

**THE PARACLETE INSTITUTE INC.**

**Australian Registered Body Number 111 454 383**

**CERTIFICATE IV**

**IN**

**CHRISTIAN COUNSELING**

**THEORY MANUAL**

**CIVCC-01**

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# **CERTIFICATE IV IN CHRISTIAN COUNSELING**

**Module CIVCC-01**

**Theory**

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## FOREWORD

The world of counseling is currently dominated by secular humanist thought arising out of nineteenth century positivism. There are two reasons for this.

- The secular humanists have a highly developed theoretical ground for their activities.
- The Christian world is sectarian and has a mixed and incoherent account of counseling.

When it comes to government accreditation, the secular humanists win hands down. In Australia, for many years, counseling has been held in the tight grip of the University psychology departments; to get a job as a government counselor you needed a Masters degree in Clinical Psychology. The result is that there are very few counselors and all are very highly paid.

In recent times, there has been a growing recognition that the number of counselors needs to be increased and the quality of counseling needs to be upgraded to effectively meet an expanding counseling need. **There has also been recognition that most counseling is conducted at the coal face of human affairs – in schools, in homes, in hospitals, in factories, in churches – not in Clinical Psychologists professional offices.** In fact, this kind of ‘para-medic’ counseling is happening whether governments accredit or not. But how good is this counseling? Unfortunately, much of it is lacking in skill and rigour. It may be well intentioned but it is not necessarily effective.

The formation of an Australian Counseling Association with head-quarters in Brisbane and branches in all Australian States is a welcome step forward in the task of improving the quality of grass roots counseling. The ACA provides accreditation to clinical/professional level and has a well developed program of professional upgrading and development. A number of training institutions are affiliated with the ACA, most of which are doing a good job of upgrading the quality of counseling being delivered around Australia.

But for the Christian there remains the problem that the bulk of training being conducted is not Christian in content. It is solidly grounded in secular humanist ideas for the simple reason that the instructors earned their degrees from secular humanist universities. Even in so-called Christian Institutes of Higher Learning we tend to find a mix of Christian and secular humanist thought. There is a well developed debate in Christian circles as to whether or not Christians can gain useful insights and information from secular humanist sources.

While it may be tempting to think that there may be no harm in Christians mixing with the secular humanist world, when it comes to training and education the reality is that Christian thought is grounded on quite different notions about human ontology (human nature), human epistemology (the way we construct knowledge) and human communication than the secular world – or should be! When it comes down to it, **there is no way to construct a genuine Christian body of thought about counseling if it is grounded on secular humanist thought** in these crucial matters.

The Paraclete Institute is dedicated to developing genuine Christian thought in all aspects of human life and agency – counseling not excepted. The theory presented in this booklet is a first attempt to provide the Christian worker, where ever they may minister, with an outline of Christian principles relating to the business of advising others how they may live constructively and compassionately in a largely dysfunctional human social world.

Over time we trust that our graduates will form a body of Christians who will assist us in the on-going business of building Christian counseling into a distinct and effective profession in Australia and around the world. It is our sincere hope that you will find the material not only helpful but enjoyable. Thank you for making yourself available to improve your counseling skills

The Executive Committee  
The Paraclete Institute Inc.

## INTRODUCTION

### What is counselling?

The Oxford Dictionary says counseling is advising.

We all need advice from time to time, especially when we face situations in which we need to take action but lack the experience to formulate an appropriate response. Lawyers are often called counselors because ordinary people are most often not informed with regard to their rights under the law. Medical doctors are essentially counselors to those who need medical attention. In every occupation and life experience people are commonly found seeking advice from people who they believe are more experienced than themselves. Children need advice from their parents, teenagers seek advice from their peer group, students need professional advice re their future work options, etc.

All of these thoughts have an underlying objective:

#### **KEY STATEMENT 1 (Memorise)**

*People need advice from time to time if they are to live constructively and compassionately in a largely dysfunctional world.*

*CONSTRUCTIVELY: To **their** best advantage*

*COMPASSONATELY: With due regard to the welfare of **others***

### What is advice?

Advice is essentially communication - communication of information, ideas, practices and/or strategies in relation to some matter of concern or interest to another.

Unfortunately, communication is not a simple matter. Consider the case that A has a 'problem' and seeks advice from B. Problems of communication may arise because:

- A may not be able to say exactly what the problem is in precise terms.
- B may misinterpret the need because A has not presented it well
- B can only assess the need from their personal experience
- B can give advice but A may not understand it or see the relevance of it
- A may not be able to translate the information to useful action.

These problems arise because of three main problems relating to humans:

- The way we are constructed
- Difficulties we have in 'knowing'
- The problem that humans are essentially isolated from one another

If we wish to be effective counselors it will be important that we have a clear grasp of:

**What we are**

**How we construct knowledge**

**How communication may best proceed**

These three topics together provide the foundation we need to ensure that the counseling process proceeds with the best possible result.

**Christian Counseling?**

In this module we are specifically interested in Christian Counseling. But what is Christian Counseling?

- Is it: Counseling given by an ordained priest/minister?
- Counseling given in a church building?
- Counseling that includes a lot of scripture?

Write down what you think 'Christian Counseling' might be:

.....

.....

.....

**IMPORTANT**

In this course you will find many Bible verses. Please make sure to **look up all the scriptures given and write them in a notebook.**

Christian counselors need to be able to give an account of their pre-suppositions and working principles so you need to be able to recall these scriptures at a moment's notice. You can certainly expect to be asked about these scriptures in **assignments and exams.**

# PART ONE

## CHAPTER ONE

### THE CHRISTIAN CONCEPT OF HUMANNESS

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#### AIMS

In this chapter you will be introduced to a range of ideas about humanness. In particular, you will be introduced to the Christian position that declares that a human is designed by God to be a tabernacle for the Holy Spirit.

You will be helped to have a clear picture of the Biblical tabernacle pattern as this provides the clue to all we need to know about the basic nature of the people we are counseling.

The state of the client has important implications for therapy. You will learn that it is to develop ways of detecting whether your clients are born again/not born again, spirit filled/not spirit filled.

Arising out of wrong ideas about humanness are wrong assumptions about how to deal with the problems we face. You will be helped to recognize the assumptions controlling a person's mental processes and causing dysfunctions in their daily lives. Further, you will be helped to understand how aspects of the Christian Gospel can meet these misconceptions and lead to psychological deliverance and productive ways forward in people's lives.

#### KEY STATEMENT 2 (Memorise)

“Christian counseling is grounded on the Judaeo-Christian notion of humanness – as revealed in the tabernacle pattern (Exodus, Chapters 25-40).”

Surprisingly, though we are all ‘present with ourselves’ 24 hours each day, most people do not have a clear idea of how they are constructed. Over the centuries, people have developed a range of ideas. These can be grouped into four main propositions:

#### 1. The Common-sense View

As the name implies, this view is constructed from common **observation**. It was widely held in ancient times (e.g. Greek Hellenists) and is still in evidence today (e.g. the Bapedi in Southern Africa). It goes something like this:

- The first thing we see is that a human has a body (*soma* Greek; *mmele* Bapedi).
- But a human body can be *alive or dead* so there must be another component which we can call ‘the life’. The Greeks saw this as a rational (thinking) component and called it the *psyche*; the Bapedi and most other Southern African tribes simply call it *the moyo*, i.e. ‘the life’.
- But there is a further dimension: a human may be alive but still not be empowered to get things done. The Bapedi put it this way: “Sometimes I wake up and feel I can’t get out of bed – I say my

*seriti* (spirit) has left me, it is traveling somewhere. Another day I wake up full of vigour – I say my *seriti* has returned.”

The Ancient Greeks had a similar idea – they spoke of the spirit as *pneuma* (the wind). Jesus referred to this idea when speaking to Nicodemus:

‘The wind blows where it wills, and you can hear the sound it but can’t tell from where it is coming or where it is going; so is everyone who is born of the Spirit’ (John 3:8).

## 2. The Manichean Notion

About 2200 years BC there was an insurrection at Babel (Genesis 10). From this came a system of apostate\* religion that spread throughout the whole world (Rev.17:1-6). Wherever humans are found, this twisted view of reality is evident in one form or another. Amongst other things, the apostasy has its own counterfeit counseling system that draws its strength from two commonly held world views:

- ***The Knowledge of Good and Evil:***

The result of the Fall (Genesis 3:1-7) is that humans entered into the experience of ‘the knowledge of good and evil’ This has remained a fundamental problem for unredeemed humanity for, as Sigmund Freud has noted, humans left to themselves tend to construct a super-ego by which they judge their own actions according to some ‘law’ communicated to them by their parents, school teachers, friends, etc. The apostasy twisted this reality to argue that:

‘The body is essentially evil, but the soul is potentially good’.

Once this idea takes root in a person’s mind it is a natural tendency for them to carry a load of self imposed guilt, feelings of inadequacy (sinfulness) because, being ‘slaves to the appetites of the flesh’, in their inner thought life they see themselves to be evil. Apostate religion offers a ‘way out’ of this predicament by providing a process of confession and penance leading to forgiveness (although only on a temporary basis - to sustain their ‘salvation’ a person had to practice these religious acts on a weekly basis). This process gives enormous power to the local priests, for via confession the priests built up information banks about the bad acts of every person in their flock. This being so, ensuring the priest’s silence became paramount, and what better way of ensuring that silence than by donating goods and money towards the priest’s welfare! Over time, various acts of penance have been prescribed for different types of ‘sin’. There is a whole system of religious practices by which a person could atone for their sin and work their way to heaven by their own acts. Regrettably, such practices are even found in some branches of the Christian Church, and reflected in some forms of so-called Christian counseling. Many people attend church regularly but continue to carry with them these apostate notions. They hear the message of the finished work of Christ but it does not penetrate their consciousness.

Other people move on from the basic problem of atoning for sins committed to engage in activities designed to prepare the soul for heaven. There are various ways this can be done but the essential ingredients are separating oneself from mundane, earthly activities in order to concentrate on pure (higher) thoughts. Plato and his confederates in the Athenian Academy held to this practice. Having slaves, they were able to thank the gods that they were not like other men (having to grow crops and do household chores) but were released to ‘contemplate the cosmos and have hope that they could by this means elevate themselves to the status of the gods.’ The result of all of this is that some people live in a puffed-up state of *self righteousness*, seeing themselves as ‘good’ because they denied the flesh and actively pursued higher ideals. Sometimes this position proved hard to maintain. Many who fled to the monasteries had to resort to fasting and flagellation when the flesh reared its ugly head. In our time, the revelation of pedophilia and other aberrant sexual

practices amongst full time workers in the Christian Church shows that the Manichean practices are fatally flawed and incapable of providing a genuine salvation.

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\*apostasy = the deliberate abandonment of truth

- ***God is far away and cannot be reached by ordinary men:***

There is a second problem that arises from the first - the wide spread belief amongst the general populace that only special people have influence with God. The assumption is that *ordinary* people wishing to gain an open door to heaven need to hold fast to priests by any and every means. One does not have to look far to find this principle operating today – not only in the priesthood practices of the apostasy but in the many churches where *the* minister claims to be the mouth piece of God, the anointed one! This opens the door for the architects of apostasy and some clergy to use their position to impose their will on people and gain status in society. The German sociologist Max Weber called this process ‘charismatic dominance’: “if you follow me your life will be blessed”. People who have been unsuccessful in their lives tend to have a predisposition to this view, feeling that they need a strong person to hold on to in the midst of life’s difficulties. Counselors need to be aware that this attitude can lead to an unhealthy co-dependence in which the client is never helped ‘to stand on their own feet’. A Christian counselor will always aim to help clients to dependence on Christ as provided in the New Covenant (Heb. 8:10-12).

Despite the recent decline in religious practice, the notions introduced by the Manicheans remain prevalent in human society. Helping people to escape from this darkness into the light of Christ remains a crucial aspect of Christian Counseling.

### 3. **Positivist Reductive Accounts of Humanness**

Positivism is the view that there is no reality but what the senses tell us. If we wish to know *what* humans are, all we need to do is examine their bodies in close detail - doing away with theories relating to ‘mind’ and ‘spirit’ for these are fantasies that (according to the positivist) can be explained by corporeal processes. For the positivist, there is no life (*psyche*) apart from flesh and blood, chemical processes and nerve impulses - hence the term ‘reductive’ being applied to this view.

Positivism has always been with us to some extent but the first record of a serious attempt to *escape theorizing* comes from 5<sup>th</sup> Century BC, Thales of Miletus being the first of a number of dedicated positivists at that time. Since then there have been numerous positivist revivals but the greatest was perhaps the mid-Nineteenth Century positivism that led Bentham and Darwin to construct a theory of evolution based on natural selection. Regrettably, *this view has become the dominant theory of origins in Western culture in our time*. It presents a major challenge to Christian thought, being in direct opposition to the Judaeo-Christian account of a six day creation (Gen.1; Ex.20:11), the historic flood and future fire judgment (Gen.7-9; II Peter 3), the Fall (Gen.3:1-18) and the redemption of the cosmos through the work of Christ (II Cor.5:17-19).

Most modern ideologies have at their root reductive notion of humanness, despite the fact that it is a doctrine of despair leading to self indulgent practices that do not, and cannot satisfy basic human aspirations. It is particularly regrettable that the positivist prescription of humanness has become entrenched in Western educational systems for it is a doctrine that provides no hope for improvement; if our potential is controlled absolutely by our genes how may we improve?

### 4. **The Judaeo-Christian notion of humanness**

Charles Taylor (1992) has traced the history of man’s efforts to understand human nature over the course of human history. Taylor sees a ‘large element of hope implicit in Judaeo-Christian thought... with its central promise of a divine affirmation of the human, more total than humans can ever attain

unaided'. That is to say, whether we like it or not, the Judaeo-Christian view claims to be a prescription from heaven.

Coming directly to the point, the Christian position is that humans are constructed to become the

temple or dwelling place of God in the midst of the creation (I Cor.6:13-20; Col.1:27, etc.). Apparently, this was God's plan from the beginning but only fully revealed after Christ had completed the work of redemption. But what does it mean to be a temple? To understand this we need to look no further than the description of the Tabernacle in the Wilderness (Ex.25-40). There are many points of interest in Moses's Tabernacle but the essential elements are as follows (see also the plan on page 8):

- There is an outer court with a gate and bronze sacrificial altar and beyond that a laver for washing and a container of oil for anointing those called to service in the Holy Place.
- There is the tabernacle (tent) proper with the following features:
  - A Holy Place complete with golden furniture: a Table for Shewbread, a Minorah (Lampstand) and an Altar for burning incense.
  - A Most Holy Place containing the Arc of the Covenant overshadowed by two golden seraphim and containing the Tablets of the Law, Aaron's staff and some Manna.

It is clear that the Tabernacle in the Wilderness could not have been built to be a meeting place for the Church in the Wilderness, for the nation of Israel numbered 3 million or so at the time. Rather, the Tabernacle was constructed as a place *for God to dwell amongst His people*. This is confirmed by the fact that as soon as the Tabernacle was completed the Shekinah Glory filled it (Ex.40:33-35). Solomon's Temple, constructed to the same pattern was similarly filled with the presence of God at its initiation service (I Kings 8:10-11) and at Pentecost AD 26, 120 disciples of Jesus were similarly filled. From this evidence we conclude that the Judaeo-Christian prescription of a human is that a human has:

- An outer court (body)
- A 'holy place' (soul – a rational being)
- A 'most holy place' (a spirit place reserved for the presence of God).

