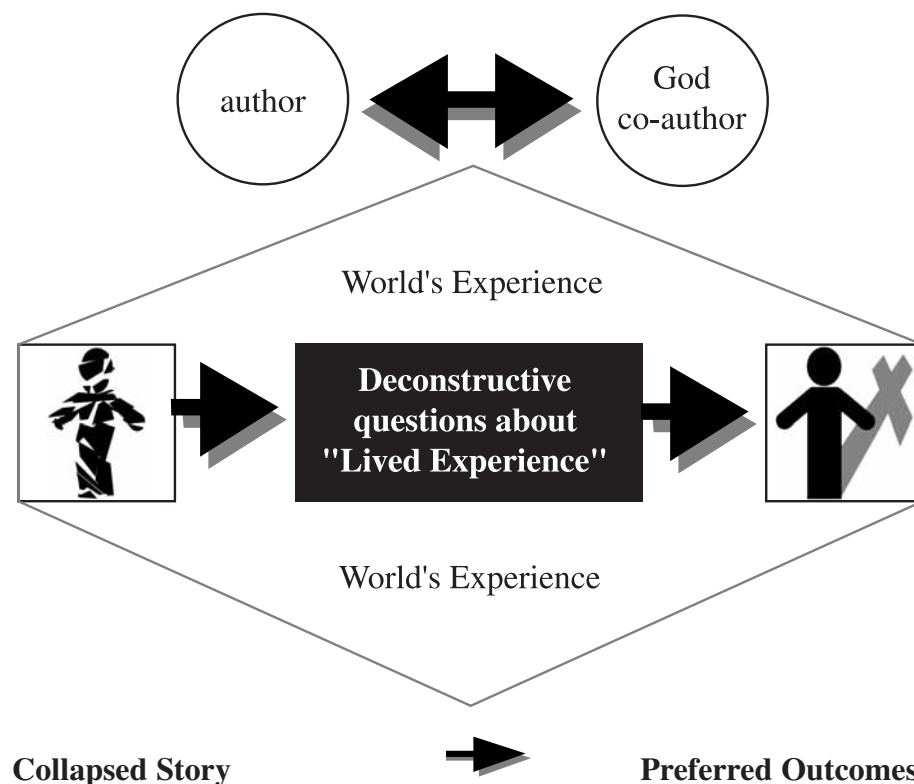
Narrative therapy does not start with a goal and then search for the experiences to support the goal. The narrative process builds a piece at a time. The progress of the client's story stands on what has previously been disclosed. Together the counsellor and

the client find the form and definition of the story. The counsellor listens carefully and with curiosity from a position of not knowing, to search for understanding of the collapsed, distorted story. As the client and therapist begin the process of deconstructing, they look for openings to new stories that could lead to preferred outcomes.



The counsellor asks questions that enable the client to talk about times in his/her "lived experience" when he/she was able to resist the influence of the problem. For example, "When were you able to overcome depression and fight successfully against it?" Together, they explore times in the client's life when he/she gained mastery over or escaped from the problem. When an "opening, a sparkling event or unique outcome" presents itself, the therapist encourages the client to develop the related "alternative" story. In progression away from the distorted, collapsed story, it is imperative to find reframes and stories that connect with the person's True Self in Christ. If the counsellor chooses to explore a story or selects a reframe that does not connect with the client's True Self in Christ, the alternative story will not be effective. Optimism, positive thinking, wishful thinking and the counsellor's hunches will fall on rocky ground, if the new story does not reach into the reality of the True Self in Christ. With careful imaging and visioning, alternative stories can be found in the lived experience, or possibilities can be explored in the unlived experience seen in the world around them. As a helpful story begins to emerge that connects with the client's True Self in Christ, the personal story needs to be thickened with rich language and detail. In addition, the story needs an audience.

One way to invite the client to include detail in their stories is to involve multiple modalities of experience such as seeing, hearing and feeling. A second way to deepen the emerging story is to invite the client to view their story from other people's perspectives, significant others such as: parents, friends, children and their spouse. A third approach is the use of future pacing. For example, "What will the next step look like?" "If these events become a trend in your life, what is the impact five years from now?"



In the process of moving from the Distorted Self-story to the True Self in Christ story, the client is the expert who does the authoring with the counsellor's help. As the client begins to take responsibility for authorship, the constructionist model positions the author outside of his/her story. This externalization of authorship is another significant way of creating space, becoming unstuck and broadening the client's perspective. As the client begins to look at different alternative stories and options, room is created for movement that did not exist in the collapsed story. Within a Christian framework, with God as a co-author, the therapist can look to the Bible for illustrations of stories that might add helpful insights. For example, a controlling father who is experiencing the rebellion of his teenage son, might be helped by seeing the accepting love of the father in the prodigal son story. Scriptural stories can be used to thicken and support alternative stories that can connect in meaningful ways.

Success Stories

One technique that I find helpful in my practice is the use of "success stories." A success story simultaneously reduces the distorted message and clarifies the understanding of the True Self in Christ. The process is to ask the client to describe any situation in their life where he/she felt proud about the outcome. As counsellor, you listen to the monologue and record the content of the story. Then, you ask the client the key question, "What did You do in the story to make it a success? Then, you record the key words and phrases that flow from the subsequent analysis.

For example, if a client's success story includes an innovative solution to a problem, the attributes that might be derived from the story are "problem solver" and "creative." As we analyze a number of success stories together, we make a new list of attributes for each story. Then, we look for the common words in each list. If "creative" is found in most stories, then a key attribute of that person is creativity. The reason why creativity becomes a common theme relates directly to the truth that God designed this person with the gift and capability of creativity. So, when a final profile is assembled of all the client's characteristics that turn up consistently in his/her success stories, the client has a picture of some of the qualities that make up his/her True Self in Christ. As the client repeatedly hears these qualities in his/her own success stories, he/she begins to see and recognize that truth. As the client gets in touch with these qualities, the false messages of the Distorted Self are weakened, freeing the client to move more into the preferred, True Self in Christ. In the process, internal tension decreases, self-esteem grows and the destructive feelings and emotions subside.

As good as Narrative Therapy is in helping the client author a new, helpful story, and as powerful as his/her success stories are in clarifying the preferred True Self in Christ, the person is still living in a family system. In the next chapter, we will look at how family systems impact client's stories. In addition, in my experience, a reconstructed narrative may not change the deep emotional feeling related to a memory. In Chapter 4, we will address how Christ-Centered inner healing can be helpful in the healing of inner wounds.

Narrative Therapy

1. Deconstruct the negative “dominant” story and in so doing, externalize the problem, increase the pathology of the problem and decrease the pathology of the client.

What is [the problem] we are here to talk about today?

When did [the problem] first begin to have an effect on your life?

What made you vulnerable to [the problem] so that it was able to dominate you?

What kinds of things happen that typically lead to [the problem] taking over?

What has [the problem] gotten you to do that is against your better judgment?

When [the problem] has its greatest influence on your life:

- a) What does [the problem] direct you to do? [landscape of action]
- b) How does [the problem] direct you to think about yourself? [landscape of consciousness]
- c) How does it influence your life and relationships?

When [the problem] has the least influence on your life:

- a) What do you find yourself doing? [landscape of action]
- b) How do you find yourself thinking about yourself? [landscape of consciousness]

When [the problem] has its greatest influence on your life:

- a) How does it talk to you?
 - What does it tell you about yourself?
 - What does it tell you about others?
- b) How has it led you into the difficulties you are now experiencing?
- c) What does it steal from you?
 - How is it important to [the problem] that you not have [what it steals from you]?
- d) What does it conceal from you?
- e) What does it not want you to notice and pay attention to in yourself and in others?
 - How is it important to [the problem] that you not be aware of/notice/pay attention to [what it conceals from you]?
- f) In what contexts is [the problem] most likely to take over?

Has [the problem] attacked other people in your family/group in a similar way?

- Have you any thoughts about what [the problem] looks for before it attacks people in this way?

What are the effects over the next five years if [the problem] stays with you?

- What does [the problem] want for your life/relationships in the next five years?
- What would you prefer for your life/relationships in the next five years?

What strategies do you know about/have you attempted/have you seen others employ to fight against [the problem]?

- Which were the most successful and to what do you attribute their success?
- Which were the least successful and to what do you attribute their lack of success?
- How have you been able to resist the temptation of [the problem]?

What do you think [the problem] would most likely sabotage in our conversation together?

- How would [the problem] seduce you/recruit you back into the old ways?
- How would [the problem] most likely try to subvert/divert our conversation?
- How is what we are talking about making [the problem] feel vulnerable?

What do you think will be the first indicator to you that you are winning in your fight against [the problem]?

- What are other people noticing as you start to win this fight?
- How will others start to respond as they begin to notice these indicators?

How do you feel about yourself as you move towards your preferred outcome?

- What would be different as you resist [the problem]?
- How does this alter your understanding of your self/situation/relationship? [landscape of consciousness]
- What action does this new understanding invite? [landscape of action]
- What will be the effect if you move in this new direction for five years?

How do you describe this new story?

- What might you call the path you would be on as you are winning your

- fight against [the problem]?
- With whom would you share this new story?
- Who would support you and help celebrate this new story with you?

2. Use success stories to explore and strengthen the language of preferred alternatives

- Ask: how the client was able to do that?
- What works and how can you do more of it?
- What are the resources and transferable competencies that are in the success story?
- Who notices and applauds the successes?

3. Help the client to look at him/herself through the eyes of Jesus to see the True Self in Christ that Jesus has created.

- Ask the Holy Spirit to reveal to him/her how Jesus accepts the person and record what the client hears.
- Have the person journal the understanding that is being developed as he/she starts to see and understand his/her True Self in Christ, including uniqueness/specialness.

4. Help the client to construct the new story so that the words the client chooses to describe him/herself gain strength and eventually overcome the power of the old words.

- Through inner healing how has the truth replaced the lies?
- Deconstruct away from the collapsed dominant story to a variety of alternative stories.
- Locate the alternative stories and allow them to be strengthened.
- Help uncover the True Self in Christ [preferred self] and reframe alternative stories that link to the True Self in Christ. Then, help thicken the reality and strength of the preferred alternative story.

5. Help the person find audiences to hear the new story.

- Find new trustworthy people who will listen and affirm the new story.
- Use the journal as an audience.
- Pray and dialogue with God.
- Suggest a mentor or spiritual director.

Family Systems

So God created man in his own image, in the image of God he created him: male and female he created them.

Gen 1:27

For this reason a man will leave his father and mother and be united to his wife.

Gen 2:24

God blessed them and said to them, "Be fruitful and increase in number."

Gen 1:28

He must manage his own family well.

1 Tim 3:4

God's design was for the family to be the starting point of all relationships. Family therapy recognizes that those early relationships provide a model that shapes the way individuals perceive reality. Counsellors, therefore, need to consider how the family system has influenced the client. We now understand that when one person changes in the system, the overall system changes. So we need to look at the family system as part of the helping process. This chapter will look at family dynamics, how the interaction of family members affects the family system and how families bless or fail to bless their members.

Specifically, we will address:

- The concept of family systems
- The context of generational patterns and relationships
- The effect of family blessings and curses
- The interaction of couples in a looping system
- A process related to emotional intimacy

The Concept of Family Systems

In family systems theory, as taught by Dr. Brian Cunningham at Tyndale Seminary, the perspective focuses on the relationships and patterns in the family of origin instead of focusing on the individual. While we have been looking at intrapsychic inner healing

concepts, we now need to explore how the family system also affects the client's emotional and mental health. This family systems perspective is outlined below, along with the intrapsychic perspective, to show how both approaches are helpful in understanding the client in different ways.

Systems Theory Paradigm

- 1. The approach is circular. A invites B.
- 2. The primary question is “What is going on ” in the system?
- 3. A system is the relationship between the parts and their related boundaries.
- 4. The perspective is holistic – looking at the total context.
- 5. Focus on shared responsibility, reciprocity and relationships.
- 6. The orientation is the present.
- 7. Behavior functions in a context.

Intrapsychic Theory Paradigm

- 1. The approach is linear. A causes B
- 2. The primary question is “Why does A cause B?
- 3.The approach views “subjects” who initiate and “objects” who receive (Linear).
- 4. The perspective is intrapsychic – looking at just the individual's thinking.
- 5. Focus on the Self.
- 6. The orientation is the past.
- 7. Behavior is historically determined.

The following is an example of the above concepts to illustrate the difference in the two approaches.

Systems Theory Example

The pattern of pursuing and distancing.
There is mutual responsibility.

Intrapsychic Theory Example

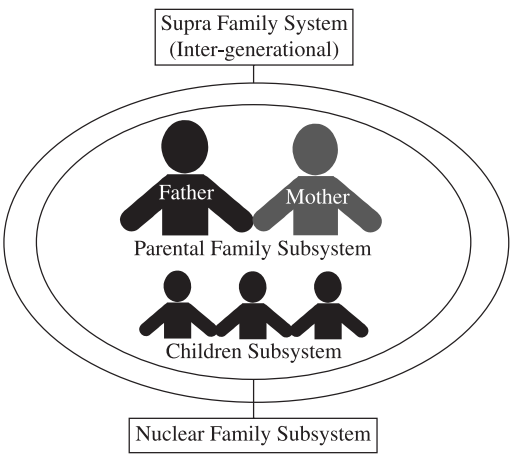
I am a victim and it is your fault.
It is not my responsibility.

The concept of family therapy addresses the family system in four different ways:

- 1. structure 2. process 3. rules, and 4. developmental stages of life.

1. Structure

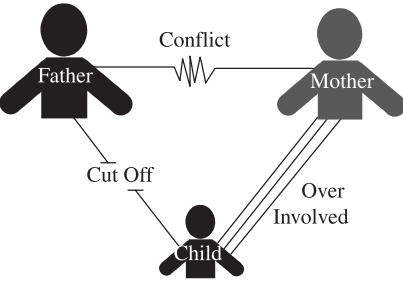
Every family is organized into systems and subsystems, which are separated by boundaries. Structure considers how the system is organized and the boundary is the limit and space between each part of the system. A picture of a family system looks as follows:



In a healthy family system, the first step is for the married couple to separate from their family of origin and set up their own household. Then, as children arrive, the parents of this new household need to establish boundaries with their children. The parental subsystem needs to function together as a unit. When they relate with their children, they need to work together as a unit. In fact, the best gift a couple can give their children is a happy and unified parental subsystem.

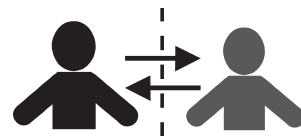
When an unhealthy structural pattern exists, you will observe parents fighting with each other. Often the boundary of the parental subsystem is broken by one parent forming an alliance with one or more of the children, which is called triangulation.

Triangulation is a structural depiction, which involves three parts of a system in a relationship.



The first type is open triangulation where one spouse pursues the support of a child against the other spouse. A second type is scapegoating where the child is viewed as the problem, in order to avoid open conflict between the spouses. A third type is parentification where the child is co-opted to be a parent in the system.

Boundaries look at the identity and adaptability of each part of the system. Related to identity, boundaries distinguish and separate one element of the system from another element of the system. A healthy boundary is defined as clear and permeable because it clearly defines the limits of the subsystems.



Clear and Permeable

It is also adaptable because it allows information to flow in and out of the system. An adaptable, permeable boundary allows for controlled change and development. A rigid boundary causes isolation and inhibits relationships.



Rigid

A cut off is a result of a rigid boundary. The opposite is described as a diffuse boundary where there is no control or border between two people or systems.



Diffuse Boundary

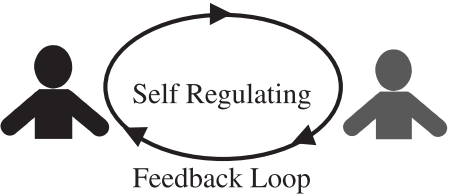
An example of a lack of boundary is an abusive family where an individual's emotional, physical, sexual or spiritual rights are not being respected or honored.



Boundaries Being Violated

2. Process

Process looks at how the symptoms serve the system, by exploring the patterns and how the system is functioning (i.e. how the parts inter-relate in the present)? The inter-related parts of a system tend to be in a stable state of equilibrium (homeostasis) and are kept there by communication and behavior. Communication between the parts is important and all behavior is seen as communication. Even silence is a form of communication. Relationships are described as enmeshed or detached, pursuing or withdrawing, too distant or too involved and struggling for separateness or connectedness.



One form of communication is the feedback loop, which either keeps the system the way it is or changes it. The feedback loop, which encourages the system to stay in its unhealthy state, is called the negative feedback loop. Conversely, the positive feedback loop is used to describe communication and behavior that causes or invites the system to be different.

3. Rules

Family rules help manage the system. They can be explicit (verbalized and conscious) or implicit (non-verbalized and unconscious). In addition, the rules may be functional or dysfunctional. The rules contribute to the system being self-correcting. For example, when a member strays out of the "zone of tolerance", family members will persuade the individual back into the zone of acceptability, which is what the family feels is right for the family.



Secrecy illustrates this principle. If the family rule is to keep things private within the family, and a family member starts sharing family secrets, people get upset until the person is obeying the secrecy rule again. Other family rules include such things as: peace at all costs, everybody works and contributes money to the family, and anyone who disagrees with us will be cut off. The rules help police the system and keep it stable and in equilibrium.

4. Developmental Stages of Life

Every family must deal with changes related to the developmental stages of the life cycle, as well as the unpredictable events of life (illness/death). Family systems theory looks at the context of developmental reality to explore the tasks, which the family is facing at each stage of life, as described by E.H. Erikson:

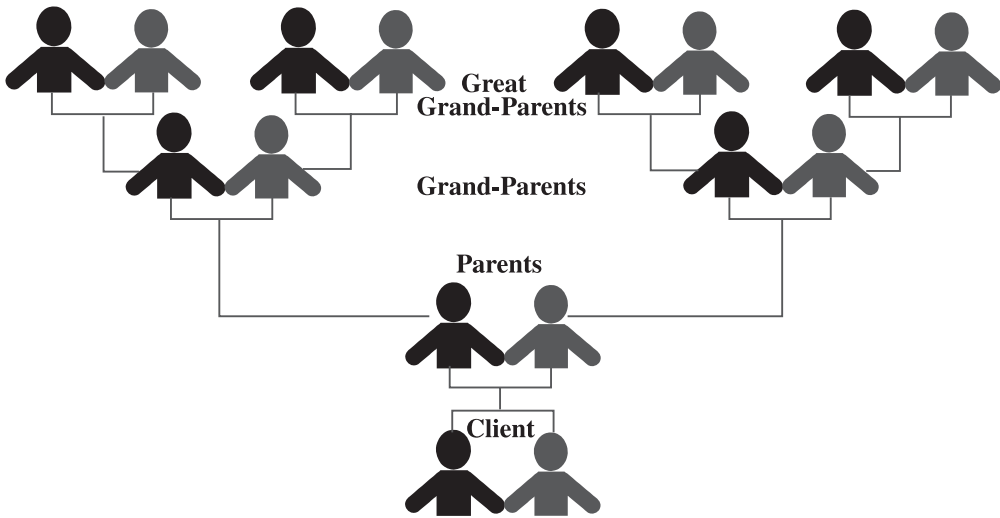
Age	Stage	Task
Infancy	Hope	Healthy dependence
Toddlerhood	Willpower	Counter-dependence
Pre-school	Purpose	Independence
School Age	Competence	Interdependence
Adolescence	Fidelity	Identity/belonging
Young Adult	Love	Intimacy
Adult	Care	Generativity/productivity
Senior	Wisdom	Regeneration/ego integrity

As well, the counselor considers the stresses on the system from the social, cultural and spiritual environment. As we will see next, the family of origin is one of the primary sources of stress that is placed upon the system.

Generational Influences in the Family System

Every person is affected positively and negatively by the members of his/her family. We learn by watching and imitating those around us. In the formative early years, the people who are around us the most are: parents, brothers, sisters, relatives and a few close friends or neighbors. These early influencers have a profound effect on how a person thinks and behaves. For example, if verbal fighting is observed every day, then fighting verbally becomes the norm for relationships. Then, fighting is accepted as the way to deal with life's issues.

One helpful way of working with a client is to analyze the generational influences, trends and patterns that exist within the family tree. The Genogram, which is outlined below, is a useful tool in identifying the influences that have been passed on from one generation to the next.



The first step is to identify all the people in the family tree. Once this has been accomplished, the next step is to analyze the patterns that exist. For example, as you look at the relationships in the genogram, you may see that there is a pattern of divorce on one side of the family, or alcoholism, or religious intolerance, or sexual abuse or whatever you discover. The bible talks about generational sin. It is referred to in Ex 34:7:

Yet he does not leave the guilty unpunished; he punishes the children and their children for the sins of the fathers to the third and fourth generation.

As you ask the client a myriad of questions: who got along with whom, what was the relationship like between _____ and _____, where were they born, who was a Christian and who was not, were there early deaths, abortions or suicides, what family rules existed, was secrecy a norm, who was educated and who was not, who was the oldest and who was the youngest, did the oldest take responsibility for the other children, did the youngest have a privileged position, etc. As you dig into the generational tree, the patterns will emerge and any generational curse will present itself as a theme that has been passed down from one generation to the next. Some of the themes are listed below:

Sexual Sins

Fornication
Adultery
Perversions
Pornography
Sexual abuse
Lust
Incest

Addictions

Alcohol
Tobacco
Drugs
Gambling
Food
Obsessive/compulsive
Workaholism

Idolatries

Freemasonry (witchcraft)
Occult
Witchcraft
Religious cults
New age
Eastern religions
Psychic practices

Death

Miscarriages
Abortions
Still birth
Early death
Accidental death
Suicide
Murder

Unhealthy Emotions

Anger/rage
Unforgiveness
Fear
Guilt
Rejection
Hatred of women
Control

Bitterness
Pride
Worry
Shame
Abandonment
Hatred of men
Perfectionism

Physical Problems

Chemical imbalance
Depression
Mood disorders
Schizophrenia

Abuse

Physical
Emotional
Spiritual
Sexual

Religious

Rebellion
Love of money
Prejudice
Envy

If a trend or pattern shows itself over several generations, there is the possibility that generational sin is present in the family line. Generational sin is like any other sin. It needs to be dealt with by confessing the sin to God and repenting of the behavior. In the process section, you will find a prayer for confessing, renouncing and repenting the sins of one's ancestors, so that the client may be free of any generational curses or related spiritual attacks.

Family Blessings

God is in the business of blessing families. God's purpose in having Jesus come to earth was to bless all the families of the earth. It was foretold in Genesis 12:1-3 when he speaks to Abraham, "I will make you into a great nation and I will bless you; I will make your name great and you will be a blessing ... and all peoples on earth will be blessed through you."

In Craig Hill's book, The Ancient Paths, he talks about every person needing answers to three basic questions:

- 1) Who am I? – which relates to Identity,
- 2) Why am I here? – which relates to Purpose, and
- 3) Where am I going? – which relates to Destiny.

In addition, he says, "I believe that it has always been God's intention to impart, especially at specific junctures in life, His message of identity and destiny. He has appointed special agents on this earth to ensure that His blessing is revealed. Those agents are called Parents." Satan's evil scheme is to have the parents impart the devil's curse rather than the blessing of God's message. As it says in James 3:9, "With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. Out of the same mouth come praise and cursing."

The word blessing refers to the honoring, instilling of value and empowering to prosper. When the parents place a high value on their children, communicating worth and importance, the child is blessed. When the opposite is communicated, either through neglect or through intentionally hurtful words or actions, we believe a curse is placed on the child. A curse devalues, invalidates, disables or dis-empowers a person. Parents can either speak life or death into their child, depending on their words and their tone of voice. Below are examples of blessings and curses:

	Blessing	Curse
Identity	You are valuable to me. You are a child of God.	You are a worthless mistake. You were never wanted.
Purpose	God has a plan for you.	You will never amount to anything.
Destiny	You have a special future. You are doing a really great job.	You will never be a success. You will never do it right.

God gave an example of a blessing in Luke 3:22 when he said to Jesus, “You are my Son whom I love; with you I am well pleased.” And with the blessing, Jesus was released into his ministry at age 30. In Genesis 1:27-28, God created man, blessed them male and female and then said, “Rule over every living creature.” As with Jesus, the blessing came first and then the job of ruling came after the blessing. In the same way, mankind moves into his/her destiny after being blessed. Therefore, the concept of blessing is crucial to being fulfilled as a person.

There are eight essential times in a person's life when God intended the blessing to be revealed. It is the job of the parents to impart the empowering message so that the individual can know his/her identity and move with strength into his/her destiny. These eight stages of blessing in a person's life include:

- 1. Conception
- 2. In the womb
- 3. Birth
- 4. 2 years old
- 5. Puberty
- 6. Wedding and Honeymoon
- 7. Adult life
- 8. Old age

If the person does not receive the parental blessing, Hill says, there are two primary reactions:

- 1. A mental agreement to isolate from the parent(s) and write them off.
- 2. A commitment to continue to strive for the blessing no matter how long it takes or whatever it costs.

In either case, the child is emotionally connected to the parents in an unhealthy way.

The good news is that Jesus can replace the curse with a blessing, even after the fact. The inner healing that occurs when the person receives Jesus' blessing frees him/her from emotional turmoil. Let us look at these eight stages in more detail.

Stage 1 – Conception

There are two important issues at the foundation of the person's identify:

- 1. How was I conceived? and
- 2. How was the news received?

If the child was planned and everybody was joyous, then there was a blessing that the child perceived. If the child is not wanted, a curse is perceived. The curse can be either an absence of blessing or an active cursing.

Family Experience at Conception	Commonly Observed Patterns
Not planned	• Earn right to be, striving to perform
Conceived out of wedlock	• Shame, lack of belonging
Parents too young	• I am a burden
Bad time financially	• I am a financial burden
Child of rape	• Violent and angry
Born after previous miscarriages	• Over serious, overachieving

Stage 2 – In the Womb

The little baby inside the womb is already starting to perceive the world. Over the period of nine months, the mother has many experiences, both good and bad, that can influence the emotions of the child. A loving and caring family celebrates the baby, strokes it through the mother's belly and talks to it in soft and gentle ways. Conversely, the child can experience trauma that produces negative emotions in its little soul. The question is how do the mother and family treat the infant in the womb and how does the child receive his/her mother's experiences.

Family Experience in the Womb

- Mother has poor health
- Fighting in the home
- Mother heavy smoker
- Mother is an alcoholic
- Mother drinks too much caffeine
- Mother afraid of gaining too much weight
- Mother attempts an abortion
- Mother attempts suicide
- Father dies or leaves

Commonly Observed Patterns

- Guilt for being/emotionally over responsible
- Fear, nervous, uptight
- Predisposition to anxiety
- Baby absorbs mother's negative feelings
- Low activity and poor muscle tone
- Insatiable hunger, anger, shame
- Rejection, abandonment – I am not wanted
- Fear, anxiety, worry, panic
- Guilt, self-blame, anger, unforgiveness

Stage 3 – Birth

When Jesus was born, the angels announced his coming and gave his identity, “He is Christ the Lord.” As well, his destiny was proclaimed, “a Savior has been born to you” (Lk 2:1-20). His birth was celebrated and three wise men came bearing gifts. On the eighth day, Simeon dedicated Jesus and blessed his family, once again declaring his identity and destiny.

How the birth is received is another important time for blessing. The child is either wanted, celebrated and received with enthusiasm or not. The child experiences the joyful blessing or the absence of the blessing and the resulting perception has profound implications for the person's life.

Family Experience of the Birth

- Wrong gender for parents
- Child not wanted
- Premature and put in an incubator
- Mother's inordinate fear of delivery
- Unusually painful delivery
- Position in the family

Commonly Observed Patterns

- I was wrong from the beginning
- Insecurity, rejection
- Abandonment and rejection
- Fear, insecurity, fear of childbirth
- Anger, depression
- Oldest – overly responsible
- Middle – fighting for position
- Youngest – avoids responsibility

Stage 4 – 2 Years Old

The terrible twos is a description of the emergence of the “will” in the child. The child has learned the word “no” and uses it regularly. How the parents and family accept the child's need for personhood and growing identity is an important stage in the child's development.

Family Experience of the 2 Year Old

- Parents annoyed with the child's will
- Children to be seen but not heard
- Insufficient emotional connection with mother
- Insufficient verbal affirmation
- Neglected physically

Commonly Observed Patterns

- Stubborn, rebellious
- I am not accepted, passive
- Distant, aloof, cool
- I am not good enough
- I am unworthy

Stage 5 – Puberty

Puberty is considered the second most critical stage next to conception. The human body goes through physical changes that relate to the person's sexuality and prepares the person for adulthood. In addition, there is a transfer in roles for the parents. Up to puberty, the primary role belongs to the mother. However, at puberty the roles shift. The mother lets go and the father takes over and helps release the child into his/her destiny. Puberty is a milestone that marks a key transition from childhood to adulthood. The blessing recognizes and acknowledges the child's potential and points him/her in that direction with encouragement and support.

Family Experience in Puberty

- No ceremony celebrating transition to teen years
- Avoided recognizing sexual changes
- No bonding with father
- Social and spiritual maturity unrecognized
- No mentor in directing towards one's destiny
- Lack of acceptance as an independent person

Commonly Observed Patterns

- Extended childhood
- Sexual ignorance and confusion
- Remains tied to mother
- I am alone in this growth process
- Lost and constantly searching
- Rebellion, self-centered

Stage 6 – Wedding and Honeymoon

The wedding is a special occasion when the whole family supports the child in the leaving and cleaving process. It is a time for the children to be celebrated as mature adults and the parents to be honored, as the children leave to set up their own household. The father has a special task of releasing the daughter to the groom and blessing the new union. The honeymoon is the physical consummation of the union as the couple becomes one flesh.

Family Experience of the Marriage

- Parents not happy with marriage partner
- Children not honored and blessed in ceremony
- Father absent from wedding

Commonly Observed Patterns

- Walls are built in the relationship
- Anger, disapproval
- Emptiness, regret

- Married couple live with parents
- Unfulfilling honeymoon
- Humiliation, bondage
 - Avoidance, detachment, frigidity

Stage 7 – Adulthood

We need to be blessed before we work, otherwise we will work to receive the blessing. In Genesis, mankind was blessed before given the job to rule. Adulthood is about fulfilling the destiny. If the person has not been released into his/her destiny with a blessing, then life becomes a task of earning acceptance instead of being fulfilled and bringing glory to God.

- Family Experience of Adulthood
- No recognition of gifts
- No dedication to mission
- Absence of releasing into destiny
- Commonly Observed Patterns
- I don't know what I should do
 - Aimlessness, trying to please others
 - Emptiness, unfulfilling striving

Stage 8 – Senior Years

In the senior years, performance is replaced with wisdom. As it says in Proverbs 31:23, “Her husband is respected at the city gate, where he takes a seat among the elders of the land.” In biblical times, the senior would move from working in the field to sitting at the gate, dispensing wisdom. Also, in Proverbs 31:28 for the wife it says, “Her children arise and call her blessed.” Honoring the mother and the father is an important biblical principle, especially as they become grandparents.

