

DELIVERANCE AND INNER HEALING: TRAINING MANUAL FOR LOCAL CHURCHES

Tom and Katy Sappington

What is the Biblical Basis for the Ministry of Inner Healing?

Jesus demonstrated compassion toward people through his comprehensive ministry that included preaching, teaching, healing and deliverance.

B. B. Warfield in, "The Emotional Life of our Lord" (first published in 1912), writes: "The emotion which we should naturally expect to find most frequently attributed to Jesus whose whole life was a mission of mercy, and whose ministry was so marked by deeds of beneficence that it was summed up in the memory of his followers as a going through the land 'doing good' (Acts xi. 38), is no doubt 'compassion.' In point of fact, this is the emotion which is most frequently attributed to him." (Mt 20:34; Mk 1:41; Lk 7:13; Mt 9:38, 14:14, 15:82; Mk 6:34; 8:2. Cf. Mk 9:22)

How did Jesus express his compassion toward others in his earthly ministry? He did so:

- By forgiving people's sins (Mt 9:2-8; Mk 2:3-12; Lk 5:18-20).
- By affirming their worth/accepting those who had been rejected by others (eats with "tax collectors and sinners"; Mt 9:9-13; Mk 2:15-17; Lk 5:27-32; 7:33-35; 19:10; 21:1-4).
- By removing their shame and defending their honor (Jesus anointed by a sinful woman; Mt 26:6-13; Mk 14:3-9; Lk 7:36-50; Jesus honoring the poor widow's small offering; Mk 12:41-44; Lk 21:1-4).
- By raising the dead and so ministering to people in their grief (Mt 9:18-19, 23-26; Mk 5:21-24, 35-43; Lk 7:11-17; 8:40-42, 49-56).
- By ending their physical limitations and suffering:

Luke 7:22—"Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor."

(Mt 4:23-24--many diseases; 8:1-4--leprosy; 5-13--the paralyzed and suffering; 14-15--fever; 16--various diseases; 9:1-8--the paralyzed; 20-22--the woman with bleeding; 27-31--blindness; 35--various diseases; 11:4-5--various diseases; 12:15--various diseases; 14:14--various diseases; 34-36--various diseases; 15:30-31--various diseases; 19:2--various diseases; 20:29-34--blindness; 21:14--blindness and inability to walk; Mk 1:29-31--fever; 34--various diseases; 2:3-12; 3:1-6--shriveled hand; 3:10--various diseases; 5:25-34; 6:5--various diseases; 54-56; 7:31-37; 8:22-26; 10:46-52; Lk 4:40; 5:15, 25-26; 6:6-11; 7:1-10; 8:43-48; 14:1-4; 17:11-19; 18:35-43.)

- By setting people free from the influence of evil spirits (Mt 4:24; 8:16, 28-34; 9:32-33; 12:22-23; 15:21-28; 17:14-18; Mk 1:23-26, 34, 39; 3:11, 22; 5:1-20; 7:24-30; 9:14-29; Lk 4:33-35, 36, 41; 8:26-39; 9:37-43; 13:10-13).
- By reintegrating people into society (esp. in cases of leprosy—Mk 1:40-42; 8:1-4; Lk 5:12-15; 17:11-19).
- By providing for people’s physical needs (Mt 14:13-21; 15:29-39; Mk 6:30-44; 8:1-10; Lk 9:10-17).
- By exposing deception and showing people spiritual truth (e.g. what originates in the heart and comes out of the mouth defiles, not what we eat or drink--Mt 15:1-20; Mk 7:1-23).
- By serving as an advocate for the poor and the marginalized (Lk 4:18-19; 14:12-14).

Often people ask, “Where is the ministry of inner healing practiced in the New Testament?” The best answer is to show them that Jesus, in His earthly ministry, did the things listed above, bringing healing to peoples’ hearts and often transforming them into committed disciples.

What do we do in inner healing? We, as members of the body of Christ, bring people to the risen Jesus asking him, through the work of the Holy Spirit, to do many of the same things he did during his earthly ministry. This includes:

- Healing traumas in people’s lives.
- Helping people experience Jesus’ forgiveness of their sins.
- Enabling those who have been unloved and rejected to experience the depths of Jesus’ love.
- Dealing with deceptions that are holding people in bondage.
- Helping people forgive those who have hurt them deeply.
- Helping people turn from the judgments they have made toward God, themselves and others.
- Leading people to repent of the ways they have developed to protect themselves and to meet their emotional needs, trusting the Lord to be their Protector and their Comfort.
- Setting people free from demonic oppression.

In the end, our goal is to free people from the things that are blocking their spiritual growth and keeping them from bearing fruit to the glory of God. We view both inner healing and deliverance as a normal part of the discipleship process, and have as our ultimate goal the multiplication of godly disciples who are committed to reaching the world with the gospel of Jesus Christ.

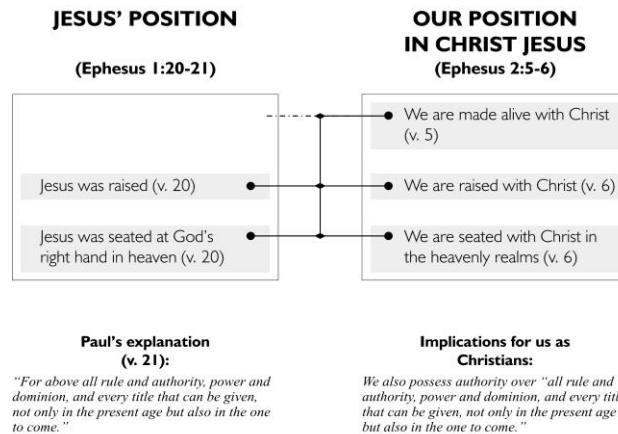
Knowing and Using Your Authority in Christ

Many Christians would acknowledge that they have authority in Christ, but relatively few believers understand the implications of their authority and are experienced in using their spiritual authority in life and ministry.

In this module we are going to investigate the Bible’s teaching about a believer’s spiritual authority in Christ, and discuss how we can use our spiritual authority in life and ministry.

Foundations of a Christian’s authority in Christ:

- The fact that Jesus defeated Satan and his followers when He died, rose again and ascended to heaven
 - The power of Jesus’ death (Col 2:13-15)
 - The power of Jesus’ resurrection and ascension (1 Peter 3:21-22)
- The fact that God’s kingdom authority has been delegated to us
 - The authority of God’s kingdom to heal and to cast out evil spirits is present in the ministry of Jesus (Matthew 12:28; cf. Luke 11:20).
 - The same authority is delegated to Jesus’ disciples (Luke 9:1-2; 10:1) and to the apostles and other believers in the early church (Acts 6:5; 8:6-8; 16:18; 19:11-12).
 - In the Great Commission, the same authority is delegated to subsequent generations of believers so that they can make disciples and teach them to observe all that Jesus commanded His disciples to do—including deliverance and healing (Matthew 28:18-20).
- The fact that we are seated with Christ in the heavenly realms
 - This fact is stated in Eph 2:6: “And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.” However, what does this statement mean?



- In Eph 1, Jesus is seated in an exalted position at God's right hand, "far above all rule and authority, power and dominion...." He is reigning over all spiritual powers.
- When we return to Ephesians 2:6 with this understanding, we see that Paul's statement, that we are seated with Christ in the heavenly realms, implies that positionally we are, even now, reigning with him, "far above all rule and authority, power and dominion."
- For this reason, we confront demonic powers not as equals, and certainly not from a subordinate position. Rather, we confront them as those who possess spiritual authority, expecting them to submit to us!
- The fact that we minister to others not in our own name, but in the glorious name of Jesus Christ
 - His name brings "powers and authorities" into submission to his will (Philippians 2:9-11).
 - We minister with authority as his representatives—we minister "in his name"—therefore we possess spiritual authority.

Principles for using our authority in Christ:

- Realize that you already have spiritual authority. You just need to realize this fact and learn how to use this authority for God's glory.
 - Experience in life and ministry will not increase your authority in Christ. You already have all the authority you need for life and ministry.
 - Experience in wielding your authority will, however, help you to understand it and use it more effectively.
- Expect the Enemy to test your knowledge of your authority in Christ.
 - Do not forget that the Enemy is full of pride and rage, and he does not like to be brought into submission.
 - Demons often test our authority to see if we are able to stand firm in it. For example, they may refuse to submit at first, then submit for awhile before attempting to intimidate us once again.
 - We must simply stand firm in our authority until they come into submission, then get on with the ministry.

Situations that require the use of a Christian's authority in Christ:

In life...

- We can use our spiritual authority when we face temptations.
 - We "submit to God" by refusing to yield to the temptation, choosing instead to take the "way out" that God has provided.

- We “resist the devil” by informing him of our decision and commanding him to leave us alone.
- We can use our spiritual authority when we face accusations.
 - We “submit to God” by rejecting the accusation and embracing the unconditional love and acceptance of our heavenly Father.
 - We “resist the devil” by informing him that “there is now no condemnation for those who are in Christ Jesus,” and commanding him to leave us alone.
- We can use our spiritual authority when we face intimidation and various types of spiritual attacks.
 - We “submit to God” by trusting in His protection and help in times of attack.
 - We “resist the devil” by taking authority in the situation and commanding the spirits that are involved to “flee,” i.e. to break off their attack and leave us.

In ministry...

- We can use our spiritual authority to keep ministry sessions under control.
 - Demonic spirits can attempt to disrupt ministry sessions in various ways, but we can use our spiritual authority to bring the situation under control.
 - Demonic spirits can attempt to lead us into deliverance before we have sufficiently prepared the person receiving ministry (i.e., when there is still a lot of trash that needs to be thrown out), but we can use our authority to keep things on track.
- We can use our spiritual authority to release those who are being hindered in responding to the Lord during ministry sessions.
- We can use our spiritual authority to cancel the power of curses, dedications, vows, and other commitments or rituals that open the door to demonic influence in a person's life.
- We can use our spiritual authority to command evil spirits to depart.

Introduction and Paradigm

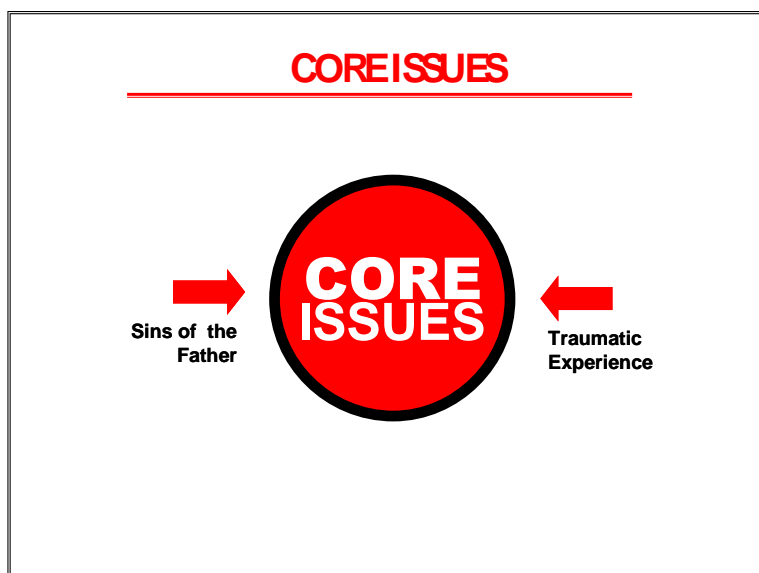
Many children of God are not experiencing the abundant life that God has planned for them. They often go through life with the feeling that there should be more to their Christian experience and their relationship with God.

- They struggle with patterns of sin in their lives.
- They have difficulty reading the Bible and praying.
- They often carry bitterness and unforgiveness in their hearts as well as being deeply wounded.

This is not a new phenomenon. Since the days of Isaiah, God has been promising that he would heal the broken hearted and free the captives. The ministry of inner healing and spiritual warfare is one way in which he uses us to bring healing into people's lives.

The issues that people struggle with come from one of two sources:

- The first is the spiritual inheritance that we receive from our parents and other relatives.
 - When our ancestors open the door to the enemy in their lives, the effects of their sin and the demonic attachments to that sin can come down the family line into our lives.
- The second source is traumatic experiences which we undergo. These experiences become the core of the problem and open the door to:
 - deep level deception
 - ungodly reactions
 - the influence of the world, the flesh and the devil.



Our negative spiritual inheritance and traumatic experiences form the core of the issues we struggle with. The negative spiritual inheritance that we received is often unknown to us but is used by the enemy to deceive us or attack us. For example, a spirit of infirmity can come down the family line after there has been an untimely death in the family or if someone in the family has been involved in occult activity such as Freemasonry.

