

Setting People Free

Biblical Counselling and the Ministry of Caring and Healing

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Seminar One: Foundations for Biblical Counselling

1. Aims of this Course

- **To give a foundation for the ministry of setting people free, which is based on.**
 - a) The application of biblical truth to people's lives.
 - b) The expectation of the Holy Spirit moving in power.
 - c) The use of caring skills which are consistent with the biblical revelation of the character of God.
 - d) The belief that "counselling" must not be separated from "discipling" and therefore needs to be primarily within the context of a local church.
- **For local churches to become equipped with people who are trained and open to God.**
- **To be a small part of seeing the whole church of God restored to being a place for the healing of the nations.**

We recognise that many Christians do not live in freedom. Furthermore, as we see people converted from backgrounds of major emotional damage, we need to find biblical ways of helping them.

2. Biblical Foundation for the Counselling and Caring Ministry

- a) To continue and express the ministry of Jesus
 - Isa 9:6 - Note context is the extension of God's rule.
 - He saw the crowds as "harassed and helpless" - Matt 9:36.
- b) Two words used:
 - "Parakaleo" - encourage or beseech - literally draw alongside - Heb 3:13.
 - "Noutheteo" - admonish - change behaviour.

Our objective is to bring about changes in:

- Behaviour
- Attitudes
- Motives.

We are all to serve in this way but also a particular ministry that some people have - Rom. 12:8.

Note 2 Cor. 1:4

c) Love One Another - John 13:34

Counselling should be a caring expression of our love to each other, not professional/client.

d) Carry Each Others Burdens - Gal 6:2

This is the law of Christ - should be the attitude of His people.

e) Personal Responsibility

- Never to be undermined - Gal 6:5 - "load" (denoting a soldier's kit) is a different word than "burden" (v 2).
- Aim of all counselling is to help people accept responsibility. - Ezek 18:2.

f) Teaching is important

Jesus had compassion on the crowds so what did He do?

"He began teaching them many things." - Mark 6:34.

"The truth will set you free." - John 8:32.

3. A Biblical View of Mankind

a) Contrast with Much Secular Psychology

- Behaviourist
- Freud
- Non-directional counselling
- Transactional Analysis
- Cognitive Behaviour Therapy

b) Mankind is the peak of God's creation, created in the image of God.

Note it is:

- Male and Female
- Fellowship and Community
- Creativity
- Choice and Responsibility
- **All** people have **value**, but a value derived from God.

c) Mankind is a UNITY - 1 Thess 5:23.

d) Mankind is fallen (Gen 3)

Note:

- Guilty Fear
- Acute Self-consciousness
- Bias towards wrongdoing
- Arrogant independence
- Rebellion affects every part of human life in broken relationships:
 - with God
 - with others
 - with nature
 - with ourselves.

e) Yet the image of God is not completely destroyed and our derived intrinsic value remains - Gen 9:5-6

f) Man is restorable in Christ

- Likeness of God - 2 Cor 3:18.
- Male and female - Gal 3:28.
- Relationship restored with God, each other, within myself (peace of God) eventually with nature.
- Re-emphasises value. When counselling, always consider other better than yourself - Phil 2:3.

4. Use of Spiritual Gifts

We expect God to move in power as we pray with a person needing help. The moving of the Spirit brings an "economy" to our counselling, but does not mean we ignore legitimate caring skills. Spiritual gifts can be manifested through the one being prayed for as well.

5. Particular Gifts – Useful in Counselling

a) Tongues

- To build ourselves up.
- To open us to the presence of God.
- Brief petitions to God when we are not sure what to do next
- As a sign.

b) Interpretation of tongues:

A supernatural revelation through the Holy Spirit which enables the believer to communicate in the listeners language, the "dynamic equivalent" of a tongue. Can come in a counselling time as well as in a public meeting.

c) Prophecy.

Ability given by God to receive from Him and communicate an immediate message of God to others.

Can be

- ..in words
- ..in pictures
- ..in actions

d) Discernment of Spirits

Supernatural gift of perception given by God to enable us to distinguish the motivating spirit behind certain words or deeds ie:-

Is the origin:

- Human (eg someone's own hurt spirit communicating)
- Divine
- Demonic

e) Words of Wisdom

Special ability to receive from Him insight on how a particular situation is to be resolved.

f) Word of Knowledge

Supernatural revelation of facts about a person or situation which are not learned through the efforts of the natural mind, but are fragments of knowledge freely given by God disclosing the truth which the Spirit wishes to be made known concerning a particular person or situation.

g) Gift of faith

Supernatural surge of confidence from the Holy Spirit; giving a certainty and assurance that God is about to act.

h) Miracles and gifts of healing

6. How do We Move More in these Gifts?

a) **By being open to the Holy Spirit** and having our minds less full of all our own ideas, doubts, frustrations, tensions, etc. Pray "Come Holy Spirit" to experience the manifest presence of God. The Holy Spirit dynamic is essential in Christian counselling.

b) Through worship and prayer – Luke 11:13, Matt 7:11

c) By learning in a team context

Seminar Two: Essential Foundations of Salvation and the Filling of the Holy Spirit

1. Introduction

As counsellors we must be ready to lead people to Christ and see that godly foundations are established.