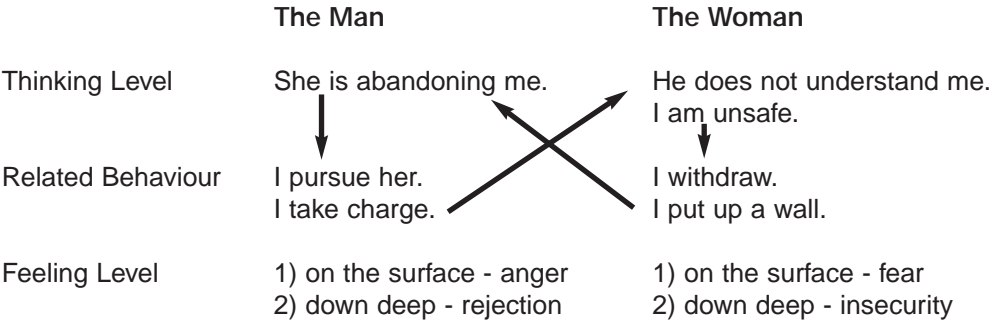
- Family Experience in Senior Years
- No retirement ceremony or 65th celebration
- Contributions not recognized
- Seldom sought out for wisdom
- Not honored as a senior
- Commonly Observed Patterns
- I need to keep working
 - My life has not amounted to much
 - Feeling of purposelessness
 - I am not important

Blessing is God's mechanism for imparting identity and destiny. As a counsellor, you can help a client go through a review of the eight relevant stages to determine if the person received blessings or curses. If there were blessings, those are to be celebrated and enhanced through narrative therapy. If there were curses, you can use the prayer method in the process section to have the person invite Jesus back into the stage so that Jesus can replace the curse with a blessing, even now.

The Interaction of a Couple in a Looping Bowtie Pattern

Often couples experience an unproductive relational dance where they become stuck in a continuous looping pattern from which they cannot escape. This example will be used to illustrate how one couple related with each other in a looping system. We will look at three levels of interaction:

1. thinking
2. behavior
3. feelings



The dance is a seamless figure eight of thoughts and actions that keep circling. Underneath, each individual is experiencing feelings that result from the interaction. You can start uncovering the process at any point. The individuals supply the data and they will confirm the details of the dance. In this example, the man treats his wife in such a way that she thinks she is misunderstood and unsafe. Her behavior then is to withdraw and put up a wall. That makes the man think he has been abandoned so he pursues her harder and this makes her believe that she is even more unsafe, and so the circle goes. After the loop has been discovered, it is important to first identify the superficial feelings and then the underlying feelings that relate to this process.

Counselling Process

- Help the couple to graph the process so they can see the dance.
- Start with what they think and what they do before identifying the feelings.
- Identify the related feelings and take time to find the deepest feelings for each partner.
- Help the couple to explore ways that they can break out of the cycle.

- How can each think differently?
- What can each choose to do differently?
- How will this change feel different?

As you help the couple to dialogue about this issue, the conversation is the intervention. As each spouse understands the dynamic, it creates options and possibilities that had previously been unexplored. Often, just seeing the loop written on the white board is a revelation that creates change. When each hears the deepest feeling of the other, there is often a softening of the heart and a strengthening in the “will” to change.

A Process Related to Emotional Intimacy

One of the most common presenting problems that is brought into marriage counseling is the subject of lack of emotional intimacy. In most cases, it is the woman who wants more emotional intimacy, and the man is unable to provide the emotional intimacy that his wife wants. Men tend to be conditioned by society to be strong silent types. One extreme example is that man who said, “I told my wife I loved her when we got married and if that changes I will let her know.”

What is Emotional Intimacy?

It is the ability to actively listen, understand the other person’s emotional state, connect with the other person’s feelings and communicate care and concern for the other person’s situation. Emotional intimacy involves eye contact, touching, mentally attending to the other person and restating the understanding with feeling. It does not exclude sexual intimacy, but sexual intimacy is not needed to be emotionally intimate. Men tend to listen to record rather than relate and connect. Once a man has listened he tends to want to fix the perceived problem, whereas a woman often wants to connect, be understood and then go fix her own problem. The following is a process that I have found helpful in breaking through this dance of blocked intimacy.

Breaking the Strongholds that Block Emotional Intimacy

Elements	Process
Problem	• Agree on the problem to be addressed
Record	• Each partner separately writes down all his/her own “I feel” statements that relate to the issue.
Exchange papers	• Exchange and read the spouses “I feel” statements.
Understanding	• Each spouse communicates with care what he/she understands about the spouse’s feelings. (Validation of the feelings).
Prayer	• Together the spouses pray and ask the Holy Spirit to reveal what sin exists in their own lives that is blocking the relationship. Each spouse writes down his/her sin.
Confession	• In turn, each spouse confesses to God his/her own sin, and then with the counsellor’s encouragement, renounces it and expresses how he/she will repent and change.
Forgiveness	• Each spouse apologizes for the sin and the counsellor encourages the other spouse to forgive the expressed sin and give the anger to Jesus.
Listen for Truth	• The counsellor prays to ask the Holy Spirit to reveal what truth each now needs to hear about the relationship.
Commitment	• Finally, each spouse communicates to each other the new commitment each wants to make as a result of the truth the Lord has revealed to each of them. In other words, what does obedience to God’s truth mean and how will being obedient to that truth change behaviors toward his/her spouse.

Through this process, God will draw the couple into an emotional intimacy that will break down the walls and allow an emotional connection to occur.

Generational Prayer

Step 1 – Identify all generational sins from the family genogram/tree and write them down before beginning the prayer.

I confess the following sins of my ancestors. I renounce, reject and disown all of the sins of my ancestors. I repent of their beliefs, their actions and their unrighteous behavior. I declare the assignments, the curses and the powers flowing from those curses to be null and void. I break all rights grounds or privileges that these sins have had in my life and I will live under their authority no longer because I belong to Jesus Christ. I place the cross of Jesus Christ between me and each member of my family (those named in the family tree) and all those I have not known or named.

I reject any and every way that Satan claims ownership of me. By the authority that I have in Jesus Christ, I now command every family and ancestral spirit to be bound in chains and be stripped of all armor, weapons, power, authority and illusions. I command that they throw down at the foot of the cross of Jesus Christ now all plans, programs, agendas and assignments that they have had in my life. I command that they return everything that they have stolen from me emotionally, mentally, physically and spiritually now. I command that they all be made deaf, dumb and blind and that God’s angels escort them away from me now and take them to Jesus.

I invite you Jesus to now fill me with your Holy Spirit. I ask you to build a spiritual wall between me and my mother, and between me and my father and all their ancestors. Make these walls as high and wide as they need to be to provide complete spiritual protection, and seal those walls with the blood of Christ.

I now come before you Lord, as your child purchased by the blood of Christ. Let the Blood of Christ completely cleanse my own bloodline. I commit to the renewing of my mind and I align my will with your good and perfect will. All this I do in the name and authority of the True Lord Jesus Christ of Nazareth.

Amen.

Identifying Family Curses and Blessings

Assess where there have been blessings and where there has been a curse, either passively or actively.

Stage of Life	Blessed	Silent	Cursed
At Conception			
In the Womb			
At Birth			
At 2 Years Old			
At Puberty			
At Wedding/Honeymoon			
In Adult Life			
As a Senior			

Receiving the Blessings

In the name of the True Lord Jesus Christ of Nazareth, I claim the blessings that my ancestor have passed on to me and I receive them now. (State the blessings out loud.) I pray the release of these blessings into my life and I accept my identity and destiny as a child of God with a purpose and a future that is blessed. Thank you Jesus for the blessing that has been spoken into my life by my parents and ancestors. I pray this in Jesus’ name.

Amen.

Replacing a Curse with a Blessing

Dear Jesus, I invite you into the stage of my life where I received the following curse instead of a blessing.

Stage of Life

Curse

Holy Spirit, please reveal to me now the blessing that you want me to receive in place of this curse (may be revealed in words, a picture or as a feeling).

Record the blessing

Once the Blessing is Received

In the name of Jesus Christ, I renounce the curse that I received when I was (age) that

No one had a right to place that curse on me. That curse is a lie. I declare it to be null and void. I choose to live under its authority no longer. I declare that curse to be broken now and in its place I receive the blessing that the Holy Spirit has revealed to me that I

I accept this blessing and I ask The Lord to fully release this blessing into my life. Thank you Jesus for saying in your Holy Scripture in Ephesians 1:3-4 that you spiritually blessed me to be holy and blameless in your sight. Thank you for blessing me again with this blessing

Help me now to live in a way that expresses this blessing in my life. I pray this in Jesus' name.

Amen.

Christ-centered Inner Healing

Then you will know the truth, and the truth will set you free.

Jn 8:32

So, if the Son sets you free, you will be free indeed.

Jn 8:36

Inner healing is based on the premise that a person cannot have a feeling without a memory in the mind that is the source of the feeling. Often, destructive feelings relate to memories that were traumatic, but still hold an emotional power because of a negative conclusion that is held in the mind. The biblical basis for this healing work is Romans 12:2, "Be transformed by the renewing of your mind." Sanctification is the renewing of your mind. When the "lie" or negative conclusion is uncovered and replaced with the truth, the person is set free. As it says in John 17:17, "Sanctify them by the truth." The process is really about the person hearing the truth of Christ internally and then living in that truth, "Then you will know the truth, and the truth will set you free" (Jn 8:32).

Lies and distorted interpretations can be changed because they are perceived realities. Reality does not change with inner healing. What changes is the person's perception of reality. The transformation is in the reinterpretation of the experience. When the truth replaces the lie, the person receives release from the emotional turmoil that is located in the traumatic memory. This healing produces a complete recovery because once the lie is reinterpreted with truth, the person does not need to go back and deal with it again. When the destructive emotions are released from the specific memory, the result is a transformation of the mind that produces a peace that can only come from the Prince of Peace. The following story is a fictional example.

A male suffered from asthma since he was a child. Currently, he is experiencing fear. On a daily basis, his life was full of turmoil. Fear controlled his mind and body and his asthma was constantly there. He agreed to an inner healing session for the fear. The Holy Spirit led him back to a memory when he was very young. In the memory, he was frightened that he was going to stop

breathing that night because of the intensity of the asthma. In the session, he invited Jesus into the memory and he discovered that there was a lie that he had been living with all his life that "he was going to die imminently." When he listened to the truth that Jesus had for him, he re-interpreted the memory to be an experience of a frightened child. It was a memory that had not killed him and today, he was very much alive. At the end of the session, not only was the fear gone, but he was also freed from the asthma.

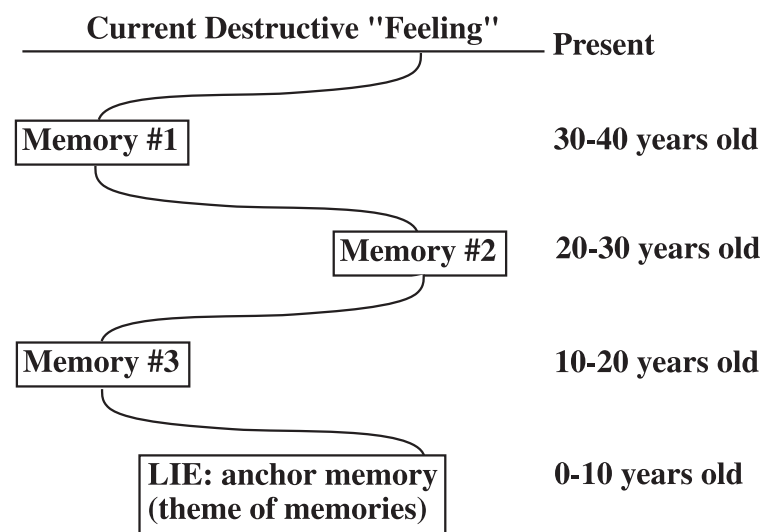
Inner healing is different from some pastoral counseling in that it is a gentle, non-judgmental process that is not based on rebuking. It is different from cognitive therapy in that the truth comes from the Holy Spirit speaking to the person's mind, rather than the therapist bringing external truth to the client. In the inner healing process, the client invites Jesus into the memory and when the truth is revealed, whatever was stuck emotionally is released. The therapist could bring the exact same truth to the client and the client may take months, even years, to hear it. When Jesus reveals the truth directly to the client, the lie departs and the truth transforms the mind. With this Christ-centered, inner healing approach, clients can receive emotional healing in a Christian therapist's clinical office.

How the Process Works

The process involves three components:

- 1) the destructive "feeling",
- 2) memories, and
- 3) the "lie" or negative conclusion that is embedded or anchored in the original memory, or the key memory of the theme of memories.

Sometimes there is not one memory, but a combination of memories that constitute a theme in the person's life.



The destructive emotional feeling, which is experienced in the present, is the beginning of the trail. It leads back to the memory, which is the cause or root of the destructive feeling. In the diagram above, as you follow the trail backward in time from the present destructive feeling, memories will be revealed that connect with the specified destructive emotion.

For example, if fear is the presenting feeling, a memory will come to the client's mind that has fear connected to it. The memory that comes to mind first may be from a recent experience. The process is to follow the feeling backwards along the emotional trail from memory to memory until you get back to the "original or key" memory that is, in most cases, located in childhood. It is not the job of the therapist to find these memories. When called upon, Jesus and the Holy Spirit reveal the precise memory that needs healing. It could take months for a therapist and a client to find the right memory on their own. Jesus locates and reveals it within minutes. The memory may be something that the person thinks about often or it may be a repressed experience that has been forgotten or even dissociated.

Once the original or key memory has been located, the lie needs to be identified. The lie is the belief statement, which was embedded in the person's mind during the time of the trauma. The lie is the most difficult part of the process because it often feels true. Teamwork is needed between the client and the therapist to listen to the prompting of the Holy Spirit and clarify the precise lie. When the lie has been formulated, it will feel

like a nine or 10 on a 10 scale as "feeling strong". Another fictional example of a typical lie follows.

When the client was young, he/she was called "stupid idiot," by the father. The client sees him/herself in the picture being shouted at. The lie embedded in the picture that has a strong intensity is something like, "I can never do anything right." In the present, the person lives with constant fear that he/she will fail and that nothing is ever good enough.

It is important to note that it is not necessarily the first time the client was told that he was a "stupid idiot" that the deception was deeply embedded. It is the first time the client "accepted" the deception as reality that the destructive feeling became anchored in the psyche. It is the agreement with the deception rather than the deception itself that is the problem.

At this state, the client is asked to invite Jesus into the memory. It is not the counsellor's job to invite Jesus in for the client. This invitation must be an act of the free will of the client. When Jesus comes into the memory, some clients see him in the memory, some hear him speak into their mind and some feel his presence. Others do not see, hear or feel his presence (which is fine too). This process is not guided imagery, because the therapist does not make suggestions, such as "see Jesus standing there." Jesus comes because the client has invited Him into the memory. Sometimes Jesus moves toward the individual, comes between the individual and the hurtful person in the picture, and sometimes he touches him/her or picks him/her up and comforts the person. This happens with no suggestion from the therapist. It happens because of the loving, nurturing nature of God. God is restorative. As Jesus reveals his truth, the lie dissipates. When the lie leaves, the emotions change to match the truth. The following is a fictional example.

A woman was abused as a child and believed the lie that she should never have been born. She had a constant feeling of abandonment, which caused the pain of rejection and loneliness. When Jesus revealed the truth that He wanted her to be born and that He accepts her unconditionally, the shame and pain went away and she felt a big weight lift off her chest.

It is important to note that with some people, a false Jesus may appear. It will speak unloving words or behave in an unloving way. It cannot represent goodness for very long. See addendum #2 for sending it away. The key is to work with the True Lord Jesus Christ of Nazareth.

As long as the lie is embedded in the memory, the destructive emotions feed the present experiences, making life miserable. Satan's game is to implant a lie early in a person's life experience and have it work there destructively forever. As the great liar and deceiver, Satan does not necessarily speak directly to a person, as he did to Eve in the garden. He can use the words and actions of close friends and relatives to set a lie in place. To experience healing, a person needs to visit the wounded past and invite the True Lord Jesus Christ of Nazareth to bring truth to transform the lie. Jesus honors free will and comes to heal when He is invited. Each person must recognize their own need for healing and invite Him to come out of their own free will.

The following is a list of the steps in the Christ-Centered inner healing process:

- 1 Listen to client's presenting story.
- 2 Explain the process of inner healing to the client.
- 3 The client connects with a specific negative "feeling".
- 4 The Holy Spirit is asked to lead the client back to the memory which is the source and original of the "feeling".
- 5 The client describes the memory or theme where the lie is anchored.
- 6 The client invites the True Lord Jesus Christ of Nazareth into the memory.
- 7 With the help of Jesus, the client discerns the "lie" or negative conclusion that is embedded in the memory.
- 8 Pre-rate the intensity of the feeling of the "lie".
- 9 The therapist prays for Jesus to reveal the "truth" to the client, which is related to the specific "lie". Record the truth.
- 10 Now, break the lie, pray spiritual housecleaning and healing.
- 11 Now, rate intensity of feeling in the original memory.
- 12 If some feeling is still present, there is another or other linked memories that need to be processed.
- 13 Repeat the process with the linked memories until the intensity of the feeling is zero.
- 14 Revisit the original memory to note changes in the picture and affirm the client.
- 15 Thank Jesus for healing and now have client focus on the "truth" and develop the narrative related to the truth.

Christ-Centered Inner Healing

1. Initial Assessment

After the client intake has been completed, the first step is to listen to the client's story. Building a therapeutic relationship with the client is important. You need to develop trust before you do inner healing work. By listening to the client's story, you will also learn whether inner healing would be helpful or not. In many situations, inner healing is not relevant. For example, if the therapeutic problem is conflict management or communication skills, inner healing is not appropriate. Often a person will talk about fear or anxiety or other feelings, which indicate that inner healing could be useful. The key indicator is a "destructive feeling" that could possibly be emanating from a lie in an original memory. If the client's story indicates that inner healing would be helpful, explain your thinking and then ask the individual if they would like to consider this type of therapeutic approach. Involve your client in the decision and give him/her permission to say no. If the client does not know about inner healing, take time to explain the process and how it can be helpful. If the person signals that inner healing would be too painful or undesirable, you need to honor that concern and only use this approach when they are ready. Some people come specifically for inner healing work. It is still useful to explain the process to them so that there are no surprises.

2. Preparing the Client for Inner Healing Work

For this example, the feeling of "fear" is used in explaining the inner healing process:

*"How long have you been experiencing **fear**? [Some people may say "All my life"]*

Would you like to be free from this feeling of fear? [If the person says yes] We have come to learn that feelings are based in memories and that it is highly possible that your fear goes back to an earlier experience in your life. Would you be willing to go back and look at some memories to see if we can address this fear? [Yes]

*Here's how it would work. You and I would work together as partners. In the process, I will need to know what you are **thinking**, what you are **feeling** and what you are **seeing**, so that I can be helpful.*

I will ask you to get into a comfortable position and close your eyes, if that feels

safe for you. You can keep your eyes open if you prefer.

Then, I will ask you to get in touch with the feeling that is bothering you.

When you are connected to the feeling, I will ask the Lord to take you back to the memory that is the "source and origin" of the feeling of fear.

When a memory comes to your mind, I will ask you to share with me what is happening in the memory. I do not need to know the details – just your age, who is involved in the memory and where you are. During the process, I need you to tell me the first things that you see, feel and hear, as they come up. **It is important to not edit or make up things that you believe I might want to hear.** You may think that something is not significant or relevant, but it is best to work with exactly what the Holy Spirit reveals to you.

Then, I will ask you to invite Jesus into the memory – sometimes he comes into the picture, sometimes you feel his presence and for some people they do not hear or see him. That's OK too. He may just communicate with an impression.

The next step is for us to work together to discern the "lie" that is connected to the memory. Finding **the accurate lie** is an important step because the feeling is connected to the lie.

Then, when we have identified the lie, I will ask the Lord to reveal to you the truth that is related to the lie, and I will record all the truth that you hear.

Throughout the process, I will be praying to God, God will communicate with you and you will share with me what you hear and see. It will be like a three-way conversation.

When we have the lie and the truth, I will then pray to break the lie and send away any spirits that are connected to the lie.

Do you feel comfortable with spiritual freedom prayer? [Explain what spiritual freedom prayer is here, if necessary - see chapter 10]

Then, I will pray a healing prayer and pray that the truth replace the lie. After that I will ask you to tell me what, if anything, has changed in the original picture.

If we become blocked in the process, I may ask you if there is any unconfessed sin that you need to deal with, or if there is any unforgiveness that you need to address.

Next, I will ask you to forgive yourself for things that you have done to put yourself down and then end with a prayer of self-acceptance.

These are the steps of the process. We can stop at any time if you feel uncomfortable and I hope that you would feel free to ask any questions as we proceed.

How does this approach feel to you?

Would you like to try it?

3. The Christ-Centered Inner Freedom Process

The actual experience with each client varies. The following outline is an example script of how the process could flow with a client. In this script, please put your client's name in the place where it says "name" and insert the specific feeling with which you are working in the places where it says "feeling".

(Name), to begin with, could I ask you to state out loud that "Jesus Christ is your Lord and Savior". (Note: This is helpful to know the person's position in Christ. For new or non-Christians I ask, "Are you willing to allow the healing power of Jesus Christ to heal your memories?" If the answer is "Yes", then there is enough faith and openness to continue.)

Now, could I ask you to say out loud that it is your will that you want to be free today from the feeling of "_insert feeling_". (Most people have no difficulty saying this.)

OK, now I am going to say an opening prayer. Do I have your permission to pray?

(With confirmation proceed.)

Prayer: *Dear Jesus, I ask you to have your Holy Spirit come now and help (name) feel what you want him/her to feel, see what you want him/her to see and hear what you want him/her to hear. Come now, Lord Jesus. I place this healing process in your hands.*

Now (name), could I ask you to get yourself into a comfortable position and, if you feel safe closing your eyes, close your eyes; now try to get in touch with that "feeling" that has been bothering you. When you have connected with the feeling of "_insert feeling_", let me know. (Sometimes a person can have a little difficulty connecting with the feeling. There are several things you can do at this stage to help the client:

- 1) Repeat the prayer and wait.
- 2) Ask the person to go to the most recent experience where he/she felt the "feeling" and have the client talk about it to stir up the feeling.
- 3) Do a short spiritual clearing prayer. Ask the Lord to have his angels remove the following spirits: blocking, blinding, deaf, dumb, confusion, distraction, interference, lies, deceit, deception, skepticism, cynicism and doubt. Then try again.
- 4) If there is still a problem, maybe there is a stronger feeling that you should be working on. Pray for the Lord to reveal if there is another feeling that you should be using for the process.)

When the person is connected to the "feeling", then pray:

Dear Lord, I pray that you would lead (name) back along the path of the feeling of "_insert feeling_" and take him/her to the memory that is the source and origin of the feeling of "_insert feeling_"_. Take (name) to the very first memory in his/her life where he/she experienced this feeling now. Lord, if it is not one memory, then take (name) to the theme of memories that holds this feeling. (Name) don't try to search for the memory. Just allow your mind to be calm and allow the Holy Spirit to bring the memory to your mind. (The Holy Spirit will bring forward the memory that you need to work with. Trust it. Even if the memory seems insignificant, work with the memory that is presented.)

Wait 10 to 15 seconds and if the person has not voluntarily shared the memory with you, then ask:

Has the Lord given you a memory or theme of memories?

If the answer is "No" there are several things you can do at this point:

- 1) Repeat the prayer asking the Lord to lead the person to the memory.
- 2) If the person is still blocked, try a simple clearing prayer.
- 3) If the person is still blocked move to dealing with blockages starting with:
 - a) unconfessed sin
 - b) unforgiveness
 - c) mental agreements
 - d) lack of forgiveness for self and
 - e) secrecy

If the answer is "Yes" then request a little information. You do not need all the details.

(Name), could you share with me a little about the memory?

- *How old are you in the memory?*
- *Who is in the memory with you?*
- *Where is the memory taking place?*
- *In general, what is happening in the memory?*

Now that the person has the memory or theme of memories, ask the person to invite Jesus to come into the specific memory or theme. The person needs to use his/her own will for this invitation.

(Name), could I ask you now to invite Jesus to come into your specific memory. (You may need to model it for the person if he/she has never done this before.) *You do this by saying, "Dear Jesus, I invite you to come into this specific memory and be with me now in the memory.*

Once the person has invited Jesus into the memory, wait for 10 to 15 seconds to allow the person to experience His presence. The person may be experiencing Jesus in the memory but saying nothing. At this point you may need to ask:

(Name), can you sense His presence in the memory?

In most cases, the person will say "Yes". Some people see Him enter the memory in picture form (visual people). Some people say they do not see Him but feel His presence (feeling people). Some people do not see or feel Him there. That is OK too. You need to assure the person that He is there, because He was invited and then you keep moving forward with the process. Note: Jesus will appear in the way that is most appropriate for that person.

Now that Jesus is there in the memory/theme, you need to identify the negative words/lies that are embedded in the memory with the following prayer:

(Name), now we need to identify the negative words and lies that are in this memory. Do I have your permission to pray for you?

When confirmed:

Dear Jesus, I pray that you would now bring to (name's) mind the negative words, mental conclusions and/or lie(s) that have been embedded in this memory for all these years. Lord, what was (name) thinking in the memory at that time? Please bring these words to (name's) mind now.

Wait for maybe 20 to 30 seconds. If the person does not volunteer the words, ask the person to share the negative words with you and write them down. These words are the key to the transformation process because the feelings are attached to the words. Note: If a person at this point hears words of truth, such as, "I love you," instead of negative words, write down these positive words, then put them aside and go back and work at getting the negative, hurtful words.

Once you have all the negative words, you need to proceed directly to praying for Jesus to reveal through the Holy Spirit all the words of truth that relate to these specific negative words.

Dear Lord, I pray that, through your Holy Spirit, you would now reveal to (name) all your truth that you want him/her to know that relates to these specific words: (Read out loud now all the negative words that you have written down.) Lord, what is your specific truth that relates to these words?

Wait for 20 to 30 seconds. If the person shares the positive words, write them down. If

the person needs prompting, ask him/her to share the words of truth with you and then write them down. Note: If the person does not receive truth for part of the negative words/lies, go back and pray for additional truth, until there is truth for all the negative words/lies. You need to be thorough here.

Now that you have the negative and positive words, you ask for permission to do three things: break the words/lies, send away the spirits of darkness that have been using these words as a stronghold and then pray for the words of truth to heal the person's soul.

(Name), now that you have the negative words and the truth, I would like to do three things. The first is to pray for you to break and send away the negative words and lies. The second is to do a spiritual clearing prayer so that any spirits, that have been using the words as a stronghold, leave and thirdly, to pray that Jesus' truths transform and heal your soul. Do I have your permission to do these three things?

With confirmation proceed as follows:

In the name of the True Lord Jesus Christ of Nazareth, I pray, Lord, that you would break, smash and demolish these negative words and lies (read out loud the negative words that you have written down) and that you would now remove every piece and particle of these words from (name's) mind now.

I now ask you, Jesus, to take authority and that you would have your angels come and bind up all the spirits of darkness that have been using this memory/theme, these words and these feelings as a stronghold in (name's) life. (You can use your discernment to name whatever spirits you sense are involved. For example, if the feeling is fear you could name: fear, panic, terror, etc.) Lord, have your angels come now and bind all these spirits to each other, force them to their knees and now strip all of them of all their armor, weapons, authority, powers and illusions. Lord, have your angels force the spirits of darkness to throw down now at the foot of the Cross of Jesus Christ all words, lies, feelings, plans, programs, agendas, assignments and traps that they have been using in (name's) life. Have your angels force these spirits to return everything that they have robbed and stolen from (name). Now, have your angels force these spirits to take back all emotions that belong to them that do not belong to (name). And now, Lord, with

your Sword, come and cut, break and sever every tie, cord, connection, bond and linkage that the spirits have used to be attached to (name). Loose all these spirits from (name) now, and have your angels escort them and take them all away from (name), never to return. Do not allow the spirits to turn left or right. Have them taken directly to you for you to do with them as you choose.

Lord, when they are gone, please build a spiritual wall around (name) and seal that wall with your blood. Place your guardian angels inside that wall to protect (name). Now, Living Water, please come and wash away all the pain and hurt that has been in (name's) memory. Remove all of the negative feelings. Take them away now. Please infill (name) with your Holy Spirit and with your light. Push out all the darkness with your light. And now Lord, as you bring your truth into (name's) soul, bind up his/her broken heart with your warm, compassionate, perfect, accepting love and with your words of truth: (Now read all the words of truth that you have written down). ***Lord, transform and heal (name's) memory and set (name's) soul free with your words of truth.*** (Read the words of truth again.)

Give the person a little time to receive and reflect on these words of truth. After an appropriate time (approximately 1 minute), you want to encourage the person to go back to the original memory to check and see if there has been any change.

(Name), could I ask you now to go back to the memory/theme and report to me if anything has changed. (Do not guide them into any changes. Have the person objectively discover if there are any changes in the memory and report them.)

Listen to whatever changes are reported and write them down. If the person is visual and Jesus is in the memory, you can ask the question:

What is Jesus doing now in the memory?

The key to the transformation is the change in the original feeling. You need to find out if any of the original feeling is still in the memory.

(Name), feel around now in the memory/theme and tell me, "Is there any "initial negative feeling" still in the memory?" (If the original negative feeling is gone ask:) ***What do you feel now in the memory?***

If there is still some of the original negative feeling in the memory at this point, it means that your work is not done and that there is another linked memory that is holding some of the feeling. You will need to pray for the Holy Spirit to lead you to the linked memory and then repeat the whole process for the new memory that is revealed. Sometimes you need to process two or three memories before the feeling in the original memory goes to zero. At this point, check with your client to see whether he/she wants to continue to the next memory or to end the session and process the next memory on another day. The person may be tired after processing the first memory. Work at your client's speed.

The goal is to get to a point where the negative feeling in the original memory goes down to zero. That is how you know that the work is done.

If the person needs and wants to continue, pray:

Dear Jesus, I pray, that with the help of your Holy Spirit, you would now take (name) to the linked memory that is holding part of the feeling "insert feeling". (Wait for the memory to be revealed. When it is there, repeat the process in the same way as you did for the first memory.)

If the feeling in the original memory is now zero, it is time to move to the prayer on self-acceptance. At this point in the process, you want to help the person start receiving words of truth. The prayer of self-acceptance is one way of having the person listen to the words, which the Holy Spirit brings to the person's mind, that are to be incorporated into the new True Self In Christ story.

The Old Story and New Story Exercise

Now, you need to help the person move from the Old Story to the New Story.

(Name), as you look back now at your life, if you were to be an author and you had to give your Old Story a title, the story that had your old negative words in it, what would the title of your Old Story be?

Write down the title of the Old Story.

(Name), as you and Jesus are co-authoring your New Story together, I want you to become creative now and tell me, what do you want the title of your New Story to be?

Write down the title of this New Story. Now, you need to help the person start talking about this New Story, so that the New Story can become stronger.