- The person who has inherited this spirit will find himself or herself struggling with illness or prone to odd accidents.
- He or she will often find that they fall ill more often than their friends and that their illnesses are often hard to diagnose or hard to cure.

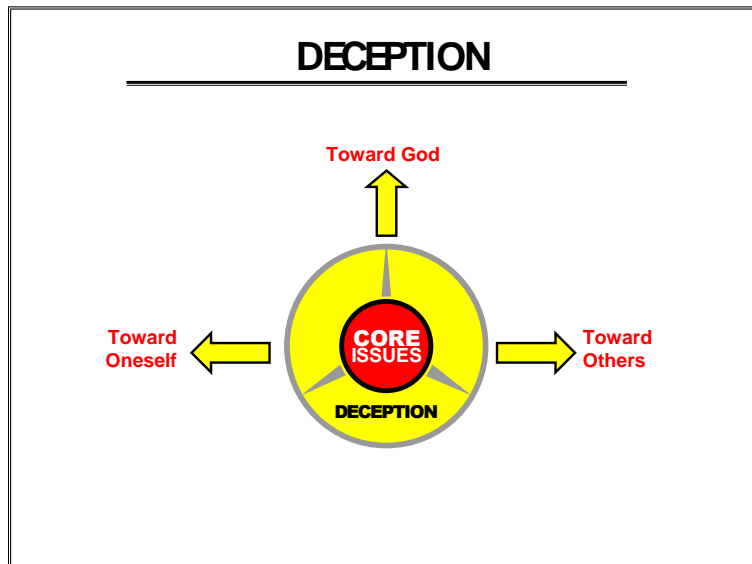
The traumas which we experience affect us as well. Surrounding these traumatic events are layers of deception and ungodly reactions. The deception comes from three different sources:

- Other people
- Our own false interpretations of events
- The enemy's suggestions

All of these sources can work together after a traumatic event. The deception becomes truth for the individual who experienced the event even if those who are more objective can see that the belief is not true.

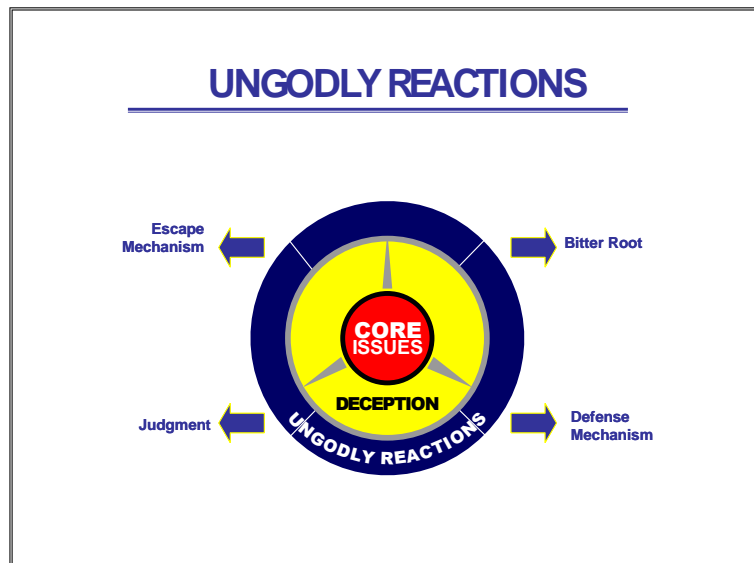
These deceptions can be focused on ourselves, on others or on God.

- Many believers are angry with God because the interpretation they draw from events is that God cannot be trusted; that he doesn't love them; that he doesn't protect them; that he is not good.
- Relationships can be broken because of lies we believe about others.
- Lies that we believe about ourselves can cause us deep pain and interfere with our ability to love God and receive love from him.



One of the problems with these deceptions and faulty interpretations of reality is that we do not know how to deal with them in a godly way. It is common for us to react to them in four different ways:

- with bitterness and hatred
- with ungodly judgments
- through defense mechanisms
- through escape mechanisms



Bitterness and hatred are endemic in the church.

- The enemy has deceived us into thinking that forgiveness is an option not a command.

- He has also embedded many lies in our understanding of forgiveness.
- We often find believers who have been holding onto bitterness and unforgiveness for years.

Ungodly judgments are also prevalent in the church.

- These judgments are based upon interactions we have with others or on “truths” that we have been taught.
- There is often an element of truth in the judgment but that truth is twisted or expanded upon until it is buried in a lie.
- Bitterness and judgments work together in many believers’ lives.

Defense mechanisms come in many forms, such as denial of negative emotions; sarcasm or anger; building walls around the heart; or blaming others for their pain.

- These mechanisms are developed by people who want to protect themselves against further pain.
- They are usually accompanied by a vow of self protection deep in the heart.
- They are common among people who oppose rather than merely accept their negative circumstances.

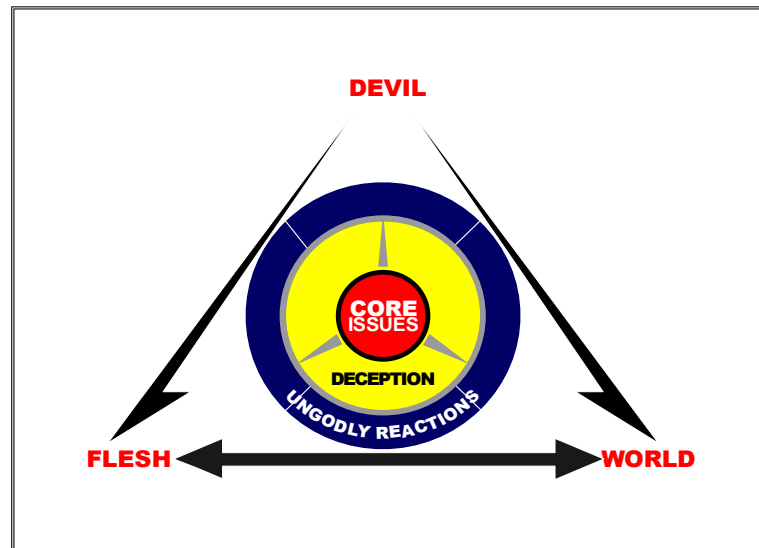
Escape mechanisms come in many forms as well. Some are extreme and others more subtle.

- They arise out of a desire to find something that will distract from the pain the individual is experiencing.
- People who are involved in drugs, alcohol, sexual activity, occult activity, shopping therapy, or a fantasy life are all dealing with pain through escape mechanisms.
- The main deception in these mechanisms, however, is that the individual will feel better when she is involved in them.
- Usually the enemy exploits the opportunity to add further feelings of guilt, shame, self loathing and despair.

In addition to the elements we have already discussed, the enemy can be at work in any or every factor of the trauma and our responses.

- Demonic influences can be present in the initial trauma, in our interpretation of the trauma, or in our ungodly responses to the trauma.
- However, the enemy is not the only factor at work in our lives. We need to remember that our flesh and the influences of the world are at work as well.

- Deliverance is not the answer to all of our struggles. It is often necessary, but it is not our first response in dealing with peoples' problems.



Dr. Charles Kraft of Fuller Seminary has used an illustration that is helpful in understanding our paradigm.

- He likens the pain and sin in our lives which keep us in bondage to garbage.
- The demonic spirits are like the rats that feed on the garbage.
- If you want to get rid of the rats, you need to clean up the garbage first.
- If you do not, the rats may leave for a while if you chase them away, but they will return because there is still food available.

Usually, when we minister to people we begin with dealing with the areas of pain and their sinful responses to that pain.

- It is only after the Lord brings healing in those areas that we move into deliverance prayer.
- When the believer moves through repentance and forgiveness, the hold that the enemy has on her life is greatly weakened and deliverance for the issues addressed will usually be relatively easy.

Ministering to Others

The paradigm which was presented earlier is the basis for our ministry with others. Starting with this paradigm, we make ourselves available to God to help others ask:

- What traumas have they experienced?
- What lies have they been believing because of the traumas?
- From what ungodly responses have they been living?
- What areas of their lives are influenced by the demonic?

We usually spend time on a weekly basis listening to God and then acting on what he reveals.

The most basic component of the ministry is listening to God. Through prayer we ask God something such as:

- What are the “roots” of the problem?
- What is preventing the person from experiencing God or hearing from God?
- Is there sin in the person’s life that needs to be confessed?
- Are there spiritual bonds that need to be broken?
- Are there judgments made on others that need to be confessed?
- Have there been words spoken over the person that need to be rejected?
- Were vows made that need to be rejected?
- Is there a lie that the person is believing?
- Is there an issue with God that needs to be resolved?
- What does this person need to know to be able to move ahead into freedom?

Based on what the Lord reveals, we move into other types of prayer or continue to ask the Lord to reveal more information.

God reveals himself in many different ways during ministry sessions.

- Sometimes people will receive pictures or visions from Him.
- Sometimes people will hear words spoken or see something written.
- Some people will simply feel God’s presence.
- Often, the Lord will bring to mind memories that people have not thought about for a long time. He knows which events were formative in people's lives and will remind them of those events.

Some people have a difficult time receiving from God.

- They struggle to believe that God will speak to them.
- They expect God's voice to be different than anything they have ever heard. They do not realize that they have been hearing him and just do not recognize his voice.
- We are patient with them until they become adept at hearing from God, reassuring them that it will become easier with time.

The guidance we receive from the Lord in relation to the issues in our counselee's life will call for some sort of response. The next step that we need to take will depend on what the Lord has revealed.

Many times the Lord will reveal a lie that the counselee has been believing. It may be a lie that she recognizes as a lie but which still feels true.

- In most cases these lies will be difficult to dislodge, so we ask the Lord to reveal the truth to her.
- Sometimes it takes a while before the counselee is able to receive the truth from the Lord.
- This is a time to take things slowly and allow the Holy Spirit to work, not a time for us to try to convince the counselee that they are deceived!

Usually after the lie has been revealed and the counselee has accepted the truth, there will be a time of rejection of the lie, affirmation of the truth, and forgiveness of anyone who was involved in bringing the deception into his or her life.

Sometimes the Lord reveals that the problem is unforgiveness.

- If that is so, we need to take the time to lead the counselee through the process of forgiveness.
- It is important to make sure that she is forgiving with her whole heart and not simply from her head.
- Sometimes it is necessary to spend time asking the Lord to prepare her to forgive before she is able to do so.
- If she is having a hard time forgiving someone, we go back and ask the Lord if she is believing any lies that are hindering the process.
- Then we move ahead based on what he reveals.

It is helpful to walk the counselee through the steps to forgiveness. These steps give her a framework for her experience so that she can attest to the fact that she has forgiven. That way, if the enemy tries to convince her that she has not forgiven the person who hurt her, she can stand firm in the truth.

At times the Lord will take the counselee to a traumatic event in her life.

- This trauma will often be a core issue, but sometimes it is one in a series of events that has been used to affect her life.
- There is usually deep deception attached to the trauma. We pray for the Lord to:
 - walk her back into that trauma
 - bring to the surface all of the emotion attached to it
 - reveal what lies she has been believing because of it.

Trauma can also take the form of something that is lacking in the counselee's life.

- For example, a girl who has been brought up in a home where unconditional love is non-existent has experienced trauma.
- She will need the Lord to minister to her in this absence of essential emotional connection.

A sinful reaction to a painful experience is another problem area the Lord often brings to our attention. If the counselee has reacted by establishing firmly entrenched defense mechanisms or by turning to other things to quiet the pain, these things need to be confessed.

- Defense mechanisms may be things like:
 - sarcasm or anger
 - being overly analytical and not in touch with her emotions
 - denial of pain (Christian's often fall into this one – PTL, Brother!!)
 - or blaming others.
- Escape mechanisms such as turning to drugs, alcohol, sex, shopping, gambling, or even ministry also need to be dealt with through confession and rejection of the old pattern.

If the counselee is having difficulty rejecting these patterns, it is helpful to look at the lies which undergird them.

- Often we need to ask the Lord where these patterns began and what their functions are.
- Depending on what the Lord reveals, we may need to pray through a traumatic experience or some other root cause.

One type of defense mechanism which we see in peoples' lives is that of negative expectations which lead to judgments on other people and to vows about how we will interact with those people.

Negative expectations often have their roots in objective circumstances.

- We have negative interactions with people in certain circumstances that lead us to expect the same response from other people.
- Sometimes these expectations are totally subjective arising from fear or from our own assumptions about people.