Many Christians' problems are due to the fact that when they came to Christ they did not understand fully what was required of them and what God had done. Foundations are important.

We need to have a clear understanding of the gospel, so we can explain to those seeking help a brief summary, eg:-

"Jesus was born into the world as a man, lived a perfect life, died on a cross to carry the guilt of all our wrongdoing, rose again from death and now lives for ever. We need to repent of our wrong, believe in the truth about what God did on the cross and follow Jesus as our Lord willing to obey him in everything. We need to be baptised in water and receive the power of his Spirit to live a new life. We shall be saved from eternal punishment and be given eternal life."

2. Foundation of Faith

- a) **Believe that God exists** (Heb 11:6), that Jesus died on the cross to save sinners and that He rose again. (Rom 10:9).
- b) **Faith is a matter not only of believing facts but of believing in a person** – Rom 10:10.

The heart implies accepting the Lordship of Christ - cf Mark 10:17-29.

- c) Faith is verbal. Encourage people to pray their own prayer and tell others what God has done for them.
- d) Faith will result in works. Acts 6:7. Be careful in announcing publicly that someone has "become a Christian", until you have seen their, "works of faith" - James 2:14-26.

3. Foundation of Repentance

This has often been underplayed and has sometimes resulted in Christians being troubled by sins from their past long after their conversion.

- a) Repentance should be specific.
- b) Repentance involves accepting responsibility for ones own sin.

NOT:

"It's the way I was brought up, I didn't have a father you see"
 "Anyone as depressed as I was"
 "I had been hurt so much"

- c) Repentance involves renunciation. Oxford Dictionary, "to abandon, surrender, give up, decline association with, withdraw from, discontinue".
- d) Repentance should be audible. Especially when sins have been habitual, obsessional, occultic.
- e) Repentance should be visible. Luke 3:8 "Produce fruit in keeping with repentance". This will involve:-
 - Apologies, restoring of relationships
 - Restitution of stolen goods
 - Getting rid of objects that lead to temptation (Acts 19:19) or remind of past life.
- f) A significant difference between regret and repentance.

4. Foundation of Baptism in Water

- Linked with starting the Christian life - Acts 2:38,41, 10:47, 22:14-16
- Part of making disciples - Matt 28:19-20
- Explained as part of the gospel - Acts 8:36
- Involves a grave, which signifies the end of the old life and the beginning of the new (Rom 6:3-5).
- Should be as soon as they have come to Christ and shown proof that they have repented - Acts 10:48, - Acts 16:33, Acts 26:20.

5. Foundation of Being Filled with the Holy Spirit

- a) What is it?
 - i. It is the experience available to every Christian of receiving the power of the Holy Spirit and thus being enabled to use spiritual gifts, experience the assurance of God's love, and be effective in

witnessing to Jesus and serving him in the body of Christ, the church.

- ii. A dynamic filling of the Holy Spirit.
 - Pour out (Acts 10:45)
 - Anoint (Acts 10:38)
 - Drink (John 7:37)
 - Come upon (Acts 1:8)
 - Fill (Eph 5:18)
- iii. Not the same as “being touched” by the Holy Spirit.
- iv. Separate from conversion – though it may happen at the same time or subsequently.
- v. It is clear that it has happened. Usually audible evidence e.g.:
 - Speaking in tongues (Acts 2:4, 10:46, 19:6).
 - Prophecy (Acts 19:6).
 - An overflow of praise (Acts 10:46, Rom 8:15).
 - Boldness in witness (Acts 1:8).

b) The importance of baptism in the Holy Spirit

- i. Jesus taught His disciples (Acts 1:4-5).
- ii. Available to all believers (Acts 12:17-18 & 39).
- iii. Important foundation when missing (Acts 8:14-17, Acts 19:1-6).

Christians often seek help with problems when they have not experienced this fresh power necessary for living the Christian life. Biblical counsel will no doubt be helpful, but without the foundational experience of baptism in the Holy Spirit, people are being robbed of the power God has made available to them for overcoming the issues they may be facing. They also need to be encouraged to go on being filled continually with the Holy Spirit (Eph 5:18) and not regard their baptism in the Holy Spirit as a one-off event which recedes into the past and loses its freshness and effectiveness over time.

c) How to pray for people to be filled with the Holy Spirit.

- i. Ensure the person is convinced biblically.
- ii. Encourage them into a position of faith.
- iii. Clear up reservations and obstacles

- Sin
 - Emotional issues.
- iv. Explain that you will lay hands upon them (Acts 8:12, 19:6).
 - v. Expect them to experience some of the gifts of the Holy Spirit.

Seminar Three: Caring Skills

1. The Importance of Listening

- a) As Christian carers we must learn to listen on two levels:-
 - i. To what the person being counselled is saying.
 - ii. To the Holy Spirit.
- b) Do not be quick to advise (James 1:19).
- c) Good listening involves being more aware of the other person than yourself.
- d) Focus on the feelings that lie buried beneath the words.
- e) Reflect back to the person the content and emotions contained in what they have said.
- f) Be non-judgmental. Do not express your horror!