From this information we see that humans may exist in the following ways:

- A person may be 'alive' but without the in-dwelling Spirit. In this state the spirit is essentially dead. We say that such a person is *lost in trespasses and sin*, because, being cut off from Godly influence they have no connection and no way of even knowing that God exists - see Illustration 1, page 11. [NB Note that sin is not 'bad acts' but a 'state of separation' – there is much confusion about this in the minds of Christians and non-Christians alike].
- A person may be a *born again* but the veil may be still in place; they can *see* the reality of the Kingdom of God (John 3:3) but might not yet have entered into the vital experience of 'knowing' God first hand – see Illustration 2, page 11. [NB The veil is placed there by God to prevent any spirit other than the His Spirit from entering the human spirit. Even we ourselves cannot penetrate this region of our person. Think about it: what can you tell me about your spirit? (I Cor.2:11).]
- A person may be a *Spirit-filled person*, one who has *entered* into the *experience* of the Kingdom by the tearing of the veil (John 3:5) – Illustration 3, page 11. When Jesus died the veil of the Jerusalem Temple was split from top to bottom (Matt.27:51-54). In the same way, in the fullness of God's timing, the Holy Spirit can be guaranteed to break through the veil of every seeking individual, thereby setting up *regular communion with the psyche* of the person concerned. Such a person regularly experiences a 'regenerative washing' and a flow of 'anointing' which results in right

thinking by the renewing of the mind (Titus 3:5). Out of their *koilia* (belly) flows a river of living water (John 7:37-39).

An important part of Christian Counseling is to discover in what state a client is existing. This, to a large degree, will dictate what can be achieved in the counseling process. We will discuss this further in practical sessions.

## SUMMARY

There are a variety of views as to the nature of a human but only one scriptural Christian view. The Tabernacle in the Wilderness provides in precise detail everything we need to know about the nature of a human. It is a view that comes from God Himself.

The tabernacle pattern together with the statements of Jesus relating to the Holy Spirit provides the Christian counselor with a clear picture of where people are and what the possibilities are for them to enter in productive life experiences.

### DISCUSSION POINTS:

Things to think about and discuss with your fellow students:

1. How can we determine that a person is

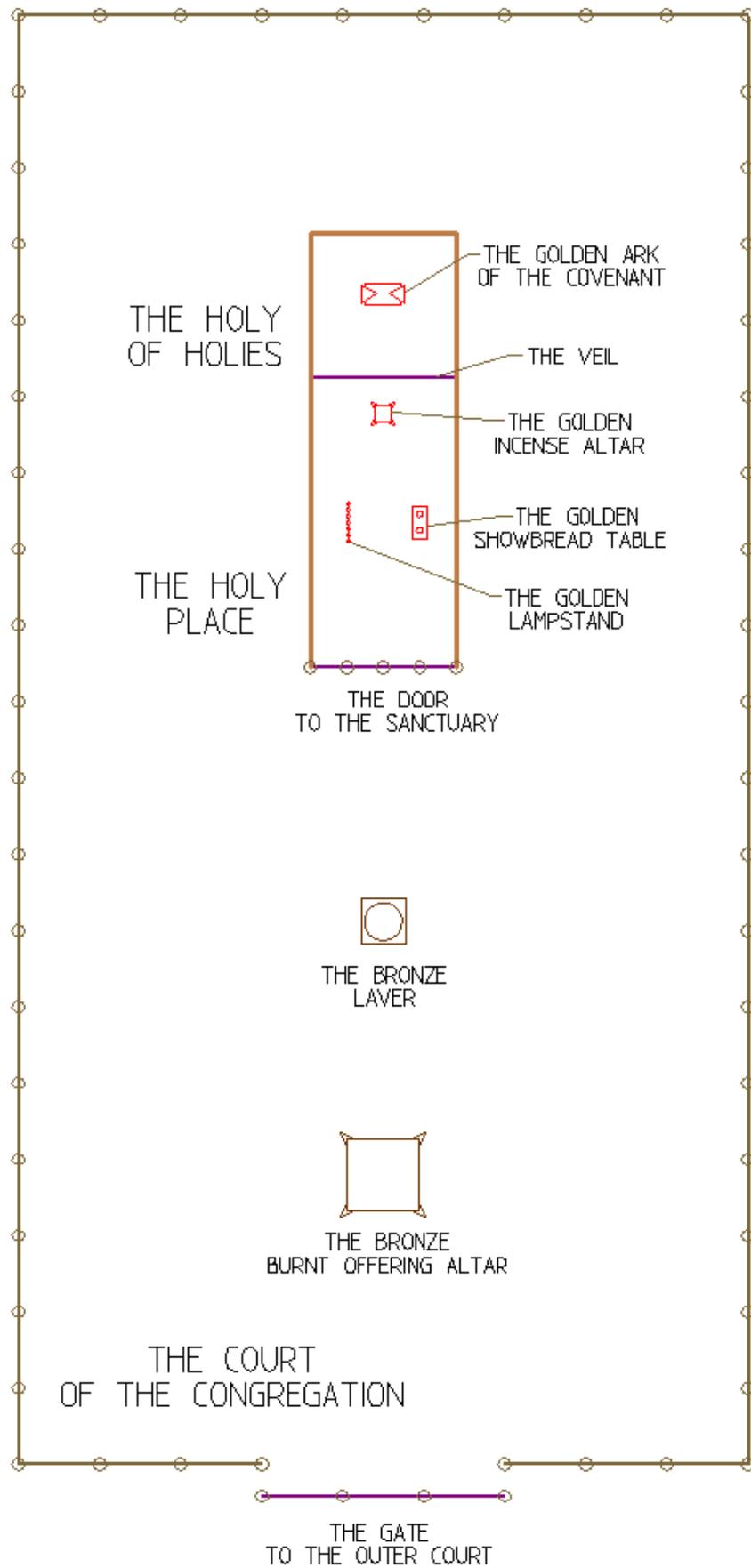
Not born again?  
Born again?  
Spirit filled?

2. What kind of negative thinking can we expect to find in people who hold to:

A primal view of humanness?  
The Manichaeian view?  
The positivist reductive view?

### ASSIGNMENT 1:

Summarise your conclusions as to the above discussion points and forward your summary to your supervisor.



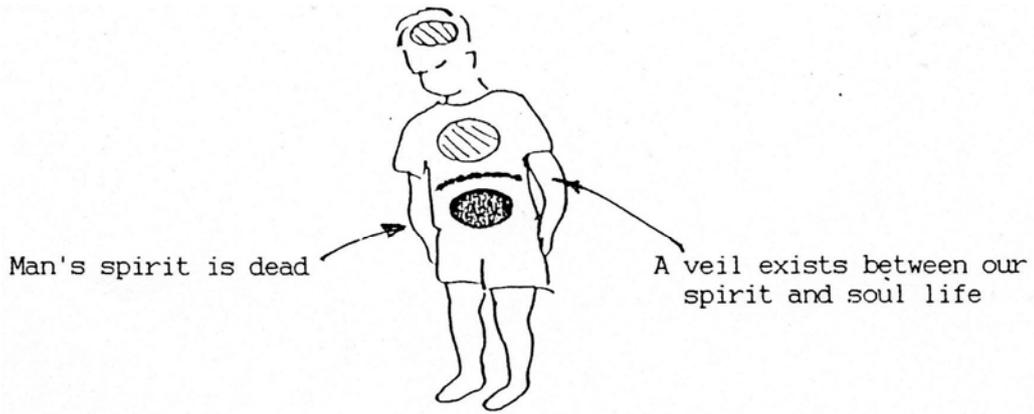


Figure 1

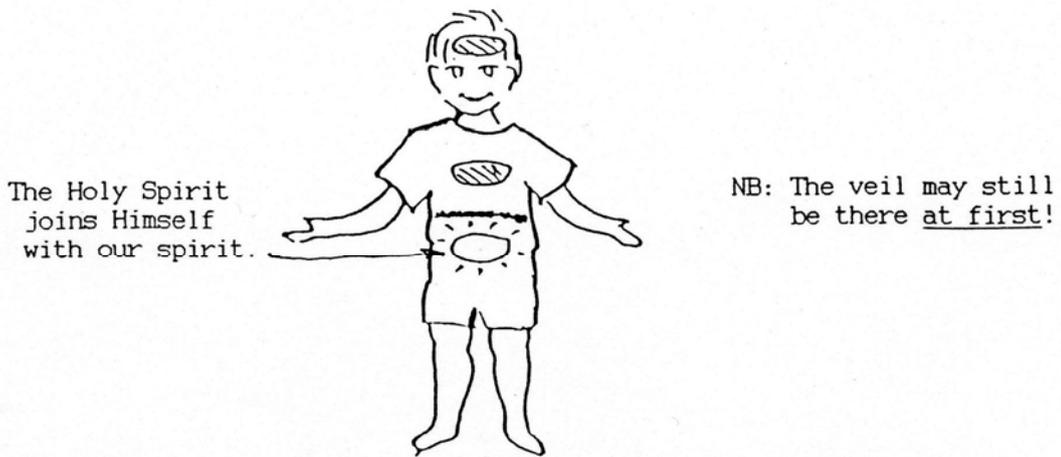


Figure 2

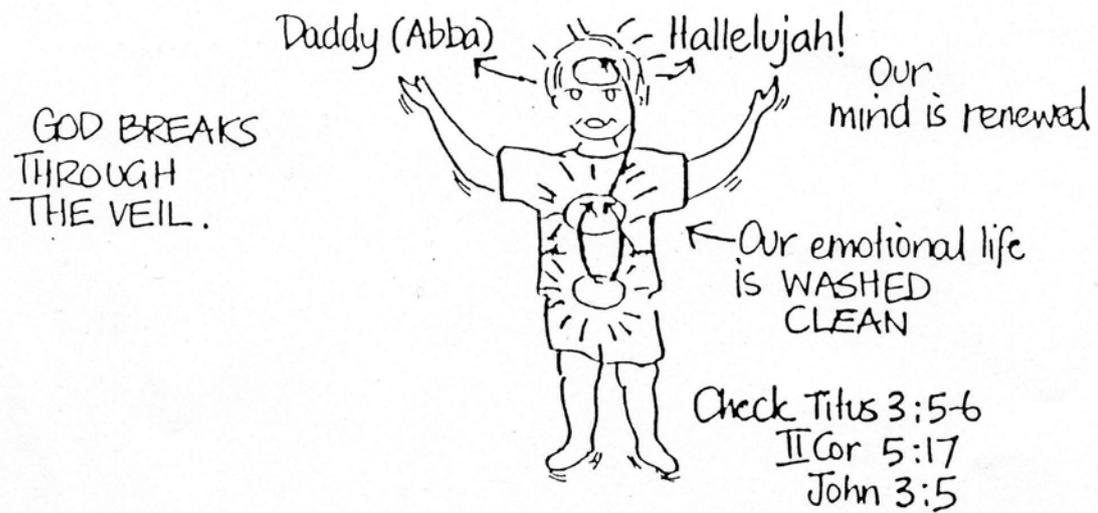


Figure 3

## CHAPTER TWO

### HOW HUMANS CAN 'KNOW'

#### AIMS

In this chapter you will learn that humans were created by God to be his associates in the important business of managing the creation.

To manage this well we need two things:

1. A first hand relationship with God.
2. Understanding relating to the various tasks with which we are confronted so that we may do our job efficiently and successfully.

#### WHAT DOES IT MEAN 'TO KNOW'?

Think about/discuss the questions in the box. What do we mean by 'know' in each situation?:

1. Do you know the way to the post office?
2. Do you know your eleven times tables?
3. Do you know Mr Smith at the paper shop?
4. How can a person know they are 'in love'?
5. How do you know that God speaks to you?
6. Do you know God?
7. Does God know you?

The English word 'know' covers a wide range of meaning. In some other languages two or more words are used to cover various types of knowing, e.g.:

French:           *connaitre* - to know facts, technical  
                      *savior* - to know, understand, conceptual

Greek:            *eido* or *oida* - to know by perception with the eyes – c.f. Latin 'video'  
                      *epiginosko* - to recognize, to perceive, to ascertain, to understand  
                      *epistamai* - to understand  
                      *isemi* - to know, conceptualise

Hebrew:          *yada* - to know  
                      *nakar* - discern)

From these definitions we see that most languages distinguish between:

- Knowledge derived through the senses - sight, hearing, taste, touch and smell.
- Knowing in the conceptual sense - to 'know about' in the mind.

**Let's look more closely at the question 'Do you know Mr Smith'**

As we know from Chapter 1, Mr Smith is spirit soul and body, therefore, we may know him in various ways:.

- I may know what he looks like by sight even though I have never spoken to him.
- I may have seen him on TV and heard him speak. This would allow me to form some impression of his sincerity, attitudes and thoughts but such impressions would be based on my assumptions and most likely might be wrong. However, I could claim to know more about Mr Smith than if I had not heard him speak.
- I might work with Mr Smith and over time become familiar with his opinions and his responses to a variety of work situations. I may even get to know him well enough to be able to predict fairly accurately how he will react, perform and perceive things in a variety of work situations. But I may know all of this and be totally uninformed about his personal life, his home life or his religious beliefs.
- If Mr Smith and I attend the same church fellowship I *may* know something of his personal life. For in that context, over time, he may tell me something about his inner wrestlings, his weaknesses, his spiritual insights, etc. But I would only know this if Mr Smith was prepared to open himself up to me, and I to him.
- If I was married to Mr Smith (or Mrs Smith) I could possibly claim to know him/her better than anybody else. However, even married couples can hide a large part of themselves, particularly their inner thoughts and feelings from one another. Some even live secret lives apart from their partner on a consistent basis. At its best, marriage is the most intimate level of human knowing. It has the potential to be a warm, intimate, creative and fruitful sharing of two lives. Properly constructed and practiced it represents a high degree of unity - unity of soul and body (Gen.2:24). Genesis 4:1 is a Biblical example of such unity and knowledge; 'Adam knew his wife Eve and she conceived and bore Cain'. We sometimes call this 'carnal knowledge'.
- In scripture, God seems to answer the question in two ways:
  - In one place He says, 'I know all about all men....' (John 2:24-25).
  - In another place He says: 'Depart from me I never knew you' (Matt. 7: 23).

These two scriptural ideas crystallize the two main concepts related to knowing people:

1. To know the facts about a person
2. To know a person in an intimate and fruitful relationship

The Bible makes it clear that there will be a day when all things will be revealed and we shall stand transparent before our maker to give an account not only of our actions but every idle word spoken (Matt. 12:36, Luke 12:3-4, Rom. 14:12, note also 13)! The great thing is to LET GOD KNOW US NOW – in that way He can help us to be prepared to meet Him on the Day!

- The business of 'knowing God' or, rather, being 'known by Him' (Gal.4:9a) is to some extent in our hands. We need to fan up the fire to ensure that we are filled with the Holy Spirit (II Tim.1:6), giving God the opportunity to *know* us completely. We do not need to 'soul search'. If there is some area of our lives not accessible to Him He will show us and deal with it. It is not our problem to worry about these kinds of details - our job is to let Him do His work in us. When we are open to the Spirit He is able to instruct us and direct our paths through our obedient response to His instruction – that kind of obedient action that the Bible calls faith.