Negative expectations usually arise from:

- trauma
- learned behavior
- deception (because we interpret events in our lives inaccurately)

They often form the basis for ungodly judgments on others. Ungodly judgments become the basis for vows which control our behaviors. These vows are essentially commitments or promises that we make in our hearts which become strategies for coping with life.

- Sometimes these vows are intentional, such as, "I'll never trust a man again."
- Sometimes they are unintentional, such as, "I guess it's all up to me..."
- Many lives are controlled by these judgments and vows without there being any awareness of them.

There are many types of ungodly judgments.

- We make them against God, against ourselves, and against other people.
- The effects of judgments in our lives are far reaching. They affect our relationship with God, with others, and can even prevent us from experiencing the blessings God has for us.
- After judgments are in place, they become a filter for our interactions with others.
 - Their words are not received as they are spoken but come to us through the judgments that are in place.
 - We also interpret their actions according to the judgment rather than taking them at face value.
- One of the most blatant signs of having an ungodly judgment is that we interact with another person based on what we perceive to be their true motives.
- It is important to determine whether we are interacting with others in a discerning manner or a judgmental attitude.

Ungodly judgments and vows need to be confessed and rejected.

- Sometimes there is an inherited aspect to the judgment.
- It is helpful to ask the counselee if she sees this judgment in her parents or other family members.

If the judgment is deeply rooted, it may also be necessary to spend some time in prayer asking the Lord to reveal the truth about the person or persons who are being judged.

- In the same way, the vow may be difficult to uncover because it feels so natural or “true.”
- The Lord will bring judgments and vows into the light if we ask him to do so.

At times the root of the problem lies in a spiritual inheritance from the counselee's family line. Just as we receive a positive spiritual inheritance from our ancestors, so too we can receive a negative spiritual inheritance from them.

- The enemy is not concerned with fair play.
- If someone in the family line has opened the door to the enemy or has had a traumatic experience that the enemy has exploited, then the demonic influence attached to these things can come down the family line.

When the problem originates with the family line, we begin by cutting the spiritual bond between the counselee and her mother or father as it relates to the issue at hand. We then pray over the family line by exercising the authority that God has given us in Jesus. In Jesus' name we:

- cancel any vows made by the counselee's ancestors
- break any curses that were spoken against the family line
- reject any claim that the enemy might have to work in the family line because of sins committed by her ancestors
- command any spirits who began working in her life because of this spiritual inheritance to leave.

After praying through the issues in the counselee's life it is time to check for any demonic influence.

- Do not be hesitant to see if the demonic has been at work in the issues you have prayed through.
- Many Westerners feel uncomfortable with this aspect of ministry. We are taught that demonic involvement in the believer's life is very rare.
- In reality, the enemy is simply more subtle and likes to move behind the scenes. Demonic spirits usually will not show themselves unless challenged.

- It is easy to miss their involvement in the counselee's life if we do not expect to see them at work.

In the word of God we see that deliverance was an integral part of Jesus' ministry.

- In all probability he ministered deliverance to thousands of people during the three years of his formal ministry.
- The early church understood that deliverance is a necessary part of spiritual formation.
- Early believers went through several deliverance sessions on their way to baptism.

We have been given authority by Jesus to do the things that he did.

- When we minister deliverance to someone, we are challenging the enemy in the name and power of Jesus based on who he is, not on who we are.
- We need to learn to exercise our authority in Christ and command the enemy to stop what he is doing and leave.

Some issues in a counselee's life can be directly affected by deliverance. The Bible presents two kinds of demonization.

- The first is primary demonization.
 - This is a situation in which the issue in a person's life is resolved directly through deliverance.
 - For example, Jesus drove out demons from the Geresene demoniac and he was immediately healed.
- Secondary demonization is a condition where:
 - demonic influence has occurred because a door has been opened in a believer's life.
 - Paul speaks of this kind of demonic influence in Eph. 4:26 & 27 when he tells believers to be careful not to give the devil a foothold by holding onto unforgiveness.
 - He also touches on this theme in 1 Cor. 10:20 & 21.

When we minister, we do not look for big manifestations of the demonic, although that can happen. What we are looking for is a noticeable difference in the life of the counselee.

- We challenge spirits we suspect are attached to the issues we have been dealing with.
- We may have to repeat our commands to leave several times.
- If the spirits addressed do not release, then we go back to the Lord to ask for further clarification or to reveal other lies that might be allowing them to remain.

The final step in all ministry is to ask the Holy Spirit to move in the counselee's heart and spirit.

- We ask him to cleanse and renew the places where the enemy has been at work as well as asking him to plant new truth deeply in the counselee's heart.
- We then seal what has been done and pray God's blessing over her life until we see her again. We do not want to leave a vacuum for the enemy to exploit!

The Core of the Problem: Traumatic Experiences

As has already been mentioned, traumatic experiences can lead to deception and unhealthy or ungodly responses, and ultimately open the way for the influence of the world, the flesh and the devil in believers' lives. In the end, these things can work in the lives of Christians to stunt their spiritual growth, to hinder their effectiveness in ministry, and to keep them from enjoying intimacy with their Heavenly Father.

People experience many different kinds of traumas, but it is helpful to classify traumatic experiences in three ways:

1. Intentional traumas vs. unintentional traumas. The effects of intentional traumas are usually much more widespread than the effects of unintentional trauma.
 - Intentional traumas are caused by another person or persons who intentionally commit an action that is traumatic to the victim.
 - Intentional traumas include:
 - Sexual abuse or molestation
 - Rape
 - Physical abuse
 - Unintentional traumas take place when another person did not intend to commit the action that was traumatic to the victim. It is also possible that the traumatic event may have occurred without the involvement of other people.
 - Unintentional traumas include:
 - A near-fatal automobile accident
 - A natural disaster
 - The death of a loved one due to illness or accidental injury
2. Traumas that are specific events vs. traumas that are a part of a pattern in a person's life, or that are ongoing in a person's life.
 - A specific event is one that occurred at one point in time and was over (though the influence in the victim's life can remain).
 - Specific traumas would include:
 - An attempted abortion
 - An experience of betrayal by a loved one
 - An explosion of anger accompanied by threatening behavior
 - A pattern of trauma in a person's life means that the traumatic experiences occurred on a regular basis or that the person's entire life was traumatic.

- Patterns of trauma would include:
 - Parents that consistently speak unkindly to their children
 - An ongoing pattern of sexual abuse
 - A life of poverty, hardship and shame
3. Traumas that are active vs. traumas that are passive in nature
- With traumatic experiences that are active in nature the victim experiences a situation that is truly traumatic leading to an immediate response of terror and confusion.
 - Active traumatic experiences would include:
 - A mugging or other violent attack
 - Riots or the horrors of war
 - The harsh and critical words of parents
 - With traumatic experiences that are passive in nature the victim is deprived of things (such as love, affection, affirmation) that are necessary for emotional health.
 - Passive traumatic experiences would include:
 - Parents who are cold and unloving
 - A family atmosphere of indifference and permissiveness
 - A lack of affirmation of a child's potential

When ministering to a counselee, it is helpful to know some of the common results of traumatic experiences. When we know what to look for, we will often be able to recognize when a person is suffering from a trauma.

Some common results of traumatic experiences are:

- Fear and anxiety
 - This can occur particularly in situations that in some way resemble the original trauma.
 - In some cases the fear is limited to particular situations, while in other cases it is more general in nature.
- Panic attacks
 - The person may be completely unaware of the connection between a past trauma and the panic attacks they are currently experiencing.
 - Only in inner healing are we able to help identify the connection and bring healing to the person's life.

- Nightmares
 - These can be very vivid and frightening in nature, and usually resemble the original trauma in some way.
 - Not every nightmare is linked to traumatic experiences, but when they occur frequently we should try to find the reason a person is experiencing them. Demonic influence can also produce a pattern of nightmares.
- Relational problems
 - These often grow out of deceptions that form in response to traumatic situations.
 - Often these deceptions lead to defensive reactions that hinder intimacy and disrupt normal relational patterns.
- Sexual problems
 - If the trauma was sexual in nature (such as childhood sexual abuse or rape), the victim may have difficulty responding sexually, even in the context of marriage.
 - If the trauma was sexual in nature, the victim may, in some cases, become promiscuous.

Deceptions that Hold us Captive

Unfortunately, deception is a part of all of our lives and experiences. It often results from our traumatic experiences or from our spiritual inheritance.

- Deception of this type often keeps us from enjoying our relationships with God and with other people.
- It can also lead to the development of various types of escape or defense mechanisms that seem helpful, but in reality will ultimately bring us into bondage.

There are many sources of deception in a Christian's life. We can be deceived by:

- Other people
 - Parents and other family members
 - Critical words from family, friends, or other people of influence create a false self-concept—"You're stupid," "You're useless," "No one will ever want to marry you."
 - Warped values are communicated by teaching and example—"Material success is everything; it proves you're worth something."
 - Judgments on certain people and groups is transmitted to children—"Men are like dogs; all they want is sex."
- Traditional beliefs
 - "If you don't succeed in education, you should be full of shame."
 - "Boys are intrinsically more valuable than girls."
- Media
 - "You must strive to become rich and famous like the stars."
 - "You must look like the models you see in the magazines. That's true beauty."
- Our own childish (and incorrect!) interpretations of life experiences
 - A child comes to believe that his parents divorced because he was a naughty boy.
 - An older child comes to believe that he bears the responsibility for protecting his younger sister (or even his mother!) from his father's abuse.
 - A child that was terribly abused comes to believe that he is unworthy of love.

- Demonic suggestion
 - Demons can deceive by suggesting deceiving thoughts.
 - Evil spirits can implant the thought that a recent natural disaster proves that God does not exist (or does not care about mankind).
 - Evil spirits can implant the thought that “I’m stupid,” “I’m ugly,” or “I’m not worthy” at certain critical times in our lives.
 - Demons can also work more subtly—reinforcing the deceptions that we receive from others or that result from our own childish interpretations of life experiences.

As we have discussed, there are three primary objects of deception in our lives:

- Our view of God himself
 - Demonic powers will do almost anything to drive a wedge between believers and God, thus separating God’s children from the source of their life and strength.
 - Their main strategy is to use deception to stimulate anger, disappointment, and unbelief, thus undermining our intimacy with the Father.
 - Some examples of deceptions that are commonly used by the Enemy:
 - “You can’t trust God.”
 - “God doesn’t care. It doesn’t do any good to run to Him.”
 - “As hard as I try, I’ll never be able to please God.”
 - “If I trust in the Lord, He’ll disappoint me.”
 - “God values the ministry I do more than He does me.”
- Our view of ourselves
 - Deception often occurs in a believer’s self-image, particularly when they have experienced rejection, ungodly control, sexual abuse or molestation, and other traumatic experiences
 - Deception often occurs in the context of dysfunctional families, where it results from critical words, pressure, ridicule and other negative patterns that tend to distort a person’s self-image.
 - Some examples of deception in our view of ourselves
 - “I’m unworthy of being loved (by God or by other people).”
 - “I’m worthless,” or “I’m useless.”
 - “I’m ugly,” or “I’m fat.”
 - “No way I’ll ever become a blessing to others.”

- Our view of others
 - This type of deception often grows out of hurts and wounds that we have experienced as a result of the actions of others.
 - The deceptions that arise may relate to a certain person or persons, or a certain group of people (e.g. all men, all Hispanics, all people in positions of authority), leading to an inability to trust and enjoy close relationships with others.
 - In some more extreme cases deceptions lead to an inability to trust anyone.
 - Some examples of deception in our view of others:
 - “If I give them an opportunity (by becoming vulnerable), other people will hurt me.”
 - “You can’t depend on anyone. They always let you down.”
 - “If you give a man your heart, he’s sure to hurt you.”

These deceptions can have a huge impact in our lives. Deception can be the root of:

- A lack of intimacy in our relationship with God
 - Some believers find it difficult to trust God and to surrender totally to Him.
 - Some believers who have experienced sexual abuse feel “dirty” and “unworthy” with the result that they find it difficult to rejoice in the Father’s love and draw close to Him.
 - Some Christians distance themselves from God—
 - They feel that He is not “fair” or does not care because He did not answer their prayers in the way they had hoped.
 - This is especially common when God does not heal a loved one who is gravely ill.
- Dominant negative emotions that are inappropriate to the situation
 - Some Christians feel guilty because their parents divorced.
 - Some believers feel that they are not worthy of love because their parents never demonstrated love toward them.
 - Some Christians live in fear because they suffered a violent assault in the past.