2. Recognising Defence Mechanisms

Common defence mechanisms

- a) Compensation/sublimation.
- b) Displacement.
- c) Projection.
- d) Introjection.
- e) Rationalisation
- f) Denial
- g) Fantasy
- h) Regression

- i) Idealisation
- j) Reaction Formation
- k) Deflection
- l) "Conversion"
- m) Withdrawal
- n) Isolation.

3. Balancing Counselling and Prayer Ministry

Two dangers:

- Sometimes we can counsel, listen and advise extensively, without ever coming to the point of inviting the Holy Spirit in.
- We can be too quick to start praying when we need to listen to the person (and to God).

4. The Power of Words

- a) We can speak words of encouragement or discouragement.

How do people feel when we have spoken to them? - James 3:1-12

- b) Avoid trite and insensitive phrases:

"You need to have more faith, don't you"

"Praise the Lord anyway"

"We all have days like that"

"That happens to us all"

- c) Avoiding responding by immediately talking about our own experience.
- d) Avoid coming up immediately with a solution.
- e) Use words of knowledge sensitively (John 4:16). Avoid acting on words of knowledge without confirmatory remembered evidence.

5. Understanding Body Language

Three aspects of communication:

- i. Words - 7%
- ii. Tone of voice - 38%

iii. Non-verbal communication (body language) - 55%

(Also the condition of our own spirit also communicates - eg anxiety, pushiness, anger, concern, love, etc).

- a) Cultivating good body language.
 - i. Focus directly on the person you are talking with.
 - ii. Don't get too close - respect "personal space".
 - iii. Use proper eye contact.
 - iv. Match your facial expressions to what the person is telling you.
- b) Observe the body language of the person.
 - i. Cutting off
 - ii. Insecurity
 - iii. Fear
 - iv. Closing off - unwillingness to express emotions.
- c) Encourage an open body attitude in the person you are praying with.
- d) The effects of "spiritual" activity on the body.
 - i. Falling
 - ii. Shaking
 - iii. Screaming
 - iv. Weeping
 - v. Laughter

However, there are not always such effects. We must seek God, not His particular dramatic effects and the important thing is fruit in changed lives.

6. Empathy

Means literally suffering with another person or "feeling into" the situation and problems.

- a) Be aware of their feelings on a moment by moment basis.
- b) Sometimes empathy is a "supernatural" God given ability and operates as a word of knowledge or gift of discernment of spirits. In this sense sometimes it involves interceding for the person (feeling on their behalf) even if they are still "closed off" to it.

7. Bringing Correction

- a) Challenge sin.
- b) Sin can cause people to "lose" their healing (John 5:1-5).

- c) Sin can also open a way for demons to come back (Luke 11:23-26).
- d) We need to confront sin when praying with people. "I'm willing to pray for you that root causes be dealt with if you are willing to let go of your sin".
- e) We are not being kind to approve a Christian continuing in sin even though we are to accept them as a person.

8. Confidentiality

- a) Confidentiality is absolutely essential. Avoid such things as:

- "I'm just sharing this for prayer"
- "Don't tell anyone else but....."

- b) "Confidentiality" can be used as a weapon of manipulation.

This can end up putting the counsellor in the difficult position of not being able to do anything about a problem.

- c) A better notion for counseling within the context of a local church than confidentiality is "Stewardship of Counsel".

"I will not share your confidences with anybody who is not part of the problem or part of the solution" - eg the person who has done the hurting may have to be spoken to, or those overseeing the counseling may need to know in order to help bring about the solution.

Explain "stewardship of counsel" concept before you start to help people.

- d) Total confidentiality is not always a safe or legal option

- Church leaders
- Social Services.

9. A Cautionary Note

A fundamental value in Christian counseling, however, is that we do not counsel or become involved in prayer ministry except somebody is present without somebody of the same sex as the person counseled.

Seminar Four: Physical Healing

1. Introduction

We need to remember that God heals in different ways. Do not become in bondage to:

- Any particular method of healing.
- Whether healing is instantaneous or a process over time.

2. Growing Faith

It is true that in the Western world we do have a battle for faith in relation to physical healing. We are battling against the stronghold of the Western worldview. For this reason, we need to meditate on God's word concerning healing and continue to pray and step out in faith based on God's word.

Two key Scriptures:-

- a) John 14:12-14 - Note the context is that of miracles.
- b) James 5:13-16 - Seems to describe an expectation of normal church life.

3. Healing is to be Seen as Functioning within an Atmosphere of Loving Care

- God gives particular ministries of healing.
- The person ministered to must know you love them whatever the immediate prayer outcome
- Ongoing prayer is also important. We care for the sick as well as praying for their healing, including practical care.