In this way He is able to enjoy and take pleasure in us in an intimate and fruitful 'family fellowship' way. We were created the way we are so that we might *know* Him. This is our high calling - to know Him *within*, to experience the power of His resurrection Life flowing through us, knowing the same sufferings - the self life having being put to death so that we may be counted worthy to be resurrected into the new heaven and earth that God has planned (Phil.3:10). It is crucial that the counselor knows these things in their own life so that they can communicate these ideas to others.

## PRACTICAL ASPECTS OF KNOWING

Drawing on our knowledge of how we are constructed, we see that we may *know* in four ways:

- *Sensory Knowledge*: Knowing something of the corporeal world through the senses.
- *Mind Knowledge*: The psyche constructs knowledge from what it senses and from accumulated experience.
- *Extra-Sensory Knowledge*: Those who are born again and have entered experientially into being known by God have access to super-natural information.
- *Occult Knowledge*: Knowing through opening ourselves to demons. This is false knowledge that leads to destruction although many people cut off from God seek it because, without God, they recognize that they are uninformed.

### Sensory Knowledge

Humans were created to be God's stewards of planet Earth. There is a tendency amongst Christians to despise sensory knowledge but this is a false view that fails to understand that we were created to function in the corporeal world and the senses are our window to 'know' it. Take even one of the five senses away and humans are severely restricted in their performance. Knowledge of the creation through the senses is God ordained so we should not despise it.

Sensory knowledge involves the following processes:

- Stimulation of sensory organs - the eye receives light, the ear receives sound, etc.
- Nerves in the sensory organ transmit information to the brain.
- The psyche reads the information in the brain\*, relates it to previous experiences and interprets what the stimulus means.
- The psyche sends a message through the nervous system via the brain to cause responses in various parts of the body that it thinks appropriate.
- The body reacts in accordance to the nerves instruction.

A problem arises in that the senses have limitations. For instance:

- The eye can only discern a certain portion of the spectrum of light. Light outside of this range may not be discerned. We call this infra red (beyond red light) and ultra violet light (beyond violet).
- The eye also has a limitation in that the optic nerve creates blind spot on the retina where it enters. Amazingly, the brain fills in the missing information; we do not see the blind spot.
- The ear can only discern a certain range of sound. Dogs can hear sounds of higher frequency than humans. The degree of deafness varies with the person and age, as well as with disability.

\*There body can react on its own account *without rational thought*. The book "Fearfully and Wonderfully Made" by Dr Paul Brand and Philip Yancy (Hodder and Stoughton) is recommended reading for those who want to find out about their incredible body.

- Taste depends on taste buds that are mainly in the tongue. There are a fixed number of taste buds at birth. These deteriorate over time. This is a main reason that children prefer sweet food and adults more spicy food. Many spices destroy taste buds - people who have been brought up on that type of food find it easy to eat very spicy food while someone else finds it difficult.
- Touch is the most sensitive and reliable of senses but it too varies considerably over various parts of the body - compare the finger tips with the hand calluses.

Human sensory observation being unreliable, we need to adopt a 'sensible humility'. We should not be dogmatic about what we have seen and heard, nor be too quick to justify our opinions, especially as there is another problem – human sensory observation tends to be highly selective and undisciplined. Recognising this, positivists have developed a disciplined approach to observation which they call the '*scientific method*'. When applied with integrity, this method constitutes an honest and serious attempt to 'do the best we can' despite our sensory limitations. Unfortunately, not all scientists are people of integrity, nor are they necessarily free from error. Like the Manichean priests, scientists are inclined to develop an unreasonable high opinion of themselves and seek the financial rewards that come through being held in high esteem by the general community. In fact, science and technology have proved to be a mixed blessing, e.g. atomic power/atom bombs; humid cribs/abortion, weed sprays/insecticides etc.

Scientific method is as follows:

- Step 1: Develop an hypothesis:
- Step 2: Devise an experiment which will test the hypothesis.
- Step 3: Conduct the experiment - make sure that all observations are made accurately.
- Step 4: Consider the results. Do they support or deny the hypothesis?
- Step 5: Repeat the experiment under a variety of situations and circumstances.
- Step 6a: If the hypothesis is denied, devise a new hypothesis in the light of the new findings.
- Step 6b: If the hypothesis is consistently supported by experimentation - publish the results.

Where there is general support for a hypothesis amongst the scientific community, the hypothesis is accepted as a scientific fact or law. In practice even laws are found to need some adjustment as experimental technique is improved but many laws have proved to be of great value in the technology we see around us. Not all of us choose science as an occupation but all of us can learn something from scientific method in improving the discipline of our sensory observations.

### **DISCUSSION POINTS**

1. In a party game, where a message is relayed from one person to another through a group of twenty people the message usually becomes markedly distorted. Why is this?
2. When people are shown a number of things on a tray and then asked to recall them – some people have difficulty doing this; others do better - why is this?
3. Why is evidence in a court of law scrutinized by cross examination? Why is this type of evidence thought to be more powerful than a written statement?

## Mind Knowledge

Humans are rational beings. That is to say – we think. We think about the world around us, our relationships with others and about God and principles like justice, mercy and integrity. We not only think, we talk to ourselves (what does this mean – who is talking to whom?). St Augustine decided that our psyche is not just an

aspect of our physical being but a separate entity made of a rational substance. He saw the human to be *a fusion of a corporeal body and a rational soul*.

Despite the fact that in our natural state we are both undisciplined in our observations and limited in our experience, humans are quick to form strong dogmatic opinions about almost everything. St Augustine was not like this. He was happy that his senses were feeding him good information, at least doing the best that they could despite their weaknesses. And he was happy that with experience he could make reasonable assessments about what he was seeing and hearing. But when it came to judgement, Augustine recognized that he was fragile and uninformed. So real did this deficiency appear to him that He cried out to God in despair. His cry did not go unheeded. Rather it marked his entry into the reality of the Kingdom of God for the Holy Spirit spoke to him from within: ‘You are not alone – I am here!’ **Humans think that they can exist without God but in reality we are in desperate need of the Holy Spirit’s presence in our lives.**

## Extra-Sensory Knowledge

As St Augustine discovered, humans need not walk alone. The Holy Spirit is ready and able to walk with us in every situation. He brings with Him the counsel of God which turns observation into truth. The Apostle Paul’s first letter to the Corinthians is a key scripture in helping us to think about our relationship with the Holy Spirit and extra-sensory knowledge - Chapters 2, 12, 13 and 14 in particular.

I Cor.2:9 tells us that ‘eye has not seen, nor ear heard, neither has it entered into the heart of a man, the things that God has prepared for them that love Him *but God has revealed them to us by His Spirit*’. That is to say, genuine knowledge does not come through the senses, neither are we equipped to formulate truth by rational effort in our soul life - it comes, and only comes, through the intimate union of God’s Spirit with ours. How important it is for us to fan up the flame (II Tim.1:6)!

Paul goes on to say that only the Spirit of God knows the things of God. Therefore, **there is no point in seeking knowledge of God anywhere else**. Of course, to the enlightened eye God can be seen in creation – but this is only evidence of His existence, not knowing Him in the strict sense. And, for the unregenerate person, observation of creation in itself does not prove God’s existence nor reveal Him. If we want to know what God is like, what He is thinking in a particular circumstance, what His general and specific will is for our life, we must obtain it by revelation given by His Spirit that is within us.

Paul makes the further point that knowledge of another person can only be obtained by the Spirit of God because the things in a person can only be known by the Holy Spirit who searches the heart and mind. The implication of this is that no other person can know us, what we are thinking etc., unless the Holy Spirit reveals it to them. In cases where the Lord knows that we need information to assist a person to be healed from hurts He will often give us a ‘word of wisdom, a word of knowledge, etc’ (see I Cor.12:8-11). Such ‘words’ are generally highly effective. But we should not conclude that the Holy Spirit is indiscreet about our personal affairs. On the contrary He is very discreet and only shares information when it is absolutely necessary. We should be wary of people who claim to know a lot about us - it is more likely that their discernment is soulish, based on previous cases and experiences rather than on spiritual revelation. The New Covenant (Heb.8:10-12) points to an essentially personal relationship with God. Paul says (I Cor.2:12) that we have received the Spirit of God *personally* so that we may know the things that are freely given to us by God. It is an unusual situation when the Spirit will go against His own rule and start telling us things about another.

‘The natural (unregenerate) man cannot receive spiritual things’ (I Cor.2:14) - they are foolishness to him because they can only be spiritually discerned via our spirit made alive in new birth. Spiritually alive people are in the position to judge everything, *if* and only if God reveals the truth to them in a certain situation. If God says nothing Christians know nothing more than the natural man. Without the Holy Spirit's revelation we can judge nothing, let alone the intimate thoughts and feelings of another (I Cor.2:15). Similarly, we are totally unable to instruct the Lord (wiping out a lot of so-called prayer) because His knowledge of all things is perfect and our knowledge of Him is totally dependent on what He chooses to reveal to us. However, when He speaks within us we do have ‘the mind of Christ’.

There is tremendous strength in maintaining a position of humility that leads to balance in all of this. If we believe that God has revealed something to us we can speak it out confidently provided that we leave room for others to judge whether it is indeed the Lord speaking (I Cor.14:29). If we are proved ‘wrong’ there is ‘no skin off our nose’ for trying. If we are right but our word is not received, it is God’s problem, not ours. On the positive side, we can all recall lovely experiences when our word has been from heaven and is received both by us and by others through our speaking. It is worth not being put off by a few false starts. We all have to learn so we should encourage one another to speak out what we believe God is saying, not be critical and put each other down. **We judge the Word, not the speaker.**

About spiritual things (gifts, charismata) brethren, like Paul, we would ‘not have you ignorant’. Read I Cor.12, 13 and 14 again. See how the Spirit gives revelations to *every person* (I Cor.12:7 and 11). Do not despise the gift in another, nor compare the gift in yourself with others. For by the same Spirit we were *all* baptized into one body and all given revelations of the Spirit both for our individual and corporate comfort. This leads us to do everything in love (I Cor.13) for the body’s sake. And Paul gives some sound practical ideas about how to go about sharing revelation with the whole body when we all come together in one place (I Cor.14). It is unfortunate that some churches emphasize the value of knowledge gained by soulish study of the scripture to the exclusion of revelatory knowledge from within. Jesus said it this way: ‘You search the scriptures for in them you think you will find salvation but they speak of Me! And you will not come to Me that you might have life’ (John 5:39-40). God has not only provided a way for us to have extra-sensory knowledge, He actually grounded the whole business of our relationship with Himself on this principle so that we might become His sons/obedient stewards.

We have extra-sensory knowledge via our two way relationship with the Lord: when we seek it and when the Lord chooses to give it. This has implications for our prayer life and our total walk before the Lord.

### **Hidden Knowledge – Mysteries (the occult)**

There is another form of extra-sensory knowledge open to humans. It is that ‘knowledge’ gained by opening our minds to the influence of the demons that exist around us. This sort of knowledge is expressly forbidden by God for the simple reason that it is both:

- A deliberate turning away from the source of true knowledge (God).
- Destructive – the devil comes only to steal, kill and destroy.

It is not surprising that the natural man, cut off from God, should seek knowledge outside of himself. Early attempts to do this focused on following the courses of the stars and planets, moon and sun as these were observed to be moving and assumed to be ‘heavenly happenings’ which could throw light on what God was doing! That such searching has survived in our time is clear from the appearance of “Your life by the Stars” in every-day modern newspapers and magazines. If they are published then people must be reading them, despite the fact that they are total nonsense.

As time progressed man found other ways that seemed to help him gain extra-sensory knowledge. So-called witch-doctoring is common practice amongst primal ethnic groups and is wide-spread even in sophisticated Western societies. Witch doctoring starts with simple herbalism – alternative medicine in our time. But it

moves on from there to bone throwing, card reading and crystal ball gazing aimed at deriving information beyond our normal sensing of it. Demon spirits are happy to cooperate with this kind of activity because it constitutes their opportunity 'to get into the act'; otherwise, being spirit beings, they have no access to the cosmos (creation). As with the Manicheans, people participate in witch doctoring as a means of gaining status and wealth from a grateful populace. Such men and women deliberately open themselves to Satan in order to gain knowledge about everything from sickness to 'who or what is destroying my business'. In this way, the whole world has been deceived into worshiping the god (spirit) of this world (Satan).

Sadly, in dealing with occult influences, the church has often Christianized pagan practice and in this way becoming a murky mixture of the truth and occult knowledge, paganism and pure doctrine. The Lord's command is that we come out of these things and seek only Him, to know His ways and thoughts and above all to know Him - or rather to let Him know us.

## **SUMMARY**

Humans are created to be God's stewards of the cosmos. To perform this task adequately we need to connect to the material world via the senses but to have understanding we need to seek God via the Holy Spirit planted within us. For without His instruction no amount of rationalizing/thinking will lead us to the truth.

In the final analysis, knowledge is all about having a right relationship with God, to hold to a sensible humility in which we walk with the Holy Spirit in every situation.

Arising from this we see that the Christian Counsellor needs to encourage a person into a vital relationship with the Lord. Once that is achieved, the client is on their way to a constructive, compassionate and worthwhile life-style. We will see how this may be done in a later section.

## **ASSIGNMENT 2**

If humans were created to be God's stewards of the corporeal world, write a short essay (2-3 pages) explaining how you see the necessary knowledge for the task may be constructed in the human mind.

## CHAPTER THREE

# COMMUNICATION

### AIMS

The aim of this chapter is to help you understand some difficulties relating to inter-personal communication.

Communication is obviously an important part of counseling. What you learn in this chapter will set you on an expanding learning experience whereby you improve your communication skills to the point that you can conduct a counseling session in a productive and efficient manner

### WHAT IS COMMUNICATION?

The dictionary says that communication is the act of imparting.

### KEY STATEMENT 3 (Memorise)

Communication is said to be perfect when knowledge (an idea) in one person's mind (the transmitter) has been transmitted to another person's mind (the receiver) so that the receiver has exactly the same idea in his/her mind as was in the other person's mind (Fig 1).

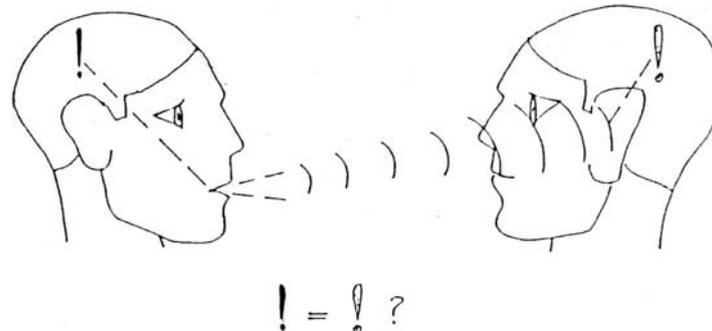


Figure 1: Communication!

### THE COMMUNICATION PROCESS

The process of communication is as follows:

- An idea or thought is in the transmitter's mind.
- The transmitter's mouth and vocal cords speak out that thought
- The receiver's ears receive the spoken words and nerves transmit them to the brain.
- The receiver's mind reads the message in the brain and translates the energy into an idea or thought.

After the idea has been communicated, the question is – is the thought in the receiver's mind identical with the thought in the transmitter's mind?

If the answer is YES, communication has occurred.

If the answer is NO, communication has not occurred, or has, at least, been imperfect.