(Name), tell me now, what does this New Story mean to you? (Be an audience for your client and listen to this New Story.)

And,

(Name), if that is what your New Story means to you, what is that story going to allow you to do now? (Once again listen and be an audience.)

The task now is to help the person develop the New Story based on truth. Encourage the person to write this New Story down. Encourage the person to tell his/her New Story to safe, encouraging people.

Diagnostic Tool

Teach you client to become aware of "current thinking" and to ask him/herself the question:

"Is this thinking leading me back to the Old Story or is it leading me to my New Story?"

If the thinking is leading the person back to the Old Story, help the person learn to say:

"NO! I am not going back to those old words and that Old Story. I reject that Old Story. Jesus I invite you now to help me stay in my New Story and to know, right now, what truth you want me to receive that is part of my New Story."

Then, have the person add this new truth to the New Story and think about the New Story instead of thinking about where it was going.

Conclusion

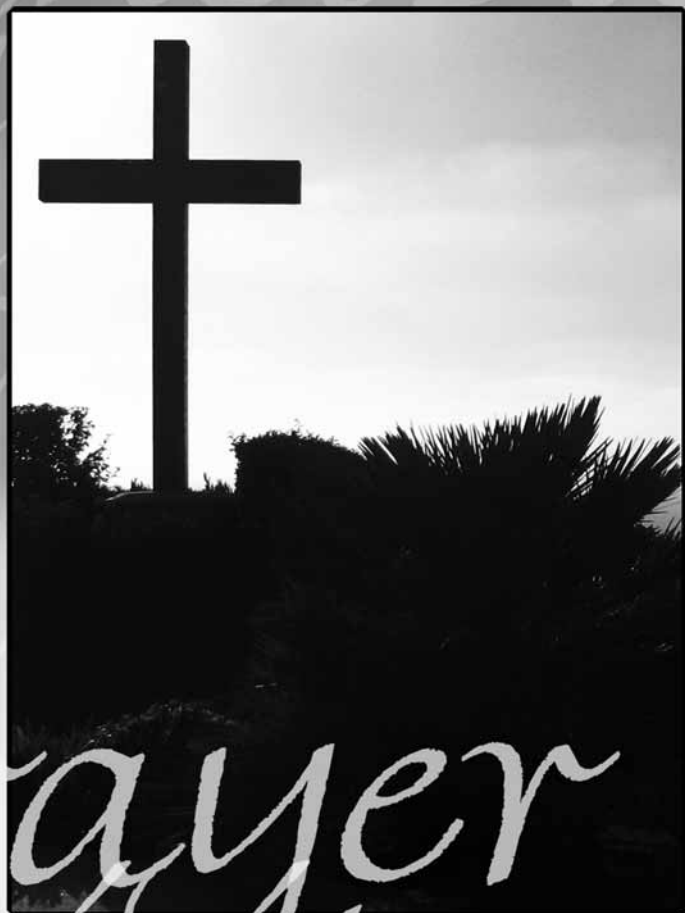
Words are important. Jesus' truth is positive and powerful. If the person can grow the New Story and live out of the words of the New Story, he/she can live in freedom. It is the truth of Jesus that sets us free. Help the person to grow this New Story. While the process related to the healing of memories can be relatively short, the developing of the New Story is really a lifelong project. The New Story can keep growing and developing over years. Help the person to put into perspective the need to keep working at writing, scrapbooking, illustrating, writing and developing the True Self In Christ story forever.

Other Helpful Questions in the Process

- Do I have your permission to pray for you?
- I do not have a right to violate your will and neither do the demons? You really do have a choice here. What do you choose?
- What's happening? Are you seeing something right now?
- What does it feel like? It's OK to let yourself feel!
- The True Lord Jesus of Nazareth, are there places where there is pain that (client) might know about?
- What is the True Lord Jesus Christ of Nazareth saying about that?
- Tell me what you are experiencing. What are you feeling? What does the memory look like? What's happening to you?
- True Lord Jesus Christ of Nazareth, what do you want (client) to know?
- Lord, we are confused, could you clarify that now?
- True Lord Jesus Christ of Nazareth, what is the truth?
- Does that sound like truth to you the True Lord Jesus Christ of Nazareth?
- Lord, what does (client) need to see to come to freedom and wholeness?
- Lord, where do we need to go now? Help us to go to the place where we need to go and bypass anything unnecessary. What do we need to see?
- Lord, what do we need to see that we have missed?
- Is there anything that he/she needs to renounce Lord Jesus Christ of Nazareth?
- True Lord Jesus Christ of Nazareth, what does this mean for (client)?
- Well Lord, is there anything else that (client) needs to see in this memory?
- That is a good question? Could you, the True Lord Jesus Christ of Nazareth, answer that question for (client)?
- Lord, would you expose what is going on here so (client) can see what is going on more clearly.
- Is there anything else that you Lord want to bring truth or understanding to?

What Inner Healing Cannot Do

1. Change current reality.
2. Heal true mental illness.
3. Release a person from their lies against their will.
4. Prevent a person from making wrong choices after the memory has been transformed.
5. Remove Godly sorrow i.e. appropriate contrition.



A Christian Perspective

Here I am. I stand at the door and knock. If anyone hears my voice and opens the door, I will go in and eat with him, and he with me.

Rev 3:20

As Athanasius, one of the early church fathers, wrote, "That which He has not assumed, He cannot heal."

Andrew Comiskey
Living Waters Manual, p.39

We simply invoke His Presence, then invite Him into our hearts. Grace is channeled into us. God sends His Word and heals us. The Healing Presence descends into us and does it."

Leanne Payne
The Healing Presence, pp. 135-157

Jesus is the healer. He is the Creator and the Sustainer of life. He is able to heal because He is the living God who is in our midst. This truth holds for the past, the present and the future. Thousands of years ago, scripture reveals, "for I am the Lord who heals you" (Ex. 15:26). When Jesus walked on this earth, we are told that, "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness" Mat. 9:35

Today in our post-modern world where spiritual realities are once again being recognized, Jesus is healing through his disciples who invoke His divine power. An example of one current disciple who invokes the presence of Jesus is Leanne Payne as she says in her book, *The Healing Presence*:

I have begun with the story of this healing rather than a recent one in order to stress the fact that after many years in the ministry, I still do the same simple thing: invoke the Presence of Jesus and trust in Him.

As I work with clients in my Christian counseling practice, I have seen the healing power of Christ in the present. He comes when called and he always shows up. When I first started using this inner healing approach., I wondered if Jesus would show up. My own lack of faith caused me to doubt whether he would be there for each new client. After a while, when He had shown up for every client, I grew in my trust that He would be there. For some people, He would appear in pictures. For others, His presence would be felt. For a small number of clients, they could not sense His presence, but He was there because He did the healing work.

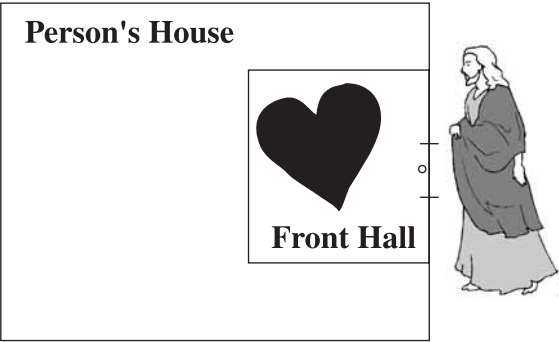
As for the future, Romans 1:20 describes Jesus' eternal nature, "for since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen." Jehovah-Ropheka – The Lord our Healer – will be there as an eternal force of love to heal in the future, just as he is healing in our midst today.

Salvation

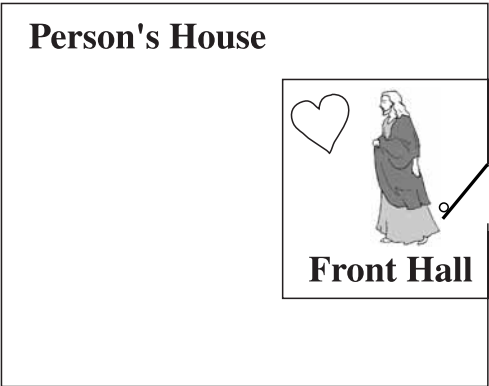
Mankind is broken. The consequence of the Fall in the Garden of Eden is that mankind was banished from the garden of innocence. We are all born into a world that is eating from the tree of knowledge of good and evil. Our original sin places us at birth in a spiritual condition that separates us from God. And yet, God wants to restore our relationship with him so we can again live in freedom and peace. He sent Jesus to earth to bring the good news that faith in Jesus is the path for overcoming spiritual death and gaining eternal life.

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life"

Jn 3:16



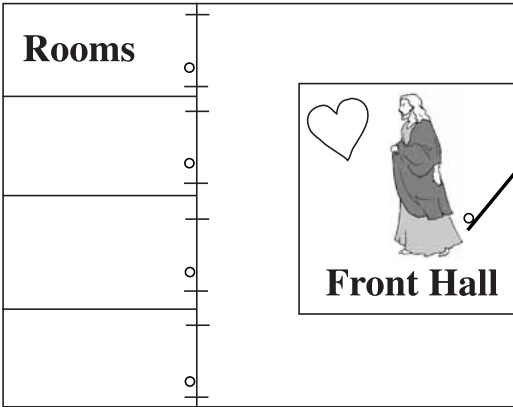
The above metaphor of a house helps explain the dynamic of salvation. Each individual is pictured inside his/her own house where there is a door to the outside. The door is shut and there is only a handle on the inside of the door – not on the outside where Jesus is standing. As a result of his gift of free will, Jesus does not impose his solution of eternal salvation upon us. He offers it to us and we need to respond as an act of our will. We are free to choose. The black heart represents spiritual death. Since the door to our house can only be opened from the inside, we can choose to invite Jesus in, or not. In my life, I rejected Jesus' offer for 40 years. I heard him knocking and I hear his voice, but I chose to keep the door of my house firmly closed. In my own arrogance, I felt I did not need Jesus. I was trying to control life and manage it in my own strength. My pride combined with my ignorance of the power of Jesus in my life resulted in Jesus standing outside my door for years. I thank Him now for his eternal patience and His loyal love because, the way I used to speak about Him and the way I treated Him did not merit his mercy. Yet, He lovingly waited until the day when I opened that door and invited him in. At that moment, he changed my heart, enabled me to see the truth in the scripture and justified my by forgiving my sins. I now realize that Jesus was there with me every day since the moment of my conception, at my birth and that He walked beside me every day that I walked on this earth. He cared about me even when I was rejecting him. Then, at age 40, I exercised my free will and invited Him into the front hall of my life and He came.



The above picture shows that Jesus has entered the house and is now standing in the front hall. The white heart symbolizes the transformation of the heart from one of depravity to love. Spiritual death has been changed to spiritual life with Jesus living inside the house. By faith, the core of the person's being, the heart, has been healed. This transformation is the first and most important healing as Jesus brings his redemptive power into our life. "For you were once darkness, but now you are light in the

Lord” (Eph 5:8). Along with the promise of salvation comes access to the kingdom of God. “The kingdom of God does not come visibly, nor will people say, ‘Here it is’ or ‘There it is’, because the kingdom of God is within you” (Lk 17:20-21). With the kingdom of God and the rebirth, the Spirit has given birth to spirit (Jn 3:6) and now the individual has access to the fruits of the Spirit “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Gal 5:22). But, salvation does not mean that we are sanctified. From the beginning, our minds have been influenced by the Fall and polluted by living in the world. The second big step of healing is described in Romans 12:2, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.”

While the healing of the heart is the first step, the healing of the mind in an ongoing process, which also requires the help of Jesus. To visualize the mind, think of memories and thoughts as being rooms in your house.



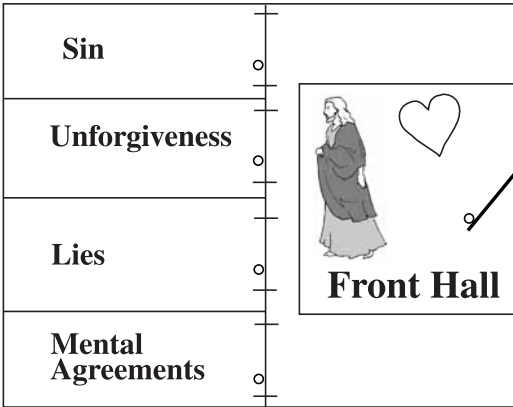
Most Christians know the image of the front door of their house with a handle only on the inside. Well, the exact principle applies in the inner rooms of our houses. While Jesus is standing in the front hall of our life, we have many rooms inside the mind where the doors are firmly shut, with the handles only on the inside. Jesus does not go into these rooms unless we open the door from the inside and invite Him in to heal. Just as he waited patiently outside the house until we invited Him into the front hall, He patiently waits in the front hall. He respects our free will until we invite Him into each of the rooms of our house.

Sin, Unforgiveness, Lies and Mental Agreements

In chapter one, we talked about the cycle of controlling and hiding destructive, negative messages that create a distorted image of self. There are four things that contribute to the Distorted Self, which we hide in these rooms. They are:

- 1. Sin
- 2. Unforgiveness
- 3. Lies
- 4. Mental Agreements

As long as these four things remain locked up in these rooms, darkness deepens, and turmoil and pain increase. Many people have kept the doors to certain rooms closed all their lives, living with the ensuing negative and destructive impact on themselves and others.



Sin

Infidelity, pornography, addictions, hate, envy and pride are some examples of sins that we keep hidden in these rooms. A more subtle kind of sin that can be locked up in a room and hidden is “judgment” that we hold against another person. For one client, the judgment was an inflexible belief that the father of her son-in-law was bad, when he unilaterally supported his son in ways she perceived were hurtful to her daughter. We can set our minds and harden our hearts in ways that never allow the other person to get out of the box that we have put them in. As long as we hold fast to the sinful

judgment of another person, we are not living out of the grace and mercy that we received when we were set free. If we open the door to the room where we hold this sin of judgment and invite Jesus in and confess our sin, He will clean this room out, forgive us and set us free. For the healing of sin, we require confession.

Unforgiveness

An example of unforgiveness being locked into a room of the mind is the unwillingness to talk to a person who has hurt us. One client was so bitter about how his father treated him as a child that he cut his father off and never talked to him again. We can become so resentful and bitter that we can behave in very unloving ways towards the individual with whom we are emotionally bound. In addition, living with hatred and demonstrating a vengeful attitude can damage our Christian witness. It can even spill over into our relationships with other people. If we open this door by an act of our will and invite Jesus into the room of unforgiveness, He will empower us to be able to forgive. The freedom we receive from this form of divine healing is a release from resentment, anger and bitterness. It may take a little longer for the pain to heal, but the immediate result is freedom from the destructive emotional feelings. For the healing of unforgiveness we need “to forgive”.

Lies

An example of a lie being locked up in a room is holding onto a belief that may have been true at one point in time but is not true in the present. One client was sexually abused as a child but today that person is happily married. The lie that still lives in the person is that she is unsafe. Even though she knows the truth cognitively, the feeling still seems real and affects the present relationship. The most destructive lies are ones that were conceived in childhood and have an ongoing, negative influence throughout a lifetime. For the healing of lies we need “truth”.

Mental Agreements

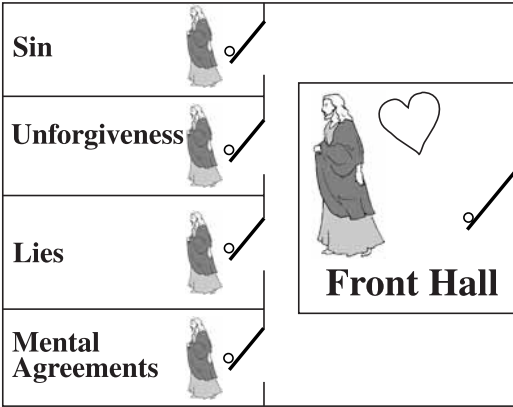
This category includes vows, curses and fixed rigid mindsets that create walls and block healthy relationships. An example is “I will never speak to that person again.” Renouncing is needed to break mental agreements.

Interconnected Rooms

Sometimes sin, unforgiveness, lies and mental agreements can be clustered and linked to each other, complicating the healing process. In such a situation, healing will require the cleansing of all four interconnected rooms before total freedom is accomplished. An example of interconnected rooms is the case of a sexually abused person. The

individual may hold the sin of judgment against the perpetrator. In addition, there may be a linked unforgiveness towards the abuser, and possibly self, that causes bitterness and unhappiness. At the time of the abuse, the child may have accepted the lie that he/she is dirty and vowed to never be out of control again. Years later, the person may read a book or hear a sermon that encourages the cleansing of one of these rooms. For example, the book or sermon may focus on forgiveness, and so the individual forgives the abuser, and finds that total healing is not achieved. More condemnation may set in. In some cases, forgiveness alone may set the person free, but for those situations where unforgiveness is linked to other rooms, all the rooms need to be cleansed before total freedom can be accomplished.

When Christ created us, He made each one of us unique, talented and special. Sin, unforgiveness, lies and mental agreements confuse and block our ability to know our True Selves in Christ. It is through inviting Jesus into all of these dark rooms in our house and asking Him to heal us that we begin to see our True Self in Christ clearly. When our house is clean, then we are free to function out of the gifts of our True Self in Christ to the glory of God. Inviting Jesus into the front hall of our house is an important first step, however, that is just the beginning. Sanctification requires additional change. Often we leave Jesus standing in the front hall, as we protect secret rooms that we feel are too painful to expose. Yet healing requires light. The longer the doors are closed, the darker the rooms become. Jesus is faithful to heal, but we need to take the initiative and invite Him in. “Come Lord Jesus” (Rev 22:20)



A Prayer for Inviting Jesus into One’s House (The Heart)

Dear Jesus, I realize that I have never invited you to come into my house or into my heart. I understand that you have been patiently standing outside my front door for a long time waiting to be asked to come in. I turn to you now and with my “will”, I invite you to come into my life. I open my front door and ask you to come in and heal my heart. I lay down all my rebellion, pride and self-centeredness. I submit to you now as my Lord and Savior. Please help me now to know your truth and I commit myself to being obedient to your will and commandments. I pray this in the name of the True Lord Jesus Christ of Nazareth.

Dear Jesus, thank you for the truth you have revealed to me. I receive this truth and I now commit to being obedient to you by living out of this truth. I pray in the name of the True Lord Jesus Christ of Nazareth.

Amen

A Prayer for Inviting Jesus into the Rooms of One’s House (The Mind)

Dear Jesus, Thank you for coming into the Front Hall of my life and renewing my heart. I now extend an invitation for you to come into all the rooms of my mind, which need renewing as well. There are parts of my mind that I have never surrendered to you. I desire your truth and divine healing power to transform my mind. I want to be free. So, Lord I invite you into the specific place in my mind where I hold the following thought:

Dear Jesus, please shine your light into this compartment of my mind and I ask you now to reveal to me your truth that I need to know to be set free. Come Lord and heal my mind with your truth.

Listen and Record the Truth Jesus Reveals:

confession

Therefore confess your sins to each other and pray for each other so that you may be healed..

Jas 5:16

If we claim to be without sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

1 Jn 1:8-9

Confession is not simply about admitting wrong doings or thoughts according to some moral standard. It is **about getting our relationship right with God**. If sin within the soul is seen as merely a psychological imbalance or illness, the predicament of good and evil at the core of man's being is never addressed. The Christian perspective on personhood is different than secular psychology because all the stories of healing in scripture are incarnational. Christian healing has everything to do with Christ in us. Psychology does not consider prayer, grace, mercy, the truth of God's Word, the healing presence of the Holy Spirit or the nature of the human spirit.

The mind of man, including his spirit and entire soul are either cleansed and wise (in balance), or evil and darkened (unseeing), depending whether or not there is confession of sin and fellowship with God through Christ.

Leanne Payne

The Healing Presence, p.162

Science has led to the development of psychology, which has caused a distinction to be formed between the mind and the heart. "In Biblical language, the heart is the center of the human spirit, from which spring emotions, thoughts, motivations, courage and action – the wellspring of life" (NIV Study Bible, commentary on Ps 4:7). In the scripture, the heart of man refers to both head knowledge and heart knowledge. As Leanne Payne says, the heart refers to "both the spirit and the soul in man. Therefore, rather than speaking of healing the head in contrast to the heart, the "conscious" in contrast to the "unconscious", or the spirit in contrast to the soul, it speaks very simply of cleansing the heart" (*The Healing Presence* p. 161). The Bible therefore talks about one heart with two mindsets:

Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace, because the sinful mind is hostile to God. It does not submit to God's law, nor can it do so.

Rom 8:5-7

As well as having two mindsets, people have wounds. One type of wound is inflicted by others, whereas sin is a wound that is self-inflicted. We have a choice. We can live in obedience to God or we can continue living apart from God in our pride and rebellion. To build on the metaphor of the house, when a person invites Jesus into the front hall, the heart has been redeemed, but there are still rooms where the sinful mind still inflicts itself. These rooms, which we choose to keep separated from the love of God, need light. The act of confession is the process of bringing the thoughts and mental agreements captive to Jesus and allowing Him to purify us through forgiveness. As C.S. Lewis said,

"We have a strange illusion that mere time cancels sin... But mere time does nothing either to the fact or to the guilt of sin. The guilt is washed out not by time but by repentance and the blood of Christ"

Leanne Payne quoting C.S. Lewis,

Restoring the Christian Soul, p.78

The Process of Confession involves the following steps.

1. Recognizing our condition of sinfulness
2. Choosing Jesus and the cross
3. Naming the sin
4. Renouncing personal involvement
5. Binding the sin to the cross and receiving forgiveness
6. Repentance
7. Freedom to function from the True Self

1. Recognizing Our Condition of Sinfulness

The first step of confession is the realization that we are separated from God and living a life of spiritual poverty. Often pride insulates us from understanding how God wants us to be. Luke 18:11-14 describes this condition.

The Pharisee stood up and prayed about himself; "God, I thank you that I am not like all other men – robbers, evildoers, adulterers – or even like this tax collector. I fast twice a week and give a tenth of all I get". But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, "God, have mercy on me a sinner." I tell you that this man, rather than the other, went home justified before God.

In psychology, pride is not an illness or a sickness and therefore is not diagnosed as pathological. But, in the scripture, the pride of the Pharisee does connect with the predicament of good and evil that is at the core of the human heart. The tax collector is aware of his brokenness and is struggling with the pain of his sin, as he asks for help in the form of mercy. Our need is to look inward, like the tax collector, see our shortcomings and humble ourselves in regret. The attitude is described in Psalm 51:16-17, "You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. The sacrifices of God are a broken spirit; a broken and contrite heart."

An example is the woman who came into the clinic and confessed that she was broken in every way. Her life was a shambles. Her health was bad. She was at the end of her rope and she said, "I will do whatever God wants me to do. I am broken financially, physically, spiritually and emotionally. Help me Lord!" God wants to help us, but because He has given us free will, He cannot redeem us unless we extend the invitation. We have the responsibility of asking for help. Coming to God with a desire to change is the starting point.

2. Choosing Jesus and the Cross

Confession and repentance entail more than not doing something wicked. They involve turning to God in faith because we recognize that without Him we are empty, lonely and broken. As we understand that our rebellious pride and our separation from God is our first big sin, we are brought to the point of choice between truth and lies, life and death, freedom and bondage, healing and ongoing pain. Understanding our sinfulness involves two steps: recognizing that all our efforts to save ourselves are meaningless, we invite Jesus into the front hall, and recognizing that controlling and hiding our fallen selves grants evil and opportunity to sow destruction in our lives, we invite Jesus into the rooms of our house.

Step 1 – Inviting Jesus into the Front Hall

Jesus is all-sufficient and he is our only hope. No matter how hard we try, we will never receive salvation through our own good works. But, through the obedience of Jesus to follow his Father's will and sacrifice Himself as an atonement for us on the cross, we have the promise of salvation. He assumes our sin when we turn to him and confess it. He bears our sin so that we will no longer be burdened by it:

This righteousness from God comes through Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Jesus Christ. God presented him as a sacrifice of atonement through faith in his blood.

Rom 3:22-25

The key to the above verses is "to all who believe". For as it says in Romans 1:17, "The righteous will live by faith". We need to turn to Jesus and by faith invite him into our lives as the son of God who died for our sins:

"For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved"

Rom 10:10

Confessing that we are sinners and inviting Jesus into our lives are the first two steps of healing. The immediate fruits of the sinner's prayer are salvation and the indwelling of the Holy Spirit within us.

Step 2 – Inviting Jesus into the Rooms of Our House

For those of us who have received salvation by faith and are reborn in the Spirit, we still have the task of sanctification – the purifying of the mind from sin, unforgiveness and lies. There are two areas to consider: 1) past sin and memories that are hidden away in secret rooms with the door locked, and 2) current sin and thoughts that result from our living in a fallen world, where we constantly struggle with daily unrighteousness such as: pride, judging others, envy, disrespect and the lack of acceptance of others.

The same principle that we used in "inviting Jesus into our house" is used when we invite Jesus into these unsundered rooms", where past and current sin resides and where lies and wrong agreements of our mind hold us in bondage. We need to come

before God, or before another trusted person, and confess before God that we have fallen short. Just as He justified the tax collector as a sinner, He will come in, cleanse us from sin and forgive us. The difference between what the sacrifices accomplished in the Old Testament and what confession accomplishes in Jesus' name in the New Testament is that the Old Testament sacrifice atoned for the sin, whereas Jesus not only provides forgiveness, but He also washes away the sin forever.

3. Naming the Sin

We need to take responsibility for the ways that we have lived an unrighteous life. Naming the specific sins is an important step. "He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy" (Prov 28:13).

As we disclose our guilty offenses with a contrite heart, we lay before God the specific ways that we have been rebellious, separated ourselves from righteous living and caused ourselves to pursue evil rather than good. Naming our sins in confession is the way that God knows our heart and is the condition for working his divine healing of grace, mercy and forgiveness in our lives. Confession is how the darkness flows out of us into the Crucified One.

4. Renouncing Personal Involvement

As Proverbs 28:13 says above, renouncing is integrally related to confession. After naming, admitting and expressing the sin, we need to reject and renounce it before turning from it in repentance. "Renounce your sins by doing what is right" (Dan 4:27) Renouncing is not passive acquiescence. It is an active determination to give up the error of our ways and a declaration to refuse to participate in the wrong agreements of our mind again. It is an act of obedience to repudiate the destructive thoughts and behavior. Renouncing precedes repentance with an act of "will" that stands against the old way and it produces commitment that strengthens the effectiveness of turning from the wrongful ways.

5. Bind Sin to the Cross and Receive Forgiveness

Jesus died on the cross for our sins:

For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Col 1:19

We can take our sins to the cross and bind them there:

He forgave us all our sins, having cancelled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

Col 2:13-14

Jesus has the authority to forgive, "that you may know that the Son of Man has authority on earth to forgive sins" (Lk 5:24). As we accept the forgiveness of Jesus, we need to allow that forgiveness to actually reach our heart.

6. Repentance

Repentance is defined as turning toward God in all aspects of one's life. "Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord" (Acts 3:19). Repentance requires a change that proves one's desire to be obedient to God.

"I preached that they should repent and turn to God and prove their repentance by their deeds"

Acts 26:20

Repentance requires action. With the change in heart comes the fruit of change – a new desire to be obedient to God's will and new behaviors. Change is never easy and change from slavery of sin is even more difficult. As we move from the mind that is set on sin, where it is impossible to please God, to the mind that is set on what the Spirit desires, He will help, if we invite Him into the process.

7. Freedom to Function from The True Self

What is the result of confession? Freedom! There is freedom to function from the True Self in Christ with less confusion and interference. Sin clouds our ability to know ourselves as God created us to be. The following list outlines some of the main sins that people encounter: pride, idolatry, sexual lust and fantasy to adultery and fornication, envy/jealousy, sinful anger, sloth/laziness, gluttony and greed. You can read Dr. William Backus's book, What Your Counsellor Never Told you, for further insights into these sins. Addendum #6 also provides a cultural perspective on pride.

General Prayer of Confession

Dear Heavenly Father, Sovereign God, I come before you on bended knee as a sinner in need of mercy. I bring to you the sacrifice of a broken spirit and a contrite heart.

I proclaim my faith in the True Lord Jesus Christ of Nazareth as my Lord and Savior and I invite Jesus and the Holy Spirit to reveal to me all the sins in my life, known and unknown, that are keeping me separate from you. I know that I have fallen short and I lament my thoughts and actions. I now ask Jesus to help me identify all the ways that I have dishonored you by being rebellious, prideful, idolatrous, self-centered and by living outside of your will.

List the sins that you hear:

Four Steps for addressing each of the above sins:

I now humble myself and confess with my mouth that I have fallen short as follows:

a) I acknowledge, confess and take full responsibility for sinning against you and for transgressing your holy ways by:

b) Lord, I renounce the wrong agreements of my mind and I renounce my participation and personal involvement with:

c) I bind this sin of _____ to the cross of Jesus Christ, and I now receive the forgiveness that only Jesus has authority to give on earth (Luke 5:24). Purify me now Lord from my unrighteousness. Set me free by your grace and mercy.

d) Lord, clean out this room in my mind and remove from me any further desire to sin. I now choose to repent from this sin of _____. I now commit to change in the following ways:

Take my pain away now and give me the strength to follow through on this declaration.

Amen.

Now, repeat the same process for the other sins you recorded above.

After addressing all the above sins, thank God:

God, you are awesome. Thank you for your gift of forgiveness. Heal me inside. I release all my guilt and shame to you and I accept your forgiveness. I loose any wrong agreements of my mind and I now choose to accept myself as cleansed, free and ready to serve you. Thank you for your loyal love. I choose to be obedient to your Word and I place my confidence in you.

I pray this in the wonderful name of the True Lord Jesus Christ of Nazareth.
Amen.

Confession for Sexual Sin

I proclaim my faith in the True Lord Jesus Christ of Nazareth as my Lord and Savior.

Lord, I come before your presence to acknowledge that I have sinned sexually and that I seek your forgiveness and cleansing as promised in 1 John 1:9, "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

I acknowledge that I have given in to fleshly lusts and that I have offered parts of my body to sin as instruments of wickedness (Rom 6:13). I do not want sin to be my master (Rom 6:14) or to give the devil a foothold in my life (Eph 4:27).

Lord, I pray that the Holy Spirit would reveal to me now all the situations in my life where I have used my body sexually as an instrument of unrighteousness. Show me all the times in my life where I have transgressed your holy law so that I may lay them before you now.

Record Now All the Situations to be Confessed

Repeat the Following Prayer for Each Individual

- a) Lord, I acknowledge, confess and take full responsibility for sexually sinning when I participated in: _____ with _____.

b) I renounce my sexual involvement with _____.
- c) I bind this sin to the cross of Jesus Christ and I now receive the forgiveness that only Jesus has authority to give on earth (Luke 5:24). Purify me now Lord from my unrighteousness. Cleanse me Lord and set me free by your grace and mercy.
- d) Lord, I turn to you now and ask for your help. I choose to repent of this sin of _____. Remove from me any further desire to sin in this way. I now commit to being obedient to your holy ways.
- e) I ask you to break any bondage or foothold that Satan obtained through this involvement and I also ask that you break any soul tie that resulted from this relationship. I place the cross of Jesus Christ between myself and _____. I pray this in the name of the True Lord Jesus Christ of Nazareth.