4. Getting to Know the Roots of an Illness

Man is a unity; our minds, emotions, spirits and bodies are interconnected. Hence sickness can have different roots:

- Sin (eg John 5:14) - sins in emotional areas, such as bitterness are important in this connection - see also James 5:15-16, "Confess your sins".
- Emotional difficulties: fear, insecurity, perfectionism, tension, stress, etc
- Demonic – Acts 10:38.
- Curses on an individual or a family.

- Excessive pressure of work
- Over tiredness
- Heredity factors
- Functional discord (ie purely physical).

How we pray can be determined by our discernment of the root. Also if sin, pressure of work or over-tiredness is the genuine root cause, we need to take specific action.

5. Faith

a) Faith is often referred to in the Bible in the context of healing.

"Faith is the medium through which God releases His healing power"
John Wimber.

b) Faith is almost always present when a healing takes place, but can be operating in various people involved eg:

- The sick person - Acts 14:8
- Friends, relatives of the sick person - Luke 5:20, Luke 8:41. (On the other hand, relatives or close friends present when praying can be a hindrance because of emotionally charged atmosphere.)
- The person praying - James 5:15
- General faith in a church or meeting in response to teaching or a word of knowledge.
- Faith is often simply the determination to step out.

6. The Prayer Time

a) Public Prayer Ministry Times - What I currently usually do is:

- Call people forward for specific conditions which I believe God has laid on my heart.
- Personally pray for each of these individuals. Balance between a belief in every member ministry and a recognition of the anointing on speaker or leader.

- Call people forward (or stand up) who want prayer for healing for conditions not named, then proceed as above, usually with ministry team also initiating prayer.
- Openness to words of knowledge. Not an opportunity for long counseling.
- Speak to the sickness. Not the time for long intercession. Encourage people to do what they could not do before.

b) Small Ministry Team Situation :

- Ask the question "What is wrong?" This does not mean a full medical analysis. To those untrained in medicine this can be confusing and can hinder faith. We listen on two levels:
 - Natural: Evaluate what they are saying in the light of our Biblical knowledge and experience
 - Supernatural: Be open to God for words of knowledge, etc.
- Examine why the person may have such a condition. It may not be what they think, eg they may trace a bad back to a physical accident, when the causes may be emotional or demonic.
- People can suffer because of pronouncements by authority figures - eg self-fulfilling prophecies - a doctor is convinced that a person won't get better and sometimes their well intentioned words may become an obstacle to faith for healing.
- Various types of prayer appropriate in different situations:
 - A surge of faith for a specific healing prayer.
 - Intercession standing before God for that person.
 - Often encourage the person to pray for their own healing.
 - Prayer for emotional circumstances surrounding the problem if relevant.
 - Words from God, e.g. a word of command in a burst of faith.
 - Rebuking an evil spirit.
 - This is not the place for long wordy prayers, trying to "persuade" God to heal, but rather praying the words given us by God.
- Continue to ask questions:
 - "How are we doing?"
 - "Is it feeling better?"
 - "Is anything going on?"
 - "Is it worse?"

- Give advice on what they should do to keep their healing or what to do if they are not healed.
- N.B. Laying on of hands to the hurting part.

Often not appropriate to do this when praying with a person of the opposite sex. In this case have somebody of the same sex lay on hands or let the sick person lay hands themselves on themselves.

7. Persistence

- a) Some healing comes not as a result of one or two prayers but over a period.
- b) It includes:
 - Regular prayer times.
 - Seeking God for words which will help the situation.
 - Praying into surrounding circumstances or causes.
 - Continuing to show love.

8. Different Ways in Which God Heals/Answers Prayer

- a) Instantaneously. - If so obvious as to need no medical verification, a testimony helps others. Often healing needs to be confirmed medically, particularly as some symptoms come and go.
- b) Through a process. Keep on praying.
- c) Spontaneously. - Without specific prayer, eg during worship - the person finds out afterwards.
- d) Through medical means.

9. What About Those Who are Not Healed?

- a) It is important that we never blame them for their lack of faith.
- b) Possible causes
 - Some people do not believe in healing for today.

- Personal unconfessed sin can create a blockage (although sometimes people can be healed and never even become Christians – eg 10 lepers, Luke 17).
 - Persistent and widespread disunity, sin and unbelief in companies of Christians can inhibit healing for individual members - 1 Cor 11:30.
 - Incomplete or incorrect diagnosis - root cause not dealt with.
 - General negative attitude to life (hypochondriac).
 - Person does not really want to be healed. Jesus asked "do you want to get well?" - John 5:6.
- c) Nevertheless there is an element of mystery about physical healing. In John 5 even Jesus only healed one out of a large number of people.
- We read about people having long standing illnesses in the New Testament, even Christian leaders - 1 Tim 5:23, 2 Tim 4:20.
 - There is, for all, a time to die - Eccl 3:2.
 - There are sicknesses which end in death (opposite of John 11:4).
 - The reason for this, theologically, is that although the Kingdom of God has come, its fullness has not yet come until Jesus returns when sickness, sorrow and death will be abolished.
 - It is important that we care for the terminally ill and dying - is an expression of the Kingdom just as much as prayer for healing being answered.