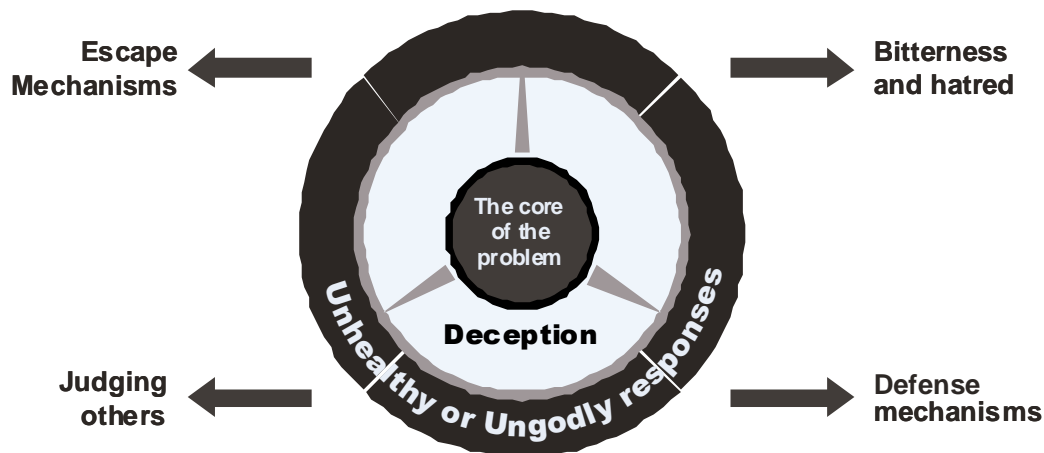
- A warped self-image
 - Some Christians are extremely insecure because they believed every cruel word that other family members said to them.
 - Some believers feel ashamed and insecure because they come from a broken home. They actually feel that other people are better than they are.
- Relational problems
 - Some Christians find it difficult to trust other people and open up to them.
 - Some Christian women only enter into relationships with men who treat them poorly because they believe that “good” men would not be interested in them.
- Sexual problems
 - Some women are fearful of entering into a sexual relationship with their husband due to deceptions about men.
 - Some women are unable to respond sexually to their husband because of deceptions resulting from sexual abuse.

Ungodly Responses to Trauma

Many people struggle in life not only because of inheritance, traumatic experiences, and deceptions that take root in their minds and hearts, but also because of their own unhealthy and ungodly responses to life's experiences.

- For this reason, we should not regard ourselves—or others—as simply helpless victims of our background and experience.
- The fact is that we often contribute to our misfortune in various ways as we attempt to avoid pain and protect ourselves by using various strategies that are formulated by the flesh, rather than by turning to God for comfort and protection in the midst of our trials and struggles.
- These strategies may provide some temporary relief, but in the end they will fail us and, in many cases, increase our pain and hinder the development of intimate relationships with God and others.
- As one professional counselor I know told me, “If defense mechanisms actually worked, I’d be out of business!”
- The ungodly responses that we see can be classified in four different areas:
 - Defense mechanisms
 - Escape mechanisms
 - Judgments on others
 - Bitterness and hatred

This pattern can be illustrated as follows:



We will turn our attention to each of these areas individually.

Knowing and Experiencing the Depths of God's Love: Helping Others to Receive God's Forgiveness

Many Christians live their whole lives striving desperately to please God. They see themselves as sinful and unacceptable step-children in the family of God. They are sure that God is disappointed in them and therefore hides himself and his blessings from them.

Quite a number of things can prevent believers from knowing and experiencing the depths of God's love.

- We need to understand what kind of things can keep a person from enjoying the Father's love.
- We also need to learn how we can help them break through to intimacy and security in their relationship with God.

Factors that hinder Christians from experiencing God's love

- A lack of clear, Biblical teaching on God's unconditional love for believers
 - Most evangelical churches emphasize God's love for sinners, at least in the context of evangelism.
 - However, in many churches it is a rare sermon that emphasizes God's love, grace, and forgiveness for Christians, especially when they sin. Perhaps this teaching is considered too dangerous!
- A background of legalism that tends to minimize God's grace to believers
 - This type of background can be more destructive than a simple lack of teaching on God's unconditional love.
 - Often little is said about God's unconditional love for Christians, i.e. how he loves and accepts us in spite of our sin and the shame that accompanies it.
 - Rather there is a constant emphasis on the believer "working out his salvation with fear and trembling" especially by keeping certain rules that are emphasized by his church or other Christian community.
- A relationship with our earthly father that does not portray unconditional love and acceptance
 - Some fathers affirm their children and express their love for their children only when they are obedient or live up to his expectations.
 - If, however, the children are disobedient or disappoint him in some way, he may become cold, distant, angry or abusive, thus withdrawing his previous expressions of love and affection.

- People from this type of background often have difficulty grasping the unconditional nature of God's love for them.
- An experience of abuse that leads to a false sense of identity
 - A parent who is verbally or physically abusive may leave his or her children with a sense that they deserve such treatment due to some innate defect, e.g. they might view themselves as "bad" or "unworthy of love."
 - The negative feelings that arise from this deception may be carried into adulthood in spite of the fact that the person recognizes his parent's brokenness and sin.
- A background of sin and shame that continues to haunt us
 - Some people feel guilty or unworthy of God's love due to their past involvement in sinful practices, especially sexual sin.
 - Sometimes they feel like second class Christians. They expect God to work in the lives of other people, but not in their own life.
- An experience of rejection early in life can lead to the feeling that the person does not deserve to exist.
 - Sometimes this occurs when a child is unwanted by his parents, or they attempted to abort him, or when the parents wanted a child of a different gender.
 - This feeling often makes it difficult for a person to receive God's unconditional love and rejoice in it.
- Certain types of situations may lead to problems even in healthy families
 - In some cases, the particular family situation may lead to a child feeling unworthy of love, both from God and from other people.
 - One example might be where he or she has a sibling that has special needs and therefore receives the lion's share of his parents' attention.
 - The child's interpretation of the situation is the most critical factor in determining the impact of the situation on his or her life.

The reality of the Father's love and acceptance in Christ Jesus

- Our heavenly Father loves us deeply and unconditionally. All we need to do is receive his love and respond to it.
 - This teaching may be difficult to grasp for a person whose earthly father loved them conditionally or was highly perfectionistic.
 - When ministering to people with this background, it is good to remind them of Romans 8:31-32 or 8:38-39.

- Our heavenly Father knows our every need. All we need to do is bring them to him and trust him to provide what we need.
 - This teaching may be difficult to grasp for a person whose father was passive and not attentive to their needs.
 - When ministering to people with a passive father, you can share Matthew 7:11 or Philippians 4:6-7.
- Our heavenly Father knows our every struggle and walks with us through them. All we need to do is trust that he will be our strength and our comfort.
 - This teaching may be difficult to grasp for a person whose father was detached.
 - To help people with this kind of father to feel that God is there for them use 2 Corinthians 1:3-4 or James 5:11.
- Our heavenly Father longs for us to experience the fullness of his love and to reach our full potential in Christ. All we need to do is walk in his way.
 - This teaching may be difficult to grasp for a person whose father disciplined them harshly or in anger, rather than in love.
 - God loves us as we are, but also longs for us to reach our full potential in Christ.
 - Ephesians 1 is a good chapter to share with those who don't feel that God has a deep desire for them and for their growth.

Helping others to experience God's amazing love for them

- We can share with the person receiving ministry how God loves them unconditionally in Christ.
 - This is most effective with those who have never learned about God's unconditional love, or those who come from legalistic backgrounds.
 - It is a good starting point for those who have father issues or rejection issues, but they often need healing prayer as well.
- We can demonstrate God's love in our relationship with them.
 - The love of God through Christ's body can be very powerful for those who have never experienced it. In a very real sense, we become Christ to them. He loves them through us!
 - Listening to them, focusing on them, taking an interest in their story, weeping with them—all these things can be tremendously powerful in a person's life.

- We can pray that God will remove the roadblocks to intimacy and pour out his love in their hearts.
 - After we have isolated and dealt with the specific roadblocks to intimacy in the person's life, we should ask God in faith to pour out his love in their hearts.
 - We should pray with the apostle Paul: "And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God" (Ephesians 3:17b-19).
 - In many cases it is helpful to invite Jesus to come into their feelings and their memories and show them how He truly feels about them.

Bitterness and Unforgiveness

Bitterness and unforgiveness is the most common problem we face in the healing ministry. Each one of us has wrestled with bitterness and unforgiveness in our own lives and has probably observed it at work in the lives of those around us.

- Bitterness and unforgiveness is a reaction that grows out of both insecurity and pride, and that is ultimately rooted in the flesh.
- Bitterness and unforgiveness can stand alone as a response to an offense, betrayal or other wrong committed against us. In this case, true forgiveness is all that is needed to bring freedom and healing to the person receiving ministry.
- In other cases, bitterness and unforgiveness are intertwined with inheritance and traumatic experiences, as well as deception and various other defensive reactions. In such cases, forgiveness is one important aspect of the healing process, but other aspects are critical as well.

Bitterness and unforgiveness are incredibly destructive.

- If we do not forgive others, we sin against God.
 - We are commanded to forgive others who sin against us (Colossians 3:13).
 - If we are unwilling to forgive them, we transgress God's command and choose to live in rebellion against him.
- If we do not forgive others, we do not yet understand the greatness of the forgiveness that God has already lavished on us in Christ Jesus.
 - There is a consistent link in the New Testament between the forgiveness we receive from God and the forgiveness we extend to others (Matthew 6:12; cf. Ephesians 4:32; Colossians 3:13).
 - If we are unwilling to forgive, we are like the servant whose astronomical debt was forgiven by his lord, who was then unwilling to forgive the small debt of another servant to him (Matthew 18:21-35).
- If we do not forgive others, we disturb the unity of the body of Christ.
 - We need to contrast the attitude that is commanded of us in Ephesians 4:1-6, i.e. to "make every effort to keep the unity of the Spirit through the bond of peace" (v. 3).
 - When we are unwilling to forgive others, our bitterness will often lead to division in the body of Christ, in direct contrast to the teaching of Scripture in Ephesians 4:1-6.

- If we do not forgive, we give an opportunity to the Devil to damage—or even to destroy—our lives and our ministries (Ephesians 4:6-7).
 - Unforgiveness is the only sin issue that is linked directly to demonic influence, i.e. to giving the devil an “opportunity” or a “foothold.”
 - While other sin patterns can also open the door to demonic influence in a person’s life and relationships, it seems that unforgiveness is the most common entry point for demonic influence in the lives of believers.

The deceptive nature of bitterness and unforgiveness is often a part of our struggle to obey the Lord and forgive the one who hurt us.

- There are three levels of “forgiveness.”
 - We can forgive others with our lips only. We claim to have forgiven another person or group in order to avoid facing the reality of our anger and our need to forgive.
 - We can forgive others with our mind only. We believe that we have forgiven those who have hurt us, but we are deceived or have deceived ourselves.
 - We can forgive others from the heart. This is God’s will for us. By releasing our negative feelings against them, we open the door for the Holy Spirit to work powerfully in us, bringing healing to our wounds and filling us with peace and love.
- Many believers think that they have resolved issues of bitterness and unforgiveness, but in reality they are deceived. Two questions are important:
 - Have we truly faced the reality of the anger and bitterness that is in our hearts, released it to the Lord, and invited him to replace these negative feelings with joy and peace?
 - Or have we simply stuffed our anger and bitterness into a closet in our minds and hearts, then shut and locked the door so that we could claim that the issues were already resolved?

We must keep in mind the words of Jesus, “This is how my heavenly Father will treat each of you unless you forgive your brother from your heart” (Matthew 18:35).

Forgiveness: The Choice that Sets Us Free

Forgiveness plays a major role in the life of every Christian. All of us have been wounded by others, and all of us will be wounded by others in the future. It is simply a part of life and ministry.

While every believer needs to walk in forgiveness, it plays a major role in the ministry of healing and deliverance. In fact, forgiving others is often one of the first steps we must take in the healing process, which opens the door for the work of the Holy Spirit in our lives.

Forgiveness is a simple process but is rarely easy. There are many factors that keep us from moving into forgiveness.