Unfortunately, it is most often the case in human communication that the answer is NO! Perfect communication is a rare event.

It is probably true that LACK OF COMMUNICATION is the major cause of relationship problems, whether they be between:

God and Man/Woman.  
Man and Man/Woman and Woman  
Man and Woman  
Adult and Child

Things to remember:

- For communication to occur, both parties must be actively seeking communication.
- Communication can breakdown at any point in the process.
- The background and experience of both parties is very important in the process - we call this their frame of reference.

## KEYS TO SUCCESSFUL COMMUNICATION

### Gaining Attention

The first vital thing in communication is to gain the *active* attention and participation of the person with whom you wish to communicate. Failure to do this is a major reason for communication failure. We cannot assume that people are sitting around waiting for us to tell them things. The opposite is true. We have to make a special point of gaining the receiver's attention. This is well known to professional communicators, e.g. TV advertisements, political speeches, preaching, etc.

### EXERCISE

Watch several TV advertisements. In each case note:

- What is the message being communicated?
- What percentage of time is spent getting attention compared with presenting the message?
- What is the balance for an effective advertisement?

### THINKING POINT/DISCUSSION:

Who is responsible for gaining the receiver's attention? The transmitter or the receiver?

Is gaining attention a problem in the following situations?

Home                  Work                  Shopping                  Sport

What are the special problems of communication, if any, in those sites. Make a list.

From these discussions we see that for communication to occur there must be commitment by *both parties* to enter into the communication process. Further, in the gaining attention phase the responsibilities of each participant may be stated thus:

- The transmitter has a responsibility to gain the receiver's attention before trying to communicate the message. It is important to choose the right time to communicate.
- The receiver has a responsibility to 'switch on', i.e. make themselves available and attentive to receive the message.

**Discuss the following proposition:**

These responsibilities will only be taken up equally when there is an established relationship between the transmitter and receiver.

**Message Transmission**

Once the receiver's attention has been gained the process of communication begins. That is, the transmitter transmits the message. We have already said that this involves formulating an idea already present in the mind to a message that can be delivered through the sensory processes. The main human involvement in communication is undoubtedly the oral transmission/auditory receiving process but this is not necessarily the most effective. There are times when a touch can express thoughts, emotions and responses to a given situation more clearly than spoken words.

In oral communication it is important to watch the transmitter's/receiver's face and other body language. This can often tell us things that we cannot directly interpret from the spoken words; e.g. tapping of fingers, restlessness, sudden paleness, shock registered on the face, etc. Of course, we need to be careful not to place too much weight on these outward signs, any more than we would take everything that a person said on face value. They are just signs that help us determine how the transmitter/receiver is getting on in the communication process.

In knowledge transfer, words spoken or written are undoubtedly the most important means of communication. This has scriptural authority in that the Lord chooses this method of communication not only in speaking to man but in the creative act and the on-going management of the creation, (Gen.1:28-29, John 1:1-4,14, Hebrews 1:1-3). Further, the Biblical assumption is that the message and the person delivering the message cannot be separated in the communication process. This is very important to remember. The person's character and personality must be considered in interpreting the message, (John 8:44, etc). This is more apparent as relationship increases. When someone 'we know' says something, we are more likely to interpret them correctly because we know something about 'where they are coming from'.

Having said that, it is clear that some people are more adequate in communicating than others - communication involves skills as well as good intentions. These skills may be divided into:

- Skill in encoding the message.
- Skill in relaying the message.

## Message Encoding

Skill in this area of inter-personal communication involves the following abilities:

- The ability to empathize, i.e. to be able to see things from the other person's point of view.
- The ability to choose meaningful words.

Another way of saying this is to say that we must consider the receiver's *frame of reference*, i.e. the background experience to which they will refer in decoding the message. The more the frame of reference of the transmitter and the receiver agree the easier communication will be. The more our frame of references differ, the more care must be put into our communication procedures.

## Empathy

**General Ethnic Factors:** There are some obvious things to consider here. For instance, it is no use talking Laplander to a Chinese receiver. In encoding the message we must consider the receiver's language, education standard and general cultural background. It is generally easier to communicate to people who have the same or similar cultural background to our selves because of language and cultural similarities.

Cross-cultural Communication is generally more difficult than Within-cultural Communication. Differences of world view are culturally based. It is not that different peoples are less intelligent - they simply look at things and think in patterns which are different from those of other ethnic groups. Having empathy includes:

- Avoiding matters or language which may be culturally offensive, e.g. the use of the English word 'stupid' in Malawi.
- Including those things which will enhance good will.
- Personal factors – the likes and dislikes of the receiver.

**Personal Factors:** Once we have selected the language most suited to communicating with a particular person we must consider personal factors which may inhibit communication. Obvious cases of this include the need to take account of any sensory *disabilities* the receiver may have - sight, hearing, etc.

But we need to go deeper than this. We must also try to anticipate and avoid saying things which will arouse negative responses which will 'cloud the issue' or, to use a technical phrase, 'introduce dissonance' into the conversation, as this will interfere with the receiver's ability to listen carefully or rationally to the message. Skill in handling this type of a response is important because we do not always have any pre-knowledge of those things which might upset a person. When dissonance occurs we need to know how to introduce our message in fresh ways, at the same time backing off to give the person time to recover. Above all we should not get angry because we are not understood the first time. Easier said than done!!

## The Red Button Syndrome

Many people have had experiences which trigger negative responses to certain statements or situations. Many times the person may not know why they behave in this way; the response is not a conscious response, they just react. It is like pressing a button - hence the description 'a red button response'. The response is automatic, as soon as certain things are said or done it happens – the person is not in control

Naturally we need to try and anticipate these sorts of responses and to avoid them if at all possible, especially if the thing that causes them is *not important* to the communication. When we do meet this type of response we need to know how to help the person get through it to a better place of communicating. Prayer can unlock such a situation so that there is healing in the person concerned but this is not always the case. In time we can all learn to control these responses (and should do so) but we may never be completely free.

In communication we need to learn how to ride over our own negative responses and to give other people time and room to get over theirs. We will do this if we are truly committed to communication. Again, it is the value that we put on our relationships that finally dictates whether we will persevere in communicating.

### Choosing Words

Languages differ a great deal in their preciseness of meaning. Generally speaking, ancient languages are more precise in meaning than modern languages - particularly those which have been influenced by a variety of cultures and situations. Modern Greek, for instance, is fairly strongly rooted in Ancient Greek and has a corresponding precision. English on the other hand is a language drawn from many root languages and peoples. In England itself the population is made up of Celts, Britons, Angles, Saxons, Vikings, Danes, Picts, Scots, Normans, Jews, West Indians and Pakistanis to name just a few influences. Besides this, English contains words from many other languages gained through the establishment of the British Empire over a wide geographical area, embracing a great range of people.

Word meanings change through time as a natural consequence of colloquial (slang) usage. Many words take on meanings that had nothing to do with their origins. Consider: 'we had a tremendous time'; 'we had a terrific party' - look up the Dictionary meanings of the underlined words. See what you are communicating to a Chinese who has learned his English from a book?

Some words commonly used are only understood in an imprecise way. They are words of degree that have a wide range of meaning. Such words should be avoided if possible as they do not communicate precise meanings to the receiver of a message.

Write down your understanding of the following words and compare them with some friends.

reconcile      evaluate      friendly      charisma      like      love

Can you think of any more vague words?

Try to choose precise words wherever possible, e.g.

1. Compare the Greek word *katalasso* (meaning to exchange money in the market place for coins of equal value) with the English word *reconcile*. Which word gives us a clear picture as to *how* Jesus reconciled the whole world to God?
2. Paul says 'stir up the gift' English words in II Tim. 1:6. The Greek word is *ana-zopureo* which means 'rekindle the flame' as with a brazier. Which statement gives us the clearest direction?

It does not matter how careful we are, there is always a strong chance that a word in a message will mean something different to the receiver than to us. Communication seldom occurs at the first attempt. Word meanings may need to be explored through probe questions before we are satisfied that communication has occurred. This is especially important in teaching. For this reason we need to develop skills in feed back (verbal and visual). These can show us when there is a block in communication.

Exercise: List some visual signs of feed back?

Experienced inter-personal communicators, such as teachers know that *the sensible approach* to take in communication is to accept that ‘The blame for a lack of communication should be taken by the transmitter - not laid on the receiver’. [In everyday society it is often the receiver who is made to feel inadequate through their failure to interpret a message to the transmitter’s satisfaction. This is both unreasonable and counter productive to communication.]

Problems in communication can be overcome by:

- The transmitter appreciating the possibility of wide differences in frame of reference and perception and taking care accordingly both in encoding the message and in reading feed back.
- Both parties being prepared to work through any problems which may manifest until they are both satisfied that communication has occurred. This is vital in many areas of life, none more so than in the home and in the counseling session.

Paul exhorts us to come to *sumpsuche*, i.e. soul unity - unity of mind and purpose is essential if we are to please our Heavenly Father (John 17:6-8, 14-23; Eph.4:1 1-16; Phil.2:2, etc.). Strangely, it often seems that it is easier to achieve unity in the business environment, sport and army service than in the church or home.

Discuss:

Why is unity in the home and in the church apparently more difficult to achieve than in a secular office?

## **POWER IN COMMUNICATION**

So far, we have talked of communication as the transference of ideas, knowledge or thoughts from one person to another. We have also assumed that each party has participated voluntarily in the communication process. In real life situations, much communication is aimed, not just at information sharing, but at provoking action. Where this is done without due regard for the goals of the receiver, the process can be viewed as manipulative. The exercise of power in communication is readily seen in a range of normal communication media.

### **Consider the following questions:**

- Why do people publish newspapers?
- Why do people buy newspapers?
- Why do politicians make speeches?
- Why do people attend political meetings?
- Why do people preach sermons?

In each case, consider the question of morality in communication.

## **Communication Responses**

To understand how power may operate in communication we need to consider the way in which the human soul responds to communication. The human soul has an emotional as well as a mental capacity. Involvement in communication may trigger an emotional as well as a mental response. We know this all too well. It is difficult to keep our emotions under control in many situations. Few people manage to be always dispassionate in informal conversations, especially if a red button is hit. In the communication power game, someone has said: ‘If you want to move people to action, you must move them in their emotions as well as their minds!’

The Greek philosophers prided themselves in their capacity to view discussion dispassionately. Those that met in Plato's garden were known as Academics, after the Greek God Akademos after whom the garden of Plato was named. The word 'academics' is used in English society to refer to people who are supposed to view things intellectually without emotional response. In fact, many academics can get very emotional, especially if you dispute their pet theories! Try arguing Special Creation with a confirmed Darwinian Evolutionist! In truth, behind every apparent cool facade there is usually a great deal of suppressed emotion - people do not lose their humanness as easily as they might pretend. The professional communicator knows this only too well and the worst of them know how to exploit it to the last degree.

### **Persuasive (Manipulative) Communication**

In the human arena, outside of the influence of the Holy Spirit, human nature being what it is, much communication seeks to promote action in others to benefit the transmitter. Whether this is beneficial to the receiver is arbitrary. The receiver is viewed as 'fair game' and must 'look out for him/herself'.

The world of advertising abounds in persuasiveness and manipulation. This is an ever increasing problem for administrators and legislators who seek to protect a gullible public from unscrupulous sales promotion. In many cases it is only laws and threats of legal action and penalties that keeps advertising within reasonable bounds. Even so, despite the legislation, it is quite easy to find advertisements that are misleading if not obviously untruthful. Inference is a great tool for the modern advertiser, e.g.

'If you have the right car you get the best girl'.

"Coke gives Life" – this was removed after it was challenged in the US Supreme Court.

These tendencies in formal advertising are only extensions of the normal condition in communication. Whether it be in the home, the classroom, the school yard, the factory or the office - wherever there are people you will find a constant flow of manipulative and persuasive - sometimes subtle, sometimes blatant - conversation.

### **Detecting the Manipulative Factor**

The clearest sign of persuasion/manipulation in communication is the presence of pressure on the emotions. Where an action response is encouraged, not out of personal choice but from fear of consequences, manipulation is definitely occurring. Sadly some teachers strive to obtain results through this type of approach. Parents are prone to it also. One of the worst features of continuous exposure to persuasive and manipulative communication is the development of defensive responses. Such responses may become habitual, sometimes leading to extreme anti-social crime. Criminal behaviour is not so far removed from normal behaviour. Sometimes in the sub-human world, the line is very thin. Some call it a 'rat race', 'the jungle'. 'Eat or be eaten', 'dog eat dog'. Praise the Lord that He has delivered us from this present world!! The last thing we need in Christian counseling is anything approaching manipulation via threats or triggering of the emotions.

### **The Christian Response in Communication**

The goal of every Christian should be to have their emotions and mind under the influence and control of the Holy Spirit - rather than be controlled by external influences. From this position we are immune to unhelpful responses to communication. We are empowered to rule over our circumstances in this world. This does not mean that we lose our humanity. On the contrary, we become fully human in the way that God planned in the beginning. When we judge all things, including information being communicated to us, against our inner spiritual revelation, we are more than conquerors. Further, we are potentially a powerful influence of truth and righteousness in human society.

We have already seen that knowledge of the truth can only come through the indwelling Word of God - spiritually imparted. In Christian communication, when we speak we do not have to use persuasive words. Rather our words will be effective as they *clothe the other person's inner revelation with understanding and*

*insight*. This indeed is the purpose of the scripture. It is not powerful in itself, but when the Holy Spirit is working in us, the scripture translates otherwise unintelligible, spiritual communications into thought patterns that are truth and life - bread from heaven! The receiving of such enlightenment has a mental and emotional result, expressed by Paul in Romans 14:17 as 'righteousness, peace and joy in the Holy Ghost'. We could define this state as 'Total Health'!

Paul suggests that Christians should 'persuade others' but we need to recognize that it is not us but the Holy Spirit who must be the persuader and that this persuasion takes place in the inner man, not through manipulative external communication.

As Christian communicators, we need to train ourselves to be attentive to the information coming from *our inner most being* and guard the door to our mind and emotions from external influences. This will mean learning to see and hear things without letting them affect us emotionally. It also means avoiding communications (films, magazines, newspapers, people and situations) that are not essential and are potentially disturbing. By 'disturbing' we mean liable to rob us of our peace and joy in the Spirit. Paul says it this way:

"Whatsoever things are TRUE., HONEST, JUST, PURE, LOVELY, of GOOD REPORT; if there is something VIRTUOUS (chaste, moral), WORTHY OF PRAISE, THINK ON THESE THINGS!!!!"  
(Phil.4:8).

This is the Biblical version of the power of positive thinking! It is healthy. Of course, a Christian is not entitled to exclude themselves from human society. Then the salt will truly lose its savour and will be fit for nothing. We cannot avoid all potentially peace and joy robbing situations but we need to operate so that we SEE but do not LOOK (Matt.5:28), HEAR but do not LISTEN to things which are not edifying. This is an acquired skill which only the Holy Spirit can teach us.

Coming back to our own communicating: Peter's command to the Christian communicator is to 'speak the oracles of God' (I Peter 4:11). Paul was always careful to do this (I Cor.7:40). If we follow this advice our communicating will always be edifying, i.e. lifting up our own thoughts and the thoughts of others.

### **The Scab Syndrome**

Be careful that, in the seeking to be only edifying, you do not fall into the trap of avoiding honesty and truth when the situation demands it. This leads to a sad situation which we can call the 'scab syndrome'.