10. Other Miscellaneous Points

- a) It is important to see what God is doing (John 5:19). However, do not refuse to pray for somebody who comes for healing (although direction of that prayer must be subject to God's leading). There seem to be particular seasons of power for healing (Luke 5:17).
- b) Weak points: Many of us seem to have specific parts of our bodies which are vulnerable to stress, tensions, emotional problems and spiritual battles. We may appear to "lose our healing". Be aware of this and fight the root causes.
- c) It is important that we live healthy lives as well as praying for healing, eg:
- Regular rest and relaxation, try to avoid situations where rest periods make us more tense instead of relaxed!

- Exercise.
- Good eating habits. However, we must not get legalistic.
- Learning how to cope with stress and tension.
- Keeping free of sin, wrong anger, bitterness, resentment, etc, as well as more obvious sins.
- Be sociable and friendly.
- Keep in the love of God and avoid negative thinking.

Seminar Five: Overcoming the Effects of Past Hurts

1. Introduction

- Definition: It is the application in practical terms of what is objectively true – 2 Cor 5:17 - "Therefore if anyone is in Christ he is a new creation; the old has gone, the new has come!"

Though we are new, we still have to "put to death" what belongs to the old and "clothe ourselves" with what belongs to the new - Col 3:1-14.

- The Purpose: We need to find ways of applying God's truth to the effects of past sins and hurts so that they no longer govern the way we behave now. This does not mean that every painful incident that has happened to us requires prayer.

Our objective is greater freedom in God's service and the extension of God's kingdom, not personal "wholeness", which will not be attained until glory.

2. Understanding Emotions

- a) Feelings do matter! It is a false world-view which says feelings are wrong or unimportant. God created emotions, the Bible has people weeping (eg Jesus at Lazarus' tomb), showing anger (eg Jesus in the temple with the money-changers etc), expressing their depression and anguish (eg some Psalms and Lamentations), showing their love and forgiveness (Father and prodigal son).
- b) Learn to express rather than deny negative emotions.
- c) Emotions are to be brought under the Lordship of Christ, eg "Be angry but don't sin" - Eph 4:26.
- d) We are created by God to have a number of sources of emotional health:
 - i. A sense of belonging
 - ii. A sense of value derived from being created in the image of God
 - iii. A sense of being able to do things (achievement)
 - iv. A sense of felt love.

3. Common Emotional Bondages

- a) Feeling useless. Origins:-

- Rejection by parents or other significant people.
- Lack of approval and praise by parents, schoolteachers etc.
- Pressure to conform to false ideas – the ‘image’ of what the ideal man/woman ought to be.
- Guilt over a grievous sin.
- Words that bind - "You'll never be any good at that" etc.

Eg the one talent man in Matt 25:14-30.

b) Perfectionism - bondage of "oughts". Origins:-

- Rejection - so react by trying to prove ourselves.
- Lack of approval given - "you should have done better".
- Inherited perfectionism.
- Religious legalism.

Usually there is real anger underneath, often expressed against others who don't conform to the "oughts".

Two possible consequences:

- Breakaway - give up because we find we cannot do anything properly, nor can anyone else.
- Breakdown - usually through workaholism.

c) Super-sensitivity. Very easily hurt. Origins:-

- Again rejection. (Satan is a rejected being and rejection rules in his kingdom.
- Trauma.
- A lot of shouting or unpredictability in the home.
- Violence in the home.

People who are very prickly - often set up barriers to stop you getting too close and may put your acceptance and love to the test before allowing you any closer.

d) Fear. Origins:-

- Trauma.
- Inherited fear.
- Occultism & superstition - in the family or earlier in life.
- Unpredictability in the home.

e) Sexual Problems: Frigidity and/or Fear of Sex. Origins:-

- Sexual abuse as a child.
- Sexual sin in the family tree.
- A home background in which sex is regarded as unmentionable.
- Other emotional problems as above.
- Promiscuity before marriage or lack of courtship.
- Promiscuity itself can also result from any of the above.

f) Sexual Problems: Same-Sex Attraction.

g) Rebellion. In one sense we are all rebellious, for rebellion is the essence of sin.

Other origins:

- Anger at lack of "fences" when a child.
- Rejection.
- Starvation of physical love.
- Reaction to over-protective upbringing.

h) In conclusion: each of these damaged emotions may have accompanying demons - but this is not necessarily so or usually so. There may be shaking, contortions etc, which are simply expressions of emotion. If we are praying breaking the power of rejection in someone's life, this does not mean we are expelling a spirit of rejection. Sometimes the healing prayer brings to light a demon.

Please remember that though we may correctly diagnose the origins of an emotion that does not excuse us from personal responsibility for that emotion.

4. How do we Lead a Hurt Person to Open Up?

- a) Essential to show love, acceptance and concern. May take a long time to build up trust - a crushed spirit (Prov 15:13, 17:22, 18:14).
- b) Watch out for and respond to telltale signs: the signals hurting people send out. Then show particular care. Acceptance will often cause a rejected person to react.
- c) Look out for trigger events. Something seemingly insignificant will happen that causes a major outburst or deep rejection.