- Self-righteousness
 - All we can think of is the wrong they committed against us. We minimize or suppress entirely our sin against the other person, as well as the reality of other forms of sin in our lives. As a result, we harden our hearts toward the person who wronged us.
 - In some cases, the reality that we contributed to the situation in some small way, at least, is completely ignored.
 - In other cases, we were truly innocent victims of another person's sin, but we forget about our own sin that sent Jesus to the cross.
 - Often, we need to bring the person receiving ministry to the Lord in prayer, asking the Lord to soften and prepare his heart to forgive the hurt or offense and give them God's perspective on the person who wounded or offended them.
- Fear
 - Often, we feel that we will be defenseless if we let go of our anger and bitterness toward someone who has hurt us.
 - In reality, this is a deception. Our anger and bitterness does not really protect us; rather, they merely block the Holy Spirit's healing work in our hearts.
 - If we refuse to forgive, we give the person who wounded us the ability to hurt us again and again in the future. It is often helpful to point out this fact to people who are reluctant to forgive.

- Ungodly judgments
 - In one sense, forgiveness is a step in the process of resolving an ungodly judgment against another person or group of people. Therefore, it precedes repentance and renunciation of a judgment in the ministry process.
 - In another sense, however, we can have difficulty forgiving a person who is a member of a group against which we have made a judgment, since the judgment tends to fall on that person as well as on other members of the group. The impact of the judgment can, in some cases, hinder the forgiveness process.
 - In such cases, we should lead them in forgiveness as far as possible, then lead them in renunciation of the judgment, then go back and see what else the Lord wants to do in the area of forgiveness.
- Misunderstandings about forgiveness
 - If we believe that the person must repent of his sin against us before we can and should forgive them, then we may have a difficult time moving ahead in the process of forgiveness. In many cases, the person never repents.
 - If we equate forgiveness with full reconciliation, we may have a difficult time moving ahead in the process of forgiveness, particularly if the person who wronged us has no desire to reconcile.
 - If we do not understand that setting boundaries in a relationship is not incompatible with forgiveness, then we may have a difficult time moving ahead in the process of forgiveness.
 - If we believe that locking away our hurt and bitterness is the same as forgiving, then we will fail to see our desperate need to forgive the one who hurt or offended us.
 - If we believe that the person who hurt us doesn't deserve forgiveness, then we may refuse to forgive.
 - If we believe that forgiving means denying or minimizing the hurt that we have experienced then we may feel it is wrong to forgive.

When the Holy Spirit has dealt with all the objections to forgiving that you might run across in a counselee's heart, it is time to move into the forgiveness process.

Ungodly Judgments

The problem of ungodly judgments is common in the church. Believers not only judge non-Christians, but also their brothers and sisters in Christ, yet we rarely hear teaching that is both biblical and practical on this subject.

The following are the key verses pertaining to this issue:

- “Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you” (Mat. 7:1-2).
- “There is only one Lawgiver and Judge, the one who is able to save and destroy. But you—who are you to judge your neighbor?” (James 4:12).
- “You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God’s judgment seat....Therefore let us stop passing judgment on one another” (Rm. 14:10-13a).

Why does God command us not to judge others?

- Judging others is incompatible with the gracious way God treats us in Christ (Matthew 18:21-35).
- Judging others is incompatible with a life of humility (Philippians 2:3).
- Judging others is incompatible with the fact that only God has the right to judge (James 4:12).

How do we distinguish between godly discernment and ungodly judgments?

Diagnostic Questions for Ungodly Judgments	
Would we feel comfortable if they viewed and evaluated us in the same way we are evaluating them?	Key verse: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matthew 7:12)
Are we giving proper attention to their strengths as well as their weaknesses?	“Why do you look [continuously] at the speck of sawdust in your brother’s eye...?” (Matthew 7:3)
Are we developing “spiritual far-sightedness”?	“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?” (Matthew 7:3)
Are we hoping, believing, and praying that they can change for the better?	“It [love] always protects, always trusts, always hopes, always perseveres.” (1 Corinthians 13:7)

Are we evaluating their behavior rather than speculating about their hidden motives and intentions?	“Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men’s hearts.” (1 Corinthians 4:5)
Do we regard them as brothers and sisters in Christ rather than looking down on them because of their sins and their shortcomings?	“For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living. You, then, why do you judge your brother? Or why do you look down on your brother?” (Romans 14:9-10)
Are we discriminating against certain groups of people?	“My brothers, as believers in our glorious Lord Jesus Christ, don’t show favoritism...If you show special attention to the man wearing fine clothes...have you not discriminated among yourselves and become judges with evil thoughts?” (James 2:1-4)
Are we consciously choosing to leave judgment in God’s hands?	“There is only one Lawgiver and Judge, the one who is able to save and destroy. But you—who are you to judge your neighbor?” (James 4:12)

There are many types of ungodly judgments.

- Judgments against God
 - These are often made in times of difficulty, trauma, or abuse, when God seems distant or does not seem to answer their repeated calls for help.
 - To some it seems that God does not exist, or if he does, that he really does not care about them or their needs.
 - The interesting thing about judgments against God is that they can influence our relationship with him long after they are forgotten.
- Judgments against ourselves
 - Many people, including many Christians, have labeled themselves in negative ways, and so make ungodly and unhealthy judgments against themselves.
 - In some cases, the judgments are completely false, while in other cases they contain an element of truth, but lack balance and overshadow the person’s positive characteristics.

- Judgments against other people
 - Individual judgments
 - There may be some truth in the judgment that is made about the person, but it also lacks balance, ignores the person's positive characteristics, and is harsh and critical in spirit.
 - If we are not careful, we can fall into the trap of making these kinds of judgments against almost anyone, including our spouse, our children, or other church members.
 - Generalizing judgments
 - Often this response begins with a simple judgment against another person such as an abusive parent, an unfaithful husband, or an offensive person of a different race or nationality.
 - Then, based on that negative experience, the judgment is generalized to include a larger group represented by the person who caused the hurt.
 - This larger group can be defined on the basis of gender, marital status, race, nationality, or even denominational affiliation, as well as a host of other criteria. If a person is a member of one of these groups, then they automatically come under judgment.
 - Judgments against parents
 - Many people who come from abusive and dysfunctional homes fall into this trap.
 - Judgments against parents violate a basic principle of God's word that is stated plainly in the Old Testament (Exodus 20:12; Deuteronomy 5:16), reiterated by Jesus himself in the gospels (Matthew 15:4; 19:19), and emphasized by the apostle Paul in the letter to the Ephesians, namely that children are to honor their parents.
 - Judgments against parents can be devastating in their impact on the relationships between the children who make them and people who later happen to play certain roles in their lives (e.g. a spouse or authority figure who resembles one of their parents in some way).

The impact of ungodly judgments in our lives can be very great.

- We experience some distance in our relationship with God.
 - We seem oblivious to the fact that God did not judge us in spite of our sin, but rather forgave us and accepted us completely in Christ.
 - We reject the attitude of humility that Jesus modeled and taught to His disciples, and adopt a superior position in relation to our brothers and sisters in Christ.
 - We take to ourselves something that rightfully belongs to God alone. The result, according to the apostle Paul, is that we “judge someone else’s servant” (Romans 14:4).
- We limit ourselves and God’s work in our lives.
 - Ungodly judgments often limit the depth of relationship that we enjoy with other people and with specific groups of people.
 - They also limit the ministries that we can have with certain types of people.
 - And since God often blesses and teaches us through our relationships with others, they limit God’s gracious work in our lives.
- We hinder God’s work in another person’s life.
 - When we judge other people, we telegraph these judgments to them in various ways.
 - Sometimes we declare our judgment outright.
 - At other times our judgment becomes the implicit basis for the way in which we relate to them.
 - In either case, sooner or later the person usually realizes the nature of the judgment we have made against them.
 - Once the person becomes aware that we have judged them our judgment may wound them deeply, which may lead to a response of anger and bitterness that may be used by the enemy.
 - Our judgment may also lodge deeply within their heart, thus damaging the person’s self-image.
 - As a result, they may find it difficult to step out in faith believing that God will use them in wonderful ways and glorify himself through their life.

- We give the devil an opportunity to work in our lives and our relationships.
 - We must consider in a new way the implications of Ephesus 4:26-27, “In your anger do not sin: Do not let the sun go down while you are still angry, and do not give the devil a foothold.”
 - Since unforgiveness gives the devil an opportunity to work in our lives and our relationships, we should not be surprised to find that making judgments against others can do much the same thing.
- We open the door for judgments to come back on us.
 - In our experience, if we make ungodly judgments against others, these same people often make judgments against us.
 - “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you” (Luke 6:37-38).
- Judgments can cause a loss of blessing in our lives.
 - Any sin that is practiced over time can cause a disruption in the flow of God’s blessing in our lives.
 - This is especially true, however, when the sin in question is ongoing and runs contrary to the basic principles of God’s word, as in the case of a judgmental spirit.
 - Believers who are focusing on the speck in their brother’s eye are rarely living the abundant life that God desires for them as His children.

In essence, judgments function as both a filter and a magnet.

- They prevent us from seeing other people as they really are, in all of their complexity, and reduce them to a caricature.
- They seem to draw people to us who will fit into that caricature.
- For example, a woman might have a judgment on men, that “men are only interested in one thing.”
 - Any man who interacts with her will be treated with suspicion.
 - If he tries to be friendly, she will think he is coming on to her.
 - She will have a difficult time trusting any man.
 - She will also often choose men who are only interested in taking advantage of her.

Commitments or Vows: **The Fruit of Judgments**

It is impossible to understand judgments without examining vows, one of the fruits of judgments. Vows are commitments or promises made to oneself after a judgment solidifies in one's heart.

These vows function as defense mechanisms in our lives.

- When being hurt by another leads to making a judgment of some kind, that judgment will usually lead to the development of a vow.
- Vows are usually focused on others but will sometimes focus on God.
- The function of the vow is to protect us from being hurt again.
- For example:
 - A woman who has been abandoned by her father may have the judgment that “men will leave me.”
 - To protect herself from further abandonment she may vow, “I will never let a man get too close to me again.”

Whenever we run across a judgment, we need to look for the accompanying vow. Conversely, whenever a counselee expresses a vow we need to seek the judgment that gave rise to it.

Sometimes the counselee may be reluctant to reject a vow because it seems to have a positive root. For example:

- A young man grows up in a violent home, physically abused by his father.
- As he approaches adulthood he vows that he will never hit his children.
 - The judgment is that his father is an abuser who is filled with rage.
 - In response to that judgment he makes a vow to be different from his father.
- The problem with the vow is:
 - It is based upon a judgment of his father (even though there is much truth to the judgment).
 - The vow keeps his attention focused on his father and his father's behavior.
 - The judgment and vow interfere with his ability to forgive.
 - The vow keeps his attention focused on what he will not be rather than on being free to become the father that God is calling him to be.

Most of us do not make these vows consciously and we are often unaware of them and their negative influence in our lives. For this reason it is often during prayer that they are unveiled. As always, we must trust the Lord to expose the vows and convince the counselee that he/she is being controlled and limited by them rather than protected by them.

Deliverance

As was mentioned earlier, we firmly believe that Spiritual Conflict involves battling the world and our flesh as well as the devil. As we move through healing prayer, the influences of the world and the flesh are often revealed and dealt with. We don't want to become obsessed with the influence of the enemy in our lives, but we do need to know how to deal with him!

We are all agreed that we are in a battle with "the devil."

- Scripture reminds us:
 - "Submit yourselves, then, to God. Resist the devil, and he will flee from you" (James 4:7).
 - "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings" (1 Peter 5:8-9).
- The nature of "the devil"
 - Definition: "The devil" represents Satan and the lesser evil spirits that are under his authority and dominion.
 - "The devil's" objective: Satan and his followers conspire to oppose the work of God and to steal His glory.
 - "The devil's" plan A:
 - To prevent men and women from being rescued "from the dominion of darkness" and being brought into God's glorious kingdom through faith in Christ Jesus" (Colossians 1:13).
 - "The devil's" plan B:
 - Once men and women are saved, the enemy works to keep them:
 - ignorant of their position in Christ,
 - impotent in the work of the kingdom,
 - enslaved to sinful and destructive patterns of behavior,
 - and divided from other members of the body of Christ.
 - He toils ceaselessly to undermine and destroy our lives, our relationship with God and others, and our testimony to those who do not yet know God.