In some Christian groups people are exhorted to not make any comments that might be viewed as negative. This can easily lead to the situation where, even though there be strong disagreements within the group, matters cannot be resolved because the norms disallow them being aired. Very often, strong negative social sanctions may be applied to any person who attempts to speak out about what they feel are persistent problems. Suppression of this kind usually leads to much talk about the problems *behind the scenes*. Because we are disallowed from addressing the problems with the 'opposition' we usually end up discussing them only with people who agree with 'our opinion'. On the surface it is all smiles and encouragement - the scab; underneath it is a mass of unresolved issues affecting relationships. This is a sad sort of Christian Community. Outwardly it has the appearance of godliness but inside it is a putrefying mess. It is certainly not the transparent, healed community that Christ preached and we read about in the first chapters of Acts.

Because suppression leads to underground conversation, cliques will form along with dissatisfaction. Christian communities living the life of the scab syndrome must inevitably have a history of broken relationships and social splitting. A transparent community may have its problems but for those committed to it there is corporate life of a high quality. Let us aim for it, for it will please the Father to dwell amongst such a community. In any society there will always be things that we have to deal with in our own hearts. But there are other things that must be communicated if relationships are to be built on a firm foundation.

**ASSIGNMENT 3**

As a Christian counselor, from the above text make a list of things that you should do to make your communication effective and things you should avoid.

From your own experience, write a paragraph describing a situation where you felt you communicated well and a situation where you felt you failed to communicate what you were trying to say.

## PART TWO

### CHAPTER FOUR

## COUNSELING FOR ABUNDANT LIVING

### AIMS

In this chapter we will see that counseling may be viewed as problem solving. This gives us the clue to how the counselor may manage the counseling process.

We will also see that God has an ongoing plan of development for humans and that human responsibility changes with age. The wise counselor takes note of each client's age and circumstances and attempts to help them understand and enter into God's order. For we are created to be God's stewards and friends and to enter into his program for our lives opens the door to the best we can know.

In some people's mind, counseling is exclusively concerned with trauma. In this course we take the position that trauma counseling is only a small part of *general counseling*. People need advice, a sounding board, for making all kinds of decisions:

- What school should I attend?
- What career should I prepare for?
- What girl/boy should I marry?
- What kind of a job should I look for?
- What house should I buy?...

These are just some of the important questions that people have to make. Very often, people seek advice about such matters from people more experienced than them selves. This kind of counseling is some times called 'guidance' – career guidance, marriage guidance, etc, although in business these days it is more often called 'mentoring'. We are including *all of these activities* under the general heading of 'generic counseling', *generic* meaning something that is universal, i.e. applicable in all situations.

### PROBLEM SOLVING

One way of looking at the counseling process is to see it as 'problem solving'.

Problem solving is a key activity in just about every field of human endeavour. Different schools of thought apply different words to the steps in the problem solving process but on closer examination we find that they are all talking about the same thing, e.g.:

#### *A Problem Solving Model*

- Step 1: A problem or need is stated.
- Step 2: The context in which it arises is investigated
- Step 3: A goal is set – we decide what needs to be changed, where we want to get to.
- Step 4: Strategies are devised to achieve the goal.
- Step 5: Action is taken.
- Step 6: The results of our action are evaluated.

The idea behind this model is that human agency may be improved by taking a disciplined, ordered approach to action rather than just responding in a haphazard way to life's circumstances.

**KEY STATEMENT: (Memorise)**

“Problem solving is a disciplined rational process by which humans aim to manage their affairs to advantage”

***Egan’s Counseling Model***

The problem solving model provides *a structure* for the counseling process. In the practical module associated with this course you will be introduced to Egan’s counseling model which is in essence simply a problem solving model adapted to the particular needs of the counseling situation. The wise counselor carries Egan’s model into the counseling room to ensure that the time spent is as productive as possible.

**HUMAN DEVELOPMENT – AGE & RESPONSIBILITY**

In chapter 1 we said that people need to be helped to live constructively and compassionately – promoting both their own good and the welfare of others. But what is the ‘good life’?

In today’s ‘post modern world’ there is an idea floating around that everyone should be free to do whatever they like – that anything goes. Feminists have introduced another idea – if people mess their lives up it is not their fault, society as a whole has a responsibility to appoint government paid social workers to help them get back to better choices, that is to say, *counseling only becomes relevant after a person has pursued their own ideas and found them not working*. In this chapter we want to argue *that it is better to take advice before making choices and in that way avoid decisions that may well prove disastrous*. We want to argue further that *God has a plan for human development aimed at our highest good*. If we choose to fit in with God’s plan we are blessed; if we choose to reject God’s plan we are heading for disaster.

***Living within boundaries***

The idea that humans are free to do what they like is a delusion. Consider the physical world. Physicists tell us that the world is made up of four realities: space, matter, forces and time. Experience shows us that humans have very limited choices with regard to these realities.

- **Space:** Space is an ever present reality for which we are very grateful but left to our own devices we are not free to operate in space in any way that we might choose. We cannot exist in free space – try jumping off a cliff. We can jump into the air but only in a limited way and for a limited time. We can travel in space but only at limited velocities.
- **Matter:** We need matter to stand on, to eat and to create shelters but there are definite limits to how we relate to matter. We can only lift matter of limited mass and some matter is toxic and harmful to touch (acids, radioactive material, etc).
- **Forces:** Gravity binds us to the earth and electro-magnetism can be harnessed to good use but be careful how you handle it!
- **Time:** Who can manage (slow down or accelerate) time?

Even cursory look at the physical world shows that humans live in very *definite boundaries* when it comes to the physical realities. We can improve our performance with ingenious technology but the cost is often prohibitive – think about the cost of space travel.

The same problems apply in the social world. If we step outside of certain boundaries there are consequences. It is not a free world in which we can do what we like, however attractive that idea may be to the human spirit. At the present time, human marriage is very fragile. Even Christians are walking out of their marriages to escape responsibility. But what about the children, how do they handle the breaking up of the household? Contrary to what is often claimed – children do **not** ‘soon get over it’, any more than a sexually abused child finds it easy to forget the past. Further, the single life might look attractive from the inside of a difficult marriage relation but the consequences of moving out of an established identity are greater than people imagine. There are boundaries to human action and we ignore them to our peril.

In the next few pages we aim to set out *God’s plan for human development* as revealed in practice and in scripture. It is crucial for our understanding and development that we know how the Holy Spirit is guiding us at different stages of our life. It is also *crucial in counseling* that people be helped to see that the most appropriate action will vary with our age and circumstances. Fitting into God’s plan is not burdensome. It is the way forward to entering into the best that we can be and experience in our time on Planet Earth.

We have subtitled this section – age and responsibility. This relates to the important understanding that humans were created to be God’s stewards in the management of Planet Earth (Gen.1:27-31). Nothing changed once the New Covenant was established – see Ephesians 2:8-10. We can do this job because God created us to be in touch with Himself. We are His temple. The Holy Spirit within is a *vital conjunction* between the spiritual world (God is a Spirit) and the corporeal world (the creation). We may be known by God and are created to hear His voice! *This is what we need to communicate to every person who comes for counseling: they are created for good works which God planned before the foundation of the earth!*

But to function in the way God intended requires development via education and training. We do not immediately take up our role as fully functional humans at birth. The Bible reveals that there is an ongoing plan of development with definite stages. We will discuss these stages in human development in detail in our mid-course workshop but here are a few general ideas about each phase.

### **Stage 1: Infants**

It is fascinating to watch children enter the world. With what vigour they reach out to the cosmos (the things around them) and how quickly they develop insights! In this first stage, we are not so much interested in people but in physical things, especially food!

### **Stage 2: Toddlers**

At about eighteen months, toddlers begin to relate to other people. They begin asking lots of questions and move on to learn language(s). It is remarkable that every child has the inbuilt capacity to learn any and every language should they be exposed to it at this stage of life. Language is not inherited, it is learned from others. People from different backgrounds learn to speak with the accent of the place in which they are located.

### **Stage 3: Children**

When the second teeth start coming, people everywhere recognize that the child is ‘school ready’. In Africa this may simply mean minding cattle (boys) or doing household chores (girls). In the West we send our children to primary schools and teach them all kinds of things that are supposed to be of value in our lives. Jean Piaget makes the point that children at this age are strongly focused on what he calls *concrete operations*, i.e. doing things rather than theorizing about them. For example, entrepreneurial skills are best taught to children aged 9-10. Regrettably this is often overlooked in our schools with the result that many people never learn to handle money or to run a business. How wonderfully God has built into us a program of learning perfectly adapted to our age and maturity! ‘Train up a child in the way that they should go and they will not depart from it’.

**Stage 4: Teenagers**

The early teen ages are crucial in that at this age we are supposed to learn who we are as an individual. Prior to age 12 a child takes its identity from the family: "I am so and so's daughter/son". At 12 years or thereabouts, the person begins to form a personal identity: "I am ..... (name). Puberty brings more than physical development. Like Jesus, every teenager enters a brand new world in which the key challenges are *to relate to God in an intimate way and to others outside of our immediate family*. This is recognized by ethnic groups around the world, e.g. the Jewish Bar Mitzvah and initiation practices in primal groups.

At age 13, questions emerge in the psyche but these questions are sensed rather than verbalized. The Russian educational psychologist Lev Vygotsky said: 'It would be a miracle if anyone knew the questions'. The thing that impressed the rabbis about Jesus when He was 12 years old was that *He knew the questions* (Luke 2 46-47)! The important thing is that these questions *must be answered* if the person is to proceed for the rest of their life in a balanced and stable way. If the questions are not answered, the person will continue to look for the answers well into adult life. This quest leads many to seek answers in the wrong places. The great majority of people found in counseling sessions were 'messed up' in their early teen years. Our institutions, both churches and education systems, fail our children because, not knowing the questions they are unable to help people find the answers they need.

In fact, the questions are simple enough. They all revolve around the question of 'Who am I?' But the answer to this question cannot be resolved from talking to oneself. Rather, this question is answered by relating to other beings, God first and then other people. The most crucial question of all is: 'What does God think of me?'. The answer comes, not by intellectual assent but by a *touch* from heaven. When God touches us we are free to say:

God loves me! That leads me to love myself! And this sets me free to love others!

The best way for a teenager to discover these things is by studying the first 11 chapters of Genesis with the guidance of a parent\*. No child should be permitted to go through the teen years without the opportunity to discover *who they are*. Regrettably, in our society, most do.

**KEY STATEMENT (Memorise):**

"The answers to a teenager's questions are found in Genesis, Chapters 1-11."

**Stage 5: Young Adulthood**

Having discovered who they are by entering into a dynamic relation with the Lord, older teenagers are *ready to make crucial choices*: what career should I opt for, what life partner should I choose, etc. We also note that the ages 16-26 are the most productive in a person's life in relation to pushing back the frontiers of knowledge. For example, all major physics theories were developed by people under the age of 26; Newton developed his Laws of Motion before he was 22 and Einstein developed his relativity and quantum theories at the same age. It should not be thought that developing new ideas about the physical world is *not* spiritual. On the contrary, new ideas come by extra-sensory revelation as young adults walk with the Creator of the Universe. The tragedy is that children whose teen questions are not answered (above) are not set free to enter into this kind of productive activity. They are still trying to work out who they are.

Young adults become useful people in the social order. King David gained a special dispensation for the 20-30 year olds to *assist the priests* (I Chron.23:26-32) and by priests we mean the **priests of their home**, not some apostate priest located in a Babylonian church structure. God does not expect young adults, even up to the age of 29, to take a primary role in the war against spiritual principalities and powers, but they can 'carry the vessels'. A young couple may be married with children but prior to the age of thirty it is God's intention that they should hold to a strong relationship with their parental homes, continuing to learn how to run a successful

household at a spiritual and practical level. If their own parental homes are not informed in God's ways, it is important for them to find couples who are so informed and learn from these 'ministers/deacons' (Gk. *diakonoi*) – see ministry years below.

### **Stage 6: Preparation for Ministry**

From age 26-30, young couples specifically begin to focus on household structure and function. They do this by referencing their parental homes and other households with which they have become associated. In particular, they learn how God has provided a structure for their household that not only gives them protection from demonic forces but also provide protection for others in their care. This structure is enunciated in I Corinthians 11:3. The man is to be under (fully submitted) to Christ who can provide this ministry because He is under God. The woman is to be under the man so that she is not only fully protected but able to function freely in her many important ministries in the household.

### **Stage 7: Adulthood – Household Duties**

Jesus waited until he was 30 before commencing His ministry. He did this, not because He was a slow developer, but because He stuck to His own Rules for our instruction. At age thirty, a human being is called to take on full responsibility for their own household (I Chron.23:3), i.e.:

- Provide the household with full protection from demonic and apostate forces.
- Take up their responsibility to instruct and train their children in Godly ways. By this we do not mean giving out Bible verses but providing children with all the instruction they need to be God's stewards of the creation, with reference to age (above). That is to say, *every parent becomes a counselor* who assists young people enter into abundant life.

### **Stage 8: Lengthening the Stays**

A couple that has succeeded in managing their household well will almost always receive a call to wider ministry at age 40. This might be to bring widows and orphans in their own community or it might be a call to missionary service in another culture. That is to say, they may be *sent* (L. *missio*; Gk. *apostolos*) to another people. Whatever the location, the couple is called to minister to an *extended household* in the same effective way that they have been previously accustomed to manage their nuclear household.

### **Stage 9: Preparing for Oversight**

Keeping the door against chaos spirits, lying spirits and spirits of unbelief is one thing. Operating against the persuasive voices in our society is another. At age 50, the Lord begins to turn an established ministering couple towards the ministry of *oversight* (Gk. *epi-skopos*, i.e. to look over, I Tim.3:1). For some unexplained reason, the Bible most often translates the word *epi-skopos* as 'bishop', an unhelpful word that leads us away from God's purpose. To be an overseer is **not** to be a tyrant but a carer of God's community. It has been the practice of many denominations to appoint people to the office of Elder, but this also misses the point. You cannot be appointed an elder – you become an elder by getting old. What is true is that the Holy Spirit anoints and empowers elders (older people) to be Overseers. That is the ministry to which we are appointed by God – not Bishops or Elders. It is the function that is crucial not the position.

### **Stage 10: Overseers**

In whatever culture we are embedded, there are many voices claiming to know the best way forward. The overseer's task is to ensure that God's people are not deceived or drawn away to strange doctrines. Persuasive voices are not difficult to detect. The Kings of Joshua 10 are our guide:

The King of Jerusalem is Adoni-Zedek = self righteousness – the ‘know it all’  
The King of Hebron is Hoham. Hebron = an alliance  
The King of Jarmuth is Piram = pride  
The King of Lachish is Japhia = incorrigible – unable to do the right thing  
The King of Eglon is Debir = a wraith – a spirit behind driving the process

A persuasive voice is constructed as follows: A demon spirit works by appealing to an incorrigible nature to produce pride. A pride person becomes self righteous and seeks an alliance through which they may become a ‘persuasive voice’ – joining the media, entering politics, becoming a religious leader, etc.

There are plenty of persuasive voices in Western society. In primal societies the operating spirits tend to be chaotic rather than persuasive. What ever the spirit operating, it is the *overseer’s role* to discern it and warn the church against being drawn into its operation. This the Overseer does by rational argument and evidence rather than some form of dominance.