Amen.

After Addressing All the Above Situations

Lord, I now present my body to you as a living sacrifice, holy and acceptable to you. I choose to reserve the sexual use of my body only for marriage. I renounce the lie of Satan that my body is unclean, that it is dirty or unacceptable as a result of my past experiences. Lord, I receive your forgiveness for my sins and I thank you for totally cleansing me, for removing all condemnation and for accepting me unconditionally. I release to you all guilt and shame that has been connected to this sin and I now choose to accept myself as purified.

Thank you for your loyal love. Thank you Lord for setting me free through your forgiveness. I choose now to be obedient to your Word and I place my confidence in you.

I pray this in the wonderful name of the True Lord Jesus Christ of Nazareth.

Amen.

Confession of Idolatrous Worship

I proclaim my faith in the True Lord Jesus Christ of Nazareth as my Lord and Savior.

*Lord, I come before your presence to acknowledge that I have sinned against you when I chose to knowingly and unknowingly forsake you by not following your greatest commandment,
“Love the Lord your God with all your heart and with all your soul and with all your mind”*

Matt 22:37

In rebellion and ignorance I chose to follow false teachers and I have participated in occult practices and idolatrous worship. Have mercy on me God.

I recognize that there is only one true and living God (Ex 20:2-4), who exists as the Father, Son (Jesus Christ of Nazareth) and Holy Spirit. I acknowledge that you are the only omniscient (all-knowing), omnipotent (all-powerful) and omnipresent (always present) God.

I also acknowledge that the resurrected Jesus Christ has been given all authority in heaven and on earth and that he has supremacy in everything

Col.1: 15-18

I believe that I am now a child of God (1 Jn 3:1-3) because I have invited Jesus Christ into my life as my Lord and Savior. I believe that by faith and the grace of God, that I am seated with Christ in the heavenlies (Eph 2:6) and that when I was still a sinner, Christ died for me (Rom 5:8). I believe that Jesus delivered me from the domain of darkness and transferred me to His kingdom and in Him I have redemption, the forgiveness of sins (Col 1:13-14).

Lord, I acknowledge that you are the God of truth and that I have been deceived by the father of lies (Jn 8:44) and that I have deceived myself. I pray,

with the help of your Holy Spirit, that you would lead me into all truth and reveal to me now all the ways that I have turned from you and either knowingly or unknowingly participated in or been involved in false religions, cultic or occult practices and worshipped and followed false teachers and false gods.

Record Involvement in All Non-Christian Spiritual Experiences

False Gods	False Religions	Occult/New Age	Witchcraft

Repeat the Following Prayer for Each Activity Recorded Above

a) Lord, I acknowledge, confess and take full responsibility for sinning against you when I participated in : _____ .

b) I renounce my participation and personal involvement with _____ and I commit to the True Lord Jesus Christ of Nazareth who is the way and the truth and the life (Jn 14:6).

c) I bind my sin of idolatry to the cross of Jesus Christ, and on bended knee, Lord, I humbly ask for your forgiveness for all my unholy thoughts, behaviors and activities. I now receive the forgiveness that only Jesus has authority to give on earth (Lk 5:24). Purify me now from my unrighteousness. Set me free by your grace and mercy.

d) God, I turn to you now and repent of my sin of idolatry. Remove from me any further desire to separate myself from you. I commit to worshipping only you, the one true God – the Creator, the Sustainer, the Protector, the True God of

Love and Life.

e) Lord, I ask you now to break any rights, grounds or privileges that were gained in my life as a result of this inappropriate spiritual worship.

Amen.

After Addressing All of the Above Activities

Lord, thank you for releasing me from the bondage of my unbelief. Thank you that you are all I need. I vow obedience to you and only you and I place my confidence in you. Protect me Lord from any counter attack from the world of darkness and help me to live in the freedom of the cross. Thank you that you have disarmed the enemy and that Jesus Christ already has the victory. I claim that victory in my life. Thank you that I am, by faith, a child of God, purchased by the blood of Jesus, redeemed, free of condemnation, accepted and a friend of Christ.

Thank you for setting me free through your forgiveness.

I pray this in the wonderful name of the True Lord Jesus Christ of Nazareth.

Amen.

Confession for the Sin of Pride

I proclaim my faith in the True Lord Jesus Christ of Nazareth as my Lord and Savior.

Lord, I humble myself before you now as a sinner who has been living independently, in total-control and full of pride. In Jeremiah 2:13 you said, “My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.”

Lord, I admit that I have turned my back on you and have tried to live life in my own strength and resources. I have believed the dictum of the world that I can be the master of my own ship and have succumbed to the worship of my self.

I have blinded myself to the truth of the forgiveness of the cross of Jesus Christ and I have pridefully taken charge of trying to justify myself by atoning for my own sin through performance and works.

Lord, you have said in Proverbs 16:18, "Pride goes before destruction, a haughty spirit before a fall." I come before you now broken in spirit and contrite in heart because I have been trying to live my life alone, without anyone's help and especially without you Lord. I am weak and tired.

Lord, in James 4:10 you say, "Humble yourselves before the Lord, and he will lift you up." I come to you now destitute and broken. Lord help me. Lift me up. I need you now. Holy Spirit, show me the ways that my pride has transgressed your holy ways.

a) Lord, I acknowledge, confess and take full responsibility for the following ways that I have pridefully sinned against you: (Select the ones that relate to you)

- ☐ 1) seeking to do my will instead of yours
- ☐ 2) relying on my own strength and resources instead of you
- ☐ 3) comparing to, competing with and arrogantly believing that I am better than others
- ☐ 4) believing that I am always right
- ☐ 5) considering myself first ahead of others
- ☐ 6) controlling others instead of controlling myself
- ☐ 7) thinking I am perfect without weaknesses
- ☐ 8) overly concerned with fame, fortune, power and pleasure
- ☐ 9) believing that I am a better Christian than others
- ☐ 10) believing that I am more humble than others
- ☐ 11) Other _____

b) Lord, I renounce all the ways that I have been living an arrogant, self-centered prideful life and I choose to humble myself now. I submit myself to

you and pray that you will work through my weaknesses.

c) I bind my sin of pride to the cross of Jesus Christ and I now receive the forgiveness that only Jesus has authority to give on earth (Lk 5:24). Purify me now Lord from my unrighteousness. Set me free by your grace and mercy.

d) Lord, I turn to you now and ask for your help in dealing with this most persistent struggle . I choose to repent of all my prideful ways. Remove this desire from within me to be prideful and help me to be humble, so that I can live with the compassion of Christ. I now commit to sacrificially loving others as described in John 15:11-12, "Love others as I have loved you. Greater love has no one than this, that one lay down his life for his friends."

e) Lord, break the stronghold of pride in my life. Help me to become a good and faithful servant who is living out of your will and not my own. Lord, I release my arrogance to you and pray that you are all that I need. Free me now from my perfectionism and striving.

Lord Jesus, thank you for the gift of your sacrifice on the cross. Thank you that you died for me and paid the price, taking my sin of pride into you, so that I may be free. Thank you for your grace and mercy. I now accept myself as cleansed, free and ready to serve you. I praise you as the wonderful God of love and peace. I bow my knee to you in submission, humility and hope.

I pray this in the wonderful name of the True Lord Jesus Christ of Nazareth.

Amen.

Forgiveness

In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

Gen 2:9

Shouldn't you have had mercy on your fellow servant as I had on you?

Matt 18:33

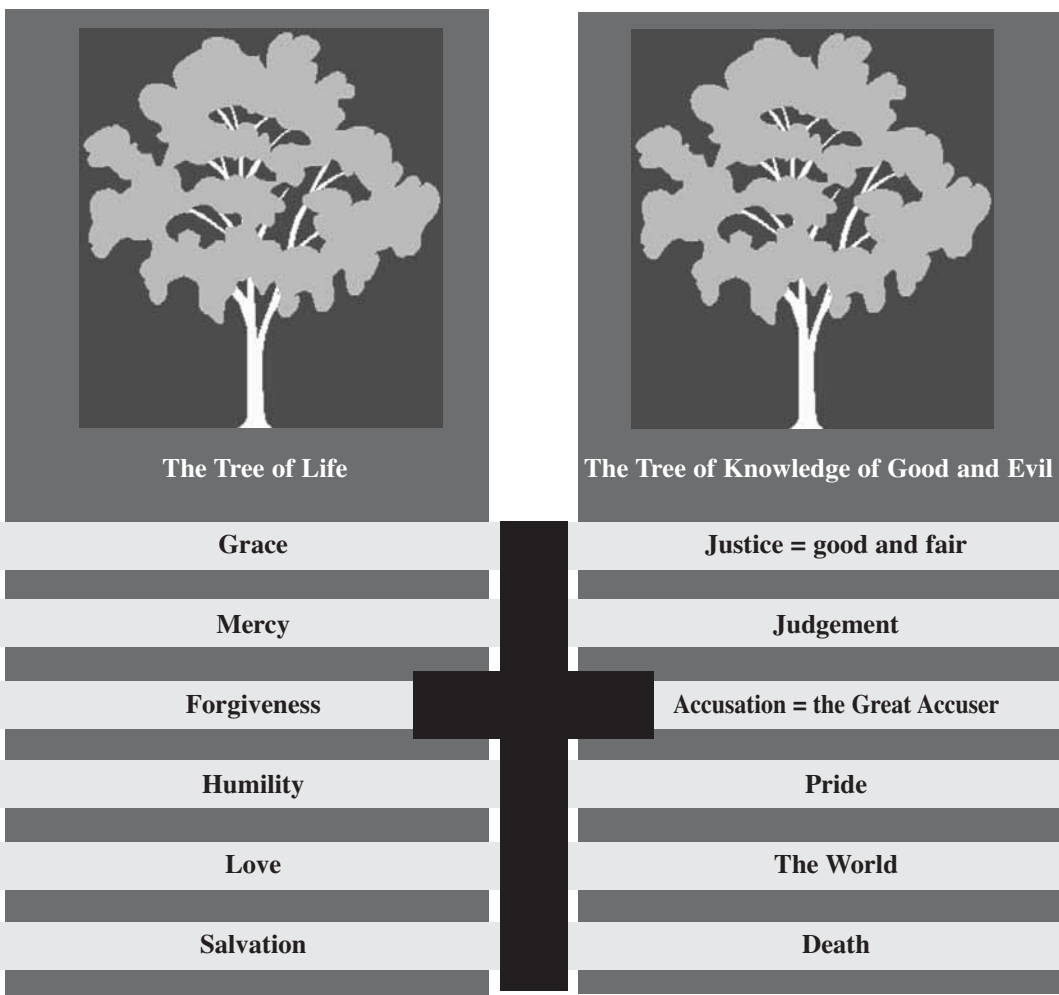
Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

Eph 4:32

In the middle of the Garden of Eden, there were two trees-the tree of life and the tree of the knowledge of good and evil. God wanted Adam and Eve to eat from the tree of life. Life is positive. John Arnott in his booklet, "What Christians Should Know About The Importance of Forgiveness", calls the tree of the knowledge of good and evil, the tree of Judgment (p.9). He says "In our pride and self-sufficiency, we think we have enough understanding and information to make fair and honest judgments in every situation. We instinctively judge much of the time, and when we judge, we are usually negative, biased and unfair." Further, Mark Virkler from a course called "Pure in Heart", says that 80% of most people's thoughts are negative, critical and accusatory. If this is true, then 80% of the time we yield our minds to the negative tree of judgment and accusation rather than the positive tree of life.

Grace relates to the tree of life. Justice relates to the tree of good and evil. Justice is good, but grace is better. Justice is the law of God. Justice is good and fair, however, the problem is that none of us could ever have any hope for eternity if we all received the justice we deserved. And as for judgment, James 2:13 says, "Mercy triumphs over judgment!" The Holy Spirit is calling us to turn away from judging, "Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you" (Matt 7:1-2). This is the law of sowing and reaping. What we sow, we will reap. If we judge, we will be judged. If we accuse, we will be accused – and in equal proportion. In our hearts, we often want it two different ways. We want grace and mercy for ourselves, because we know our own failings and weaknesses, but for others, we want justice. It is easy to slip into a double standard. I

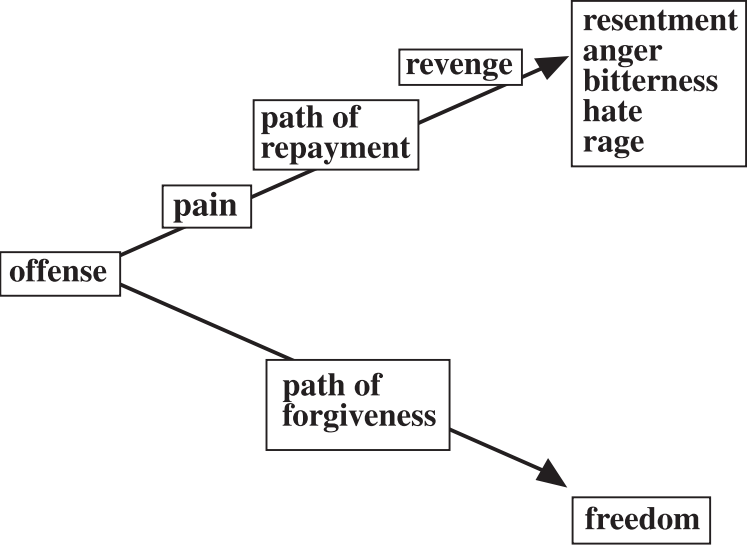
The Law of Sowing and Reaping



can justify and rationalize my own sin and self-centerdness and yet want justice in my dealings with others. The law of sowing and reaping says that if I want justice for others, then I can expect the same for myself. If you demand repayment for sins and wrongs done to you, then you will be dealt with according to your own prescription.

When we accuse, we are in the territory of Satan – the great accuser. Satan is a legalist. He is also the ""evil"" aspect of the tree of knowledge of good and evil. When we accuse and blame others, we are living out of the tree of good and evil. Conversely, if

we eat from the tree of life, it will build up, encourage and edify others and us. The tree of life will give life to others as we bless and curse not, **forgive and accuse not**. It is important to speak life and not death. Even when God brings correction, it is a positive direction and His intent is always life giving and redemptive. The good news is that there is a place we can go where Satan cannot follow. It is a higher and better place. If we seek the tree of life and if we live in the grace and mercy, forgiveness and love of Jesus Christ, Satan has no right to be there.



Often when we accuse and seek repayment, we are really on the path of revenge. As the figure shows above, we can only be on one path at a time – either the path of repayment and revenge or the path of forgiveness.

Jesus did not ask us to repay for our sins. He took what we deserved upon Himself on the cross. Similarly, we can lay our judgment of others at the cross and allow the mercy and grace of Christ to flow into our lives as we forgive others.

Some people say, I will forget, but never forgive. The problem is that we do not forget. We may suppress a memory only to have it resurface later at the most inconvenient time. Forgiveness may result in forgetting as healing occurs, but forgetting does not result in forgiveness. In Jeremiah 31:34, “declares the Lord, for I will forgive their

wickedness and will remember their sins no more.” God does not forget, but through forgiveness He lets go of the past and chooses to remember no more. If you are bringing up the past against another, then you have not truly forgiven. The goal of healing through forgiveness is to be able to remember the past without pain.

Often the reason why we choose to not forgive is because of that “pain”. To let go feels like the other person is being let off the hook. We think – they need to pay for what they did. Going down the path of repayment “feels” right, but when that path becomes revenge, the fruit is resentment, anger, bitterness, hate and rage. God has given us the choice of free will. We can choose to live from the tree of life.

The obstacle to forgiving is agreeing to live with the pain and the consequences of another person’s sin. Forgiveness does have a cost. You accept the price of the evil you forgive. But, there is a benefit to forgiveness. You receive freedom now and healing over time. Since you are going to live with the consequences of another person’s sin anyway, your real choice is to live in the bitterness of unforgiveness or the freedom of forgiveness. However, letting the other person off the hook for their past sin does not mean that you accept any future sin. Sin is never acceptable. You need to place a firm boundary between you and the person who hurt you and you need to protect yourself from any future pain.

If you choose the tree of life, grace, mercy and forgiveness, who will take care of the offender? Forgiveness involves giving up the right for revenge, the right to be bitter, the right to curse, the right to judge and the right to hold others down with our pride. We are to give others a gift they do not deserve, when there is no question that we have been sinned against, hurt and violated by them. Yes, an outstanding debt exists, but is it our job to require payment?

The spiritual principle for giving up the right for revenge is found in Romans 12:17-20:

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God’s wrath, for it is written, ‘It is mine to avenge, I will repay, says the Lord’. On the contrary: ‘If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.’ Do not be overcome by evil, but overcome evil with good.

Leave the repayment of injustice to God and seek to follow the example of Jesus. Even

in the face of injustice, the last cry from his lips was, “Father, forgive them for they do not know what they are doing” (Lk 23:34). The healing of forgiveness requires that you visit the pain, acknowledge the hurt, express the anger and turn it all over to Jesus.

A Fictional Example

A woman experienced abuse as a child. She had never forgiven the perpetrator and as Christmas approached, the traditional family gathering was becoming a major point of worry. Should their family attend the function? How could they face this man who had never taken responsibility for what he had done. The thought of seeing this man made her feel sick at her stomach. Even though she was a Christian, she had never forgiven this individual, and the pain in her stomach was evidence of the bitterness turned inward. The woman expressed a desire for healing because the pressure was getting to be too much for her to handle. After discussion about the importance of forgiveness, she expressed a desire to forgive the man. With tears in her eyes, she visited the pain of the abuse and gave up the right for revenge. She turned all the pain over to Jesus and when the prayer was finished, the pain in her stomach was gone. She felt free.

Repentance

Sometimes we say the words of forgiveness, however, and still we feel resentment and a negative attitude towards the other person. There is a step in addition to forgiving, which we may have forgotten. It is called repentance. As well as forgiving, we also need to repent of our own sin of judging. We may have forgiven, but still be eating from the tree of good and evil through our judgment. If there is a repetitive, negative inclination towards the forgiven person, there may still be a root of judgment remaining. If it is there, it will most likely reside in areas where the wound and hurt is located. To be completely healed of the bitter root judgments, we need to confess, otherwise, the law of sowing and reaping will apply here as well.

“Blessed are the merciful, for they will be shown mercy” (Matt 5:7). But how do we repent of judgment? Sometimes the judgment is too hidden. Maybe we need to turn to God and ask for help in discerning our judgments. Psalm 139:23 suggests, “Search me O God and know my heart; test me and know my anxious thoughts.” When we detect the ongoing bitterness – that is where we will find our sin. We need to ask Jesus to reveal to us the truth of our judgment and he will come and help us discern.

Sometimes the wound is too fresh. Maybe we need to rely upon Jesus and the grace and mercy of the cross to strengthen us. It is at the cross of Jesus where mercy triumphs over judgment. In Corrie ten Boom’s book, *The Hiding Place*, she describes how she was unable to forgive the German prison guard in her own strength, but with the help of Jesus, she could extend the hand of forgiveness. Her wound was still fresh,

but Jesus helped her overcome judgment and enabled her to forgive (p.215).

“You therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself” (Rom 2:1). If we do not repent of the judgment, we are giving Satan the legal right to bring the law of sowing and reaping into our life. We have a choice – mercy, forgiveness and freedom or judgment, accusation, and ongoing pain.

We repent of our sin of judgment by recognizing the brokenness of our own humanity and reaching out to others with humility. Mercy mediates forgiveness. As we give the gift of mercy to others, we free ourselves from the trap of judgment. Recognizing our own sin of judgment, confessing it and repenting of the judgment releases us to be able to love others. As we repent from judgment, we are working out, in a practical way, our forgiveness in the relationship.

Forgiveness

Forgiveness seems to be one of the most difficult things for people to do, including Christians. Even though Christ’s sacrifice on the cross and forgiveness is central to Christianity, dying to self for others seems to run counter to our human nature. If we were to wait until we felt like forgiving, we might never get to it. But, Jesus’ commandment is not a suggestion. We are to be a forgiving people. That is how he designed us. “Forgive as the Lord forgave you” (Col 3:13).

While “words” are used in the process of forgiveness, forgiveness is not just words. Forgiveness needs to come from the heart. The pain of the offense, that created the unforgiveness in the first place, needs to be addressed. Insincere and superficial forgiveness is sometimes described as cheap forgiveness. An example is a spouse whose mate had an affair, and who quickly said the words “I forgive you,” without taking the time to know his/her real feelings. If the forgiver visits his/her heart, the benefit of forgiveness is freedom from resentment, bitterness and anger that often accompany the memory of the offense.

An approach that I find helpful involves the use of a big white cloth sheet. In the process of forgiving, I ask the person to visualize a big white cloth sheet in front of him/her and to go into his/her heart and bring out all the painful memories and place each on the sheet, one after the other. When all the memories are on the sheet, I ask the person to roll all the memories, plus the pain and hurt related to them, into a bundle and then give the whole bundle to Jesus. This approach helps the person visit the heart and address the emotional wounds that would be missed with superficial forgiveness.

Prayer of Forgiveness

I proclaim my faith in the True Lord Jesus Christ of Nazareth as my Lord and Savior.

Lord, you have asked me to forgive others as you have forgiven me. Give me the grace, mercy and strength to forgive those who have hurt me.

Holy Spirit, please reveal to me now the names of all the people whom I need to forgive.

Pray for Each Individual

*Lord, I choose to forgive __ (The person’s name) _____
I place before me now a big, white cloth sheet and I place on it the following memories:*

*I forgive __ (The person’s name) _____ for
(describe in detail every painful and hurtful offense that the Lord brings to your mind and place each one on the sheet)*

Keep bringing up all the hurtful memories until they are all on the sheet.

When they are all on the sheet, pray:

Lord, I bundle up all these painful memories into one big ball and I give them to you now. Please come and take away this bundle with all the hurt and pain connected with it and set me free.

When the bundle is gone, continue:

Lord, I give up my right for revenge against __ (name) _____ and I now release him/her to you. I also choose to release to you all my resentment, anger, bitterness, hate and rage that I have been holding against __ (name) _____.

Lord, I also confess and renounce any remaining sin of judgment against __ (name) _____. I repent of that judgment and I bind it to the cross of Jesus Christ. I choose now to live out of the tree of life with grace, mercy and forgiveness.

Amen.

Spiritual Freedom

After the client has completed forgiving all the people on the list, do a spiritual freedom prayer against the spirits of: resentment, anger, bitterness, hate, rage, revenge, pride and judgment. See chapter 10 on prayers for spiritual freedom.

Truth

Stand firm then, with the belt of truth buckled around your waist.

Eph 6:14

They exchanged the truth of God for a lie, and worshipped and served things created rather than the Creator.

Rom 1:25

The battleground is the mind and the war is between truth and lies. Lionel Tiger says in his book, *Optimism – The Biology of Hope*, “Humans have religions and as far as we know, no other created beings do” (p. 54). Human intelligence has given mankind some abilities that set it apart from the animal kingdom. One distinct trait of humanity is the ability to see into the future. A second unique attribute is the ability to lie. Prince Machiavelli turned the principles of cunning and duplicity into a science for the purpose of achieving political power. Machiavelli is an example of how mankind can combine these two unique traits of human intelligence, by using lies and deception to strategically accomplish future results.

Ever since the Garden of Eden, when Eve and Adam ate from the tree of the knowledge of good and evil, mankind’s eyes have been opened to the experiences of both good and evil. God warned Adam about the consequences of such action, “But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die” (Gen 3:7). But the serpent, which was “more crafty than any of the wild animals,” used deception to lead Eve and Adam astray. The woman said, “The serpent deceived me and I ate.” So, lies and deception are as old as humanity and from the beginning, the lie has produced destructive consequences. “But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. There will be trouble and distress for every human being who does evil” (Rom 2:8). Conversely, the truth is of God. In John 14:6 Jesus answered, “I am the way and the truth and the life.” “For the law was given through Moses: grace and truth came through Jesus Christ” (Jn 1:17). And in John 3:21, “Whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God.”

There is a direct relationship between God and truth. But, what is truth? In John 8:31-32, Jesus says, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.” He tells us that his teachings are the truth

because they come directly from God the Father. In Colossians 1:5, the writer describes truth this way, “The word of truth, the gospel that has come to you.” The gospel or word of God is the truth, and belief in the word of God is the way to be set free from the destructiveness of lies.

In 1 John 2:21 it says, “No lie comes from the truth.” What comes from the truth is love. “Love does not delight in evil but rejoices in the truth” (1 Cor13:6). God is love and the fruit of the Spirit is love . . . (Gal 5:22). So, truth and love and obedience to God’s Word are intricately intertwined in God’s plan for us:

Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply from the heart. For you have been born again, not of perishable seed but of imperishable, through the living and enduring Word of God.

1 Pet 1:22-23

The living Word of God is accessed relationally by loving God with all our heart and soul and mind, and also by listening to the Holy Spirit.

“But when he, the Spirit of truth, comes, he will guide you into all truth”

Jn 16:13

While we know that God is the source of truth, is it also possible for God to be a source of lies? In Titus 1:2 it says, “God, who does not lie.” And even more strongly in Hebrews 6:18 where it says, “It is impossible for God to lie.” So, we know that the source of lies is not of God. If God is the source of truth, where do the lies come from?

Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the devil, and you want to carry out your father’s desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

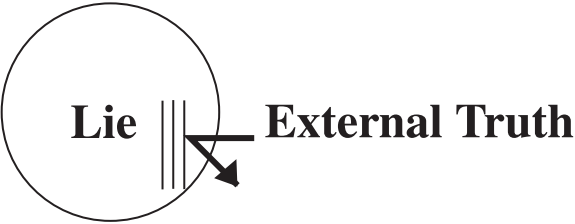
Jn 8:43-44

In the Garden of Eden, the way that Satan deceived Eve was by speaking a lie directly to her mind. While I believe that Satan can still speak directly to our minds today, I have found that more often, the lies are communicated to us through other people such as: family members, friends, teachers and associates. One of Satan’s best strategies is to

plant a lie in a child at a young age, and then have that lie produce destructive feelings forever, or until the lie is discovered and replaced with truth. An example of such a lie is when a parent shouts at a young child in anger and the child interprets the experience in their mind as “I am unworthy.” The lie feels real and because there is no counterbalancing truth, the lie is accepted because it feels like truth.

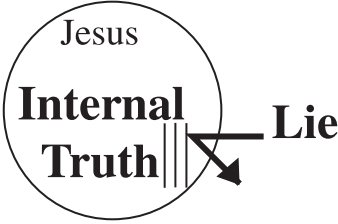
The Power of a Lie

When a lie is embedded in a memory, the lie has a power to resist truth because the lie has been accepted in the belief system as tried, tested and real.



Consequently, when external truth comes along and tries to penetrate the mind, it is rejected. It is almost as if the lie has a defense mechanism that repels the truth. In my own life experience, I rejected the truth of the Gospel for 40 years and for years the truth of God’s Word just bounced off me. In my arrogance and ignorance, I felt I knew better than everyone else and I accepted the world’s lie that I needed to be in control of my own life. Lies blind people to the truth, and I certainly was blinded for years. A contributing factor to the strength of the lie is the fact that the lie is located internally in the mind, whereas the truth is located outside the person. External truth, no matter how persuasively presented to the individual, is still an external reality. The lie which is internal has much more power.

Conversely, when Jesus brings the truth into the mind, the external lie bounces off, and the truth now has the ability to repel the lie. It is just the reverse.



Internal truth has power to defend itself against the external lie. That is why it says in the

Bible, “The truth will set you free” (Jn 8:32). What is a lie? A lie is any argument or pretension that sets itself up in the mind as a thought that is against the knowledge of God:

The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

2 Cor 10:4-5

The stronghold is the lie, which has taken the place of God’s truth. It is a thought, or an argument that we hold in our mind, which is in opposition to God’s Word and Jesus’ teaching. The lie pretends to be truth and is therefore a deception. The power that a lie has is in our believing the deception. The more we accept the lie, the greater is its power. As we take our thoughts captive to Jesus, He will reveal the truth to us that we need to know. Here again, we see the importance of words. As Leanne Payne says:

If you and I do not practice the Presence Of God, we will practice the presence of another. If we do not listen for the Word [of God] we will be in subjection to the words of the world, the flesh, and the devil

The Healing Presence, p. 73.

When we invite Jesus into a memory and we listen to the Spirit of truth, he reveals the truth that we need to know that will demolish the lie. The “belt of truth” is the spiritual armor that protects us from the lies. The Words of truth lead us away from the tree of knowledge of good and evil, where the world lives, to the tree of life where God lives. As we live out of the grace, mercy and forgiveness of the cross of Jesus, we are free of the lies that confuse and block our ability to see our True Selves in Christ. When truth is not there to protect us, we cannot see ourselves because of the darkness. Satan uses shame and fear to keep us in hiding. As Keith Miller says in his book:

“Shame’s biggest lie: that keeping everything secret is our strength and security, so we must not share deeply”

Compelled To Control, p.130

When we exchange the truth of God for lies, we turn from the creator to the idolatry of the created and we live in a distorted, hidden and false world. Our strength is not in hiding. Our real strength is God. As the psalmist said in Psalm 28:7, “The Lord is my strength and my shield; my heart trusts in him and I am helped.” Instead of hiding our

weaknesses, we need to expose them to God through confession and he will help us. Instead of living with hidden lies, we need to invite Jesus to reveal to us the truth that will set us free. As we confess sin, forgive others and hear God’s truth, Jesus heals us according to his divine will. Jesus’ presence is what we need.

“My grace is sufficient for you, for my power is made perfect in your weakness”

2 Cor 12:9

Larry Crabb has theorized that within every human being there are three deep longings: 1) to be accepted, 2) to be secure, and 3) to be significant (*Effective Biblical Counselling*, p. 61). The Word of God reveals truth that we each need to know to meet these three deep longings. When these truths reside within us, they function like armor, in this case as a “belt of truth,” protecting us from the lies of the world and helping us to function from the True Self in Christ, as God created us to be. Here are some Biblical truths, but not all, that relate to these longings:

1) I Am Accepted

I am a child of God

“To those who believed in his name, he gave the right to become children of God, children born not of natural descent, nor of human decision or a husband’s will, but born of God”

Jn 1:12-13

I belong to God

“You are not your own; you were bought at a price”

1 Cor 6:19-20

“So, whether we live or die, we belong to the Lord”

Rom 14:8

I have been redeemed by God

“For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins”

Col 1:13-14

I am free of condemnation

"Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death"

Rom 8:1-2

I am adopted by God

"In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will"

Eph 1:5

I am accepted

"Accept one another, then, just as Christ accepted you"

Rom 15:7

I am Christ's friend

"I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you"

Jn 15:15

2) I Am Secure

My outcome is guaranteed

" He anointed us, set his seal of ownership on us, and put his spirit in our hearts as a deposit, guaranteeing what is to come."