Possible responses to “the devil”

- Negative responses:
 - We can choose to remain ignorant of the devil’s schemes and so allow ourselves to be “outwitted” (2 Corinthians 2:10-11).
 - We can “give him an opportunity” by:
 - believing his lies,
 - harboring bitterness in our hearts,
 - judging God, ourselves or others,
 - leaving conflict unresolved,
 - engaging in sinful practices, or
 - involving ourselves, directly or indirectly, in the occult. (Ephesians 4:26-27)
- Positive responses (derived from James 4:7-8; cf. 1 Peter 5:8):
 - We can submit ourselves to God
 - By confessing our sins, repenting of them, and receiving God’s forgiveness.
 - By forgiving those who have wronged us and releasing the judgments we have made against them.
 - By making restitution to those we have wronged.
 - We can resist the devil
 - By rejecting the devil’s lies and choosing to believe the truth about God, ourselves, and others.
 - By rejecting the devil’s accusations and trusting in God’s amazing grace.
 - By taking the “way out” that God provides when we experience temptation (1 Corinthians 10:13).
 - By breaking the power of curses, vows, dedications, oaths, judgments, ungodly unions, and other things that give the devil power in our lives.
 - By casting him out and ending his ungodly work in a person’s life.
 - We can stand firm in our authority as believers (knowing that the devil will flee)
 - By embracing the truth that we do not have to put up with demonic attacks. We can successfully resist them.

- By applying this truth and resisting the demonic powers until the attacks stop even when subsequent attacks come our way.
- By exercising our authority in ministry to others who are experiencing some degree of influence or oppression.

When we minister to a particular need in a person's life, we must remember that in most cases we are dealing with influences from the world, the flesh and the devil. As demonization is often secondary to other issues, we need to be sure to move into healing as well as deliverance and opposition to the continuing work of the Evil One.

Primary and Secondary Demonization

It is helpful in deliverance ministry to differentiate between primary and secondary demonization. In fact, deliverance can be ineffective if we treat every demonic attachment in our lives as if it is a case of primary demonization. What is the difference between these two conditions?

- Primary demonization
 - The presenting problem is there primarily because of the influence of a spirit in the life of the person receiving ministry.
 - We see this type of demonization in the deliverance accounts in the Synoptic Gospels.
 - Ministry involves deliverance, which provides a decisive cure.

- Secondary demonization
 - The presenting problem is there primarily because of an issue such as deception, trauma or unforgiveness, not demonization.
 - Evil spirits work mainly to exacerbate the existing problem (Eph 4:26-2).
 - Ministry involves dealing with the primary issue first, then deliverance.

Before moving into deliverance we need to determine whether we are dealing with primary or secondary demonization.

- If it is primary, we can move directly into deliverance prayer.
- If it is secondary, we will need to spend time on inner healing before moving into deliverance.

Rejection

One of the most common issues we encounter in healing ministry is that of rejection. Feelings of rejection result from relationships that are not healthy or through faulty interpretations of events.

- Rejection is an important factor in the lives of a high percentage of people who seek the ministry of inner healing.
- Rejection frequently negatively impacts a person's self-image, resulting in difficulties in his relationship both with God and with other people.
- Often rejection is the underlying problem in the lives of people who come from dysfunctional homes, and in cases of addiction (e.g. to alcohol, narcotics, sexual sin and gambling).

Rejection is a trauma that impacts a person's life when he is not accepted and loved by those who should accept and love him. There are two types of rejection:

- An absence of love: A person does not receive love and affection from others, particularly his parents (passive rejection).
- Cruelty, abuse, excessive criticism: A person is treated in ways that not only reflect a lack of love, but also create deep wounds and crush his spirit (active abuse).

Rejection arises from many different root causes:

- If the person's parents suffered rejection, a root of rejection is often passed on to him.
 - Parents who were rejected as children tend to reject their own children in various ways.
 - Deceiving spirits of rejection can also come down the generational line into the child's life.
- Adopted children often experience rejection.
 - The severity of the rejection can be reduced by the love and affection of the adoptive parents.
 - In spite of the love of the adoptive parents, however, many adopted children feel rejected by their birth parents.

- Some people experience rejection before and around the time of birth.
 - Parents do not want the child, often because of gender or the fact that the parents were not married at the time of conception.
 - An attempted (or even contemplated) abortion.
 - The child is separated from his parents—especially his mother—shortly after birth (frequently because he was placed in an incubator).
 - A parent leaves the home during pregnancy or shortly after birth.

- A dysfunctional home life can lead to feelings of rejection.
 - A lack of love and affection
 - An overabundance of criticism and conditional love
 - All forms of cruelty and abuse

- Children can also experience peer rejection at school.
 - Abuse, ridicule and rejection from other children at school
 - Exclusion from dominant social groups

When ministering to people it is helpful to look for the common responses to rejection, many of which are listed below:

- Aggressive or rebellious reactions
 - A tendency to reject other people
 - An unwillingness to receive comfort or help from others
 - A tendency to become hardened and closed to other people
 - Skepticism and unwillingness to trust other people, the word of God and, at times, God Himself
 - A tendency to speak harshly or to use coarse language
 - A pattern of hard headedness, enjoys debating with others, stubborn and unyielding
 - Defiance, hostility, disobedience
 - Bitterness, anger, fits of rage, a tendency to retaliate, violent reactions
 - Control, domination, or manipulation of others

- Self-rejection
 - Low self-esteem, may believe that he is worthless
 - A sense of inadequacy and inferiority
 - Shame, feelings of disgrace and humiliation
 - Fearful of trying new things and meeting new people
 - Perceive themselves as unable to succeed, fear failure
 - Often sad and sometimes depressed
 - Frequently accuse and judge themselves
 - Have difficulty receiving praise
 - Have difficulty communicating with others
 - Seek to please others, need to find favor with everyone
 - Worried, anxious, stressed
 - Pessimistic, negative, hopeless, despairing

- Self-protective responses due to fear of rejection
 - Extreme efforts to succeed, driven-ness to outshine others
 - A sense of restlessness, an inability to find peace and contentment (often connected to performance orientation)
 - A false sense of responsibility, taking on inappropriate burdens
 - Like to be alone, isolate themselves
 - Very independent, refuse help from others, must do everything themselves
 - Often defend/justify themselves and their behavior
 - Critical toward others, tend to blame problems on others
 - Jealous of others' success
 - Pride
 - Perfectionism

Dealing with Performance Orientation

Many believers, including many pastors, missionaries, and other Christian workers, are caught in the performance trap. Frequently, they claim to believe in God's grace, yet in their heart they are striving to earn favor with God and man by their good works and accomplishments.

Two Christian books that serve as resources in this matter are David A. Seamands, *Freedom from the Performance Trap* (Wheaton, IL: Victor Books, 1988) and Jeff VanVonderen, *Tired of Trying to Measure Up* (Minneapolis, MN: Bethany House Publishers, 1989).

What is performance orientation?

- Performance orientation is a condition in which true believers in Jesus Christ, who are accepted unconditionally in Him, are unable to embrace their position as a son or a daughter of God through faith in Christ.
- Instead, they determine their worth on the basis of others' opinion of them or their own status and accomplishments.
- A person who is performance oriented may believe intellectually that he is accepted by God on the basis of faith in Christ alone, yet the following may be true as well:
 - He may still be controlled and driven by the deception that is at work in his heart.
 - He may feel that resting in the grace of God in Christ is somehow insufficient.
 - He may feel he must do something to make himself acceptable and to establish his worth.

It is not a person's actions that make him performance oriented; it is rather the underlying attitudes, motivations and beliefs that are a problem. Some of the symptoms of performance orientation are:

- Drivenness
- An inability to maintain proper boundaries
- A lack of balance in life
- The feeling that everything in life must be earned
- A desire to prove themselves worthy of respect and love

The attitudes, motivations and beliefs underlying performance orientation create a "pervasive personality pattern."

- As Seamands writes in *Performance Trap*, “It is very essential we understand that the Christian who lives a performance-based life does not have an isolated problem in some hidden cupboard of his life that pops out once in a while to cause occasional emotional and spiritual upheavals.
- Rather, this pattern is a lifestyle, an all-inclusive *way of being*, a faulty manner of perceiving, thinking, feeling, willing, acting, reacting, and relating.
- This wrong way of *being* results in a wrong way of *doing*; that is, *a wrong way of coping with life and relating to people.*”

The alternative to performance orientation is not laziness and inactivity.

The example of the apostle Paul is helpful in this matter.

- Paul gave himself wholeheartedly to the ministry to which God had called him, but he did so because he was “constrained” or “compelled” by the love of Christ (2 Corinthians 5:14).
- He understood more than anyone that God’s grace was sufficient for all his needs (1 Timothy 1:13-14).

Performance orientation can have many different roots.

- The world
 - Input from family members
 - Conditional acceptance
 - In some cases, love is dispensed, but only when the child has acted in accordance with the parents’ wishes or made some worthy accomplishment.
 - If his actions are not considered appropriate, however, then love is typically withdrawn and replaced with harsh criticism and disapproval.
 - Warped values
 - In some cases the parents are generally loving and accepting, yet they themselves are extremely performance oriented and value accomplishments—whether in business, ministry or in other areas of life—above all things.
 - In the end, these values are usually transmitted to their children, leading them into performance orientation as well.

- Criticism and disapproval
 - In some families, criticism and disapproval are so pervasive that the children are given little hope of gaining their parents' love and acceptance.
 - Their children, however, desire to maintain hope, so in some cases they attempt to get their parents' attention and win their approval through their accomplishments.
- Input from the church
 - The message of legalism
 - Legalistic churches and organizations usually claim to believe in God's grace, at least as the source of our salvation, but the reality is that they communicate in numerous ways the belief that it is a person's actions that are really important.
 - Church members quickly pick up on and internalize the fact that the really important thing is conformity to their congregation's code of behavior.
- The gospel of health, wealth and success
 - This approach to the Christian life provides a theological basis of sorts for performance orientation. If we desire God's blessing in our lives, then we must succeed, so we might as well make it happen!
 - Church members who do not succeed (according to their church's standard) typically experience a lot of cognitive dissonance:
 - They either get down on themselves (based on their lack of accomplishments), or...
 - They get into performance mode and work extra hard to make it happen.
- Input from our society
 - Individualism and self-reliance
 - Since individualism is such a high value in American society, performance orientation takes on a particularly dangerous form.
 - If our accomplishments (often defined in material terms) are insufficient, we risk losing our self-respect and our dignity.
 - For that reason, we pour it on, working ever harder in an effort to prove our worth and to gain acceptance.

- Activism
 - Since American society in general has embraced the naïve concept that we can do anything if we only work hard enough for it, we tend to focus on “doing.”
 - Often this emphasis has resulted in deficiencies, both in our relationship with God and in our relationships with others.
- The flesh
 - Often our responses to negative, grace-less input from family, the church and our society are not healthy.
 - These responses act as defense mechanisms.
 - They are attempts to safeguard us without depending on the Lord and trusting in Him.
 - The flesh may accept the challenge to earn favor with God and others;
 - Alternatively, it may react by giving up and setting standards that are very low and do not reflect the person’s capability and potential.
- The devil
 - The devil usually reinforces deception and performance orientation that already exist due to familial, ecclesiastical and/or societal influence (secondary demonic influence).
 - Typically we will need to assert our spiritual authority in two distinct situations:
 - When evil spirits attempt to block the work of the Spirit in exposing deception and revealing God’s grace in a person’s heart
 - As a kind of “mopping up” exercise toward the end of the ministry process. After the person has rejected the lies of the enemy and embraced God’s grace, we should move into deliverance to deal with any secondary demonization that is present.

Characteristics of performance oriented people

- People can manifest performance orientation in various ways
 - For example, in a family one child may respond to the pressure to perform by meeting the challenge and working to out-perform everyone else.

- Another child, however, responds to the pressure by giving up. The pressure is too great for him to bear, so he opts out of the game and becomes a consistent underperformer. He may even sabotage his efforts so that he has the security of knowing that he never really gave it his best.
- Some common symptoms of performance orientation (adapted from Seamands, *Performance Trap*, 14-19)
 - Internal symptoms
 - Continuous feelings of guilt, shame, condemnation, and the judgment and disapproval of God
 - A sense of worthlessness, with feelings of low self-esteem and recurring inward assaults of self-belittling and even self-despising
 - A sense of phoniness and unreality, a feeling of being an empty fake, of having somehow lost touch with their real selves and not knowing who they really are
 - Many negative emotions, especially anxiety and anger, which result in irrational fears, smoldering resentments, outbursts of rage, excessive mood swings and depression
 - External symptoms (Not everyone who is performance oriented experiences all of these symptoms, for they represent several variations on performance orientation.)
 - Drivenness, an inability to rest or to enjoy relationships that are not critical to accomplishing certain life goals, a tendency to live as a workaholic
 - Perfectionism, setting unrealistic and unnecessarily high standards for oneself and others, unable to flex or to lower these standards regardless of the situation, tendency to judge others who do not meet our standards
 - Obsessive/compulsive tendencies; we often use the words, “I must...”, even when they don’t make sense as we are driven by compulsive tendencies that we really don’t understand
 - People pleasing, a strong and controlling desire to win acceptance and approval from others by how we act and what we accomplish
 - Legalism, a tendency to create rigid systems of regulations governing the believer’s external behavior, to the neglect of matters of the heart such as love and grace
 - Difficulties with interpersonal relationships, especially where intimacy is involved, can be a part of all these manifestations of performance orientation

As believers, we need to understand the difference between living as a servant and living as a child of God.