### **Stage 11: Preparation for Glory**

In the latter years there are many challenges. Not the least of these is the challenge of a deteriorating body – for, while our soul and spirit are renewed daily by the presence of the Holy Spirit, our bodies remain a part of the old, dying dispensation. In the midst of everything, the Overseers cannot abandon their role of caring for God’s people. And not the least worthwhile role is the ministering to the dying. It is a great privilege to walk with a brother or sister to the point that Jesus takes them home. Old people need counseling as much as anyone, and so do their relatives in a victorious but grief filled time.

### **A Word about Singles**

So far we have been talking exclusively about people who enter into a marriage relation. What is God’s plan for singles? To function successfully, single people need to relate to an established household. There they may be of immense value as a support to the foundational couple, especially in the ministry years.

### **FINALLY**

It is clear from the above that **a counselor is not equipped to counsel people beyond their own age and experience.** That is something to keep in mind when setting up a counseling service.

#### **ASSIGNMENT 4**

How would you describe your early teen years. Did you have the opportunity to get to know God at an intimate level or not. If not, why not?

Looking back, see if you can detect any happenings in your life that may in retrospect be attributed to the quiet work of the Holy Spirit in directing you towards God’s revealed plan for human growth and development.

Can you see how a problem in your life might be related to your not having the opportunity to develop as God intended? Whose fault was this?

## CHAPTER FIVE

# THE PERFECTING OF THE SAINTS

### AIMS

In this chapter we introduce the idea that the healing from trauma may be thought of as 'bringing people to maturity' by helping them to move on from the effects of trauma and developing skills by which they can better face difficulties in the future.

We talk about the importance of extra-sensory knowledge in helping a person see the reality of the spiritual forces behind their trauma. And this leads us to think about the 'ministry' – bringing insightful words of wisdom and knowledge into the counseling situation and taking appropriate action to bring healing to past 'grief and sorrow'.

### INTRODUCTION

In this chapter we introduce some thoughts related to trauma counseling.

### KEY STATEMENT: (Memorise)

Trauma Counselling aims to help people move on from the damage of past trauma by providing them with the skills they need to meet future potentially traumatic happenings successfully.

We all have problems coming our way. Jesus called this 'tribulation' but He encouraged us that problems need not defeat us: 'In this world you will have tribulation but be of good cheer; I have overcome the world' (John 16:33). The positive way to view problems is that they are opportunities to learn how to turn difficulties into triumphs. Handling problems constructively and victoriously may be equated with 'Christian maturity' or, as the Bible puts it, 'perfection'.

In the Sermon on the Mount, Jesus sets out criteria for the ordered Christian life. That we Christians commonly fail to measure up to these criteria is clear, and the problem is not a new one. In their letters to the early churches, the apostles found it necessary to devote fifty eight chapters to exhortations, admonitions and instructions towards a Godly life-style. In his first letter to the Corinthian church, Paul referenced worldly wisdom, strife, carnality, envying, immorality, fornication, idolatry and sickness. Regretfully, despite two thousand years of church history, such matters are not unknown in the church today.

Faced with human imperfection some churchmen have suggested that the directives of Jesus are 'other worldly'. But even a superficial reading of Matthew 5 to 7 shows that Jesus' instructions are definitely meant for this world, not another 'in which dwells righteousness' (II Peter 3:13). And there is definitely no indication that Jesus thought them unrealistic. To abandon hope that we might, with God's help, behave maturely is a dangerous choice, leaving us exposed to 'every wind of doctrine'. Before taking this step we need to explore the alternatives, not just to save our position but to give full credence to the words of Jesus and to the statements of Paul (who among other things was 'pressing towards the mark' - Phil.3:14) and the words of John who declared that 'anybody that claims to be in union with (Jesus) MUST WALK LIKE HIM' (I John 2:6). To put it simply, the Bible makes it very clear that Christians are called to be OVERCOMERS.

Many of us know from experience that it is the breaking of the Holy Spirit through the veil that make the difference between hoping for better things (Romans 7) and walking in the liberty of the law of the Spirit

(Romans 8). Without this happening we may see the Kingdom of God (John 3:3) but not enter it (John 3:5). That is, we may believe in the possibility of changed behaviour but not actually KNOW it. Alcoholism is a case in point - many alcoholics achieve sobriety through careful choices and group support, but this is not the same as being completely delivered from the need to drink. The hope projected in the scripture is that Christians and the church corporate can present a consistent holy life-style in a corrupt and fallen world.

### Our Aim - Christian Perfection (Maturity)

Note these scriptures

“Be ye therefore perfect, even as your heavenly Father which is in heaven is perfect” (Matt: 5:48).

“Therefore, leaving the principles of the doctrines of Christ, let us go on unto perfection” (Heb .6:1).

“And He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints” (Eph.4:11-12).

Some Christians believe and teach that it is presumptuous to think that we might aim at perfection but Christ commands it, the writer to the Hebrews exhorts us to do it and Paul shows us how it can come about.

The condition of men without Christ is one of DISHARMONY; disharmony with God and with each other. Disharmony comes about because, outside of a relationship with the Lord:

- Our hearts are full of iniquities
- Our minds are full of false thinking

These factors cause us to transgress God’s Law. Transgress we mean to *miss the mark* (Heb. *chata*; Gk. *harmatano*), and not just occasionally. Without Christ’s help, we continually miss the mark leading to a *state* of SIN, i.e. *separation* from God. The Good News is that, thanks to the obedience of Jesus, God has been able to restore us back into His family:

- By offering His Son for death on the cross, God *dealt with our transgressions*, blotting out the ordinances that were against us (Col.2:13-14) - LEGAL SALVATION.
- After Jesus’ resurrection, God gave the church the Holy Spirit to equip the saints to minister to each other until every member is brought into harmony with the Lord and with the brethren (Eph.4:11-12) - EXPERIENTIAL SALVATION.

The Greek word used by Paul in Ephesians, translated ‘perfecting’, is *katartismos*. This is from *katartizo* meaning to mend, strengthen, complete, restore, make one what one ought to be, bring into ALIGNMENT. The derivatives *katartisis*, *katartismos* refer specifically to the soul of man, i.e. **the restoration and alignment of man's EMOTIONS AND MIND with God plans and purposes**. When this is achieved we are said to be perfected (*tefeios* = ended, complete, full growth, maturity, adulthood). This is what Paul is pressing towards in Phil.3:14 and what Hebrews is talking about in Heb.6:1; development towards ‘the perfect man, unto the measure of the stature of the fullness of Christ’ (Eph.4-.13). So let us also press on, allowing the Holy Spirit to complete His work in us!! We take courage in knowing that He is faithful to bring it about (Phil.1:6). NB We do not achieve perfection in a single moment. *We achieve it by walking through various life experiences*. We make mistakes but we learn from our mistakes how to do it better next time! None of us are clever at this. We all desperately need the help of the Holy Spirit.

Coming now to the counseling situation, we need to note that:

WITHOUT CHRIST the soul of man is subject to and helpless against hostile external forces. These include

forces hostile to the body and forces hostile to the soul. In particular, this subjection to external forces fills the mind with false doctrines (ideas) and wounds the emotions, leading, to TRANSGRESSIONS and a state of SIN.

WITH CHRIST BUT WITHOUT THE SPIRIT RELEASED, the spirit of man is alive but the soul is not benefited.

WITH THE SPIRIT RELEASED the work of WASHING (regenerating) the emotions and RENEWING the mind begins (Titus 3:5). Some call this release the ‘baptism of the Spirit’, or the ‘in-filling of the Spirit’. Whatever it is called, it is a vital *on-going* experience if we are to have healed emotions and our minds filled with good things from the Lord. It is through the release of the Spirit from our innermost being that our emotions and mind come into HARMONY with the Holy Spirit. This leads to the experience of living in:

- Righteousness (correct thinking)
- Peace (harmony of soul and spirit)
- Joy (inner strengthening) in the Holy Spirit (Rom.14:17)
- Bodily health and the hope of a resurrected body at the end of the age (Rom.8:23)

Thanks to the Holy Spirit’s presence within us *we are equipped to learn* how to:

- Make proper responses to the circumstances and eventualities of life.
- Take action and speak words that will assist the process of bringing all things into subjection and harmony with Christ.

### **The Work of the Ministry**

Believers are brought to perfection and the body (unified church) of Christ is built up through a Holy Spirit directed and empowered ministry. This ministry is actually the ministry of Christ Himself (Eph.4:1-16). It operates via two dimensions:

- Words of wisdom, knowledge, faith, healings, miracles, tongues, the interpretation of tongues and the discernment of spirits (I Cor.12:7-11)
- The Laying on of Hands

What we are saying here is that Christian *trauma counseling is actually a ministry*. And this ministry is not the prerogative of special people – it is given to EVERY MAN (I Cor.12:7 and 11). The *whole body* ministers to itself (Eph.4:11-12). Of course, that does not mean that every individual is necessarily equipped and able to minister – that is the outcome of natural development and good training in the households.

### **Dependency on the Holy Spirit**

No-one knows what is going on inside of a man, only the Holy Spirit (I Cor.2:11). Paul reminds us that we should not base our judgments about people ‘after the flesh’, i.e. on the basis of human observation, reasoning and past experience (II Cor.5:16). The only way that we can know what is in a man is by the Holy Spirit communicating this information to us, hence the importance of our ministry being ‘in the Spirit’.

Similarly, it is only the Holy Spirit who can bring healing to the emotions and mind of a believer, although, in order to get the job done, the Spirit uses the saints as vessels for His healing purposes, equipping them with spiritually empowered (anointed) words and hands. Scripture is clear: the Holy Spirit is the originator of the *pneumatikon* (gifts). He distributes them.

In any one group, while some people may be contributing more to the ministry by the Spirit at a particular time, ALL the saints are to see themselves gifted. The aim should be to encourage everyone in this work

(Eph.4:16). In this way, individuals are helped and relationships forged so that the whole body is strengthened. NB The initiative for ministry lies with the person in need. We can encourage people but we are not to be running about looking for people to minister to. James puts it this way: 'confess (share) your faults (needs) with one another, and pray for one another, that ye may be healed' (James 5:16). To live in a caring, Spirit filled, ministering community is wonderful. It is God's provision for both our healing and our useful service in His Kingdom.

### **A Strategy**

It is possible, but difficult, to minister to a person one to one. Far better (and safer!) is to have at least two persons ministering; one speaking to the person and praying with the laying on of hands, the other seeking the Lord for wisdom (words). It is even better to have three people in a 'healing team'; one speaking encouragement and words, one seeking the Lord for the place to lay hands, the third seeking scriptural confirmations.

It is not difficult to train people in this ministry. Simply make sure that, at every opportunity, *all* are encouraged to seek the Lord for knowledge that will assist the process. Peter makes it plain: '...your (spiritual) sons and daughters shall prophesy; your young men shall see visions and your old men dream dreams; on my servants and on my handmaidens shall I pour out my Spirit in those days...' (Acts 2:17-18).

### **OUR HEALING NEED**

Transgression is outward but *the cause is inward*. Jesus said that, 'From within, out of the heart of man, proceeds evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, lasciviousness, an evil eye, blasphemy, pride and foolishness; all these evil things come from within and defile a man' (Mark 7:21-23). It is one thing to deal with the transgression (the outward) but another to deal with the iniquity (the heart condition). Jesus put it another way in the Sermon on the Mount, (Matt. 5:21-28):

'You have heard it said thou shall not kill but I say unto you that anyone who is angry with his brother without a cause shall be in danger of judgment.... You have heard it said thou shall not commit adultery but I say to you that anyone who looks upon a woman to lust after her has committed adultery with her already in his heart'.

Unless we allow the Holy Spirit to deal with heart iniquity and the nonsense in our minds, we shall be like Paul in Romans 7:15-24:

'The things that I do, I do not want to do; the things that I do not want to do, I do. ...Wretched man that I am! Who shall deliver me from this body of death'.

Many believers find themselves in habitual transgression of the Law of God, despite their knowledge that 'these things should not be so'. Understanding that there is forgiveness through the work of the cross they may find cleansing from the guilt of transgression and temporary peace with God, only to 'fall' again in a little space of time. Sadly, many have no higher hope than living in this way until the Lord delivers us from this present age. But Paul answers his own question (above):

'I thank my God that (I am delivered) through Jesus Christ our Lord'.

Having been delivered, Paul enters into the joys of Romans 8 which speaks of being led by the Spirit of God, being God's son and future glory, all things working together for good to them that love God, nothing (experientially) separating us from His love and fellowship. The good news is that there is a way of escape from the old life. There is deliverance from iniquities and unsound ideas. There is the possibility of putting on the new man and walking in the knowledge of the Lord - in that righteousness, peace and joy in the Holy Spirit to which we have previously referred. That Way is Jesus and He is found in the midst of the brethren as they

gather in the Lord (Matthew 18:20). In such a place needs can be brought to the light without fear of betrayal or condemnation. Releasing words are found and caring hands applied.

### **Our Confession**

As we have seen above, the initiation of the healing ministry begins with our confession. When we are willing to open ourselves to the ministry of the Lord through the brethren, we are a long way along the road to our healing. Psalm 32 is helpful in this regard. David says:

‘Happy is the man whose transgression is forgiven, whose sin is covered. Happy is the man whose iniquity (heart condition) is dealt with by the Lord, and in whose spirit there is no guile (i.e. believing one thing but doing another - see below). When I kept silent I was worn out from crying all day long; the Lord punished me day and night, my strength was completely drained. Then I acknowledged my sin and did not try to hide my iniquity. I said, I will confess my transgressions *to the Lord*, and Thou forgave the iniquity of my sin. The wicked shall suffer many sorrows but those who trust in the Lord are protected by His constant love. You that are righteous, be glad and rejoice because of what the Lord has done; you that obey Him, shout for joy!’

Notice that David's conversation in this Psalm speaks of REAL EXPERIENCES. He finds help from the Lord to ‘put off the old man’ resulting in:

- Knowledge of transgressions forgiven
- Healing of iniquities in the heart
- Deliverance from guile

....and to put on the new man resulting in:

- A sense of the Lord’s continual protection and love.
- Knowing righteousness, i.e. being aware of being in the Lord’s will and purpose.
- Being able to be glad, to rejoice, to shout for joy!

All these things can be ours as we TRUST IN THE LORD and willingly open ourselves to the ministries of Christ through the saints.

### **Picking up the Load**

Some years back, few churches offered the sort of ministry that we speak of. Today many churches have found the Holy Spirit and are pressing on to provide a complete ministry in Him. Despite this, ‘the fields are [still] white unto the harvest but the labourers few’. The need is enormous. And this need is compounded by the fact that many Christians see the work of the ministry operating through a few super-spiritual or especially trained people. This is a form of priest craft which limits and sometimes quenches the work of the Spirit. Men and women of manifest gifting and experience are encouraged to seek to multiply their ministry in others, as Christ did. Otherwise, not only will many never be reached with a healing word but the ministers themselves will carry a heavy burden; ‘burnout’ is a common experience amongst those that attempt to carry the whole weight of ministry by themselves.

To the church is committed the task of announcing God’s act in Christ of reconciliation, i.e. healing. It is a word for the nations - to those in ‘Jerusalem, Judaea, and Samaria, and the uttermost parts of the Earth’. Let us join with the Spirit to faithfully proclaim it!