2 Cor 1:21-22

I cannot be separated from God's love

"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord"

Rom 8:39

I am protected

"He who fears the Lord has a secure fortress, and for his children it will be a refuge"

Prov 14:26

"The Lord loves the just and will not forsake his faithful ones. They will be protected forever"

Ps 37:28

I have an eternal inheritance

"For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance – now that he has died as a ransom to set them free from the sins committed under the first covenant"

Heb 9:15

I will not be abandoned

"Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus"

Phil 1:6

I can be confident in time of need

"Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need"

Heb 4:16

I am a citizen of heaven

"But our citizenship is in heaven"

Phil 3:20

"And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus"

Eph 2:6

3) I Am Significant

I was created by God

"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made"

Ps 139:13-14

I am God's temple

"Don't you know that you yourselves are God's temple and that God's Spirit lives in you?"

1 Cor 3:16

I am God’s workmanship
“For we are God’s workmanship, created in Christ Jesus to do good works,
which God prepared in advance for us to do”
Eph 2:10

I have gifts
“We have different gifts, according to the grace given us”
Rom12:6

I have been chosen
“You did not choose me, but I chose you to go and bear fruit – fruit that will
last”
Jn 15:16

I am salt and light
“You are the salt of the earth”
Matt 5:13
“You are the light of the world”
Matt 5:14

I am an extension of Jesus
“I am the vine; you are the branches. If a man remains in me and I in him, he
will bear much fruit”
Jn 15:1-2

I am a priest
“But you are a chosen people, a royal priesthood, a holy nation, a people
belonging to God, that you may declare the praises of him who called you out
of darkness into his wonderful light”
1 Pet 2:9

Truth can be internalized in a variety of ways. We can read the Word of truth and memorize it so that it abides inside us. We can worship God and allow the truth to live in us, as a song repeating itself in our minds. We can hear the truth spoken to us in a message from the pastor, which we can then accept and believe. We can read or hear personal testimonies about the truth and learn through the example of others. Or, we can invite Jesus to reveal directly to our minds, the truth we need to know, which comes from the Holy Spirit. Whichever approach we use, the truth of God has a power to free

us from the destructiveness of lies and set us free to use our God-given gifts to serve others.

Fictional Examples

A middle-aged man had been a Christian for 10 years and he had totally confessed his sinful past. He had forgiven everyone who had offended him, and yet he still felt depressed. The truth of his redemption and his freedom from condemnation was overruled by a lie that caused him to believe that he was bad. The truth of the gospel was repelled by the lie, and he continued to struggle doing good works to earn his worth. Guilt and lack of self-forgiveness blocked his ability to hear the truth.

A middle-aged woman, who had only recently come to Christ, had also lived a sin-filled life. In addition to confessing and renouncing her sinful life and forgiving her parents, hurtful friends and ex-spouse, she invited Jesus to reveal the truth related to the lie that lived within her that she was unworthy. When Jesus spoke to her mind and told her that he had created her, and that she was a precious creation who was worthy, the lie was banished forever and the anxiety and worry that had plagued her was gone. The truth of her worth as a child of God became real, allowing her to clearly see her True Self in Christ, free from the distortion of the lie. Exchanging the lie with the truth of God produces freedom and healing from the painful emotions that emanate from the lie.

Prayer for Truth

Dear Jesus, I invite you into this specific place in my mind where I am thinking the following thought:

Lord Jesus, what is the truth you want me to hear now that relates to the above thought. Please bring your truth to me in words, as a picture or as a distinct impression or feeling.

Record Jesus' Truth:

Helpful Christian Words

Neil Anderson, in his book *Victory over Darkness*, has listed the following excerpts as being helpful in putting words to one's identity in Christ.

I am the salt of the earth (Matt 5:13).

I am the light of the world (Matt 5:14).

I am a child of God (Jn 1:12).

I am part of the true vine, a channel of Christ's life (Jn 15:1,5).

I am Christ's friend (Jn 15:15).

I am chosen and appointed by Christ to bear His fruit (Jn 15:16).

I am a slave of righteousness (Rom 6:18).

I am enslaved to God (Rom 6:22).

I am a son of God, God is spiritually my father (Rom 8:14, Gal 3:26; 4:6).

I am a joint heir with Christ, sharing His inheritance with Him (Rom 8:17).

I am a temple - a dwelling place - of God. His spirit and His life dwells in me (1 Cor 3:16; 6:19).

I am united to the Lord and am one spirit with Him (1 Cor 6:17).

I am a member of Christ's body (1 Cor 12:27; Eph. 5:30).

I am a new creation (2 Cor 5:17).

I am reconciled to God and am a minister of reconciliation (2 Cor 5:18,19).

I am a son of God and one in Christ (Gal 3:26,28).

I am an heir of God since I am a son of God (Gal 4:6,7).

I am a saint (Eph.1:1;1 Cor 1:2; Phil 1:1; Col 1:2).

I am God's workmanship - His handiwork - born anew in Christ to do His work (Eph 2:10).

I am a fellow citizen with the rest of God's family (Eph 2:19).

I am righteous and holy (Eph 4:24).

I am a citizen of heaven, seated in heaven right now (Phil 3:20; Eph 2:6).

I am hidden with Christ in God (Col 3:3).

I am an expression of the life of Christ because He is my life (Col 3:4).

I am chosen of God, holy and dearly loved (Col 3:12; 1 Thes 1:4).

I am a son of light and not of darkness (1 Thes 5:5).

I am a holy partaker of a heavenly calling (Heb 3:1).

I am a partaker of Christ; I share in His life (Heb 3:14).

I am one of God's living stones, being built up in Christ as a spiritual house (1 Pet 2:5).

I am a member of a chosen race, a royal priesthood, a holy nation, a people for God's own possession (1 Pet 2:9,10).

I am an alien and stranger to this world in which I temporarily live (1 Pet 2:11).

I am a child of God and I will resemble Christ when He returns (1 Jn 3:1,2).

I am born of God, and the evil one - the devil - cannot harm me (1 Jn 5:18).

I am not the great "I am" (Ex 3:14), but by the grace of God, I am what I am (1 Cor 15:10).

In addition

Since I am in Christ, by the grace of God... I have been justified - completely forgiven and made righteous (Rom 5:1).

I died with Christ and died to the power of sin's rule over my life (Rom 6:1-6).

I am free forever from condemnation (Rom 8:1).

I have been placed into Christ by God's doing (1 Cor 1:30).

I have received the Spirit of God into my life that I might know the things freely given to me by God (1 Cor 2:12).

I have been given the mind of Christ (1 Cor 2:16).

I have been bought with a price; I am not my own; I belong to God (1 Cor 6:19,20).

I have been established, anointed and sealed by God in Christ, and I have been given the Holy Spirit as a pledge guaranteeing my inheritance to come (2 Cor 1:21; Eph 1:13,14).

I have been made righteous (2 Cor 5:21).

I have been crucified with Christ and it is no longer I who live, but Christ lives in me. The life I am now living is Christ's life (Gal 2:20).

I have been blessed with every spiritual blessing (Eph 1:3).

I was chosen in Christ before the foundation of the world to be holy and am without blame before him (Eph 1:4).

I was predestined- determined by God- to be adopted as God's son (Eph 1:5).

I have been redeemed and forgiven and I am a recipient of his lavish grace. I have been made alive together with Christ (Eph 2:5).

I have been raised up and seated with Christ in heaven (Eph 2:6).

I have direct access to God through the Spirit (Eph 2:18).

I may approach God with boldness, freedom, and confidence (Eph 3:12).

I have been rescued from the domain of Satan's rule and transferred to the

kingdom of Christ (Col 1:13).

I have been redeemed and forgiven of all my sins. The debt against me has been cancelled (Col 1:14).

Christ himself is in me (Col 1:27).

I am firmly rooted in Christ and am now being built up in him (Col 2:7).

I have been spiritually circumcised. My old unregenerate nature has been removed (Col 2:11).

I have been made complete in Christ (Col 2:10).

I have been buried, raised, and made alive with Christ (Col 2:12,13).

I died with Christ and I have been raised up with Christ. My life is now hidden with Christ in God. Christ is now my life (Col 3:1-4).

I have been given a spirit of power, love and self-discipline (2 Tim 1:7).

I have been saved and set apart according to God's doing (2 Tim 1:9; Titus 3: 5).

Because I am sanctified and am one with the Sanctifier, He is not ashamed to call me brother (Heb 2:11).

I have the right to come boldly before the throne of God to find mercy and grace in time of need (Heb 4:16).

I have been given exceedingly great and precious promises by God by which I am a partaker of God's divine nature (2 Pet 1:4).

Mental Agreements

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done on earth as it is in heaven.

Matt 6:9-10

The battleground is the mind and we have seen that “words” have power. Words of truth set us free and words that are against the knowledge and will of God hold us in captivity.

“For by your words you will be acquitted, and by your words you will be condemned”

Matt 12:37

The subject of mental agreements leads us beyond the words themselves to the commitment given to the words. Agreements engage the human will. When a person says, “I agree with . . .” the person is taking a position related to the words in the statement. Agreement involves aligning with the meaning of the words and making a commitment. Agreement declares an intensity of the expression of the will. God asks for intensity of commitment when He says in Matthew 22:37, “Love the Lord your God with all your heart and with all your soul and with all your mind.” God commands us to not be lukewarm in our beliefs and attitudes.

In the Lord's Prayer, we are directed to do God's will on earth. As self-centered, fallen beings, we tend to focus on our own wills and then proceed to act in our own strength. Mental agreements are the way that we human beings set our “will” against or with the will of God. And these mental agreements have power and consequences. Agreement seems to be a law and force of its own – wrong agreement brings forth the power of darkness and bondage – right agreement brings forth God's power and freedom. Just as “words” can have a spiritual power to set us free or hold us in captivity, “mental agreements” have a similar power. It is the human “will” that allows fallen angels to become attached to the person and to the deception. There are two issues to look at: 1) what is an unhealthy mental agreement? 2) How does a person know God's will to be able to bind to it?

Examples of Unhealthy Mental Agreements

Unhealthy mental agreements include: vows, curses, covenants, spirit-ties, soul-ties, guardian lies, and generational curses. Agreements can be subtle and even hidden to the person's mind. When mental agreements are consciously bound to God's will, there is spiritual freedom. But, when mental agreements protect wrong attitudes, patterns of thinking and beliefs, strongholds are created that produce a spiritual vulnerability, which spirits of darkness can access. Strongholds are defined in 2 Corinthians 10:4-5 as, "Arguments and every pretension that sets itself up against the knowledge of God."

Vows

Vows can be positive or negative. An example of a positive vow is when a person commits to making a difficult marriage work. You can hear the energy and resolve in this personal statement as the person says to him/herself, "I am going to do whatever is required to make this marriage successful." You can also hear Jesus applauding this commitment. On the other hand, a negative vow is illustrated by a person saying to him/herself, "I will never speak to that person again." This unloving attitude is a "stronghold" that creates a place for spirits of darkness to access. The person in this case says to him/herself, I agree with myself that I will never speak to the person who is the focus of the negative emotion. The spirits then help the person hold firmly to that mental attitude. A vow is an agreement created by the self.

Curses

When words of curse are spoken into existence, the words only have power if the curse is received and agreed with. The harsh, evil and hurtful words of a curse can only land if there is acceptance. For example, if a man places a curse of sickness on a woman, the curse will only have power if the woman comes into agreement with the belief that she is going to become sick. Fear and worry are tools that Satan uses to keep the focus on the curse and away from truth. A curse is like a lie. It is not true, but if the person believes it, then the words have power and the spirits of darkness can use the words for destructive purposes. A curse is an agreement created by another person.

Covenants

A covenant is a contract where two people come together in agreement. The strength of a covenant is in the belief that it is unbreakable. For example, the covenant God made with his people is the unbreakable promise that if they believe in his son Jesus, they will be saved and receive eternal life in heaven. In the world, people covenant when they

agree with each other to behave and think in a certain way. When two young boys cut their fingers and in a ceremony become blood brothers, they are making a covenant to think and behave like brothers. An example is Freemasons who covenant to secrecy to protect their ceremonies, rituals and practices. Negative covenants create strongholds that can be accessed by spirits of darkness.

Spirit-ties

A variation on the covenant is the informal mutual agreement between two people, who intermingle their minds to the point where they share the same deception. When two people reach a unity of belief and the belief is coming from their unsundered souls, then a spirit-tie can be created. A spirit-tie is the result of a wrong agreement between two people, which usually appears to hold some benefit for each person involved. A spirit-tie can exist between a husband and wife when they mutually agree that one spouse has an unequal responsibility for meeting the other's needs.

Christian prayer partners can create spirit-ties when they pray together out of mutually held negative agreements. An example is praying to have a minister removed from a church, as opposed to praying for God's will to be done in the situation. Friendship is good, but a spirit-tie involves the co-dependent state of two people sharing one misperception. God made each individual unique, special and distinct. We were given minds to know God's will and discern truth. It says in 1 Thessalonians 5:20-22, "Test everything. Hold onto the good. Avoid every kind of evil." As we bind ourselves to the will of God, we can discern the subtle ways that spirit-tie agreements have infiltrated the mind.

Soul-ties

To clarify from spirit-ties, soul-ties are created through sexual intercourse, shared blood, a near death experience, in which one person is resuscitated by another in a ritual ceremony, or through other very intimate contact. Ungodly soul-ties are created between a rapist and his victim. Other examples include: illicit lovers, blood brothers, two drug users who share the same needle and people involved in occult ceremonies.

Guardian Lies

I have noticed that some clients are blocked from receiving the benefits of inner healing, by an overriding mental agreement that can be called a guardian lie. Such a lie is general in nature and inhibits the client from getting to the source of the problem that is often embedded in a trauma. An example of a guardian lie is a self-agreement such as,

“God will never heal me.” Or, “I will never get better.” For addictive individuals, the mental agreement can be “I am going to fall again in a few days.” It is like an assumption that has been accepted, which has the power to override and cancel thoughts that would normally be helpful. The guardian lie needs to be uncovered, renounced and broken, before inner-healing work can proceed.

Generational Curses

Family characteristics, such as anger, unforgiveness, impatience and abuse are based on thought processes that are passed on from one generation to another. When families live together, the daily exposure of one unsundered soul to another produces a thought pattern that is in effect a soul agreement. One of the most powerful ways that people learn is to look at a model and copy it. These thought processes, similar to curses, cannot land unless the person gives them a home by coming into agreement with them. The spirits of darkness then have access to the stronghold, which has been passed on from one generation to the next. The problem is not the spirit of darkness. The problem is the mental agreement, which is not aligned with the will of God. That stronghold gives the spirits of darkness an opportunity to lead the person astray. An exception to the above explanation is generational witchcraft where human spirits are transferred to carry evil forward into the next generation. This training manual does not address dissociative identity disorder (DID) and more serious generational issues such as witchcraft.

Agreements

Mental agreements, whether agreeing with self or two people agreeing with each other, can either be bound to God’s will or be bound to an unsundered will. God’s command is that our will on earth be aligned with His will in heaven. When Abraham “believed,” he was in conformity with God’s will in his every purpose, thought and action. To believe is more than just mental assent to the words of the Bible. It is a commitment that all your body, soul and spirit be in agreement with what you believe and do. As therapists, we need to help people identify any wrong agreements so that they can renounce them, break them and surrender their will to God’s will. The renewal of the mind includes confession of sin, forgiveness, transforming lies with truth and coming into right agreement with God’s beliefs, values, pattern of thinking and will. Believing the truth of the Word, agreeing with it and committing to it with intensity is how a person appropriates the “keys of the kingdom of heaven.”

How to Know God’s Will

Even though Christians are justified by faith, often they live out of the results of the Fall, rather than the victory of the cross of Jesus. If the mind is not totally transformed by the renewing of the mind, and if all the rooms of the house have not been surrendered to Christ, then God’s “will” may be difficult to know. Sin, unforgiveness, lies that have been accepted, wrong mental agreements, pride and negative mental attitudes can create confusion.

A client may need to work through confession, forgiveness and self-forgiveness to be able to clear the mind so he/she can hear the will of God. In addition, learning how to invite Jesus into the thought processes of the mind will help him/her take thoughts captive to Jesus. Other ways to know God’s will include: being still, reading and contemplating Holy Scripture, praying and listening for God’s leading and consulting with mature Christians and members of the church who have the gift of discernment.

Mental Agreements

I proclaim my faith in the True Lord Jesus Christ of Nazareth as my Lord and Savior.

I confess that I have held beliefs, thoughts and mental agreements that have been contrary to the truth of your Holy Scripture. Forgive me for rationalizing and justifying my own thinking. May I have eyes to see and ears to hear your truth and will in my life.

Lord, reveal to me all the ways that I have been blind, stubborn, rebellious or confused and where my mind has been unsundered to your will.

Vows:

Curses:

Covenants:

Spirit-ties:

Soul-ties:

Guardian Lies:

Generational Curses:

Other Agreements:

Renunciation of Mental Agreements

I renounce the beliefs, thoughts and attitudes that I have held in my mind when I committed to agree with myself that:

I break the power, authority, effects and consequences of this agreement in my life and I declare it to be null and void. It is broken now in the name of the True Lord Jesus Christ of Nazareth.

I now commit myself to every thought, purpose and action that conforms with God's will so that the will of God will be done on earth as it is in heaven. Lord, show me now what your will is in this situation.

Listen & Record

Spiritual Freedom

He forgave us all our sins, having cancelled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

Col 2:13-15

Calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them.

Mk 6:7,12-13

And these signs will accompany those who believe: In my name they will drive out demons.

Mk 16:17

In John 4:24, it says, "God is spirit, and his worshippers must worship in spirit and in truth." And in Mark 10:18, Jesus declares that God is the force of good, "Jesus answered, 'No one is good – except God alone'" And, God uses His heavenly host of angels for good. "An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angels said to them, 'Do not be afraid. I bring you good news of great joy that will be for all the people'" (Lk 2:9-10).

On the other hand, Satan is also a spirit and he leads the forces of evil as described in Revelation 12:7-9:

And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down – that ancient serpent called the devil or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

I replace the wrong mental agreement with the following commitment and I submit this new agreement to you Lord so that I may be obedient to your leading and guiding truth.

New Agreement

In the Bible, Satan is called the prince of this world (Jn 16:11). The earth, where we live, is Satan's territory and we are his targets. His purpose is destruction, "The thief comes only to steal and kill and destroy" (Jn 10:10) even to the point of death. He "prowls around like a roaring lion looking for someone to devour" (1 Pet 5:8). He started his rebellion against God in heaven and he continues his rebellion on earth by trying to tempt man to disobey God. "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons" (1 Tim 4:1). Satan himself will be one of these deceiving spirits as described in 2 Corinthians 11:14, "Satan himself masquerades as an angel of light."

Man is also part spirit. "I tell you the truth, unless a man is born of water and the Spirit, he cannot enter the kingdom of God. Flesh gives birth to flesh, but the Spirit gives birth to spirit" (Jn 3:5-6). We are told in 1 Corinthians 3:16, "You yourselves are God's temple and that God's Spirit lives in you." We are made of body, soul, spirit and mind. There is a very close relationship between the spirit and the mind of a person, which is why the spirit world can strongly affect our mind, our thoughts, our perceptions and our will:

These powers of darkness have no flesh life of their own and seek to occupy the bodies of men and women in order to pursue their rebellion against God and his creation, man, by keeping people in bondage to Satan and away from a restored relationship with God.

Peter Horrobin
Healing Through Deliverance, p. 7

The Influence of Demons

The question that people ask is "Can Christians be demonized?" Some people believe that once a person has accepted Christ into his/her life that he/she is set free through His victory over sin and death on the cross. While it is true Christians have been born again in the Spirit, we are still human beings with a fallen nature who can be tempted. Satan even tried to tempt Jesus himself as is shown in Luke 4:5-7:

The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, "I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to. So if you worship me, it will all be yours.

The Supremacy of Jesus

Satan did have authority on earth until Jesus came, which explains Satan's jealous anger towards Christ. With the arrival of Jesus, the power structure changed. In Mathew 28:18, Jesus said, "All authority in heaven and on earth has been given to me." This authority was confirmed in Colossians 1:16, "For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him." And further in Colossians 1:18, "So that in everything he might have the supremacy." This authority and supremacy was transferred to his disciples as shown in Luke 9:1, "He gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick." Satan's only power is to deceive. If Christians appropriate the power and authority of Jesus Christ in their lives, the truth of God will overcome the power of deception.

However, even though we have the victory through Jesus Christ, as described in Colossians 2:15, where it says that Jesus, "disarmed the powers and authorities. . . triumphing over them at the cross," we are still warned in Ephesians 6:11-13 that we are to expect to struggle with the powers of this dark world:

Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

This struggle is what spiritual warfare is all about. While there has been a change in ownership when a person becomes a Christian, the battleground is still the mind. That is why the first commandment of the new covenant says, "Love the Lord your God with all your heart and with all your soul and with all your mind" (Matt 22:38). If you live in your mind with the teaching and truth of God, you will not be led astray. It is helpful to see how Neil Anderson describes it in his document, Steps To Freedom In Christ:

If you are not experiencing freedom, it may be because you have not stood firm in the faith or actively taken your place in Christ. It is the Christian's responsibility to do whatever is necessary to maintain a right relationship with God. Your eternal destiny is not at stake; you are secure in Christ. But, your daily victory is at stake if you fail to claim and maintain your position in Christ.

Salvation is not the concern. The issue is daily life. Are we living in the freedom that Christ wants us to have or are we living a life that leaves us open to the sowing and reaping of Satan, because we are living in the tree of knowledge of good and evil? Over the last 14 years of deliverance ministry, we have observed that anyone can be demonized, pastors included; **but an individual needs to proclaim Jesus Christ as their Lord and Savior to benefit from the delivering power of Jesus Christ.** From experience, the only power stronger than the demons, to which the demons will submit, is the power of Jesus Christ. While Christians can be inhabited with demons, they have been given Christ's authority over the powers of darkness. As it says in Mark 16:17, "In my name they will drive out demons," in just the same way that Jesus did. The incarnational reality that Leanne Payne refers to in her book, *Real Presence*, is about the victory over sin, death and the Prince of Darkness. "This victory, however, while decisive for the whole of the world, has to be appropriated by each individual with the help of God's grace. But the powers of evil are still present" (p.13).

How Do We Become Vulnerable to the Spirits of Darkness?

First, a person may have opened him/herself to demons before becoming a Christian and the spirits do not necessarily leave when the original invitation to Jesus is made. The distinction made earlier in this book is that Jesus has been invited into the front hall at the time of conversion, when the heart is renewed, but there can still be rooms in the house where Satan and/or his helpers have a right to be. Even for Christians, the following ways represent openings or access points for the spirits of darkness.

- 1) personal sin: sexual and non-sexual
- 2) unforgiveness
- 3) lies
- 4) idolatry: especially involvement with the occult and witchcraft
- 5) abuse: sexual, physical and emotional
- 6) curses and vows
- 7) direct invitation
- 8) generational sin passed down family lines

For in depth information about each of these areas, I refer you to Peter Horrobin's book, *Healing Through Deliverance – The Practical Ministry*. Demonic activity is described as having two main influences. The first influence is "external" which means that the spirits are external to the person. As C.S. Lewis illustrates in his book, *The Screwtape Letters*, when uncle Screwtape is addressing his nephew Wormwood, "Keep in close touch and build up a good settled habit of mutual annoyance; daily pinpricks" (p.20). The words that describe external influences include: temptation, bondage, obsession and oppression. The second influence is "internal." Since Christians are possessed by the Holy Spirit

through the ownership of Jesus Christ, the internal spiritual influence is called "inhabitation." This word describes the internal focus where the spirit has located itself inside the mind where the individual has closed part of him/herself to God and allowed the spirit to take up residence. For non-Christians, the word that is used is "possession," because those individuals are not controlled by Jesus Christ and therefore have turned themselves over to the control of the evil force. In these cases of possession, Satan has ownership.

Demons are Not the Primary Problem

Now, before we start spiritualizing everything and seeing spirits as the cause of every ill, let me make an observation. It is my belief that spirits of darkness are secondary and are not the primary cause of most problems. In some cases, the primary cause of a problem is biological. An example is chemical depression. In other cases, the cause is what can be called the "unsundered soul." Living a life in disobedience to God's will is the primary cause, and then spirits attach to that thinking and make things worse. Examples are sin, such as judgment; unforgiveness; and mental agreements (vows), wrong patterns of thinking (lies) and agendas of the soul that are not of God. Using unforgiveness as the example, when a person does not want to forgive, the cause is the pain that was created by the original incident, which makes the person not want to forgive – not demons. However, the spirits can use the unforgiveness to stir up sinful thoughts which augment the anger, bitterness and hatred. While the subject of demonization can seem frightening, as Christians, we need to keep our focus on God and the victory of Jesus Christ. As it says in 1 John 4:18, "There is no fear in love. But perfect love drives out fear." In Luke 1:68-74, it says:

Praise be to the Lord, the God of Israel because he has come and has redeemed his people . . . to rescue us from the hand of our enemies, and to enable us to serve him without fear.

Lk 1:68-74

You can hear the tension that exists even in these words. We have victory in Christ, but we need to be aware of the struggle that starts with our sinful nature. As it says in Genesis 4:7, "But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it." We are to have no fear, but we are to be vigilant as we give ourselves over completely to God. Otherwise, we leave ourselves open to the enemy. However, we can give too much time and attention to Satan and his forces. To put it in perspective, we need to focus on God first and choose to live a righteous life so that God's will is done on earth. Living in fear of Satan and his forces is not living a

redeemed life. The demons are not as powerful or as important as God, so why give them more credit than they are due? We need to worship and love God with all our ability, defend ourselves by putting into place good spiritual boundaries and invite Jesus into our thoughts as we deal with life and spiritual issues.

How Do the Spirits of Darkness Function?

John R. Sheets, in his foreword to *Real Presence*, describes it as follows: “The strategy of the Devil is always the same: to empty incarnational reality of its inner weight” (which means to reduce the meaning and dignity of the human person, p.13). C.S Lewis outlines the process in, *The Screwtape Letters*, as Screwtape instructs Wormwood:

- 1) Keep everything hazy in his mind - p.17
- 2) Keep his mind on the inner life - p. 20
- 3) Keep his attention on other people's sins - p. 21
- 4) Help him focus on his irritations and annoyances - p. 22
- 5) Convince him in every quarrel he is innocent - p. 23
- 6) Keep him from the serious intention of praying altogether - p. 24
- 7) Our best work is keeping him out of God's mind - p. 25
 - turn his gaze away from Him [God] towards himself
 - keep him praying to the thing he has made, not to the person who has made him
- 8) Undermine his faith with fear of the future - p. 29
- 9) Catch him when his reason is temporarily suspended: at times of bereavement, physical pain or terror.
- 10) Keep him in maximum uncertainty diverting his mind from the thing feared to fear itself - p. 35
- 11) Maximize his malice towards his immediate neighbors and thrust his benevolence to the remote circumference, to people he does not know - p. 37
- 12) Our policy is to conceal ourselves - p. 39
- 13) All extremes are to be encouraged - p. 40
- 14) Encourage pride and hatred - p. 40

- 15) Help him to be a conscientious objector - p. 41
- 16) Help him to pursue meetings, pamphlets, policies, movements, causes, and crusades, rather than prayers, sacraments and charity - p. 42
- 17) To us a human is primarily food; our aim is the absorption of its will into ours, the increase of our own area of selfhood at its expense - p. 45
- 18) God cannot “tempt” mankind to virtue as we do to vice - p. 47
- 19) Keep him out of the way of experienced Christians - p. 50
- 20) Talk to him about moderation in all things – especially religion - p. 51
- 21) We want him to know people who are rich, smart, superficially intellectual, and brightly skeptical about everything in the world - p. 53
- 22) Encourage social, sexual and intellectual vanity - p. 53
- 23) Encourage consistent scoffing - p. 57
- 24) Flippancy is the best of all. Encourage the ridiculous side of every serious subject - p. 60
- 25) Keep him in a dim feeling of uneasiness and away from a definite, fully recognized sin - p. 62
- 26) The safest road to Hell is the gradual one, the gentle slope, without milestones or signposts - p. 65
- 27) Keep him from recognizing creatures as glorious and excellent things - p. 73
- 28) Make him live in the future where nearly all vices are rooted – fear, avarice, lust and ambition - p. 77
- 29) Use gluttony to produce: quarrelsomeness, impatience, uncharitableness and self-concern - p.86
- 30) Keep him in a state of false spirituality - p. 89
- 31) Entice and tempt him into sexual involvement outside of marital monogamy or abstinence - p. 91
- 32) The whole philosophy of Hell rests on recognition of the axiom that one thing is not another thing. “To be” means “to be in competition.” Teach him not to serve the other but to suck the will and freedom out of a weaker self into a stronger - p. 92

- 33) Persuade him that chastity is unhealthy or instill in him an overweening asceticism- p. 101
- 34) Help him to assume that his time is his own. Your task is purely negative. Wrap a darkness about him and in the center of that darkness let his sense of ownership of "time" lie silent, uninspected and operative - p. 107
- 35) Fill him with pride and confusion - p. 109
- 36) Help him to be a hedonist at heart - p. 112
- 37) Transform yourself into an angel of light and attack his theology by attacking the historical Jesus. Distract him from who He is to what He did, destroy his devotional life by focusing on the remote, uncouth figure who spoke a strange language and help him to see the scripture as a biography of a great man and not a historical fact about the Resurrection and Redemption of sin - p. 117
- 38) Help him to possess the strongest and most beautiful of vices - the sin of Spiritual Pride - p. 122
- 39) Worry him with haunting suspicion, distraction and a wandering mind - p.136
- 40) Prosperity knits a man to the world. Make him believe that earth can be turned into Heaven - p. 144
- 41) Help him to identify with women and children and feel hatred on their behalf. Hatred is best combined with fear because the more he fears, the more he will hate - p. 147
- 42) Awaken his superstitions and honeycomb his commitment with little unconscious reservations - p, 150
- 43) Turn his disappointments into a sense of injury - p. 152
- 44) Encourage moderate fatigue and then feed him false hopes so that his patience, chastity and fortitude will yield just before relief is in sight - p. 153
- 45) Turn his shame into despair - p. 149

To put the struggle between good and evil into perspective, you can see from the nature of Screwtape's instructions that every person who lives on this earth is hassled and influenced by the world of darkness, not just certain people whom one might pathologically describe as being demonized. However, some of the stronger symptoms that might indicate high levels of demonic influence are: migraine headaches, dizziness, nightmares, persistent fatigue, unexplainable pain in the body, screaming, blasphemy,

suicidal tendencies, persistent fear, internal voices, extreme anger and hatred, addictive enslavement, sexual perversions, physical manifestations and an inability to read the Bible due to watering eyes, confusion, anxiety and distraction.