Servanthood vs. Sonship	
The servant is accepted and appreciated on the basis of <i>what he does</i> .	The child is accepted and appreciated on the basis of <i>who he is</i> .
The servant starts the day <i>anxious and worried</i> , wondering if his work will really please his master.	The child <i>rests in the secure love</i> of his family.
The servant is accepted because of his <i>workmanship</i> .	The child is accepted because of a <i>relationship</i> .
The servant is accepted because of his <i>productivity and performance</i> .	The child belongs because of his <i>position as a person</i> .
At the end of the day, the servant has peace of mind only if he is sure he has <i>proven his worth by his work</i> . <i>The next morning his anxiety begins again</i> .	The child can be <i>secure all day, and know that tomorrow won't change his status</i> .
When a servant fails, <i>his whole position is at stake</i> ; he might lose his job.	When a child fails, he will be grieved because he has hurt his parents, and he will be corrected and disciplined. <i>But he is not afraid of being thrown out. His basic confidence is in belonging and being loved, and his performance does not change the stability of his position</i> .

Sonship vs. servanthood (adapted from Seamands, Performance Trap, 23)

- Many believers live as servants rather than sons. In many ways they are like the older brother in the parable of Luke 15:11-32.
- The key to destroying performance orientation is learning to live as a son who is loved and accepted just as he is.

Healing the Wounds of Sexual Abuse

Sexual abuse is a problem that we frequently encounter in the ministry of inner healing and deliverance. A missionary counselor surveyed the female students in our seminary's branch in Jakarta, and found that about 30% of the students reported being sexually abused in some way. The missionary's comment was that the percentage of students confirming sexual abuse was about the same as it is in the West. Of course, in a shame culture such as Indonesia the actual percentage is probably significantly higher.

One of the difficulties in praying for someone who has been sexually abused is that it is an incredibly sensitive subject yet can have far reaching effects in a counselee's life. Most of the counselees who have experienced sexual abuse are female, however, boys can also be sexually abused.

The symptoms of sexual abuse are similar to the symptoms of other traumas in a counselee's life, so we must be very careful in diagnosing sexual abuse. We do not want to suggest that a counselee has been abused. If we suspect that a counselee has been abused, we need to wait for them to confirm it or for the Lord to bring the abuse into the open.

A few symptoms of sexual abuse, which might be present in the life of a counselee, are listed below. This list has been adapted from Paula Sanford, *Healing Victims of Sexual Abuse* (Tulsa, OK: Victory House, 1988), 6-16. (For a more complete list please refer to the book.)

Symptoms of sexual abuse in the lives of adults:

- Recurrent and intrusive recollections, dreams or reliving of experiences that seem to indicate abuse
- Generalized anxiety, mistrust and/or social isolation
- Difficulty forming or maintaining non-exploitive intimate relationships
- Sexual dysfunction
- Chronic depression, self-blame and poor self-esteem
- Depressive symptoms
- Avoiding certain people or situations out of fear, even when these are unrelated to the abuse
- Diminished self-protection, masochistic strivings and repeated victimization; may injure or mutilate herself or involve herself in substance abuse
- Identity focused on a sense of "badness" and stigmatization
- Contempt for women, including herself

- Tendency to fear men, but also to overvalue and idealize certain men as well
- Involvement in promiscuity or prostitution
- Emotional numbness
- Inappropriate guilt; underlying anger and resentment

Sexual abuse can impact a person in several ways, resulting in:

- Overwhelming confusion
 - A sense of betrayal—particularly if the abuser was a trusted authority figure (especially her father).
 - A sense of being alone—no one understands, no one is there for her, she is unique in her pain.
- An inability to trust
 - She feels that she was not protected by the authority figures in her life—especially her parents and God Himself—with the result that there is an inability to trust anyone at a deep level.
 - She judges God and other people as being unworthy of her trust.
 - She tends to keep herself from forming close relationships and develops strong defense mechanisms to protect herself.
 - If people who love her try to penetrate her protective barriers, she can be overcome by irrational fear.
 - Some victims of abuse run away or close their hearts precisely at the moment that someone reaches out to them in love and there is the potential for healing and wholeness.
- A confused and distorted identity
 - This is most acute when the abuser is the victim's father, since she was forced to relate to him in a way that should have been reserved for her mother.
 - Her father did not treat her as his beloved daughter who was worthy of pure love and affection, as well as his protection.
 - Rather, her father treated her in a way that left her feeling betrayed, unvalued, dirty, shameful, manipulated, and used.
 - These experiences can shake a victim's identity to the very core.
- Guilt and shame
 - Many victims of sexual abuse feel that they are somehow responsible for their abuse.

- This deception may be general or specific in nature.
 - “I must have done something to make this happen.”
 - “I should have done something to stop it.”
 - “There must be something wrong with me.”
- Guilt and shame are present especially in the context of ambivalence.
 - On the one hand, the victim did not like the things abuser did. They seemed strange, dirty and disgusting.
 - On the other hand, the victim may have enjoyed the attention and the intimacy that went along with the abuse, and her body may have responded to the stimulation involved in the abuse.
- Anger, bitterness and a desire for revenge
 - Toward the perpetrator of the abuse
 - Toward her parents
 - “Why did mom and dad let this happen? Why didn’t they protect me?”
 - If the abuser was her father or step-father, she can react toward her mother in one of the following ways:
 - “Why did mom marry that man? If she’d married someone else, I wouldn’t have been abused!”
 - Why didn’t mom stop it? She must have known what was going on!”
 - Toward God
 - Sometimes this is hard for believers to admit, but anger at God is often present in the hearts of victims of sexual abuse.
 - Some examples of the deceptions that can take root in the hearts of victims of sexual abuse, cutting them off from the “God of all comfort”
 - “Where was God when I needed Him? I don’t even believe in Him anymore.”
 - “God didn’t protect me, so the only one I can count on is myself.”
 - Toward others
 - “I hate all those stuck up kids at my school. They think they’re better than everyone else.”
 - I don’t like all those hypocrites at church! No one has a right to tell me what to do!”

- A deeply-rooted ambivalence toward her parents
 - One moment she may hate her father: “I hate him! I want to kill him! I never want to see him again!” Another time she might embrace him with tears running down her face, saying, “He’s already suffered enough.”
 - One moment she may feel close to her mother, hugging her and telling her she loves her. The next moment she may accuse her mercilessly: “You’re never there for me when I need you!”
- A desperate need to be loved
 - We all have a need to be chosen and loved by others. The wounds that result from sexual abuse tend to intensify this need.
 - An intense need for love can leave a victim of sexual abuse vulnerable in her relationships with members of the opposite sex, resulting in relationships that are unhealthy (e.g. abusive or too dependent) or in sexual activity outside of marriage.
 - Supporting factors
 - The feeling that she has lost her honor and her purity: “Hey, I’m already ruined. Why not do it?”
 - Feelings of inferiority: “No good man would want me”. So she finds a man who treats her the way she expects to be treated (used and abused).
 - A need to get even: She satisfies this need by rebelling against the moral values of the ones who hurt her or failed to protect her (i.e. her parents or other authority figures). Often this involves sexual activity outside of marriage.
 - A need to prove the truth of the judgment that she has made against men: “Men are all like that. All they care about is sex”.
 - An uncontrolled sexual drive: Her sexual drive was awakened and stimulated before the appropriate time, resulting in an intensification of sexual urges and possible demonization.
- Thoughts of death and suicide as well as a susceptibility to drug and alcohol abuse.
 - Death may seem preferable to the emotional pain that she experiences on a regular basis.
 - She may be drawn to drugs and alcohol, as well as self-mutilation, as a way of blunting or taking her attention away from her emotional pain.
- Sexual difficulties within marriage
 - In certain cases a woman loves her husband and desires to respond sexually, but finds that she automatically shuts down in the middle of lovemaking as a result of the sexual abuse that she has experienced.

- In other cases, the woman survived the abuse by fantasizing, and as an adult she finds that she automatically begins fantasizing during sex with her husband.

It is important that we don't implant the idea that the counselee has been abused even though we suspect that abuse has happened. In light of that fact, how do we deal with victims of sexual abuse who deny that abuse or who have suppressed the memories of the abuse?

- Focus on building trust by demonstrating honesty, love and acceptance.
 - Do not forget that victims of sexual abuse often feel that they were betrayed by trusted and influential figures in their lives, so it is difficult for them to trust others.
 - For this reason we should never attempt to push them to face the fact that they have been abused sexually.
 - We should rather work patiently, showing them the love of Christ and laying a relational foundation for gradually opening up the possibility of sexual abuse.
- Ask about the possibility of sexual abuse during the initial diagnostic interview.
 - It is possible to ask if a counselee has experienced sexual abuse in the context of a list of questions that are a regular part of the initial diagnostic interview with a new counselee. In that way we avoid suggesting directly that they may have been abused.
 - It is also important to recognize that a negative answer does not eliminate the possibility that the person was a victim of sexual abuse. The person being interviewed may not trust us yet, or she may have repressed the memory of the abuse.
- Avoid suggesting that they have been abused sexually—even if you strongly suspect that abuse has occurred.
 - Do not state that they must have been abused, or ask questions that lead naturally to the conclusion that you think they have experienced sexual abuse. You may be wrong!
 - Also, if they do not trust you yet, this kind of suggestion may lead them to become even more closed or distant.
- Give the Holy Spirit an opportunity to reveal the sexual abuse in His time.
 - Keep praying that the Lord will reveal the roots of the struggles that they are experiencing in the present. The Lord will reveal it at just the right time, and will only reveal as much as is necessary for healing to occur.

- When the Lord begins to open up the memories of abuse, the person may become afraid and shut down the process.
 - Just be gentle and patient with the person receiving ministry. Do not blame them for slowing down the ministry process. Just keep praying and seeking the roots of their current struggles.
 - If after some time they still cannot return to the memories of abuse, or are still unwilling to do so, that is fine, too. Just offer the matter to the Lord in prayer, then go on to another area of the person's life that requires ministry. They may require several more sessions before they are ready to allow the Lord to open up the memories of sexual abuse.
- Do not call into question the reality of the sexual abuse that they describe even though you cannot verify the accuracy of their memories.
 - It is not our place to determine what is true and what is false in their memories. Most of the time we lack the data to make such a determination.
 - In the absence of data that suggests otherwise, we should assume that the substance of the memories of abuse is accurate (unless we have suggested the possibility of sexual abuse through our statements and questions), though the details may have become distorted over time.
 - What is important is that we bring the memories of abuse to the Lord so that healing takes place in the person's life. We must lead them to forgive their abuser and others who are involved, and to reconcile with their abuser as far as possible. In some cases we should counsel them to reconcile with their abuser, while establishing proper boundaries in order to avoid various types of abuse.

Healing for Those Trapped in Sexual Bondage

One of the most common issues that we face in counseling both men and women (though this problem is more common among Christian men) is sexual bondage or addiction. The form of the bondage may vary. Some common manifestations include:

- Lustful thoughts
- Pornography
- Masturbation
- Various forms of sexual sin with another person
- Fetishes and other forms of perversion

Many believers are caught up in these forms of sin with the result that they are dominated by shame and guilt, feel distant from God, and are controlled by a sense of hopelessness. They are particularly vulnerable to the devil's accusations and attacks. Though they hate their sin and desire to repent of it, they find themselves in a state of bondage to it. They may break free of it for a time, but in times of boredom, fatigue, discouragement, anxiety and stress, they always return to the sin that they hate so intensely.

It is good news, indeed, that the Lord can set them free from this bondage.

Why do people become sexually addicted?