5. Once the Person Has Begun to Open Up

- a) Continue to show acceptance - a rejected person will try to make you reject them.
- b) Be open to pictures, words of knowledge etc - because the person may hide the real reasons.
- c) Sometimes there may be more than one problem.
- d) Make sure the ministry to one problem is secure before tackling the next.
- e) Expression of pain. In severe cases of abuse, time needs to be taken for "memory work".

6. Methodology: Values and Principles

It is very dangerous to develop a particular model or method. Base our work on biblical values and principles, and an openness to the direction of the Holy Spirit.

- a) The individual's responsibility.
- b) Applying biblical truth, e.g.:
 - We all have value because we are
 - Created by Him (Psalm 139:13-18)
 - Chosen by Him (Eph 1:4)
 - Loved and redeemed by Him (Gal 2:20)
 - Blessed by Him (Eph 1:3)
 - Renewing the mind (Rom 12:2).

c) Forgiveness.

What is forgiveness?

- Taking the offence seriously, acknowledging the pain it has caused.
- Letting the other person off the hook, setting your will to not hold the offence against them.
- Walking free of revenge or bitterness.

Why is it so important?

- Healing from past is not intended to excuse us from responsibility for our reaction to hurt.
- If we do not forgive we are effectively in prison – Matt 18:34-35.
- If we do not forgive, we harbour hidden anger and resentment.
- If we do not forgive, we may fail to acknowledge the other has sinned.

How does forgiveness take place?

- Receive God's forgiveness for our sins in the matter and in response to our repentance.
- We need to forgive the people who have hurt us - however awful they may have been
- Often there is deep anger against God or against others - this needs to be confessed.
- Forgiveness is not cheap.
- We need to be sure forgiveness has really taken place. When forgiveness has taken place, healing of the emotions can be received, we need to pray for the person.

d) Cutting the emotional/spiritual umbilical cord.

- Very often people have not been emotionally released by their parents.
- People need to be cut off from this in Jesus Name, on the basis of 2 Cor 5:17 and Gen 2:24 (if married), Mark 3:20-21, 31-34 (if single).
- We still honour our parents (John 19:26-27).

- Some may have to be led to cut the cord if they are still holding on to their own now grown up children.

e) Christ as High Priest

Christ Himself suffered and therefore can sympathise with and enter into our sufferings. Heb 4:15, 5:7-8.

He suffered:

- The stigma of illegitimacy
- Rejection by establishment
- Rejection by family
- Rejection by friends
- Rejection by God – so that we may never be rejected.
- Lies about Himself

It is very often helpful to apply these to a hurting person.

f) Other techniques used by some in this ministry.

i. Visualisation

Objections:-

- We cannot change history.
- Can lead to distorted mental picture of Christ and His character.
- Could involve manipulation, which can become occultic.
- Avoidance of our responsibility for our reactions.

ii. Causing the feelings to be expressed.

iii. Beware Mysticism ie any problem that separates mystical experiences from real life.

7. After-Care

- Continued fellowship, care and friendship are essential.
- They need to be taught how to stand firm on progress made.
- Learn to forgive others immediately.

Seminar Six: Healing the Demonised

1. Introduction

a) Demons exist; they are evil, malevolent spirits with personality.

They are under direction of Satan and can inhabit people and places.

b) A number of expressions are used in Scripture. They are:-

- i. Demonised (ie affected by, under the influence of a demon, to a greater or lesser extent) - Matt 4:24, Matt 8:16,28,33, 9:32, 12:22, 15:22, Mark 1:32, Mark 5:5,16,18, Luke 8:36, John 10:21.
- ii. With an unclean spirit - Mark 1:23, 5:2.
- iii. Having demons - Luke 8:27. Can also be a dumb spirit (Mark 9:17), Unclean Spirits (Mark 1:23, 7:25, Acts 8:7), a spirit of an unclean demon (Luke 4:33), or a spirit of infirmity (Luke 13:11-12)
- iv. Troubled by spirits - Luke 6:18.
- v. Afflicted by spirits - Acts 5:16.
- vi. Seizes - Luke 9:39.
- vii. Entered into - Luke 8:30, 22:3, John 13:27.
- viii. Filled (by Satan) - Acts 5:3.

Nowhere is the word "possessed" used in the original Greek - the word tends to be frightening, suggests total control or ownership. It is commonly used in translations for "demonised" but it is preferable not to use it, but to speak of severe or mild demonisation.

c) I believe a Christian can be demonised and can be set free. I believe this for the following reasons:-

- Scripture describes the phenomena of demons being cast out or evidently coming out - Acts 8:7.
- Such demons have not been cast out, how have they gone? Scripture gives no warrant for demons automatically disappearing.
- What about the "Spirit filled"?

- People of faith and those who had previously been filled by the Spirit were, or became, demonised - King Saul, the woman with the curved spine - Luke 13:11.
- References to our giving footholds to the devil - eg Eph 4:27, Matt 18:34-35.
- The story of the Canaanite woman – Matt 15:26, “the children’s bread”.

d) Demons are at work:

- To tempt us (though not all temptation is demon-induced).
- To oppose/attack us.
- Demonisation – a demon gets a grip to a greater or lesser extent on people's personalities or physical bodies, producing bondages, patterns of temptation and weakness that are not changed by repentance.