## COUNSELLING FOR HEALING

By healing we mean to restore, to cure, to make sound or whole. The idea of healing is often strongly related to body condition, but in this discussion we are primarily concerned with the **healing of the soul**, i.e. the restoration of the emotions and mind. We take note though that healing in the soul often flows on into a physical healing; a fact well supported by medical science. Specifically, in this chapter we are dealing with:

- Disorders of the emotions and mind
- Their healing through the activity of the Holy Spirit
- The out working of soul healing into bodily health.

We make a distinction between miracles and healings. Under the term 'miracles' we include such supernatural body restorations as the instant mending of a severed spinal cord or the sudden disappearance of a malignant tumour. That these things happen is beyond dispute and we praise God for them. A Christian has the right to expect miracles when the circumstances demand it. However, we note that miracles are neither universal nor predictable; complete bodily redemption being reserved for the end of the age (Rom. 8:23). On the other hand, *the complete healing of the soul life should be the normal expectation for believers in this present age*. Healing of the soul life is available to all who seek the Lord in times of need (Heb.4:16) and avail themselves of the ministry of caring believers (James 5:16).

### You Must be Born Again

To our general proclamation we add one important condition. Jesus gives the following diagnosis: 'Except a man is born again he cannot see the Kingdom of God' (John 3:3). Healing by the Spirit is from within.

**Christian Counseling presumes that the patient is in the state of being born again** (Chapter 1). In the healing ministry time needs to be spent ascertaining whether the patient has indeed had a born again experience. In this assessment we should remember that to be born again involves a spiritual experience based on God's sovereign activity; it is not prescriptive, like leading a person in a 'sinner's prayer'.

"That which is born of flesh is flesh; that which is born of Spirit is spirit. The wind blows where it will, you hear the sound but can't tell where the wind is coming from or where it is going; so is every one who is born of the Spirit" (John 3:6 and 8).

In practice, the born again experience implies a spiritual union of the Holy Spirit with the spirit of man, but as we have noted in Chapter 1, it is possible to be born again but not be released and healed. To 'see the Kingdom' is not the same as 'entering' into the experiential life of that Kingdom. To see the possibility of being healed from inner wounding and torment is not the same as being able to say: 'I am healed by the Blood of the Lamb!' The good news for those caught between the experience of seeing but not knowing the reality is that 'there is deliverance in Zion for you and me!' Praise the Lord for it!

### How Healing Come to Us

The death of Jesus on the cross was first of all a forensic, i.e. a legal solution to the alienation of man from His maker. Some ideas about this are:

- Jesus was our *propitiation*. His death justified our forgiveness and the blotting out of the ordinances that were against us. Col.2:13-14.
- Jesus was our redemption and, therefore, our reconciler. Paul uses the word *katalasso* (II Cor. 5:18-19), a market word meaning 'the exchange of coins for others of equal value'. God delivered up His Son to the devil in exchange for the whole human race. He paid the price fully; we owe the devil nothing, we have a full legal right to be in God's camp (family). Let us arise and go to our Father (Luke 15:18-24)!

As wonderful as these provisions are, they are not the conclusion of God's provision through the cross. Isaiah gives the details, Is.53:3-9. On the cross Christ:

- Bore our *griefs*
- Carried our *sorrows*
- Was wounded for our *transgressions*
- Was crushed for our *iniquities*

Each of these things that Christ took to the cross has a special significance which we shall examine in detail. For the present, let's note that Jesus's experience on the cross was a real experience.

- Through our total rejection of Him (we turned our faces from Him, we despised Him, we gave Him no esteem). He was a man of sorrows acquainted with grief.
- Through the whippings, the crown of thorns, the nails in His hands and the sword in His side. He was wounded and, through the peculiar cruelty of the cross. He was crushed.

Wonder of wonders, through all of this chastening of the spotless Lamb of God, scripture tells us WE HAVE BEEN HEALED.

### Definitions

The Hebrew word translated sorrows in Is.53:3-4 is *makob* meaning pain. The word translated 'grief(s)' is *choli* meaning sickness, weakness and pain. In particular, *makob* and *choli* refer to body sickness, weakness and pain directly **related to emotional wounding**.

The main cause of such wounding, as the Isaiah text suggests, is the experience of REJECTION, but there are other causes which we can identify as important in the healing ministry. These include FEAR, DISCOURAGEMENT and VEXATION. We deal with each of these below.

### Rejection

Situations commonly resulting in the *perception* of rejection, leading to wounded emotions, include:

- Being disregarded by peers.
- Being mocked by peers for failing to reach their standards.
- Finding disinterest when sharing something with a loved one, especially a child to a parent.
- Divorce and the subsequent break up of family life.
- Death, particularly if there is an unreleased dependency relationship.

Wounding through rejection usually has behavioural as well as physical (body) side effects, sometimes in extreme forms.

- Rejection may induce self pity leading to depression
- Rejection may induce anger leading to antisocial behaviour

Rejection is a real experience for many people and results in trauma for them and massive social problems in human society. The Bible teaches that we can be healed of the effects of rejection by the power of the Holy Spirit. Once the emotions are made whole again, associated physical problems disappear and the person has the opportunity/power to change their social behaviour.

## ***Fear***

The Hebrew language differentiates between several different forms of fear:

- Reverential fear (*yirah, mora*)
- Dread (*pachad*)
- Terror (*emah, chath*)

The Greek word translated fear is *phobos*, from which we get the English 'phobia'. Fear is common to man. It is not necessarily disadvantageous:

- Fear of God is healthy, leading to repentance (Luke 12:4-5).
- Fear induced by the devil is unhealthy; it dulls the emotions and mental processes, leading to a sense of inferiority and passivity. These in turn open the body to sickness and pain.

An interesting aspect of unhealthy fear is that it is transferable, e.g. from a mother to a child in the womb.

## ***Discouragement***

'Hope deferred makes the heart sick' (Prov.13:12). Discouragement may arise from one's own failure, or the failure of an associate/loved one to:

- Measure up to standards we have set ourselves/them
- Achieve certain objectives we have set ourselves/them

Discouragement may in turn lead to *worldly sorrow* and *bodily ill-health*.

A main side effect of discouragement is pleasure seeking. This may be desperate (prompted by self pity and fear) or aggressive (prompted by frustration and anger). Whatever the impetus, the objective is to compensate for a sense of inner desolation. The choice of pleasure seeking precipitates a search for fulfillment, first through material possessions, then (in order) position/recognition, self esteem and self actualization, after which the sociologists tell us 'there is nothing else to live for'. All these things 'do the Gentiles seek after' with sad results for themselves and human society in general (I Pet. 4:3).

## ***Vexation***

In Matt.13:7 & 22 Jesus speaks of seed sown amongst thorns, i.e. those overcome by the 'cares of this world'. There are many things around us that may provoke us to anger and inner distress, if we allow them. In II Pet.2:4, Peter speaks of Lot vexing his soul by deliberately dwelling at Sodom, hearing and seeing the things that offended his soul on a daily basis. Habits, such as reading the newspaper first thing in the morning can similarly expose us to unhealthy emotional responses for we learn of situations that we can do nothing about and this may leave us in a disturbed state which stays with us for the rest of the day. Such vexation can lead to deep frustration, depression and anger.

Though it arises from external sources, vexation is often self inflicted. It is said of Abraham that he built the altar of the Lord, fixing his eyes upon God in the midst of the Canaanite nations. In addition to inducing emotional disturbance, vexation wears down resistance to evil. The consequence in Lot's daughters of his persistent choice to live in Sodom was terrible in their own time and in the future history of Middle East nations, (Moab and Ammon - Gen. 19:30-38).

### ***Torment, Guilt, Stress and Anxiety***

This unwholesome quartet all result from inner conflict and soul fragmentation caused by a disparity between a person's beliefs and actions. The end point depends on the condition:

- Persistent thoughts and imaginations - torment.
- Persistent moral failure - guilt.
- Failure to perform - stress.
- Failure to control one's environment - anxiety.

Each of these may lead to depression and/or antisocial behaviour.

### ***Soul Trauma***

People experience things which cause them emotional and/or mental shock - being witness to a violent crime, discovering infidelity in a partner, war experiences or an 'unacceptable' thought that suddenly pops into the mind. People are inclined to put the memory of the thought or experience out of their conscious mind, in effect 'burying' or 'en-cysting' the shock in their emotions. It is the disconnection of the memory and emotional response that produces the trauma. It is a common condition. Many people suffer inwardly from things about which they have no mental recollection.

### ***Natural Thinking***

'To be carnally minded is death...' (Rom.8:6). Mankind, separated from divine instruction, develops a mind set which harmonises with the external environment, producing a corresponding *false sense* of emotional well being. Natural thinking is the opposite of trauma in that it is the result of emotional sieving. A life time of this practice builds an elaborate system of ideas (mind) and attitudes (heart) which are totally out of step with a Godly view of the reality of things. In the case of Christians, who have the Spirit within, natural mindedness WARS against the Spirit and vice versa, often resulting in intense suffering. Such suffering is not to be despised (Rom.8:17, 1 Pet.4:1). An illustration of natural mindedness is given in Matt.16. In v.13-17 Simon Peter recognises by revelation that the Lord is the Christ but in v.21-23 his mind is unable to accept the idea that Jesus must suffer death by crucifixion. Jesus makes the diagnosis:

- Flesh and blood have not revealed it to you but my Father who is in Heaven, v. 17.
- Get behind me Satan; ...you savour not the things of God but those of man, v.23.

### ***Transgressions***

To transgress is to break the law. Scripture declares that we have all sinned, i.e. 'fallen short of the mark'. Once we have seen God's Law we know this to be true because we know that we have failed to keep this Law. Knowing that we are transgressors and liable to God's wrath exposes us to condemnation. To live comfortably with ourselves and others, we need to find a way of escape. Not knowing God's answer to sin, we attempt to cleanse the record by self effort, developing systems of self punishment and man-made oblations, the stuff of false religion. This is the frantic experience of the whole world separated from God.

### ***Iniquities***

Iniquity speaks of the heart condition. Jesus said it this way: '...out of the heart proceeds evil thoughts, murder, adultery, fornication, theft, false witness, blasphemy; these are the things which defile a man'. We have already noted the difference between iniquity and transgressions and the connection between them (above).

'Where do all the fights among you come from? They come from your desires for pleasure which are constantly fighting within you. You want things so you are ready to kill for them. When you ask God

for things you do not receive them because your motives are bad... Unfaithful people! Don't you know that to be the world's friend is to be God's enemy?!' (James 4:1-3).

God declares that He by no means forgives iniquity, rather He visits 'the iniquities of the fathers upon the children unto the third and fourth generation' (Ex.20:5). In the case of illegitimate children, the curse is for ten generations (Deut.23:2). BUT, while the curse of God is for three generations, the mercy of God is unto a thousands. Through the bruising of Jesus, even though we, like David, are 'born in iniquity', we *have* been made whole.

### ***The Manic-Depressive***

Manic depression is linked to soul ill-health. 'Manic' derives from 'mania', the elevation of mood accompanied by heightened thoughts and actions; 'depression' refers to the lowering of mood, melancholy and sadness. This condition is linked to a person's *recognition of inner iniquity*. We all experience this to some extent. The experience of 'bad' emotions and thoughts tends to bring on a depressed state. To escape from the 'bad guy' and the depression, we adopt a manic mood by putting on 'good guy' behaviour. Things may go well for a time but eventually 'bad guy' response surfaces, reintroducing the melancholy condition. Under certain conditions, the contrasting moods grow stronger, so much so that the person may be identified as a split personality, or, to use the Bible expression, a double-souled person (James 1:6-8).

Most of us do not develop clinical manic-depression. This requires contributing circumstances, e.g.:

- An ugly child is predisposed to the condition - rejecting both their inner behaviour and their physical condition.
- Parental conflict is a major cause. In the case where the father is violent/aggressive and the wife passive/submissive, the child is frequently exposed to hurtful scenes of conflict, the father may be cast by the child as a BAD GUY and the mother as a GOOD GUY. However, if the child has inherited the father's iniquity, he/she will be distressed to find 'bad guy' tendencies within him/her self. Rejecting these tendencies, they may, out of sympathy for the mother, deliberately adopt a submissive personality.
- A moralistic, religious environment will contribute to the problem. Many manic-depressives exhibit strong religious behaviour in the manic state.

The condition is regarded as hard to cure. A main reason for this is that traditional cures exacerbate the problem; medicos use drugs and Christian counsellors enjoin the patient to 'rejoice in the Lord', play Christian tapes, rebuke the devil, etc. All of this simply exalts the manic personality and does nothing to heal the heart condition.

### ***Schizophrenia***

This condition [literally a 'split mind', i.e. a two minded person] is similar to manic-depression in that it is brought about by a deliberate choice to escape from unacceptable situations. In this case, however, the choice is not to adopt a new personality but to *escape into a world of mental fantasy*. This produces the classical symptom of a *disconnection* between thoughts, feelings and actions.

The situations that will 'kick start this condition' are numerous. In the case of parental conflict described above, let's assume that the child was naturally more like the mother and that she/he suffered under the father's violence as much as the mother. In this case the mother might be viewed as the 'bad guy' and hated by the child *because she does not offer the child protection*. Having no way of escape, from a father who beats them and a mother who does not protect them, the child moves into a world of fantasy. The wrong emotional response (hatred of the mother) opens the mind to demons and the common schizophrenic experience of 'hearing voices'. In mild cases of schizophrenia the patient will recognise that it is not good to be involved with demons but, the

alternative of facing the real situation being unacceptable, they will stay locked into their fantasies. In extreme cases, patients enjoy their conversations with demons and resist being separated from them altogether.

Treatment of schizophrenics is difficult because it depends on finding and correcting the heart attitude that opens the person to demon activity. Once the heart problem is dealt with the person will no longer need to live in their imagination.

A contributing problem in the cure of schizophrenics is that most of them, almost without exception, prove to have a will of steel. Supported by demons, they are adept at playing games with counselors. It is difficult at times to know who is the real person and who is not, what is real or unreal. Unless the Holy Spirit is present to 'cut through the garbage', dealing with schizophrenic hard cases is generally a waste of time. Such people tend to wander from counselor to counselor. But with little success, because their mental resolve to be healed is divided.

### **The Contribution of Demonic Influences**

That there are demon forces, depraved spirits in the air, contributing to man's condition is beyond dispute. That some people are possessed by demon forces and their soul activity, both emotions and mind, controlled by depraved powers, history plainly demonstrates. However, we should take note that the provision of the 'veil' between man's spirit and his soul makes certain that the devil's invasion falls short of the spirit of man, the spirit (Most Holy Place) of man being the sole prerogative of the invasion of the Holy Spirit. Many people testify to the value of 'deliverance ministry' but we should note that:

- Demon control only occurs when there are soul woundings, i.e. *gates* through which demons gain entry. Deliverance ministry will not be long lasting unless the gate is shut. In fact, in many cases it will be disadvantageous (Matt. 12:43-45).
- The emphasis in ministry should be on helping the patient learn the art of gate-keeping and fanning up the Holy Spirit into the soul area on a daily basis, otherwise they become *dependent* on the ministry.

### ***Demons and Soul Wounding***

Rejection, fear and discouragement are all associated with demon forces. Even people who do not agree that there are demons speak of a spirit of rejection, a spirit of fear and a spirit of discouragement. But rejection by itself simply opens a wound, as does fear and 'hope deferred'; it is the oppression that is the power in the situation.