As described above, these symptoms show that the objective of the spirits of darkness is to literally keep each person in the dark. The strategy is to divert us from truth and thus keep us from knowing God and living a holy life. As the lies and false messages create in us a distorted view of our Self, we are blocked and blinded from seeing and knowing our True Self in Christ. God's desire for each one of us is the opposite. He wants us to live in freedom. One of the benefits of confessing our sins, forgiving others and replacing lies with truth is that we are then able to see clearly and know our True Self in Christ, as Jesus created us with unique gifts, talents, strengths and special characteristics that are good and worthy.

Inner Healing

As Christian therapists, you will encounter times when your client becomes stuck and nothing seems to work. In situations like this, often the confusion, distraction or blockage is spiritually related. There are two major problems: recognizing evil as evil, and then combating it.

The gift of spiritual discernment is one way of knowing whether the problem is spiritual or not. A second method is to do a spiritual inventory that highlights ways that the person may have opened him/herself to the spirits of darkness. A third way is to review a list of symptoms, some of which are described above, to see if the behavior indicates spiritual involvement. A fourth way is to have the person read the Creed of Truth (which is in the process section) and observe if there is any interference, such as watery eyes or inability to say the name Jesus Christ. A fifth way is direct confrontation. If you command in the name of Jesus Christ for the strongest spirit that has a right, ground or privilege to the person's life to reveal itself, as a defeated enemy of Jesus Christ, it sometimes presents itself.

Through a combination of the above approaches, you will be able to see the struggle that the person is encountering. Another indicator is that the struggle or civil war within a person who is inhabited will be more intense, longer in duration and be more frequent than for a person who is not inhabited. To deal with the spirits of darkness that block or interfere with the healing process, one needs to turn to the power and authority of Jesus, and be assertive in the victory of the cross and the blood of Jesus.

Theory and Process for Christian Counselling Inner Healing

Combating Evil with the Presence of Jesus

The starting point for a Christian is that Jesus has already won the victory. “You dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world” (1 Jn 4:4). By faith, the one who is in you is Jesus and the reality of incarnation is that Jesus mediates the presence of the Father to us through the Holy Spirit so that we may have the victory. As it says in Mark 16:17, “In my name they will drive out demons.” Here is how Leanne Payne described her experience of dealing with demonic interference:

This was not the time for a rational analysis of what had brought him to this point. After a few preliminary words, I applied holy water to his forehead and began the prayer by invoking the Presence of the Lord. In Christ’s name, I then broke and put to flight the demonic force that had been banding, ever more tightly, this young man’s mind. Anointing his head with the healing oil (making the sign of the cross) I prayed for God’s healing light and love to enter in and fill his mind and heart, to dispel all fear and torment, and to grant peace and quiet. Charles then described our time of prayer – “I watched the blackness roll out of my mind. ” . . . After many years in the ministry, I [Leanne Payne] still do the same simple thing: invoke the Presence of Jesus and trust in Him”

The Healing Presence, p. 22

While dealing with spirits of darkness can have varying levels of complexity that relate to the person’s specific woundedness, the basic principles are the same: in the name of Jesus, take the authority of Christ, break the lies and footholds; bind the spirits; strip them of their powers, authority, illusions, weapons, armor; and send them to Jesus; give God the glory and then live in the truth. Since the power of the spirits of darkness is in their ability to have a person believe their deceptions, the demons only have the power we grant them. The truth is outlined in 1 Samuel 17:47, “All those gathered here will know that it is not by sword or spear that the Lord saves; for the battle is the Lord’s and he will give all of you into our hands.” Jesus has defeated and disarmed the enemy and by taking authority in the name of Jesus, we can appropriate his power and have victory now too.

In addition to the presence of God’s truth, I have come to learn that Jesus is present with every person who walks this earth from the moment of his/her conception. I mistakenly thought that Jesus started walking with me only when I invited him into my life at age 40. Through Christ-centered inner healing, clients have shared many

experiences where they see that Jesus has been with them even in the earliest of memories, long before they became a Christian.

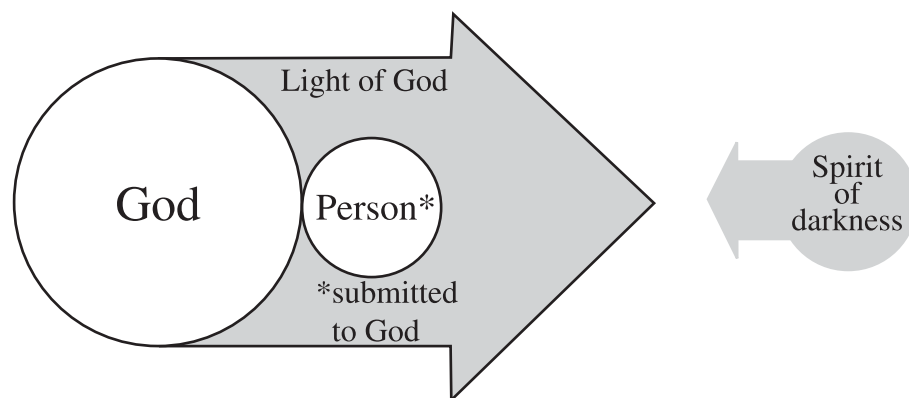
Jesus knows every person’s story intimately and when invited into specific traumatic memories, he faithfully brings truth to heal the wound. Then, when the lie is dispelled, the spirits of darkness that were connected to the lie as a stronghold, have no place to attach and when commanded to leave, they must depart.

Spiritual Boundaries

In addition to being spiritually assertive, we need to be spiritually defensive too. Our spirit is vulnerable and needs protection just as our body needs safe physical boundaries. Spiritual prayers are helpful in marshalling spiritual protection to safeguard freedom that has been attained once the spirits leave. The forces of good can be called upon to provide spiritual boundaries to help protect us from spiritual attack. Angels, the blood of Christ, the infilling of the Holy Spirit and spiritual perimeters sealed with the blood of Christ are helpful in protecting our territory. We will look at prayers of protection in the process section.

Commentary

In the 1980s, when Christians started to address this subject of demonic activity, the paradigm was “Spiritual Warfare.” While spiritual warfare prayers can be helpful for some people, for others, it seems to intensify the struggle rather than help. In a small number of cases, when the client personally confronts spirits in the name of Jesus, the spirits seem to say, “OK, if you want to fight, let’s fight” and the situation gets worse. I now recommend that clients work from the James 4:7 model which says, “Submit yourselves, then, to God. Resist the devil, and he will flee from you.” In this approach, instead of taking the spirits on personally, with God in the background, the individual first surrenders and submits to God.



The benefit of submitting to God is that the person is then close to the light of God. Spirits of “darkness” do not like light. So, when the spirit approaches a person who is submitted to God, the light of God changes the dynamic. I then have the person ask Jesus to fight the spirits for him/her, and the client’s task becomes engaging his/her “will” in the resistance of the lies and the demonic agenda. The presence and light of God and the resistance of the person’s “will” standing in the truth makes it more desirable for the spirit to turn and depart rather than stay and fight. This approach is beneficial in two ways. There is less turmoil in the struggle for the client and at the same time the results are more effective.

Authoritative Prayer for Spiritual Freedom

1. Prayer to establish spiritual boundaries and defend personal territory

Instruction: Say out loud so the spirits of darkness can hear...

Submit To God - James 4:7

I submit my will to the will of God.

I align my mind with the mind of Jesus Christ of Nazareth.

I connect my spirit to the Holy Spirit.

I bind my body to the cross and blood of Jesus Christ of Nazareth.

I commit my soul to the truth and righteousness of Holy Scripture.

For Spiritual Boundaries

Dear Father, please cover ___name(s)_____ with the shed blood of Jesus Christ.

Please surround ___name(s)_____ with the spirit of Jesus Christ and seal his/her/their life/lives with the blood and cross of Jesus Christ.

Dear God, please fill ___name(s)_____ inside with the love of Jesus Christ.

Please place a hard shell around each of ___name(s)_____ to protect them from the fiery darts and place a ring of fire of the Holy Spirit around each one.

Dear God, please place a hedge of warrior angels around each of ___name(s)_____ to protect them from the spirits of darkness.

And, Lord, put onto ___name(s)_____ the belt of truth, the breastplate of righteousness, the feet of peace, the helmet of salvation, the shield of faith and the sword of the spirit which is the Word of God.

2. Prayer for Spiritual Defense

I take the authority of Jesus Christ and in the power of His strong name I cancel, cut and break any promises, prayers, vows; curses, hexes, spells; contracts, covenants, agreements; declarations, pacts, commitments, any influences, powers, projections; any ceremonies, rituals; anything coming from satanic worship, occult practices, witchcraft, free masonry, eastern religions, new age or anything coming from anywhere in the world of darkness; and I cancel, cut and break all of the above in the lives of ___name(s)_____ in multiples of three and seven until they are completely broken, now, in the name of Jesus Christ of Nazareth.

*I take the authority of Jesus Christ and in the power of His strong name, I cancel, cut and break any and all **rights, grounds or privileges** that any spirits of darkness have in the lives of ___name(s)_____ especially any spirits of ___name them_____ and I cancel, cut and break these rights, grounds or privileges in multiples of three and seven in the lives of ___name(s)_____ until they are completely broken now in the name of Jesus Christ of Nazareth.*

I take the authority of Jesus Christ and in the power of His strong name, I forbid any impact emotionally, mentally, physically and spiritually of any spirits of darkness, in the lives of ___name(s)_____ especially the spirits of ___name them_____ and I forbid any impact now in the name of Jesus Christ of Nazareth.

I take the authority of Jesus Christ and in the power of His strong name, I call back to ___name(s)_____ all spirits that have rights, grounds or privileges in his/her/their life (lives) especially the spirits of ___name(s)_____ and I bind all spirits in chains that cannot be broken. I bundle all the spirits to each other and I bind to you any spirits that report to you. I strip all of you of all your armor, weapons, powers, authority, and illusions and I now command that you throw

down all your plans, programs, agendas and assignments in ___name(s)_____ life, at the foot of the cross of Jesus Christ of Nazareth. I command that you return to ___name(s)_____ what you have robbed and stolen from him/her. I command that you take back all emotions that belong to you and that do not belong to ___name(s)_____. With the sword of Jesus Christ of Nazareth I cut and sever all ties, cords, links, roots, hooks, and connections that you have had to ___name(s)_____ life. I now loose you all and I expel you and send you, bound and bundled together to be with the True Lord Jesus Christ of Nazareth. Lord, take those spirits and do with them what you want.

Lord, please fill ___name(s)_____ with your Holy Spirit so that none of those spirits may return and shine your light where there once was darkness. Build a spiritual perimeter around each one, as high as it needs to be, and as low as it needs to be and seal it with the blood of Christ.

Give each one ___name(s)_____ wisdom and discernment, common sense and judgment.

And bring now to each one ___name(s)_____ the fruits of the Holy Spirit of love, joy, peace, patience, goodness, kindness, faithfulness, gentleness and self-control.

3. Prayer for Breaking Soul-ties

I take the authority of Jesus Christ and in the power of his strong name, I break any ungodly soul-tie that exists as a result of the relationship between client C and the friend F. I pray that if any of F's spirit became disconnected from F and attached to C that it be broken off from C now and returned to F. I also pray that if any of C's spirit became attached to F that it be separated now from F and returned to C. Lord, I pray that all of C's spirit be returned to C now. In the name of Jesus Christ of Nazareth I sever and break any and all supernatural ways that C and F have been linked in mind, body, soul and spirit. I separate C from any influence of F and I also break any way that C has been linked to any spirits in the world of darkness because of the relationship with F. Now, Lord I

ask you to build a spiritual filter between C and F. Make the filter as high as it needs to be and as low as it needs to be, and make it reach as far to the east and as far to the west as it needs to be and I pray that you would seal the filter with the blood of Jesus Christ. I also ask that you would place guardian angels at the filter to stop any transference of spirits between F and C and I pray that the cross of Jesus be placed now between F and C.

I now speak directly to every evil spirit that has taken advantage of this ungodly soul-tie. You no longer have any right to remain in C. I command you to be bound in chains that cannot be broken and I strip you of all your powers, authority, illusions, weapons and armor. I render you deaf, dumb and blind and I loose you from C and I send you to be with the True Lord Jesus Christ of Nazareth and I ask you Lord to do with them what you want.

4. Prayer to Prepare a Room

I take the authority of Jesus Christ of Nazareth and in the power of His strong name, I call to attention all spirits of darkness that are present in this room. I ask your angels Lord to come and bind up all fallen angels and escort them out of this room now. Sweep this room completely clean Lord. I now ask you to seal the ceiling, floor and walls with the blood of Jesus and I ask you Lord to place guardian angels at the door. Please fill this room with your angels Lord and provide us with all the spiritual protection we need. I pray that if anything is being projected towards us from the outside that it be turned around now and sent back to where it came from and Lord I pray that you would destroy its source of power.

5. Prayer For Dealing with Spirits of Darkness

I take the authority of Jesus Christ of Nazareth and in the power of his strong name I command you fallen angel to be bound in chains that cannot be broken. I strip you of all your authority, power, illusions, weapons and armor. I command that you throw down at the foot of the cross of Jesus Christ all of your plans, programs, agendas and assignments in (name's) life. I command that you return everything that you have robbed and stolen from (name) now and I command

that you take back to yourself all of the emotions that belong to you. With the sword of Jesus Christ, I cut, break and sever all ties, cords, attachments, linkages and bonds that have connected you to (name) and I loose you now and I send you to the True Lord Jesus Christ of Nazareth. Obey now

Tips in Confronting

- 1. If a spirit of darkness is noisy, to keep it quiet, command that its lips be sealed shut with the blood of Jesus.
- 2. If a spirit is manifesting in the client, command it to stop. Take authority and do not allow the manifestation to continue.
- 3. If a spirit asks you a question, do not answer. Do not get hooked into a dialogue with a spirit. Take authority and command it to obey.
- 4. If the spirit does not comply, it may not be a spirit. It may be a part of the person.
- 5. You can use holy water and oil that has been blessed for anointing the forehead. The spirits of darkness know the Christian symbols even more than Christians do.
- 6. Don't just send the spirits away. Send the spirits to Jesus.
- 7. When stuck, ask Jesus where to go next. Defer to Jesus because he is the healer and deliverer, not you.
- 8. Demons can only work with what is already there. The key is not the demon. The key is the stronghold. Identify the "right" for the demon to be there and break it.
- 9. After dark spirits leave, focus on God's "truth," not on the spirits of darkness.
Lord, Jesus, would you give this person a sense of what truth you want him/her to see?
Lord, what truth do you want this person to know?
- 10. Encourage the person to worship God, read the Bible, pray, fellowship with Christians and focus on God, not on the spirits of darkness.

Creed of Truth

I recognize that there is only one true and living God (Ex 20:2,3; 1 Tim 4:10) who exists as the Father, Son and Holy Spirit and that He is worthy to receive glory and honor, worship and praise as the Creator, Sustainer, and the beginning and end of all things (Rev 4:11; 5:9,10; Isa 43:1,7,21).

I recognize Jesus Christ as the Messiah, the Word who became flesh and dwelt among us (Jn 1:1,14). I believe that He came to destroy the devil's work (1 Jn 3:8), that He disarmed the powers and authorities and made a public spectacle of them, triumphing over them by the cross. (Col 2:15).

I believe that God has proven His love for me because when I was still a sinner, Christ died for me (Rom 5:8). I believe that He rescued me from the dominion of darkness and brought me into His kingdom, and in Him I have redemption, the forgiveness of sins. (Col 1:13,14).

I believe that I am now a child of God (1 Jn 3:1-3), that I have been raised up with Christ by God and that he seated me in the heavenly realms in Christ Jesus (Eph 2:6). I believe that I was saved by the grace of God through faith, that it was a gift and not the result of any works on my part (Eph 2:8-9).

I choose to be strong in the Lord and in His mighty power (Eph 6:10). I put no confidence in the flesh (Philip 3:3) for the weapons we fight with are not the weapons of the world (2 Cor 10:4). I choose to put on the full armor of God and stand against the devil's schemes. I put on the belt of truth, the breastplate of righteousness, the feet of the gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit, which is the Word of God (Eph 6:11-17).

I believe that apart from Christ I can do nothing (Jn 15:5), so I declare myself dependent on Him. I choose to abide in Christ in order to bear much fruit and to glorify the Father as a disciple of Christ (Jn 15:8). I announce to Satan that Jesus Christ is my Lord (1 Cor 12:3) and Savior (1 Tim 4:10) and I reject all counterfeit gifts or works of Satan in my life.

I believe that the truth will set me free (Jn 8:32) and when I walk in the light of Jesus' fellowship, his blood purifies me from every sin (1 Jn 1:7). Therefore, with truth living in me, I stand against Satan's lies and deception by taking every thought captive in obedience to Christ (2 Cor 10:5). I declare that the Holy Scripture is the only God-breathed source for teaching, rebuking, correcting, equipping and training for every righteous work (2 Tim 3:15-16). Therefore, I choose to speak the truth in love so that I may grow up into him who is the Head, that is, Christ (Eph 4:15).

I choose to present my body as an instrument of righteousness, a living sacrifice, holy and pleasing to God; and I renew my mind by the living Word of God in order that I may prove that the will of God is good, pleasing and perfect (Rom 6:13; 12:1.2). I put off the old self with its evil practices and put on the new self (Col 3:9,10), and I declare myself to be a new creation in Christ (2 Cor 5:17).

I ask my Heavenly Father to fill me with His Holy Spirit (Eph 5:18), guide me into all truth (Jn 16:13), and empower my life, so that I may live without sin and not gratify the desires of my sinful nature (Gal 5:16). I choose to crucify my sinful nature with its passions and desires (Gal 5:24) and I choose to walk by the Spirit.

I renounce all selfish goals and choose, with a sincere faith, the ultimate goal of love (1 Tim 1:5). I choose to obey the two greatest commandments, to love the Lord my God with all my heart, soul and mind; and to love my neighbor as myself (Matt 22:37-39).

I believe that Jesus has been given all authority in heaven and on earth (Mat 28:18) and that He is the head over every power and authority (Col 2:10). I believe that Satan and his demons are subject to me in Christ since I am a member of Christ's body (Eph 1:19-23). Therefore, I choose to obey the command to submit myself to God and to resist the devil (Jas 4:7) and I command Satan, in the name of Jesus Christ, the True Lord Jesus Christ of Nazareth, to leave my presence now.

Psalm 91

*He who dwells in the shelter of the Most High
will rest in the shadow of the Almighty.
I will say of the Lord, "He is my refuge and my fortress,
my God, in whom I trust.*

*Surely he will save you from the fowler's snare
and from the deadly pestilence.
He will cover you with his feathers,
and under his wings you will find refuge;
his faithfulness will be your shield and rampart.
You will not fear the terror of night, nor the arrow that flies by day,
nor the pestilence that stalks in the darkness,
nor the plague that destroys at midday.
A thousand may fall at your side,
ten thousand at your right hand,
but it will not come near you.
You will only observe with your eyes
and see the punishment of the wicked.
If you make the Most High your dwelling –
even the Lord, who is my refuge –
then no harm will befall you,
no disaster will come near your tent.
For he will command his angels concerning you
to guard you in all your ways;
they will lift you up in their hands,
so that you will not strike your foot against a stone.
You will tread upon the lion and the cobra;
you will trample the great lion and the serpent.*

*"Because he loves me," says the Lord, "I will rescue him;"
I will protect him, for he acknowledges my name.
He will call upon me, and I will answer him;
I will be with him in trouble,
I will deliver him and honor him.
With long life will I satisfy him
and show him my salvation."*

Other Helpful Biblical Verses

Isaiah 61:1-3

*"The Spirit of the Sovereign Lord is on me,
because the Lord has anointed me
to preach good news to the poor.
He has sent me to bind up the brokenhearted,
to proclaim freedom for the captives
and release for the prisoners,
to proclaim the year of the Lord's favor
and the day of vengeance of our God,
to comfort all who mourn,
and provide for those who grieve in Zion –
to bestow on them a crown of beauty instead of ashes,
the oil of gladness instead of mourning,
and a garment of praise instead of a spirit of despair.
They will be called oaks of righteousness,
a planting of the Lord
for the display of his splendor.*

Revelations 12:7-9

"And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down that ancient serpent called the devil or Satan, who leads the world astray. He was hurled to the earth, and his angels with him."

Revelations 19:11-16

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one but he himself knows. He is dressed in a robe dipped in

blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: King of Kings and Lord of Lords.

Colossians 1:13

"For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins."

Colossians 1:15-20

"He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross."

Colossians 2:13-15

"When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having cancelled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross."

Romans 8:35-39

"Who shall separate us from the love of Christ? Shall trouble or hardship or

persecution or famine or nakedness or danger or sword? . . . No in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."

2 Corinthians 10:3-5

"For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."

Revelations 1:17-18

"Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive forever and ever! And I hold the keys of death and Hades."

Matthew 28:18

"Then Jesus came in to them and said, "All authority in heaven and on earth has been given to me."

Ephesians 1:19-23

"That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way."

Luke 4:33-36

"In the synagogue there was a man possessed by a demon, an evil spirit. He cried out at the top of his voice, "Ha What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are - the Holy One of God!"

"Be quiet!" Jesus said sternly. Come out of him! Then the demon threw the man down before them all and came out without injuring him."

Luke 11:20-22

"But if I drive out demons by the finger of God, then the kingdom of God has come to you. When a strong man, fully armed, guards his own house, his possessions are safe. But when someone stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up the spoils. He who is not with me is against me, and he who does not gather with me, scatters."

John 3:16-18

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son."

Romans 8:1-2

"Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death."

1 John 4:18

"There is no fear in love. But perfect love drives out fear, because fear has to do with punishment."

Isaiah 41:8-14

*"But you, O Israel, my servant,
Jacob, whom I have chosen,
you descendants of Abraham my friend,
I took you from the ends of the earth,
from its farthest corners I called you.
I said, "You are my servant;
I have chosen you and have not rejected you.
So, do not fear, for I am with you;
do not be dismayed, for I am your God.
I will strengthen you and help you;
I will uphold you with my righteous right hand*

*.... For I am the Lord, your God,
who takes hold of your right hand
and says to you, Do not fear;
I will help you.
Do not be afraid, O worm Jacob
O little Israel,
for I myself will help you." declares the Lord,
your Redeemer, the Holy One of Israel."*

John 8:32

"To the Jews who believed him, Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free."

John 8:36

"So if the Son sets you free, you will be free indeed."

Zephaniah 3:14-20

*Sing, O Daughter of Zion;
Shout aloud, O Israel! **for women**
Be glad and rejoice with all your heart,
O Daughter of Jerusalem!
The Lord has taken away your punishment,
he has turned back your enemy.
The Lord, the King of Israel is with you;
never again will you fear any harm.
On that day they will say to Jerusalem.
"Do not fear, O Zion;
do not let your hands hang limp.
The Lord your God is with you,
he is mighty to save.
He will take great delight in you,
he will quiet you with his love,
he will rejoice over you with singing."*

Self-Forgiveness

Love your neighbor as yourself.

Matt 22:39

There are three blocks to discovering one's true center. The first two have to do with the forgiveness of sin: either our failure to forgive others, or our failure to receive forgiveness from God.

Leanne Payne

The Healing Presence, p. 82

Love others as you would **love yourself**. That is the second commandment of the new covenant. We are expected to love ourselves. This agape love is not narcissism, nor is it self-aggrandizement. Christian love involves the fundamental elements of: acceptance, support, care, **forgiveness**, giving, serving and nurturing growth (See Appendix 1).

Forgiveness is central to this definition of love and it is also central to the cross. Therefore, when Jesus commands us to forgive others, **the second commandment tells us to forgive them as we would forgive ourselves**. Implicit in this directive is that we forgive ourselves. If God loves us, and we are told he does, and if Jesus forgives us, and the scripture tells us that he does, then who are we to stand against that truth. Yet, many people do just that. They intervene in the process of receiving God's forgiveness and block the love they are meant to have by not forgiving themselves. Leanne Payne calls it "our failure to receive forgiveness from God."

A Fictional Example

A person receives considerable healing through confession of sin, forgiving others and inner healing prayer. Yet, she reaches a place where she is blocked and stuck. I introduce the possibility of the need for self-forgiveness and the response is, "No! Self-forgiveness is not an issue." The client believes that self-forgiveness is not a problem. However, as discussion evolves, the subject of abortion comes up. It turns out that guilt related to the abortion is so strong that she feels God will never forgive her. She knows God's forgiveness on a cognitive level, but when it comes to the reality of daily living, the guilt related to the abortion is so overpowering that it inhibits her ability to receive the

freedom that God wants her to have.

While lack of self-forgiveness is not an issue with every individual, where it is an issue, it can be very significant. What I have learned is that there is a direct relationship between the perceived enormity of the sin and the propensity within the individual to choose to withhold self-forgiveness. The greater the sin, the more difficult self-forgiveness becomes.

This principle applies both to forgiving others and forgiving our self. People seem to be able to cope with smaller sins, but some bigger sins can appear so great that forgiveness becomes an impossibility. In the fictional example above, the abortion was perceived as an unpardonable sin. God could forgive other people and other sins, but this sin was so immense that even God's love could not help. Initially, it appeared that self-forgiveness was not an important issue, but as it turned out, self-forgiveness was an integral component of the healing process.

Recognizing Self-Directed Unforgiveness

Related to self-directed unforgiveness are three possible symptoms or characteristics: 1) rigid, logical, dichotomous thinking, 2) numbness plus self-destructive behavior; and/or 3) feelings of self-disgust, self-hatred, and low self-esteem.

The first characteristic results in the person's story getting stuck in a collapsed, negative state. The rigid logic says that if you are not good, then you are bad. This inflexible dichotomous thinking blinds the person to other options. Inside the mind, it looks or feels like immovable walls. This type of rigid belief system makes it particularly difficult for the person to hear and know God's truth of forgiveness.

The second characteristic of "numbness" can be a response to the inner pain he/she is feeling. The lack of feelings results in the pain being expressed through self-destructive behavior rather than being communicated verbally. Self-inflicted pain is a sign that the individual has taken over the job of making him/herself pay for the sin.

The third indicator of unforgiveness towards self is a wallowing in feelings of shame, self-loathing and self-deprecation. These negative expressions of inferiority and low self-esteem indicate that the individual has not received the freedom that is God's divine gift through confession and forgiveness.

Guilt

At the center of the subject of self-forgiveness is unresolved guilt. David Benner and Robert Harvey define guilt in their book, *Choosing the Gift of Forgiveness*, as “**Essentially a self-punitive strategy to attempt to atone for one’s own sins**”(p.86). The consequence of self-directed unforgiveness is self-punishment. One form of self-punishment is replaying the sin over and over in our mind and blaming ourselves for what happened. The result is that we put the burden on ourselves instead of giving the burden to God. In this way, unforgiveness is a self-imposed bondage where we mentally create a prison and put ourselves into captivity. Then, Satan helps keep us there by continuously replaying the destructive messages that God has already forgotten. Charles Stanley describes this process in his book *The Gift of Forgiveness*, “Every time we think ‘I know what the Bible says about forgiveness, but. . .’ every time we include a but in the sentence, we put one more bar in our own prison of guilt” (p. 149).

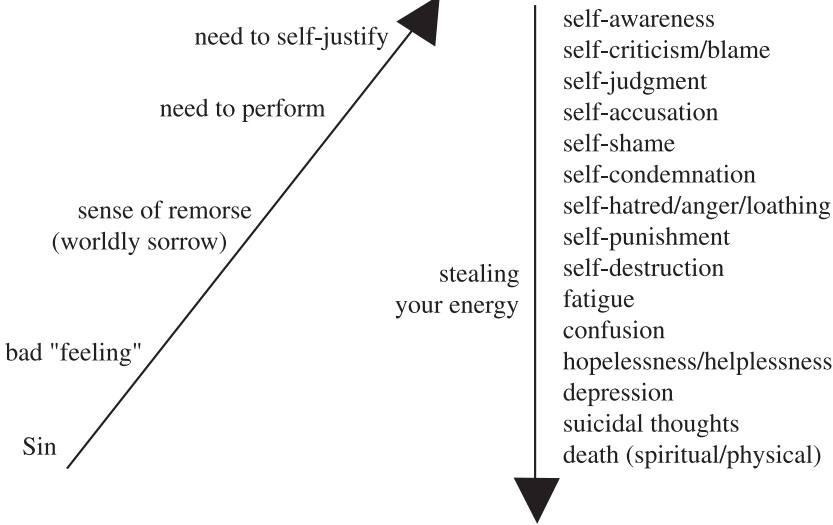
This prison of unforgiveness is really “unbelief.” When a person fails to forgive him/herself, the individual is actually saying, “I do not believe that Jesus Christ completely paid the price for me!” Because of the guilt-related pain that the person is feeling, forgiveness feels like getting off the hook or getting away scot-free. The truth is that there was nothing “free” about the cross. The ultimate price was exacted and paid by Jesus. So, the real problem is not one of forgiveness. **The real problem is that guilt makes us *feel* unforgiven.**

What is this feeling of guilt? Some Christians think that the painful feelings of guilt are from God, as an indication of his displeasure with our sin. In this way of thinking, the feelings of guilt are God’s way of getting our attention and motivating us to change our behavior. However, this is not logical. God does not make us feel guilty so that he can remove those feelings of guilt. Condemnation is not God’s game. Romans 8:1, “Therefore, there is no condemnation for those who are in Christ Jesus.” The truth is that God is in the business of removing guilt. The logic that Christ’s death and God’s forgiveness may be sufficient for the sins of others, but not for mine, is a function of two factors: 1) pride, and 2) moral masochism. Pride is the belief that my sins are bigger and more important than other people’s sin and therefore, I do not deserve to be forgiven. Moral masochism is the choice of self-punishment where the person says, “I will pay for this myself because I need to pay.” Somehow the pain of suffering is seen as a form of atonement. In both cases, choosing the pain of guilt is a rejection of the promise of redemption in Christ. Guilt completely misses the point of Jesus’ death on the cross.

Guilt - Satan’s Game

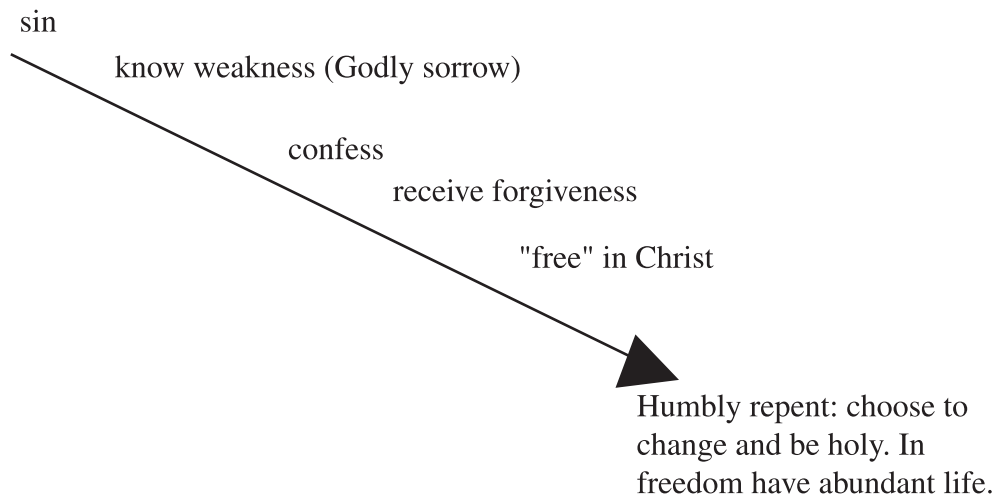
(uses pride & unbelief)

Definition: choosing to atone for one’s own sin through self-punishment.