We can all be affected by the first two, we need to resist the devil; with demonisation the demons need to be cast out.

e) Be careful about our language, eg what do we mean by "a spirit of"?

2. How Do People Become Demonised?

Common entry points -

- a) Sin - eg Saul’s, rebellion (described as being the sin of witchcraft -1 Sam 15:23) led to him having an evil spirit - 1 Sam 16:14, - note symptoms - fits of anger, murder, fear, witchcraft, suicide. Other sins which often give access to evil spirits include: unrighteous anger, self-hatred, hatred of others, revenge, unforgiveness, pornography, sexual wrongdoing and perversions, abortions.
- b) Occult involvement.
- c) Traumatic experiences, ie sins against us.
- d) Curses, or witchcraft against somebody - a lot of this may simply relate to demonic attack. Note Prov 26:2.

3. Symptoms of Demonisation

The presence of one or more of these symptoms indicates the possibility though not the necessity that the person is demonised. Often people who claim they are demonised are not!

- Unpleasant contorted physical reactions, especially when the power of the Holy Spirit is present.
- Addiction to drugs or alcohol.
- A problem with compulsions.
- A bondage to emotions such as fear, depression, anxiety and rage.
- A bondage to sinful attitudes like self-hatred, unforgiveness, bitterness and resentment.
- Sometimes chronic physical sickness, especially sicknesses that have been in the family for several generations.
- A history of occult involvement.
- A disturbed family history involving, for example, incest, alcoholism, and various forms of child abuse.
- Symptoms of rejection (could be emotional only, could be demonic)
 - Inability to feel love
 - Mistrust of people
 - Inability to form lasting relationships
 - Persecution complex
 - Irrational frustrations and anger
 - Inability to receive correction.
- Symptoms of self-rejection (again could be emotional only)
 - Deep lack of sense of value
 - Negative about everything
 - Thoughts of suicide

NB: The following often run together:

- Rejection
- Self-rejection
- Fear of rejection
- Rejecting.
- Exceptional parental dominance.
- "Soul ties" - arising from a very close relationship with an emotionally disturbed or demonised person or a wrong sexual relationship.
- "Religious spirits" - People who have been brought up in a very legalistic or superstitious religious system - even if Christian - can be in bondage to these spirits - see 1 Tim 4:1 5.

4. Our Own Preparation for the Ministry

- Deliverance is an authority issue.
- Worship: on our own personal and with the team.
- Prayer: have a good prayer base. When Jesus said "This kind can come out only by prayer" Mark 9:29, He was referring primarily to the disciples' general prayer life. Nevertheless special seasons of prayer and supporting prayer groups may be necessary in difficult situations.
- Always pray in a team of at least 2.
- Remind yourself of your own authority in Christ – Rev 12:11. We are commissioned by Christ to set people free.
- Seek God for the gift of discernment of spirits and words of knowledge. Seek God for discernment to know when the demon has gone.
- Seek to be filled again with the Holy Spirit and confess and receive forgiveness for any sin in your own life.
- You fix the time of ministry if at all possible; don't let the demonised person call the shots.
- Try to be private and in a quiet, relatively sound-proof place!

5. The Ministry

- a) Be sure you are working together as a team, with one taking the lead. In severe cases it is advisable to have somebody experienced and with pastoral authority involved.
- b) Put the person at ease and take any mystery out of the situation. Explain the truth from Scripture. It is important to ascertain whether the person really wants to be free.
- c) Pray - inviting the Holy Spirit to come.
- d) The person we are ministering to needs to repent sin and renounce evil, including forgiveness of any against whom there is resentment.

Renouncing any specific occult involvement whether their own or their family. This includes agreement to burn books or occult objects etc (Acts 19:19).

- e) Release the person in Jesus Name from curses, family control, if appropriate.
- f) Command the spirit(s) to go in Jesus Name. We need to be full of truth. Use the Name of Jesus (and all that signifies - Phil 2:6-11). Refer to the power of the blood of Jesus, the victory of Jesus over Satan, the power of the Holy Spirit, the empty cross, the empty tomb, the present position of Jesus, the fact that the person is a new creation in Christ, their body a temple of the Holy Spirit, etc.
- g) Don't raise the emotional temperature. If it takes time, dial things down, chat with the person, see if there are any footholds yet to be dealt with.
- h) Pray with eyes open, listen to the Holy Spirit. Ask the person whether they feel it has gone, but be careful, if you are not easy in your spirit the demon may be hiding. Command it to reveal itself to you and then to go.
- i) If a demon manifests in a particular part of the body it may be helpful to put your hands there (if appropriate) and/or dedicate that area of the body to the Lord.
- j) Keep control of the person's eyes if you can.
- k) "Naming" of spirits. This is a controversial area. The Bible does name certain spirits, eg lying spirits, deaf and dumb spirit, spirit of fear, unclean spirit but whether it is really their "name" or simply an identification of what they are particularly doing to the person is unclear. I have found that in practice to show that you have uncovered (occult means hidden) what the spirit is doing, has been helpful in causing it to manifest and go. It is also very helpful to the person concerned to help them combat in the future feelings that were caused by the spirit, eg rejection, rebellion, etc. However, evil spirits still have to go in the name of Jesus whether we know their "name" or not.
- l) Manifestations. Distinguish between manifestations of ejection and manifestations for "show". If the latter occur, tell the demon to stop.
- m) Encourage the person we are praying with to command it to go as well.
- n) If you really don't get through pray for the person and fix another time, perhaps having prayed further or sought advice.