Secondary conditions also have their demons. We may speak of a spirit of self pity, a spirit of anger, and spirits of frustration all with power to persuade a wounded individual into deep depression or overt anti-social behaviour. In the case of vexation, we may say that some places are habitations of demons and to be avoided. Otherwise our resistance to evil is worn down and willful depraved behaviour results, as we have seen in the case of Lot in Sodom.

### ***Transgressions***

The devil's major game plan is to persuade a person to deliberately transgress the Law, as in the beginning (Gen.3:1-7). When this is done in direct opposition to the known will of God, the devil assumes the posture of the accuser, proclaiming guilt and condemnation of the action, hence his name *diabolos* = the accuser of the brethren. Only the blood of Jesus can deliver us, for we are without excuse. For Christians who have appropriated the blood of Jesus and walk every day in the spirit of the Lord, God has proclaimed no condemnation (Rom. 8:1). However, the enemy is good at robbing us of our joy. Learning to keep our guard up is important; we can easily let it down and let in a spirit of condemnation.

### ***Iniquities***

The devil is the originator of rebellion which is the seat of all that is iniquitous. However, it is the human's willful actions that open the door. As we have mentioned, iniquities can pass from one generation to another. This seems to be associated with familial demons which transfer from one person on their death to another. The process of iniquity transference continues until someone finds grace to recognise and deal with the problem in the power of the Holy Ghost.

It is clear that though God 'visits the iniquities of the fathers on to the children', under the new covenant this process can be broken at any stage, see Ezekiel 18.

### ***Manic-Depression***

The adoption of a passive personality can be dangerous. This opens one to the 'Jezebel' spirit, producing:

- A lack of power to confront issues.
- A sense of failure, discouragement and abandonment, i.e. giving up, e.g. Elijah in 1 Kings 19.

### ***Schizophrenia***

The involvement of demons in schizophrenia is self-evident. Common spirits operating are religious spirits, sexual spirits, lying spirits, spirits of murder and suicide, etc.

### **The Importance of the Holy Spirit in Deliverance from Demon Influence**

Redeemed man, the recipient of the Holy Spirit, has the necessary power within to deal with demon oppression. But sustained deliverance is only possible when a person learns to stand in the power of the Spirit. Unless we do this we will always be troubled and dependent on the ministry.

Fear is a subtle emotion. On one hand, the fear of God is the beginning of wisdom, but fear is also one of the enemy's main weapons to deflect the saints from Godly purposes. But Paul assures us that God has not given us a spirit of fear but a 'spirit of power, love and self control' (II Tim. 1:7). Perfect love casts out fear (I John 4:18).

### **Door-keeping**

As long as we are on this side of the redemption of 'the creature' (Rom. 8:18-25) we will be subject to attack by demon power. Recognising that the devil can only get in through doorways, the art of *door-keeping* is a must for all believers. In particular we need to learn about our own weaknesses and be careful to live in the power of the Holy Spirit, especially in hazardous situations. Of course, there are times when we will be taken unawares. At such times, we must learn to trust the Spirit to deliver us, rather than entering into vain religious exercises.

Door-keeping is a great art and a full time occupation for all Christians. God has given us weapons for pulling down demon strongholds. These are not carnal (fleshly) weapons but Holy Spirit weapons which are effective in casting down imaginations and bringing into captivity every thought to the same obedience demonstrated by Jesus.

### **SELECTED TESTIMONIES**

#### **An Emotional Cyst**

One evening, just after I had concluded a talk on healing, a young man came to me and told me that he had felt 'strange' while I was talking. I was talking to some other people at the time and my response was to commit

him to the Lord with a brief word of prayer. As I touched his shoulder, he fell to the ground hissing and writhing like a snake. This brought his situation to the attention of the whole group. One brother rushed across the room and starting rebuking the devil, others just stared. I was mostly impressed with a brother who announced that the Lord had given him the scripture speaking of divorce (Matt. 19:3-9) although I did not know what this could mean at the time. After a while the suffering brother had quieted enough to be carried to another room. There he lay on a bed for nearly two hours, totally exhausted. At the end of that time he shared with us that sometime previously he had come under a great fear that his father, who had been divorced twice, could not be saved. The thought was so horrendous to him that he had somehow buried it in his emotions, refusing to look at or consider the matter further. It was clear that the Lord had been unhappy to have this 'cyst' in one of his choice vessels and had decided to cut it away at that precise time. The scripture given to another brother was important in confirming to the 'patient' that his convictions about his experience were sound. It was also a useful experience in helping the 'ministers' to behave more rationally and to see the matter as a sovereign intervention of the Lord rather than something attributable to demons. All in all, it was a wonderful confirmation of the teaching that had occurred during the meeting.

### **Pseudo Spirituality**

A lady joined our community who had a wonderful testimony of the Lord's grace. She had had a long history of anti-social behaviour, having been a bikies' moll and a commercial prostitute. When the Lord intervened in her life in her flat one evening, she was not only washed with His forgiveness but instantly delivered from alcoholic poisoning. When I first met her she was living a radical Christian life style and had attracted to herself a number of 'disciples'. But there was an air of pseudo-spirituality about her and the Spirit witnessed that everything was not in order. About a year later this same lady came for prayer. In the course of praying it was evident that she was experiencing an emotional blockage. The Spirit revealed that this related to her mother who had died when she was eight years old. After her mother's funeral someone had told the girl that it was her wayward behaviour that had caused the mother's death. This frightful thought wounded her and filled her with a sense of condemnation. She was able to push the idea out of her mind but not out of her emotions, where it lay festering, a ground for radical, pseudo-spiritual Christian behaviour. The Spirit indicated that she should tell her mother (though dead) that she was sorry. This proved exceedingly difficult for her to do but she finally blurted it out and was immediately set free from within by a mighty washing of the Spirit.

### **Double Rejection**

In this testimony I am thinking of one girl, but many girls have the same testimony. When A was eleven years of age, her father left home and her parents subsequently divorced. Rather than blame her father and mother for the situation she reasoned that 'if my father can leave me so easily I must not be lovable'. This compounding of rejection (from her father and herself) led to considerable soul wounding and strong feelings of lack of self worth. The healing of such wounds usually takes time. Added into a caring community, where she was encouraged and built up on a daily basis, A was brought over time into a position of radiant health and active ministry. Eventually she married, proving to be an excellent wife and mother. Her new foundations are sure - real love from the Father and her brethren allowing the Spirit to push out the garbage of her own unfounded conclusions from her mind and emotions. Many girls are not as fortunate as A. Not finding love at home or in a caring community they seek it in the market place. They become the prey of people ruled by demonic forces. God help the church to better care for the spiritual orphans.

### **Schizophrenia**

One morning in our assembly, while we were breaking bread, a visiting lady started speaking loudly. She used several expletives and was obviously being deliberately disruptive. A few days later her fiance brought her to our house for prayer and it was revealed that she was hearing 'voices'. The Spirit led us to bind these voices and lay our hands on her head. The lady was surprised to find that she was now unable to communicate with the voices, a fact that she was not actually happy about! As the Spirit gave no further leading we reluctantly released her. We kept in touch by phone and her testimony for several months afterwards was that she was still

free of the voices. The couple subsequently married and at that stage we lost contact with them. We often wonder what happened to her because it was apparent that the healing was not complete.

Another lady we knew was a semi-invalid; she had a disorder in which the vital organs slowly degenerate. She also walked with a frame. We were called by her flat mate after someone had prayed for her healing because following the prayer she had changed from her consistent mild temper to raging aggression. With her agreement, three ladies from our group spent eleven days ministering to her. During that time the Lord showed them that her condition was one of demon possession. Through regular prayer, the deliverance that occurred was sovereign and majestic. We were all encouraged to see that, as things progressed, the symptoms of her sickness were fading and she was walking freely. But over the last two days she suddenly began wandering around the house crying 'I am all alone'. For a start we thought this must be a last demon but it proved to be the lady herself bemoaning her lack of contact with the voices that had accompanied her for so many years. After much exhortation and prayer, the Holy Spirit encouraged us to release her to Him. The lady packed her things and was picked up by her sister the next day. In her sister's home the symptoms rapidly reappeared and she was hospitalised. Some of us visited her in hospital and found her sitting up in bed, her old placid smiling self. Within six months she was dead.

Another woman with schizophrenic tendencies who attached herself to us was desperate to be free. She had sought help from many different ministries across the country. The Lord showed us a picture of a little girl of about three, happy and smiling in a pretty dress. However, despite earnest prayer and questions, we could not discover what happened to her at that time in her life. She left us after a time but would occasionally ring in to tell us what she was doing. One day she rang to say: 'I am free at last'. Praise God!

### **Burying the Bag**

A couple joined our community who had been successful in business. One day we were called to the lady's bedside where we found her stricken with fever. As we began to pray, the Lord said: 'this is not physical' and my wife reported that she was seeing a picture in her mind of the lady with a satchel handcuffed to her wrist. As we waited on the Lord, my wife further saw, in her mind, the lady take a spade, undo the hand cuffs and bury the satchel in the ground. Soon after this the sick lady arose from her bed without a word and started cooking a meal. We were glad to see her well but nonplussed. At a later time, when our community was seeking to build a training centre, this couple offered to put in a considerable sum of money. But the wife became troubled about the investment. She tried to be free about it but could not find a release. Eventually it became necessary to release them from their offer and they left the community. It was only after this event that we saw the significance of the vision of the satchel; obviously, the lady had seen that her husband was open to giving their money away and some insecurity within her had reacted and produced the fever. Once the money was safely buried, the psychosomatic symptoms disappeared.

### **Dealing with Depression**

A woman joined us who had come out of deep depression associated with her nursing occupation. The depression had been so strong that she had been unable to communicate except through writing notes. Through the Lord's intervention and the care of loving brethren she had made a considerable recovery by the time we met her. But she was still not free to return to nursing and the Lord indicated that we should stand with her until she was able to do so. At first she was not open to the idea but agreed to try it when we invited her to live in our own home. We would always know when she was 'battling a bit' because loud Christian music and speaking in tongues would be heard coming from her bedroom! Faced with pressure her idea was to exalt the Spirit within her and overcome the enemy without. Interestingly, this never seemed to work, indicating that the Spirit was not prepared to cooperate in this type of behaviour. In the end, it was in the depths of 'affliction, mourning and heaviness' that she found her peace. After this the Lord revealed the operation of a 'Jezebel' spirit and within two days she was completely free.

My own testimony is similar. At one time I found myself coming under great spiritual heaviness, so heavy that if the Lord had not shown me that He was involved in it, I would have been quite devastated. The 'heaviness' was initially associated in my mind with my having missed God's will for my life in some way or other. When the depression came upon me the first thing I did was try to find out how I might adjust my behaviour and by that means 'escape the wrath of God'. After a long time I found that the quickest way through was not to fight but submit to the heaviness as quickly as possible. It was in the depths that I found release from self effort and real faith in God. Once when I fought it, the depression lasted five weeks; after I had found the way through, two to three days was sufficient for God to do His work within and through me.

### **Condemnation in Surprising Places**

One day I was visiting another healing ministry. A lady pastor and I were asked to go into a room and pray while the ministry was taking place. As we came to prayer it was apparent that the Spirit was brooding over us. Having no insight in the matter I opened my eyes to see what was happening with the lady pastor. I could immediately see that she was struggling. Laying my hand lightly upon her shoulder I began to pray in tongues, at which she immediately broke into unrestrained sobbing. The Spirit ministered to her numerous words of encouragement, acceptance and appreciation from the Father. Eventually she lay in my arms like a little girl with her daddy, sharing her feelings of inadequacy in her ministry. Who prays for the ministers? The Lord knows our need and takes His opportunity.

Another thing happened to me in that church which highlights the importance of confessing our need. I had been invited to speak at a monthly healing ministry and had arrived with no message, despite having sought the Lord for over a week. It had happened previously that the Lord had given me messages at the last moment and on this occasion I was expectant that He would do so even as I stood up to speak. But no message came and I had to announce that I had nothing to share. Immediately, a man in the audience cried out wanting to know if it were possible to have assurance of salvation. I started to say something but he, like Bartimaeus (Mark 10:48), cried out the more until I was forced to stop talking and attend to his need. He did not need an explanation, he needed a touch from the Lord. This opened a 'well of salvation'. The next two hours were filled with a number of us praying in teams for numerous people and wonderful healings resulted.

### **Ducking the Issue**

Most people would not list tiredness as sickness but chronic tiredness is difficult to deal with. It is often due to emotional blockages and often found in women who have moved out of the covering of their husbands because in their view their husbands did not measure up to their idea of what a Christian ought to be! One dear lady who had a powerful healing and miracle ministry came to me for prayer for tiredness. The Spirit said simply, 'Her husband is the answer'. She seemed not to receive it well and I did not see her much again, but I did rejoice to hear later that she and her husband were flowing together in a better way and that her ministry had moved on from strength to strength.

On another occasion, as I laid my hand on the forehead of a lady with chronic tiredness, the Spirit said, 'Ask her if she is willing to submit to her husband'. I did so and was interested to watch her face as she considered

the question. Her eyes remained closed but her face went red. Then she became agitated until some light seemed to dawn in her mind and she quietly fell to the floor. Faced with the 'impossible choice' she had decided that falling down would be a good and 'spiritual' way of avoiding the issue! But the Lord would not be fooled by that and He and I persisted until we obtained her reluctant but positive commitment to His suggestion.

### **FINALLY BRETHREN**

In this section we have talked about a few common types of soul healing. We have deliberately mentioned some cases in which we were 'not successful', despite having done all that we could within the circumstances of the willingness of clients to be healed and the willingness of the Spirit to share His mind with us. We have

included these to encourage readers that they do not have to be brilliant in this ministry, just willing to follow the Lord's leading.

Some people are more experienced in the ministry than others. Young Christians are encouraged to join an experienced and proven team, if that is possible. This is what Paul is aiming at in Ephesians 4 when he talks of mature people bringing other people to maturity, so that they can do the work of the ministry. The whole process is supposed to multiply until the whole world is reconciled to the Father through Jesus.

Other useful ways of learning about this ministry include sitting under visiting ministries and watching video tapes. Our prayer is that the church will see its role in perfecting the saints in a clear way. The world is rather tired of sermonizing. It is looking for action which brings results, and not just technical salvations but healing and restoration into a knowledge of the Father.

Traditional ministry often falls short of this objective. It is easy to 'count hands' at an evangelistic meeting but it costs something to walk with people until they are healed. There are those who will argue against this type of ministry on the grounds that 'soul searching' is unhealthy and dabbling with demons demonstrably unproductive. We agree with their caution but not their conclusion. As with everything else in the church, this ministry must be a Kingdom ministry, covered and led by the Lord, the Head of the Church. In these testimonies, we hope that we have communicated our preference for that method of operation.

The pouring out of God's Spirit on the church in the last two to three decades is ample evidence of God's willingness to see the ministries of Jesus multiplied in our time. If a few will start, in a short time we can expect the whole church to rise up to do greater things, because Jesus is with the Father. It is a calling upon us which we dare not neglect in this late, late hour.

#### **ASSIGNMENT 5**

What do you understand to be Christian maturity? How do we mature?

What do you understand to be Christian ministry? Give some examples of times when you have been ministered to. What has been your experience in the work of the ministry?

Can we think of trauma healing as counseling?

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