Then, why do people feel they need to suffer? First, to some people, suffering is interpreted as spiritual maturity. If feeling badly about oneself is a mark of humility and spirituality, then focusing on one’s guilt is a dependable means of achieving such a false spiritual goal. Secondly, our culture has taught us that everything in our life is performance related. Even in God’s economy, we see working harder and serving more as being better. Value is conditional. We have learned from our parents, teachers and friends that acceptance and achievement is founded on what we do. Therefore, we intuitively believe that we must “do something” to make amends. This distorted activity of self-punishment is the fruit of guilt and it only makes the person feel worse. God does not require performance. He accepts us on the basis of what He did, not on the basis of what we try to do. God’s forgiveness is free. Denying forgiveness is a self-imposed punishment that is the opposite of what God wants for us.

What does God want from us? **The Christian response to sin is repentance, not self-punishment:**



Repentance and self-punishment are two very different paths. We can choose one direction or the other. Repentance is a love-motivated desire to change, which is rooted a) in concern for the offended person and b) in one's relationship to God. Self-punishment, on the other hand, is a self-centered attempt to take responsibility for one's own sins and atone through performance, conditional love and destructive action. God is left out of this option.

Guilt, therefore, is not a force for constructive change. More often than not, guilt immobilizes the person and keeps the focus on the pain rather than on the helpful change that is required. As Screwtape said, "Turn his shame into despair." Judas is a good example of the effect of guilt. After his betrayal of Jesus, he did not seek forgiveness or forgive himself. Instead he chose to exact the ultimate of self-punishments.

When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. "I have sinned", he said, "for I have betrayed innocent blood." "What is that to us?" they replied. "That's your responsibility." So Judas threw the money into the temple and left. Then he went away and hanged himself.

Matt 27:3-5

In contrast, Peter responded to his betrayal of Jesus very differently. He "wept" in repentance (Matt 26:75) and then chose to accept the love and forgiveness of His Lord (Jn 21:15). The two directions are described in 2 Corinthians 7:10, **"Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death."**

Forgiveness is defined as "giving up the right for revenge." Similarly, self-forgiveness is defined as, "giving up the right to hold my sins against myself." It means letting go. The alternative to guilt is grace. Guilt produces bondage, grace produces peace. Unforgiveness for self requires huge amounts of energy, as attention is diverted from the real issue of repentance to punishment. Grace frees a person to seek productive change. Guilt creates a debt where the only way to get out of the hole is to earn your way out with excessive, compulsive behavior or, as Judas did, seek to end the despair with death. In either case, guilt produces spiritual death. Jesus came to set the captives free:

He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn and provide for those who grieve in Zion – to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning and a garment of praise instead of a spirit of despair.

Isa 61:1-3

Grace is a gift – it is unconditional. Guilt is self-justification – its related works are conditional. God's forgiveness is all-inclusive, regardless of the nature of our sin. Guilt keeps going on and on. Guilt is like the sin of envy. It can never be fulfilled.

How to Handle Guilt

1. Recognize the difference between Godly sorrow and worldly sorrow.
2. Recognize the problem of unforgiveness of self
 - confess the sin of pride, which separates one from God's grace
 - acknowledge the bondage of self-punishment
3. Renounce all efforts to atone for one's own sin
 - give up all efforts of self-justification

4. Repent of everything that separates one from God
- repent of the unbelief that caused the guilt
 - seek action that would please God

5. By faith, choose to **accept God's forgiveness**:

For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood.

Rom 3:23-25

Self-Forgiveness Prayer

*I **proclaim** my faith in Jesus Christ as my Lord and Savior.*

*I **confess** that I have not lived out of the freedom of the cross of Jesus Christ. Instead, I have allowed my pride to lead me into a belief that I could justify myself and atone for my own sins through works and performance . As well, I confess that my feelings of guilt have led me into acts of self-criticism, self-hatred and self-punishment.*

*Lord, I **renounce** my choice to not receive your forgiveness through my misdirected efforts to earn my forgiveness. I want to be free from this self-imposed bondage today.*

*I **bind** my sin to the cross of Jesus Christ and I repent from all my efforts at self-justification and I choose now to receive your gift of forgiveness.*

Holy Spirit, reveal to me now all the ways that I have not allowed the forgiveness of Jesus Christ to reach me.

(Examples: self-criticism, self-judgment, self-anger, self-hatred, self-accusation, self-belittlement, self-cursing, self-punishment, self-destruction, others:)

I place before me now a big, white cloth sheet and I place on it the following ways that I have not accepted your forgiveness.

Lord, I **choose to forgive** myself for:

a) _____	b) _____	c) _____
d) _____	e) _____	f) _____

When they are all on the sheet, roll it up and give the bundle to Jesus:

I now give up the right for revenge against myself and I choose to release myself from the prison of guilt that I have made for myself. I accept myself as forgiven.

Lord, please take away the pain that I have brought upon myself, so that I may be free to love myself and love others. I pray this in the precious name of Jesus Christ.

Amen.

Self-Acceptance

Accept one another, then, just as Christ accepted you, in order to bring praise to God.

Rom 15:7

The soul, with its new center in Christ, radically changed and redirected, is to be accepted. Until this redeemed self is acknowledged and accepted, we live out of the immature, unaffirmed self, and cannot hear God aright. In accepting myself in Him, I am no longer trapped in the mode of trying to win my own righteousness or God's love, or in trying to keep the law, the very thing that Christ fulfilled.

Leanne Payne,
The Healing Presence, p.54

If God accepts us unconditionally, even though we have sinned, why is it that we have trouble accepting ourselves? One answer is our sin. Because we see and know our own sin, we do not see ourselves the way Jesus does. "For he chose us in him before the creation of the world to be holy and blameless in his sight" (Eph.1:4). Jesus sees us as holy and righteous because he has taken our sin from us:

One greater bears our shame and dishonor; one greater heals and restores wounded hearts in a way that grants us a fresh opportunity to accept one's true self.

Andy Comiskey,
Living Waters Program, p. 157

Accepting our True Self in Christ is difficult because we have been living with the story of the Distorted Self for a long time. We have listened to others use negative and destructive words about us that we have believed. We have experienced our own sin and because of the pain, we have chosen to function out of guilt. Unfortunately, God did not give us an owner's manual with a clear description of our True Self in Christ. We were born into a sinful world where the truth of how He created us has become lost in the layers of lies, the confusion of our sin and the world's distorted messages that have been absorbed as truth:

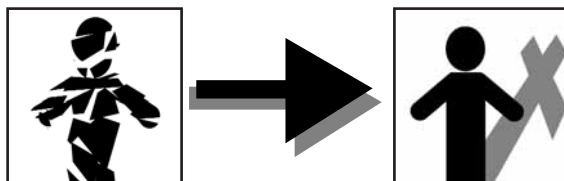
For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.

Ps 139:13-14

Many Christians do not know that they are fearfully and wonderfully made. For example, one woman, who came for counselling, described herself as “a piece of garbage.” She felt useless, disposable, redundant and worthless. The picture she held of herself was so low that she saw herself at the bottom of the heap. She did not value herself because all the words she had heard about herself created the impression that she was a thing to get rid of, not a precious creation of God. She was not even close to “knowing full well” that she was wonderful.

Discovering the True Self

This part of the counselling process is where Narrative Therapy becomes particularly helpful.



The job of the counsellor is to not only help people eliminate the lies and false messages about themselves through confession, forgiveness, and inner healing work, but to help each individual understand and then strengthen the story of their True Self in Christ through self-forgiveness and self-acceptance. The story of the True Self in Christ, which has been weak and lost in the distorted story, needs thickening so that the person can function out of this new reality, as a wonderful creation of God. Developing the story of the True Self in Christ is helpful because people prefer to function out of their True Self in Christ, since they intuitively know that it is right for them.

The Problem of Unbelief

In the Webster's Dictionary, we find that the word “accept” is given the following meaning: “to recognize as true: believe.” So, to accept the truth means that one believes the truth.

The first issue of unbelief relates to God's forgiveness. People hear and read that God's grace is all-sufficient and that they should tear up the IOU's and lay them at the cross. However, the old distorted story is so strong that it has an ability to overpower the truth:

For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight, so that you are proved right when you speak and justified when you judge.

Ps 51:3-4

You can hear the self-judgment in this psalm. People see their own sin so strongly that they believe God's forgiveness cannot possibly apply to them. ***While God's forgiveness is assured, it must be appropriated.*** Similar to the repentance and guilt discussion in the previous chapter, before self-acceptance can be meaningful, the individual must believe that forgiveness really applies to him/her. Grace is a most difficult concept for someone who believes in justice. At the end of the play Les Misérables, the police officer, who had been unmercifully chasing Jean Valjean, was unable to receive mercy for himself and chose to take his own life.

“Blessed are the merciful, for they will be shown mercy”

Matt 5:7

This principle applies to ourselves as well. If we believe the gift of Jesus' mercy applies to us, then we can be merciful towards ourselves and we will receive mercy. But, we must receive the gift. Helping people move from unbelief to belief regarding God's grace, mercy and forgiveness is crucial to losing self-acceptance.

The second issue is that the story of the True Self in Christ feels unbelievable. If a lie has lived in a person for a lifetime, the lie seems more real than the truth. If you accept the lies that make you feel badly, then you will live in a state of low self-esteem, because what you accept about yourself defines who you are:

If I do not like myself, I devalue and punish myself. I meet life from a position of fear and impotence, creating a state in which I feel victimized and act accordingly. I punish myself and others blindly. I become interchangeably

subservient and tyrannical.

Virginia Satir
The New People Making, p. 31

If the words we hold within us produce such powerful results, as described above by Virginia Satir, then it is critical that we know and retain the words, which reflect the truth of who we really are. Christ-centered inner healing is very helpful in reinterpreting the lies with the truth that is revealed by the Holy Spirit. However, the truths that heal the past wounds are not a complete picture in themselves. We need to work at clarifying and expanding the story of the True Self by listening further to God and by re-authoring the story with the help of Narrative Therapy:

Healing prayer is not the "instant fix," nor the bypassing of slow and steady growth. It is that which clears the path and makes such progress possible.

Leanne Payne
The Healing Presence, p.63

As we look at ourselves through the eyes of Jesus, we are able to see the gifts, talents, strengths and competencies of this wonderful child that God has created. The slow and steady progress is made possible by the healing that clears the mind and enables the individual to see and comprehend the True Self in Christ. Too much of the Christian movement comes out of the coaching/sports mind set that emphasizes encouragement, exhortation, admonition and the keeping of promises. This approach focuses on "better techniques" to fix things or deal with shortcomings, which often increases the shame and guilt. As Andy Comiskey said in Appendix # 9 of the *Living Waters* material, "Gordon Dalbey, in his book *Healing the Masculine Soul*, followed the lead of Leanne Payne in believing that **healing the male soul must precede exhortation**. It is through healing prayer that God heals men and allows them to receive and act on exhortation."

I agree with this thesis that healing precedes a clear understanding of the True Self in Christ. Freedom from sin, freedom from lies, freedom from guilt and freedom from self-punishment enable a person to see the truth of who they are more clearly, which paves the way for future progress:

When I express my true reality in a non-judgmental, non-punishing, non-manipulative way, and I am accepted, then it means that the real I, the precious wounded but maturing Person inside, is accepted.

J. Keith Miller
Compelled To Control p.169

The subject of acceptance brings to the forefront the distinctive difference of Christian counselling. When an individual knows and feels the unconditional acceptance of Christ in his/her life, it is much easier to accept him/herself. When Christ's truth is revealed internally to a person by the Holy Spirit, the concept of acceptance is more believable. The truth of belonging as a child of God, who is redeemed, forgiven and without condemnation, sets us free:

*Blessed are they whose transgressions are forgiven, whose sins are covered.
Blessed is the man whose sin the Lord will never count against him.*

Rom 4:7-8

This righteousness, which God credits apart from works, is why Leanne Payne says, "In accepting myself in Him, I am no longer trapped in the mode of trying to win my own righteousness." This is the gift of grace that needs to be appropriated. In this amazing condition of Christ's acceptance, the individual is set free to see the truth of who God made him/her to be. At this stage in the counselling process, I work with individuals to look at themselves through the eyes of Jesus and to describe what they hear and see about themselves. As the Holy Spirit helps them see their True Self in Christ, they are able to know their True Self in Christ – maybe for the first time in their life. This story of the True Self in Christ then needs to be strengthened and amplified. It needs an audience for it to have life. The purpose of acknowledging and accepting the True Self in Christ is helpful because it allows the individual to consciously function out of the self that they intuitively prefer.

In addition to the True Self in Christ, God gives each person spiritual gifts at conversion so that he/she can uniquely contribute to the kingdom. It is helpful to encourage the person to discover these spiritual gifts so they can become part of their story. Spiritual gifts include:

Administration	Apostelship	Craftsmanship	Creative Communication
Discernment	Encouragement	Evangelism	Faith
Giving	Helps	Hospitality	Intercession
Knowledge	Leadership	Mercy	Prophecy
Shepherding	Teaching	Wisdom	Healing
Interpretation	Miracles	Tongues	

Bruce Bugbee, Don Cousins and Bill Hybels expand on these gifts in the book entitled, *Network*, to help a person identify his/her spiritual gifts.

Self-Acceptance

- 1) Pray for the Holy Spirit to reveal the True Self in Christ to the individual.
- 2) Ask the client to pray the self-acceptance prayer out loud.
- 3) Document the words that the client hears from the Holy Spirit.
- 4) Pray the words back to the individual to confirm and strengthen the story.
- 5) Have the client develop an audience for their True Self in Christ story through: journaling, sharing with their spouse, developing affirmation cards, sharing with accountability partners, sharing with relatives and sharing with other trusted friends.
- 6) Continue to build the True Self in Christ story through “success story” analysis and documentation of gifts, competencies, strengths and positive characteristics.
- 7) Help the person discover his/her spiritual gifts, which can be added to the story.

Prayer for Self-Acceptance

I **proclaim** my faith in the True Lord Jesus Christ of Nazareth as my Lord and Savior.

I **confess** Lord that I have looked at myself through the distorted eyes of my sin, my unforgiveness, and the lies and false messages that I have come to believe about myself. Lord, I have also been trapped in my incorrect feeling that I need to win acceptance and righteousness.

I **renounce** these lies and feelings. I choose now to see myself through the eyes of Jesus Christ and his salvation.

Holy Spirit, I **invite** you to reveal to me now how Jesus sees me. Communicate to me now about my True Self in Christ, so that I may understand who I am as a creation of God. Help me to know my True Self in Christ “full well.”

Lord, I choose to accept myself as:

Lord, thank you for offering yourself as a sacrifice so that I may be free to know who I really am. With your love in me – forgiven and accepted – I choose to accept myself as worthy and special. I release myself from self-judgment and I claim the above truths about my Self. I pray that I may bring glory to you by living from the reality of my True Self in Christ.

I pray this in the name of the one who is truth – the True Lord Jesus Christ of Nazareth.

Amen.

An Overview of the Process

The theory described in this training manual identifies a number of components that contribute to healing and wholeness. While the elements are presented as an integrated model, the process is not a fixed formula. What I have found is that each client's situation is different and consequently the process will vary according to each client's specific needs. To review, the components of the process are:

- narrative therapy to deconstruct the dominant story
- family systems to understand what patterns are occurring
- confess sin
- forgive
- identify “feelings” that indicate a need for inner healing
- address lies that are embedded in anchor memories
- self-forgive
- renounce mental agreements
- self-acceptance
- pray against any spiritual interference/blocking
- narrative therapy to develop and strengthen the True Self story
- new family system

My belief is that after a person is born, his/her True Self in Christ, the self that God created with unique and wonderful characteristics, gifts, talents and competencies, is hidden, covered over and obscured from view by lies, sin, the anger of unforgiveness, guilt and generational family patterns. Then, the spirits of darkness add to the problem by using the above to further confuse and inhibit the person from knowing his/her True Self in Christ. As each lie is replaced with truth, as each sin is confessed, as each forgiveness is offered, and as the person really receives the forgiveness of Christ in his/her life, the individual is able to see his/her True Self in Christ more accurately. As one person said, God is not interested in the dirt that clouds and distorts. He is interested in his beautiful creation that is under all the encrusted layers of false messages. When the Living Water of Jesus washes away the dirt, what is left is the pure, clean and beautiful True Self in Christ that He has always seen and known. Our opportunity as therapists is to work with the Living God to free the individual's True Self in Christ from the bondage of the Distorted Self so that he/she can live in the freedom of who he/she really is.

The end result is a positive energy that is released as the person becomes unencumbered from what has been blocking him/her from consciously knowing their True Self in Christ. The clarity enables the person to author a new story and to establish new healthy patterns in the family system. The clarity also enables a person to defend against spiritual attack with more power and authority as he/she lives out of the truth of Christ.

The challenge as therapists is to understand each individual's situation and deal with “all” the components that need to be addressed for freedom to be achieved. A comprehensive approach is needed. To complicate the process, some clients have elements that are interconnected. It is possible that unconfessed sin, unforgiveness and a group of lies may be joined to each other in an interlinked way. In such a case, all three components need to be addressed before freedom will be achieved in this area.

An Integration Model

... be transformed by the renewing of your mind.

Rom 12:2

Healing is God's work. "For I am the Lord who heals you" (Ex.15:26). As it says in Psalm 147, God heals by coming into our minds and wounds. "The Lord . . . heals the brokenhearted and binds up their wounds." In the New Testament, Peter travelled about the country doing healing work in the name of Jesus.

"Aeneas", Peter said to him, "Jesus Christ heals you"

Acts 9:34

In this manual, the approach to helping people starts with listening to the client using Narrative Therapy questions and analysis of the Family System. When a therapeutic relationship has been established and goals have been set, you can assess if there is need for inner healing by listening for feelings that indicate an inner wound. If inner healing is not indicated, continue to use the narrative technique to deconstruct the dominant negative story and help the client to author a new and better story. Family systems will help clarify missed family blessings, generational patterns, rules, roles, boundary issues and other issues that need to be addressed. As unconfessed sin and unforgiveness arise, education and encouragement to confess and forgive can be helpful. The transformation and renewing of the mind can include the breaking of mental agreements and, where needed, the inviting of Jesus into memories where lies have been accepted. The truth and love of Jesus when heard internally has a tremendous power to transform emotional feelings. If the mind is confused with lies, fear, anger and distorted messages, the person can be blocked from hearing external truth.

Renewing of the mind occurs when Jesus is invited to bring truth to lies, when sins are confessed and renounced, and when true forgiveness from the heart has been given. At this point, when a person is able to think more clearly, he or she is also able to see God's "will" with more certainty.

"Then you will be able to test and approve what God's will is – his good, pleasing and perfect will"

Rom 12:2

Another major challenge for some people is the prison of guilt that interferes in their ability to appropriate God's forgiveness. I find that some people need to work through self-forgiveness before they can effectively address the step of self-acceptance. As the individual begins to author the story of his/her True Self in Christ, an understanding and acceptance of one's self as seen through God's eyes is an important building block. Then, finding an audience to hear about one's True Self in Christ, including one's gifts, talents, competencies, unique strengths and special characteristics, is an important part of the narrative process. Without a strong new story, the old story can still have resilience. As you are working with a client, the spirits of darkness can try to interfere, confuse and inhibit the process. Through specific commands and using the authority and power in the name of Jesus Christ, the spirits can be bound up and sent away so that they do not interfere with the process. Prayers are provided in the "process" section to show how to limit the negative impact of spirits of darkness.

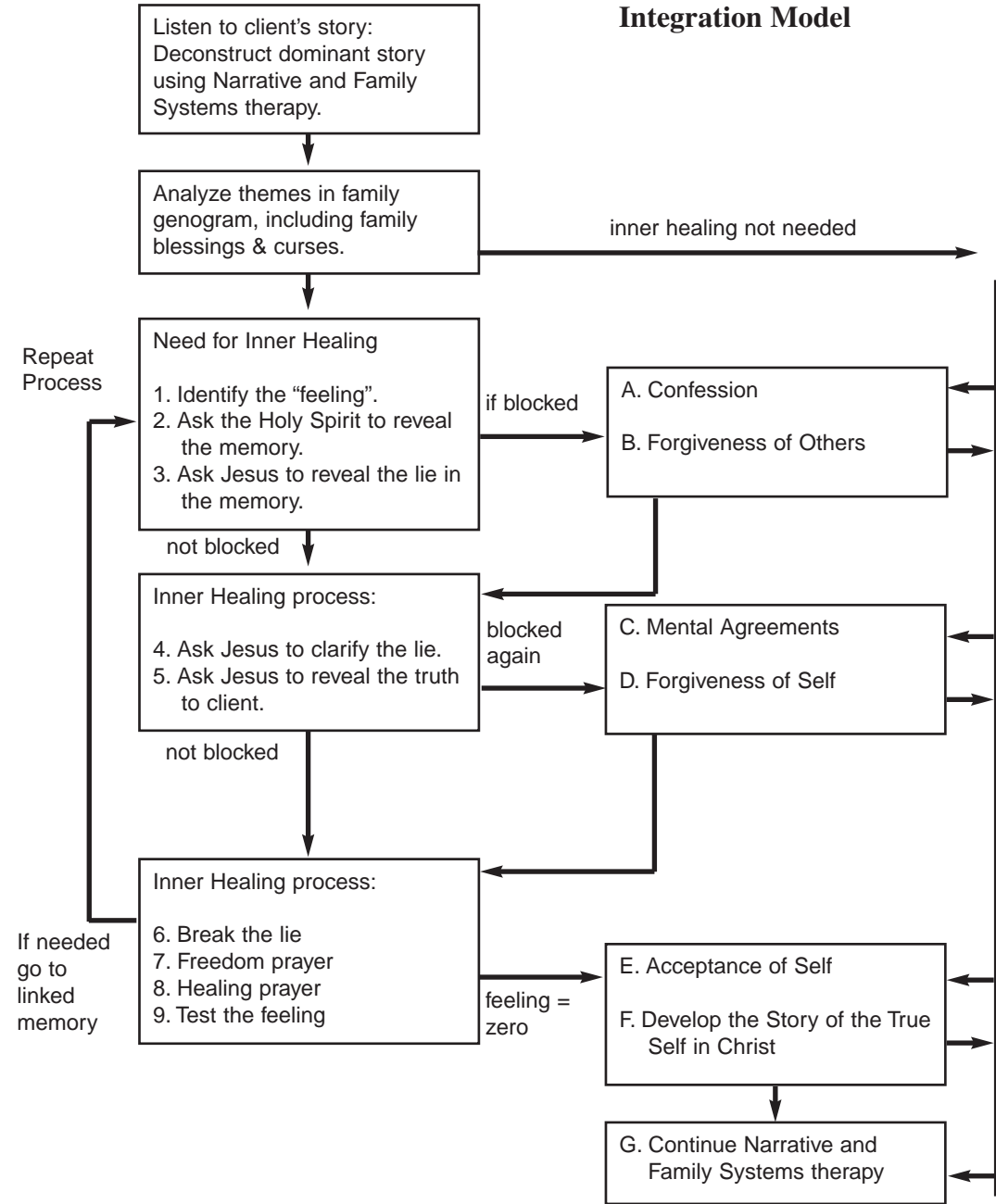
Through the integration of Narrative Therapy, Family Systems and being transformed by the renewing of the mind, I have observed two outcomes of the process. When people see themselves more clearly and have developed a strong story about their True Selves in Christ, they seem to want to do two things: 1) worship God more, and 2) love others more. As they reflect on the changes in their lives, I hear these same comments coming up – I want to worship God more and I really want to help others now. I conclude that it is not a coincidence that these two outcomes are the same as the two commandments of the New Testament:

Jesus replied: Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself.

Matt 2:37-39

I believe God designed us to love Him and love others and when we are working out of our True Selves in Christ, these two activities are our natural state. Renewing our minds then is a process of healing and cleansing which leads us back to a knowledge and understanding of how God designed us to be, as unique and special beings. God sees us through the eyes of Jesus, who purified us through his blood on the cross. He does not see us as sinners. As believers, our sin is seen no more and now He sees our True Selves in Christ, just as He created us. Our opportunity as therapists and counsellors is to help individuals regain the knowledge and understanding of their True Selves in Christ, so that they can consciously function as God sees them and designed them to be.

Integration Model



Summary of Symptoms and Components

Guide to Identify Which Component To Address by The Related Symptom

	Component	Symptoms	Action Needed
1.	Family Blessings	Absence of blessing	Invite Jesus to provide the blessing
2.	Boundaries	Resentment	Develop healthy boundaries
3.	Inner Healing of Memory	Anxiety, fear, anger, depression, pain, hurt, discouragement, etc.	Person invites Jesus into key memory, identifies the lie and then asks Jesus to reveal the truth.
4.	Unconfessed Sin	Confusion, unable to find memories or discern lies or truth	Confession Prayers
5.	Unforgiveness	Frustration, anger, hate, bitterness, rage, fury, judgment or revenge	Forgiveness Prayer
6.	Lack of Self-Forgiveness	Guilt, shame, pride, self-punishment, unbelief, self-justification	Self-forgiveness Prayer
7.	Mental Agreements	Rigid, fixed, inflexible thinking, vows, curses	Renounce the mental commitments
8.	Spirits of Darkness	Darkness, blackness, blocking, deafness, inability to read scripture	Spiritual freedom prayers
9.	Self-Acceptance	Lack of awareness of True Self in Christ	Self-acceptance prayer
10.	Develop the Story of the True Self in Christ	Thin and weak story of the True Self in Christ	Encourage the speaking of the new story to a variety of audiences. Do narrative therapy.

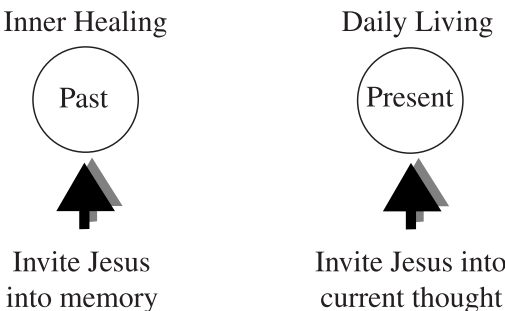
Partnering with Jesus for Life

And we take captive every thought to make it obedient to Christ.
2 Cor 10:5

They will call on my name and I will answer them.
Zech 13:9

Come Lord Jesus.
Rev 22:20

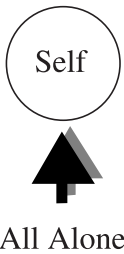
Inner healing work involves inviting the True Lord Jesus Christ of Nazareth into past memories to bring healing to the pain and emotional trauma that is stuck there. As the Holy Spirit brings truth to re-interpret the lies and negative mental agreements, destructive feelings are released and the person feels peace and freedom. While going back to the source and origin of a problem is necessary to heal the **past** experiences, there is an equally important process of inviting Jesus into the **present**. Sanctification is an on-going process. Renewing the mind of past sin, unforgiveness, lies and mental agreements is needed to heal the past, but there is the equally important task of dealing with present sin, unforgiveness, lies, mental agreements and current lack of self-forgiveness.



This chapter focuses on the amazing opportunity that we have as Christians to **partner with Christ in the present**. Inviting the True Lord Jesus Christ of Nazareth into our thoughts and minds on a daily basis is the key to living a life of victory. To do this, we need to understand how to “Take captive every thought to make it obedient to Christ.”

The Secular Model for Victorious Living

In the secular world, “self help” is the paradigm for personal growth. The “self help” industry is based on the belief that the only person who is around all the time to observe and experience everything an individual does is his/her own “self.” As a result, all the responsibility for growth and personal success is loaded onto the individual’s shoulders alone.



The Christian Model for Victorious Living

In the Christian worldview, the individual is not alone. There is someone else who is also present with the individual in every step of his/her life and that is Christ. As an omniscient and omnipresent God, who loves each one of us, Christ is walking with every person as he/she is journeying through life. It is this presence of Christ that makes the concept of a partnership with Jesus possible. As it says in Hebrews 13:5, “Never will I leave you; never will I forsake you.” Jesus is a partner for life.



However, the presence of Jesus does not mean that He automatically takes care of us. There is the important principle of **free will**. While He knows everything about us, He respects us too much to interfere in our lives unless we request it. As we saw in the salvation experience, He stands at the door and knocks and waits for us to invite Him into our house. In the inner healing process, Jesus waits to be invited into our past

memories, and when the request comes, He wastes no time in being there to help. Similarly, in our daily living, Jesus waits to be called into our thought processes as an act of our free will. He wants to help us, and He watches over us, and when we finally invite Him into our current thoughts, He comes to help there as well. So, the two important elements that are needed in partnering daily with Jesus are: 1) our “will,” and 2) our “choice to invite Him into the thoughts in our minds.”

The Three Components of the Partnership for Life

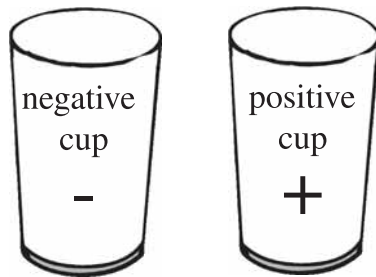
To have a fruitful life, there are three components that are all needed for success:

- 1) a positive self-esteem and strong self-confidence
- 2) a well directed focus with good time management
- 3) an unencumbered commitment to delivering the desired goal

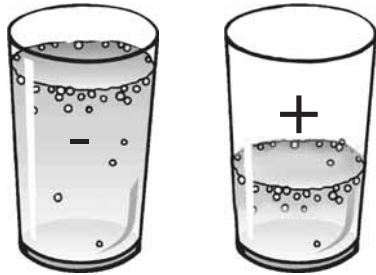
If a person does not have self-confidence, he/she will not even start. Procrastination, indecision and inertia will stop the process before it even begins. The next component involves moving in the right direction. A person needs to be clear about where he/she is going or the time and effort will be wasted. However, even with good self-confidence and a well thought out plan, if the person de-commits along the way, there is no performance. A victorious life needs follow-through on the commitment for there to be results.

1. How to Partner with Christ for High Self-Confidence

In every person’s life, I visualize the existence of two cups that hold words and thoughts. In one cup, people place their negative words, the criticisms they hear and all their negative interpretations. Let’s call this the negative cup. In the second cup, the positive cup, they hold all the helpful inputs that they hear, think and experience.



As we experience life, these cups are influenced by two principles. Studies show that approximately three quarters of all communication is negative. Consequently, a person naturally has more opportunity to fill the negative cup. A second consideration relates to the often-held belief that positive words will give a person a swelled head. For this reason and also through a universal reluctance to share positive feedback, people tend to receive a limited amount of input for their positive cup. Based on the competitive, negative world in which we all live, the natural state is for a person to experience too much in their negative cup and not enough in their positive cup. The result is low self-esteem and low self-confidence.