6. After Care

- a) After care is very, very important - especially in cases of severe demonisation.

They should be encouraged in:-

- i. Worship.
 - ii. Fellowship with others.
 - iii. Building up in the Word, particularly Scriptures relevant to their situation.
- b) Demons do try to get back - Luke 11:24,26.

They can regain entry if:

- The person persists in sin
- They allow bitterness and unforgiveness to come in once more.
- They are not in close Christian fellowship.

- c) Walking free. This is as important as deliverance.

7. Backlash

We must not fear it. Resist the devil (James 4:7). Seek prayer cover from others. Persist in our work against the devil's territory.

Seminar Seven: Practical Implementation

1. Introduction

Two situations:

- Prayer ministry during services.
- Prayer teams to “soak” a situation in prayer.

Different callings:

- Some are called to general care.
- Others will pray for the sick from time to time.
- Others will have this as a main function in the church.

It is important that those who are regularly involved in praying for others in this way have attended an appropriate course and have been released to minister by spiritual authority within the church.

2. Prayer Ministry During and After Services

Only in extreme circumstances should it be necessary to go out during a service for ministry. Let them stay in the presence of God.

It is important prayer should be available for one another in our gatherings - though there may not be specific ministry times.

3. Ministry Times

a) General Principles

- i. Accountability and oversight.
- ii. Leadership.
- iii. Goals and reviews.

b) A Few Practical Hints

- i. Note Taking.
- ii. Find a quiet place for ministry.
- iii. It is good for the team to meet to pray together prior to counseling.
- iv. Encourage the person in social relationships. This avoids too much 'navel-gazing'.

- v. Relationships with other agencies, e.g. doctors, social services. Sometimes such agencies will talk to a 'minister' in a professional capacity. This can often be very helpful. The permission of the person being counselled is required.

4. Dangers in the Ministry

a) The Person who "Clings"

Many people fear their lives being overwhelmed by particular needy people. We need to distinguish between:

- A problem person
- A person with severe problems.

What are the differences?

i. A Problem Person

- Does not really want to be different.
- Rarely put into practice anything suggested but come back next time with a different problem.
- They often go around to different people with different stories (or from church to church).
- Their basic need is repentance.
- At first they will be very accusatory of others whom they allege have not helped them.

ii. A Person with Severe Problems

- They are grateful for the time you spend with them.
- They try to put advice into practice.
- They will be loyal.

Sometimes it is difficult to tell the difference at first. In both cases firmness and compassion are needed.

More generally:-

- i. Always preserve times of privacy.
- ii. Try to fix times for ministry when it is convenient to you but recognise genuine emergencies.
- iii. People with real difficulties need to develop general friendships within the church as well as with those helping them.

- iv. Sometimes a bit risky – eg threatened suicides.
- v. We always need to examine our motives, if we are saying “No”.

b) Emotional Dependency

- On you as counsellors. Talk it through with somebody with pastoral responsibility. Be careful you don't fall for flattery.
- Jealousies can emerge where you feel you are being restricted from befriending others. Don't be bound.
- By you. You get so wrapped up on the other person's need that if they fail to respond, you are hurt. Let your security be in God. Leave the results with God.
- Particularly be alert to such dependency across the sexes.

c) Manipulation

- i. On you
- ii. By you.
 - Controlling someone with guilt so they feel they need to take steps which they are not ready or really willing to take.
 - Manipulating someone to freedom which will not bear fruit.
 - A wrong use of authority which constantly reminds the individual of your position and their rebellion.

d) Ministry Replaces Friendship

Our relationship with needy people becomes problem orientated.

e) Not Every Problem is Solved by Counselling and Prayer Ministry

Often what is required is:

- Obedience
- Repentance
- Knowledge of Truth

- a) Danger of blaming every quirk of character on things that happened in our childhood.
- b) Danger of avoiding responsibility for sins
- c) Danger of constant amateur psychoanalysis of ourselves and others.

d) Ministering Out of Our Own Needs

- Nosiness.
- Ministering to gain acceptance.
- The self-satisfied smirk when we find somebody else has a problem like yours!

4. The Cost of this Ministry

- It is costly to minister in this way. 2 Sam 24:24.
- Carry on even when things get tough in your own circumstances.
- Counter-attack.
- To engage in ministry you must be prepared to receive it where appropriate.
- It is worth it!