Countering the Lies and Negative Input

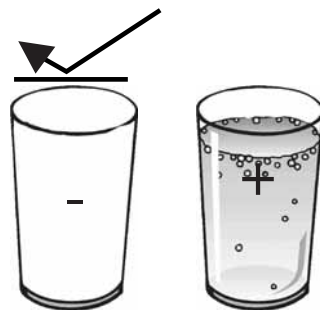
One of the ways to stop the build up of hurtful thoughts in the negative cup is to check with your partner, Jesus, about the truth of the thought. When a negative thought is encountered, have the person invite Jesus into the place in his/her mind where the negative thought is held and ask, “The True Lord Jesus Christ of Nazareth, is that true?” Two things can happen. Either it is not true or it is true.

In the case where the negative statement is not true, have the client ask Jesus to provide further clarity about the truth. When the person hears the truth Christ wants him/her to have in his/her mind, have the person put the truth that’s heard into the positive cup. The result is twofold. First, no new damaging material goes into the negative cup. Second, something good is now available to be put into the positive cup. Already the feeling inside the person starts to change as the balance shifts from negative to positive.

In the case where the negative statement is true, have the person ask Jesus, “If it’s true Lord, what do I need to know?” (a) If sin is revealed to the person, have the person confess the sin to God and ask Jesus for help in knowing how to repent. (b) If there is

no sin involved, the person can still ask Jesus what change would be helpful to eliminate future negative inputs. When repentance or change occurs, either way, the person addresses what needs to be changed and new positive behavior is introduced.

Previously, without using Jesus in this way, the person would probably have lived with the guilt of the sin and put all the self-punishing thoughts into the negative cup. Nothing would have gone into the positive cup. As the person stops sinning and starts doing what God wants, guilt falls away, nothing is put into the negative cup and now the repenting produces something that can be put into the positive cup. In this way the negative cup can be capped, eliminating a buildup of negative thoughts and the positive cup can be filled until it is full.



With Jesus as a partner, the person can invite the True Lord Jesus Christ of Nazareth into the thoughts to confirm truth, dismiss lies and invalid negative thoughts, and to help the person change where sin exists. As the person develops an active daily dialogue with Christ, he/she has the ability to manage his/her negative and positive cups. The result will be a growing and strengthening self-esteem and self-confidence.

2. How to Partner with Christ for Good Focus and Time Management

The elements of being well directed include: values, vision, mission, goals, priorities, strategies, plans, tactics and time management. The self-help industry teaches us that the "self" is responsible for managing each one of these activities. In one sense that is true, but because God is not in the self-help paradigm, the self is the only one involved. The more effective the self is in planning each of these functions, theoretically, the more successful the person will be. As a result, the world's approach is all about the "will" of the self, which fosters comparrognance and doing everything in one's own strength.

A partnership with Christ offers a different dynamic. Here, the "will of God" is introduced into the decision making process. Instead of making the decision all alone, the person

can involve the will of his/her partner, the True Lord Jesus Christ of Nazareth, and verify if the person's will is compatible with God's will. The benefit of aligning the human will with God's will is that God's desire is that His will be done on earth as it is in heaven. For the person, he/she can then proceed knowing that he/she is working out of obedience, which takes a significance pressure off of the individual. It is easier to function out of obedience than to have all the weight on one's own shoulders.

Warning: God does not want us to be involved with the fallen angel called divination. Divination is the practice that seeks to **foresee or foretell future events or discover hidden knowledge** by the interpretation of omens or by the aid of supernatural powers. Jesus wants us to have a personal relationship with Him and only Him. He clearly states that he does not want us to be involved with any form of idolatry or any other supernatural power. So, **one needs to be extra careful in this process of checking with Jesus that it is the True Lord Jesus Christ to whom one is listening.** If the answer seems strange, have the person check again with the True Lord Jesus Christ of Nazareth who was born in the flesh and died on the cross for him/her. God wants us to live in the present not in the future. So, the checking is for a daily verification that the person is in God's will, as opposed to a long-term forecast, which God normally does not provide.

As the individual uses Jesus Christ as a daily partner for checking on what direction to go and how to use the available time, decisions become easier. Procrastination and indecision are reduced and the person has less personal pressure as he/she proceeds with the confidence of being obedient to God.

3. How to Partner with Christ for Delivering the Desired Goal

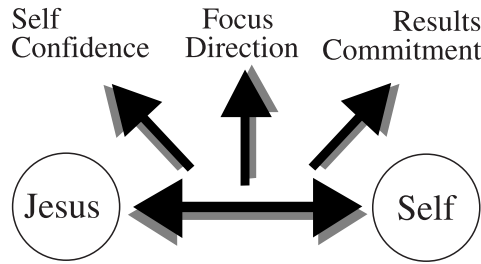
The third component of partnering with Christ for victorious living is delivering results on time. The problem that many of us experience is the issue of de-commitment. We de-commit somewhere along the way and the job does not get done. Even with high self-confidence and clearly functioning in God's will, we do not follow through on the activity as planned. It may be fear, fatigue, distractions, diversions or any number of blockages, but the result is the same – an uncompleted goal or task. So, the issue is one of commitment. How can a person stay committed until the job or task is finished? Once again, partnering with the True Lord Jesus Christ of Nazareth is the solution. Whenever a person goes to de-commit, have him/her invite Jesus into the process and ask Him if He wants the person to stop or keep going until completion.

For example, if a person wants to take Friday afternoon off, have him/her invite Jesus into the decision and ask Him if He wants the person to stay with the task or take a rest.

In some cases, He will communicate the need to complete the task first before resting and at other times He will say – take a rest and pick this up on Monday. Have the person listen for the wisdom that Jesus has in the situation.

Once again, the benefit for the person is knowing God's will in the situation. If the communication is to not de-commit, then there is a new drive and energy that helps the person complete the task. If the communication is to rest, then he/she can rest without guilt. Either way there is more freedom to proceed knowing it is God's will.

When the person partners with Jesus and finds extra energy to complete the task, there is now more material to put in the positive cup. This good news helps build up the positive cup and as a result the person's self-esteem and self-confidence continues to grow. This process re-enforces the person's story and causes a growing strength and ability to influence the future in a positive way.



Active Daily Relationship with Christ

In summary, the principle of inviting the True Lord Jesus Christ into past memories for inner healing can equally be applied to the present. As the individual invites Jesus into present thoughts, there is a greater chance for victory. A number of men are using this principle to overcome their addiction to pornography. When the first thought of desire or temptation comes into their mind, they invite Jesus to come into that place in the mind where the thought resides and they state their will that they do not want this thought or desire to be there. They then ask Jesus to take it away and replace it with the truth that Jesus wants them to have. This process is active and immediate. It is also a function of the person's will. As he/she invites Jesus into the thought to take it captive, Jesus comes and helps the person live in truth. Obedience to that truth is then the key to victorious living. "Then you will know the truth, and the truth will set you free" (Jn 8:32).

Partnering with Jesus For Life

Taking Thoughts Captive - 2 Cor 10:5

*I invite the True Lord Jesus Christ of Nazareth into the place in my mind where I am holding the thought that _____
Jesus, what is the truth that you want me to hear? (Then listen)*

If the response seems to be coming from a source that is not loving, confirm the answer by asking,

"The answer that I heard, was that from you, the True Lord Jesus Christ of Nazareth who was born in the flesh and who died on the cross for me, yes or no?"

For Clarifying Decisions

*I invite the True Lord Jesus Christ of Nazareth into the place in my mind where I am trying to decide whether I should do a) _____ or b) _____
Lord, what is your will for my life? (Then listen)*

If the answer seems strange, confirm by asking the checking question,

"Was that answer from you Jesus, the True Lord Jesus of Nazareth who was born in the flesh and who died on the cross for me, yes or no?"

For Fighting Temptations

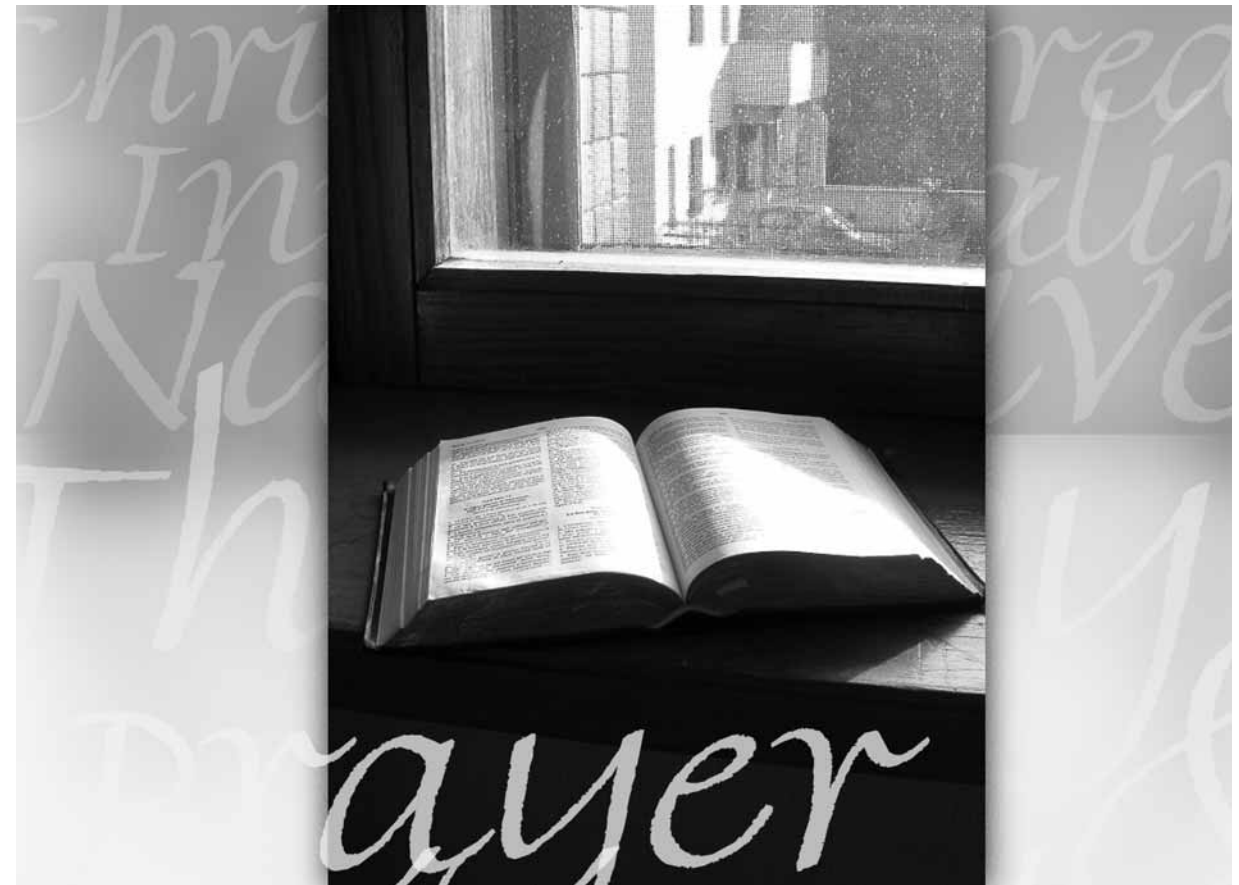
*I invite the True Lord Jesus Christ of Nazareth into the place in my mind where I am seeing the picture, hearing the words, or feeling the feeling that is tempting me to _____
It is my will that I not _____.*

- 1) Jesus, come now and destroy the picture and replace it with what you want me to see.
- 2) Jesus, come now and tell me what truth you want me to hear to help me defeat these thoughts that I have in my mind.
- 3) Jesus, come now and take the destructive feeling away and replace it with what you want me to feel.

Now Jesus, please bind and remove any spirits of darkness that were connected to these destructive pictures, thoughts and feelings.

PART 2:

COUNSELLING ISSUES & HELPS



Definition of Love

Love is the “will” and “choice”

- to accept
- to support
- to care for
- to forgive
- to give
- to serve
- to nurture the growth of

Others, for their well-being (not your own) and is carried out in a way that is

- unconditional
- selfless
- sacrificial
- upbuilding

and expresses itself in the following behaviors:

- patience
- kindness
- respectfulness
- humility
- gentleness
- peacefulness
- tolerance
- fairness
- endurance
- loyalty
- compassion

How is it Possible to Love in This Way?

It is possible with faith in Jesus Christ and knowledge that Jesus died on the cross, paid the price and suffered in your place for your sin, so that you can in turn go out and love others as he loved you: with grace, mercy and forgiveness.

Developing the Meaning of Love

1. **To Accept:** To willingly value others as worthy without judgement.
 - As you move from comparogance to humility, it becomes easier to accept.
2. **To Support:** Comfort, help, assist and bear the load of others.
 - As you move from control to openness, it becomes easier to support.
3. **To Care:** Use “how” to graciously and tolerantly accept the responsibility to look after and suffer with others.
 - As you move from blaming to grace, it becomes easier to care for others.
4. **To Forgive:** With mercy, give up your right for revenge and give the pain to God. Then, give up the right to use the past against the other person, ever again.
 - As you move from anger to mercy, it becomes easier to forgive others.
5. **To Give:** Freely and liberally offer your talents, your time and your resources to others.
 - As you move from jealousy to generosity, it becomes easier to give.
6. **To Serve:** Actively provide services that meet the needs of others for their well-being, not your own.
 - As you move from narcissism to an “other” orientation, it becomes easier to serve.
7. **To Nurture the Growth of Others:** Encourage and nourish the development of maturity in others for their well-being.
 - As you move from laziness to creativity, it becomes easier to nurture the growth of others.

The Experience of a False Jesus

In the process of doing inner-healing work, sometimes the figure that comes into a person's memory picture is not the True Jesus. We need to be on guard, for as the Bible says in 2 Corinthians 11:14, ".... for Satan himself masquerades as an angel of light."

One person was experiencing tremendous confusion. As a Christian, he/she knew the truth of the Bible, yet he/she could not feel the truth in his/her heart. When the Holy Spirit led him/her back to a memory picture, I asked him/her to invite Jesus into the scene. After he/she asked Jesus to come into the memory, a figure appeared in the picture and when I asked him/her to listen to the truth he/she heard, **"You are guilty and it is your fault."** It is no wonder there was confusion. I had never heard Jesus express such condemning words before, I did a check to see if this was the True Lord Jesus Christ of Nazareth in the picture. Sure enough, it turned out that the figure was a false Jesus who backed away when confronted. With the false Jesus standing aside, the person asked for the True Lord Jesus Christ of Nazareth to come into the picture and this time the real Jesus appeared. When the truth was request, this time he/she heard, "It was not your fault."

How to Confront a False Jesus

I ask the person to watch the figure in the picture and I say to the figure, **"I shine the righteous light of Jesus Christ on you and I sprinkle the blood of Jesus Christ on you."** Then, I ask the person to tell me what happens. If it is a false Jesus, it will shrink or turn dark or retreat or in some way exhibit behavior that is unloving. A spirit of darkness cannot represent itself as "good" for very long and often you can tell that it is corrupting by how it relates to the person in the picture. When you shine the light of Christ and sprinkle the blood of Christ on the True Jesus, it does not bother the True Jesus. After testing the spirit and it really is Jesus, people say things like, he is the same as before, or he appears kind and gentle, or he is shining. For one person the True Lord came in as a lion. When the True Jesus comes He always exhibits love.

It is my experience that, often, the false Jesus is a spirit that goes by the name of Anti-Christ. It masquerades as Jesus and communicates lies and false messages to confuse and disrupt the healing process.

How the Father of Lies Manipulates a Process

One person had been experiencing demonic manifestations for over a year. Inside his head he heard screaming sounds. Every time he did his spiritual warfare prayers, he would hear this screaming inside his head. The belief was that when the prayers were spoken, God was working on the demons, making them scream with fear and trepidation.

The battleground is the mind. It is the thought processes where strongholds are created and it is belief in the lie that gives the spirit a right and a power. The thing that enabled a breakthrough was the realization that God does not need or require screaming in the healing process. When the person realized that the screaming was a demonic manifestation and not a result caused by God, the lie was discovered. The client was a prayer warrior and he had learned all the right words to say and he prayed them regularly. The guardian type lie was that when spiritual warfare prayers are spoken out loud, the demons wail in pain. So, the spirits gave the person screaming and wailing every time he did his prayers to make him believe God was at work. When he renounced the screaming and stopped doing the warfare praying, the screaming stopped immediately. The truth was that he needed to rest in God's protection and allow Him to do the work, rather than doing it all himself.

With the Inner Healing process, Satan turned it upside down. He observed that we were breaking lies, so, he started providing this individual with lies. In the beginning, he would hear several new lies a day. The next week it would be more lies a day. After a period of time, it grew to many new lies a day. When we realized the bizarreness of the lies and the unreasonable quantity of lies, we finally understood what Satan was doing. Once again, Satan saw our willingness to work at deliverance and he accommodated us as we worked the process. The lie was that these lies were all-important lies. They were lies all right, but not lies related to painful memories. They were just lies Satan was feeding us to keep us busy. When the person renounced the guardian lie that all these lies needed to be broken before truth could be heard, the lies stopped coming. The truth is that God can speak truth at any time and truth does not necessarily have to be related to a lie. The principle is that truth sets the person free, not the breaking of lies.

The key was the realization that all the manifestations were from Satan and by living in the freedom of Christ's truth, they could all be renounced which thwarted the spirit's right to be there.

An Example of a Wrong Agreement of the Mind

One man was involved with pornography. He would fall to the temptation on a regular cycle. As we explored the process, he came to understand that there was a mental agreement inside himself that said he was going to fail. After experiencing the normal number of days of struggle, he would give in and convince himself that it was better to do it and get it over with, so that he could get on with some days of freedom before it happened again. The mental agreement was that he was going to fail. After he invited Jesus into this thought, he heard the Holy Spirit say to him that what he had been doing was a "ritual." He renounced the ritual and bound his will to the will of God. The truth from God that it was a ritual allowed him to realize for the first time that he did not have to fall and that he could resist the lie that falling was inevitable. While he had confessed the sin over and over after each fall, it was not until he renounced the ritual that he was able to live in the truth that he could have victory with Christ.

While the mental agreement is not as strong as a vow, it still causes the mind to agree with a pattern of thought that needs to be broken and renounced. When the man realized that he had a choice to stand against the ritual, it lost its power to convince him that he had to fall.

Structures Inside a Person – wall or Prison

There are two symptoms that signal different types of structure inside the mind. The first symptom is **numbness** and the second is **detachment** from God.

Numbness is a sign that the person has **built a wall** inside as a protective barrier. This defense often occurs in youth when there has been trauma and the person says to him/herself, "I am going to build a wall and hide behind it, because that is the only way that I can be safe." The wall does block out the pain and functions as an effective defense, but it also blocks out all other emotions as well, including love. Consequently, the person feels no emotions and expresses this state as numbness. Often the person sees him/herself as being quite young behind the wall. The technique I use to address this wall is to build, with the person's permission, a spiritual wall inside the original wall and this new wall is filled with the blood of Jesus. This "Jesus wall" will block out any hurt, but will allow love to flow in and out. Once this new wall has been erected, I ask the person if he/she would like to take down the old wall. "With permission, I pray or he/she prays to have Jesus remove the old wall and with the help of his angels clean up and remove any mess from the deconstruction. This spiritual wall will allow the person to start to experience feelings and often I have the person invite Jesus to come and be with him/her behind the new wall to protect as the new feelings begin to be felt.

The second condition, **detachment**, is described as a **prison**, a steel box, a pit or some dark place where the person is all-alone and there is no connection with God. This symptom describes the result of guilt. This state is a self-imposed prison where the person has put him/herself into this captivity through self-criticism, self-hatred, self-punishment and self-destructive thinking. God is distant and unreachable because the person has turned his/her back on God and is trying to deal with the pain all alone. In these cases, I lead the person through the prayer for self-forgiveness and then ask him/her if he/she would like to invite Jesus into their dark place. When Jesus' presence is there, I ask if he/she would like Jesus to lead him/her out of the prison. (Jesus came to set the captives free). Often Jesus will take his/her right hand and walk the person out of the prison and lead him/her to the meadow. It is called the meadow experience. Often, after there has been healing, Jesus takes people to the meadow. The meadow is described as a nice safe place with green grass, colorful flowers, blue sky, sunshine, a river and sometimes sounds of birds and smells of flowers. See the chapter on "self-forgiveness" to understand this condition of guilt.

The Two Faces of Pride

When we were young, we received mixed messages about how to think and talk about ourselves. We were told to achieve and win and be the best that we could be. We were told to be pleased with our achievements. On the other hand, we were told to not be conceited or proud. We must keep our achievements to ourselves, otherwise we have a swelled head and think too much of ourselves. We learned to work hard and be performance-oriented, but we were never to talk about it lest we develop an excessive opinion about our worth. So, there are two distinctly different and opposite meanings to this word pride. Pride is good when you do well, but pride is bad when you let it go to your head. To help talk about this confusing subject, I use two different words to describe the two different meanings. For the good pride, I prefer the word “Esteem,” and for the negative pride I use the word “Comparrognance.”

Before we begin, we need to understand the negative influence that our culture has on both meanings of the word pride. It is generally believed that a person needs to have a strong and healthy self-esteem to be able to function. But, if culturally, we are not allowed to talk about what is good about ourselves, for fear of being conceited, then how can we have a strong self-esteem. If 70% to 80% of all language is negative, and if we are constantly being judged and not measuring up, then we tend to fill up our negative cup inside ourselves with critical statements. Even when we succeed, we cannot talk about it so the negative container inside of us dominates our internal landscape. As a result, our culture has created an epidemic of people with low self-esteem. The dichotomy seems to swing from winner to loser with nothing in between. We strive to be the winner and when we miss the mark, we are worth nothing.

The church exacerbates this feeling with legalistic thinking that creates beliefs of guilt and shame. As sinners we are always missing the mark, so we must be pretty bad. But, the church and our culture have not taken Philippians 4:8 into consideration. It says, “Finally brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things.” We are commanded to think positively about the truths of ourselves. Often these truths are lost in the barrage of negative feedback and then people honestly say, “I do not know my true self.” The problem is that there are so few people around who provide positive, truthful feedback that, if we just listen to the world, we will forever suffer from low self-esteem. As believers, while we are to see our sinful ways and change them, we are not to dwell on the sins. Our sins have been forgiven

and we are holy and righteous in God’s eyes. We are to dwell on the goodness of his creation. We are to see and understand what is true and noble and pure about ourselves and we are to think about how we are excellent and praiseworthy. This is not conceit, this is positive self-esteem. The Lord knows that we need a strong self-esteem to be the best that we can be. So, if filling our internal cup up with positive beliefs about ourselves is God’s plan for us, will this not lead to a self-inflated image?

This is where “comparrognance” comes into the picture. Comparrognance is defined as the combination of the following three qualities: 1) comparing, 2) competing, and 3) arrogance. You see, where esteem ends and comparrognance begins is with the subject of comparing. Philippians 4:8 says nothing about comparing ourselves with other people. It only says think about what is good (about yourself). If you do well at/on something and you objectively congratulate yourself, that is a good thing to do. We are told to do this – think about what is praiseworthy. And since the probability is that nobody else is going to praise you, the odds are that you and God are the only ones who are going to celebrate this goodness.

The problem begins with comparing. Our minds are very active and we are constantly observing, analyzing and sorting out our thoughts. Comparing is a basic skill that is needed to organize our world, so we all compare. If the thought remained at the comparing stage, we would be OK, but what happens is that in very short order we start to compete about what we compare. Our culture is organized around competition. We are taught values that we apply to what we compare. However, the really destructive influence is at the third stage when we personalize the subject and believe that we are better than other people because of what we are comparing and competing over. An example will help clarify how comparrognance works. Let’s look at cars:

Stage 1 - **compare**: Some people have new cars and some people have old cars.

Stage 2 - **compete**: It is better to have a new car than an old car (value).

Stage 3 - **arrogance**: I am better than you are because I have a new car (personalized).

Comparrognance has nothing to do with self-esteem. It is all about superiority, rightness and betterness. **Our culture has it backwards. It encourages us to have an empty positive cup by not thinking about our goodness and it teaches us to try and put other people down by being the winner.** This is a formula for low self-esteem and bad relationships. God wants us to know that we are already winners without any comparrognance. We do not need the comparrognance that society wants us to have to be worthy. But, the influence of our society is pervasive. As you start to see comparrognance working in your own life, you will see that it does not happen once a week or once a day, but often minute by minute.

Another example:

- Stage 1 - **compare**: Some people eat with their right hand and others with their left hand.
- Stage 2 - **compete**: It is better to eat with your right hand. (value)
- Stage 3 - **arrogance**: I am better than that person because I eat with my right hand. (personalized)

Comparrognance can be so petty and insignificant, and yet it still holds all of its judging, condemning power. In fact, comparrognance works negatively through your body language even if you say nothing. I have come to believe that comparrognance is the single most destructive influence in human relationships. The example of Christ is servant leadership. **The secret of Christianity is that by faith, Christ has made us holy and blameless so that we can serve others with high self-esteem and self-confidence with no comparrognance.**

How do we accomplish this victorious living? First, live out of the truth of the redemption of the cross. As you come to see yourself through the eyes of Jesus, you will be able to nurture your true self in Christ and celebrate what is noble and pure and praiseworthy. Then, as your self-esteem grows, you need to work at becoming aware of comparrognance in your own life. This will be no small task because it has been so hidden. As you become aware, if you can catch yourself at the comparing stage and stop the thought process before it becomes competitive or arrogant, then you can pre-empt full blown comparrognance. As you succeed at eliminating comparrognance you will come to know the true meaning of humility. Humility does not mean putting ourselves down because we have already learned that we are to value ourselves. Humility is about serving others the way Christ did. Henri Nouwen describes it in his book *The Wounded Healer*, "to live life as authentically as Christ lived his." Know your true self in Christ and don't compare. Be the best you can be and don't compete. Celebrate your worth without arrogance. This is a formula for high self-esteem and good relationships.

giving god the glory

So whether you eat or drink or whatever you do, do it all for the glory of God.
1 Cor 10:31

So that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God.
2 Cor 4:15

If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever.
Pet 4:11

As Andy Comiskey says in his *Living Waters* self-help course on sexual and relational wholeness, **"We can neither save nor heal ourselves"** (p.31). Just as the doctor does not heal the broken leg that he has set, and just as the farmer does not grow the seed that he has planted, the counsellor does not heal his clients. We may be involved in the process, but it is God who does the healing.

He said, "If you listen carefully to the voice of the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord who heals you."
Ex 15:26

God heals in divine ways. I cannot explain how God takes water and sunshine and makes a seed grow, blossom and flourish. When the conditions of sun and water are there, he just makes it happen. I see the result. Similarly, I cannot explain how God's truth makes a person free to grow and flourish, but I know that when a person hears the truth of God, healing really happens, because I see it occurring daily in my counselling office.

I also have learned that Jesus is involved in the process of healing. When he was on earth, he healed as part of his ministry.

Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.

Matt 4:23

Jesus then empowered his people to carry on the task that he had started.

He called his twelve disciples to him and gave them authority to drive out evil spirits and to cure every kind of disease and sickness.

Matt 10:1

The disciples were involved in the process, but it was still Jesus who was doing the healing. It was in the name of Jesus that the healing occurred. We see this, after Christ had already been crucified, when Peter, who was travelling about the country, met Aeneas, a paralytic who had been bedridden for eight years.

"Aeneas", Peter said to him, "Jesus Christ heals you. Get up and take care of your mat."

Acts 9:34

While God can heal by grace, he also gave us free will. In the area of inner healing where the mind is involved, the individual's "will" is part of the process. Athanasius wrote, "That which Jesus has not assumed or taken upon Himself, he cannot heal. (Athanasius, *On the Incarnation of the Word*, p. 43) If the individual does not "will" Jesus to be there, He does not come. Jesus respects us too much to go against our "will." Conversely, when Jesus is invited, he comes and heals. When we confess, he heals in a divine way. When we forgive, he takes away the bitterness. When we invite Him to reveal truth, He replaces the lie and sets us free. It is just as it is written in Isaiah 61:1:

The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners.

When invited, that is exactly what Jesus does. He is the living, healing God who comes and sets people free. Just as it says in John 8:36,

"So, if the Son sets you free, you will be free indeed."

From Peter and Athanasius to Leanne Payne and Christian counsellors today, the condition of inviting Jesus into the healing process has not changed. Jesus heals! It is for God's glory that the healing occurs to show how great and mighty and loving He is. The healing is not a result of the counsellor applying the right "bandage." The healing flows from God's love, so that all may see and know the breadth and depth of His love.

So, let us boast, but as it says in 1 Corinthians 1:31,

"Let him who boasts boast in the Lord."

How does God do it? I really don't know. But, heal he does and I praise Him for His willingness to come and set the captives free. I celebrate the knowledge that God has shared with me so that I may be an instrument in his hands. I pray that the information in this document will help you to be used as an instrument of God's healing so that you and your clients may say, "Thank you Jesus. Thank you for being such a caring, faithful God who comes when called and heals in such amazing ways. We praise you and give you the glory for all that you do."

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Summary of Symptoms and Components

Guide to Identify Which Component To Address by The Related Symptom

	Component	Symptoms	Action Needed
1.	Family Blessings	Absence of blessing	Invite Jesus to provide the blessing
2.	Boundaries	Resentment	Develop healthy boundaries
3.	Inner Healing of Memory	Anxiety, fear, anger, depression, pain, hurt, discouragement, etc.	Person invites Jesus into key memory, identifies the lie and then asks Jesus to reveal the truth.
4.	Unconfessed Sin	Confusion, unable to find memories or discern lies or truth	Confession Prayers
5.	Unforgiveness	Frustration, anger, hate, bitterness, rage, fury, judgment or revenge	Forgiveness Prayer
6.	Lack of Self-Forgiveness	Guilt, shame, pride, self-punishment, unbelief, self-justification	Self-forgiveness Prayer
7.	Mental Agreements	Rigid, fixed, inflexible thinking, vows, curses	Renounce the mental commitments
8.	Spirits of Darkness	Darkness, blackness, blocking, deafness, inability to read scripture	Spiritual freedom prayers
9.	Self-Acceptance	Lack of awareness of True Self in Christ	Self-acceptance prayer
10.	Develop the Story of the True Self in Christ	Thin and weak story of the True Self in Christ	Encourage the speaking of the new story to a variety of audiences. Do narrative therapy.

Notes:

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on its right side, suggesting it's resting on a surface.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.This image shows a full page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, providing a template for writing. There are no margins, text, or other markings on the paper.

FAMILY SYSTEMS • NARRATIVE THERAPY
CONFESSION • FORGIVENESS
CHRIST-CENTERED INNER HEALING
SELF-FORGIVENESS • SELF-ACCEPTANCE
MENTAL AGREEMENTS
SPIRITUAL FREEDOM PRAYERS



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