- We are wounded, but we deny the need for healing.
 - Woundedness may occur as a result of a lack of love, rejection, abuse or other traumatic experiences.
 - Rather than humbling ourselves and acknowledging our need for healing and deliverance, we compensate:
 - We suppress our negative emotions,
 - We develop our rational or analytical side,
 - We put forth a false self that is confident, victorious, successful and relatively free of struggle.
 - Over time, self-deception may creep in so that we regard the false self as our true self and lose touch completely with our woundedness and the negative emotions associated with it.
 - Maintaining the false self and suppressing our own negative emotions (especially our pain and our anger) require a tremendous amount of energy and can be extremely draining, particularly as we get older.
 - We turn to various "idols" in a vain attempt to find comfort in our brokenness and to fill the empty places in our lives.
 - One of these "idols" is sexual sin. We may not understand why we feel compelled toward this particular idol.

- We will continue in this pattern until God opens our eyes to the roots of our brokenness and sin (often in the process of inner healing).
- We are deceived, but we deny the reality of our deception.
 - Some common deceptions that underlie patterns of sexual sin:
 - We are already ruined, defiled and dirty as a result of sexual abuse, so there is no real harm in indulging in sexual sin.
 - The opposite sex will hurt you and use you, which creates a negative expectation that becomes a self-fulfilling prophecy.
 - Members of the opposite sex are viewed as “objects”, to be used for our own satisfaction or a potential conquest.
 - These types of deceptions can control our thoughts and our behavior patterns.
 - In some cases, these deceptions respond to logical/rational/ scriptural input, while in other cases a revelation of God’s truth is required to neutralize them in response to healing prayer.

Various pathways to sexual addiction:

- We are sucked in by the influence of the world, the flesh and the devil, with the result that we fall into a pattern of sin that gains increasing power over our lives.
 - I have included this category because theoretically such a “simple” case exists.
 - In my experience, however, almost everyone who is addicted to sexual sin has some level of woundedness that requires God’s healing touch.
- We are wounded by a lack of love, rejection, abuse or other traumatic experiences and turn to sexual sin as a type of emotional escape/anesthetic or a source of “love”.
 - Since our woundedness and our sinful responses remain unhealed, we experience certain negative emotions such as anxiety, fear, and insecurity.
 - God’s desire is that we come to Him for healing, allowing Him to be our “Wonderful Counselor” and the “God of all comfort”.
 - Due to our sinfulness and our lack of understanding and belief, we turn to other things for comfort:
 - We allow these things to replace the role that God desires to fill in our lives.
 - For that reason, we call them “idols”. One such “idol” is sexual sin.

- We have been wounded by others and we turn to sexual sin as a way of proving the truth of our judgments against them as well as a way of exacting revenge.
 - Judgments against others, especially the opposite sex, tend to produce negative expectations.
 - In some cases, people actually work to prove the truth of their judgments.
 - In some cases, the judgment leads to attempts to take revenge through sexual sin.
 - We can get back at the opposite sex in general by having sex with a certain person (i.e. by “ruining them”).
 - We can get back at a specific member of the opposite sex by having sex with someone else (as frequently happens when a husband or wife has an affair and then their spouse returns the favor).
 - We can attempt to get back at abusive or unloving parents by committing sexual sin.
- We have been exposed to sexual input or experiences at a young age, with the results that our sexuality was traumatized and awakened before the appropriate time.
 - This can happen through sexual abuse, looking at pornographic material, or even sleeping in their parents’ bed.
 - We usually minister to these experiences as a trauma, since the child was not ready for that kind of exposure.
 - We lead them in forgiving those who exposed them to sexual things too early in life, as well as those who failed to protect them.
 - If they took an active role or sinned in some way in connection with the exposure, we lead them in confessing their sin and receiving God’s forgiveness.
 - We bring them to the Lord in prayer, asking Him to lift the trauma from their spirit, and to heal their sexuality.
 - We ask God to restore their childlike purity and innocence in that portion of their heart that was traumatized at an early age.
 - We usually move into deliverance to deal with any spirits that are attached to the trauma, and that are influencing the person’s sexuality.
- We have inherited a sexual spirit that stimulates lustful thoughts and tendencies, with the result that we fall into a pattern of sexual sin.
 - In rare cases deliverance may be the decisive treatment, setting the person free from his or her bondage to sexual sin (primary demonization).

- In other cases, the presence of an inherited sexual spirit is only one aspect of a much more complex problem.

A general strategy in ministry

- Helping the person realize their need for repentance and healing.
 - One of the most critical steps is helping the person face the fact that they are addicted.
 - We may give them input to break down their tendency toward denial, but we may also need to bring them to the Lord in prayer and allow Him to show them the truth about their condition.
 - In some cases radical intervention is necessary.
- Helping the person break their behavior pattern.
 - What is required is radical repentance as evidenced by radical “amputation” in which the person closes the door to sexual sin and establishes boundaries to keep them from falling again.
 - This requires that they face their weakness in the face of temptation.
- Helping the person open themselves up to God’s healing work.
 - This requires that they lay down their defensive walls.
 - They must become vulnerable before the Lord and the person(s) ministering to them.
 - They must open themselves up to God’s healing work.
 - We often begin by asking the Lord to reveal the roots of their sexual addiction, then follow His leading in the healing process.
- Helping the person accept the ministry of deliverance.
 - Since sexual sin is so linked to the power of the flesh, demonization is often secondary to other issues that require attention.
 - Nevertheless, it is still a powerful and necessary tool in ministering to those who are in bondage to sexual sin.
- Helping the person develop new, healthier patterns of coping and relating.
 - Help them to lay down the false self that they have put up, and to practice openness and honesty in their relationships with their brothers and sisters in Christ.
 - Help them learn to seek out accountability partners to help them put to death their old, sinful patterns of living.
 - Help them learn to pursue intimacy with God on a regular basis.

Anger with God

There are many issues that prevent people from moving forward with God such as:

- an inability to receive grace
- defensiveness
- deeply rooted lies
- a lack of will to change
- difficulty receiving truth from God
- anger with God

Anger with God surfaces again and again in the midst of this ministry. It is often obvious to the counselor but not recognized by the counselee. There are many different sources for anger with God. Some of the most common are:

- “unanswered” prayer
- unfulfilled expectations
- displaced anger
- a lack of understanding of God’s promises
- anger as a defense mechanism

Often the counselee is unaware of his or her anger or unable to admit to being angry with God. Too often a counselee believes that:

- “Good Christians don’t get angry with God.”
- “God is the Lord of creation, who am I to get angry with him?”
- “If I express or admit to my anger with God, he will be displeased with me.”

To many Christians, anger is an unacceptable negative emotion. The more deeply they believe that anger is “evil” the more they will deny or suppress their anger. They forget several pertinent facts:

- Anger is an emotion that is attributed to God. His anger is spoken of and sometimes expressed in actions against those with whom he is angry.
- Jesus expressed anger openly. He had harsh words to speak to the Pharisees and acted violently against those who were taking advantage of the poor within the walls of the temple.

- Paul told the Ephesians, “In your anger do not sin. Don’t let the sun go down while you are still angry, and do not give the devil a foothold (or stronghold).” (Eph. 4:26)
 - Paul assumed we would get angry.
 - He was concerned about how we handled our anger so that the enemy couldn’t use it against us.
- The Psalms are full of people expressing their anger toward the Lord. See for example these “Psalms of complaint”:
 - Ps. 10:1
 - Ps. 13:1-2
 - Ps. 22
- Job felt that he was mistreated by God and expressed his resentment and anger toward him in Job 31, especially in verse 35.
- We can’t hide our anger from God, he already knows about it.
- God is not shocked or offended by our anger; he is “big enough” to take it.

The main problem with anger against God is that it is denied and becomes a stronghold for the enemy. In addition, when a counselee is angry with God, then he or she will often have a difficult time hearing from God or trusting what God has to say. Our focus must be on helping the counselee to recognize the anger and allow God to speak to him or her about it so that it can be confessed and resolved.

Ministry Skills

Ground Rules for Healing Prayer Sessions

1. The things shared in sessions are not to be talked about outside of the prayer times unless you have permission from the counselee.
 - When you first begin praying with people you might need input from someone more experienced. It might be helpful to discuss this possibility before you begin praying.
 - Stress that if you do ask for advice you will not give the counselee's name or other identifying information.

2. We need to begin the process by listening to the counselee.
 - Let her tell her story. Many people don't feel heard by those around them. Many will say, "I've never shared this with anyone else."
 - This is part of the healing process. Create an atmosphere of peace and acceptance that will help them relax and share the difficult things.
 - Remember that the enemy loves to work in secrecy and shame. You are striking a blow for freedom simply by opening up the things he is trying to convince them to keep hidden!

3. Listening to the Lord is the most important part of the whole process.
 - Spend time listening. Don't be afraid of silence.
 - Sometimes it will feel awkward so get used to feeling that way!

4. These prayer times are not about advice. Please **refrain from giving advice about the situation**. This is hard to do!!!
 - Remember that God knows better than you what they need.
 - Sometimes he will use us to speak truth to a counselee who is having a hard time hearing from him, but don't rush into speaking for him.

5. God sometimes reveals to us what is going on in the counselee's heart. However, that doesn't mean that we rush into telling them what God is revealing.
 - Be sensitive to the Spirit's leading before you engage in telling the counselee what the Lord is showing you.
 - The Lord may want the counselee to discover the truth for themselves.

6. Sometimes people will pray advice at the counselee, “Oh Lord, I feel that Agatha is struggling with not forgiving her mother. Would you confirm to her that she needs to forgive her mother for all the bad things she did? Would you lead her into confessing her sin of unforgiveness...”
 - These things may be true, but **this is not the way to pray for the Lord to work!!!**
 - Remember that our main prayer ministry revolves around asking the Lord to bring insight and to confirm and clarify what the counselee is receiving.

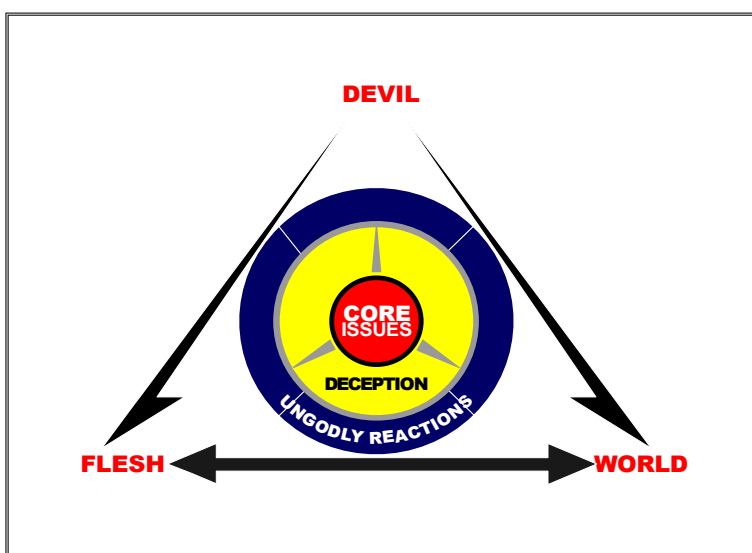
7. Always remember that we can be mistaken about what is happening in a counselee’s life or heart. We must be very careful not to impose our interpretation of events on them.
 - People receive and interpret experiences differently.
 - It is often not helpful to a counselee to hear you say, “That happened to me as well and this is how I felt about it and this is what God told me to do about it.”
 - We need to be focused on what God reveals to them not on what he revealed to us in our situation; unless he specifically moves us to share.

8. Remember that this ministry belongs to the Lord and we are graciously given a part in it. If he doesn’t “show up” nothing will happen.
 - This gives us a wonderful opportunity to rely on him, but allowing him to be in control takes practice. It’s understandable if you feel nervous at first.
 - Just take your courage in your hands and invite him to work!

Assessing the Issues

For many people the most difficult part of the practice of inner healing is knowing where to begin with ministry. When someone comes to us for prayer, how do we decide what needs attention? Obviously, we are dependent upon the Holy Spirit for wisdom and guidance. In addition, it is helpful to have some idea of how we might want to approach a particular case.

The key to assessing the issues and having some idea of where to begin praying is to always keep in mind the paradigm of concentric circles which was presented at the beginning of the training.



In our initial session, as we listen to a counselee's story, we are looking for several things:

- What traumas have they experienced?
- What symptoms of trauma are they exhibiting?
 - What judgments or vows do you suspect are at work?
 - Is the counselee using any escape mechanisms?
 - Does it seem that the counselee is harboring bitterness or unforgiveness?
 - Is the counselee exhibiting any defense mechanisms?
 - Are there any specific deceptions at work that you are able to clearly detect?
- These observations become the basis for moving forward into ministry, as the Spirit leads.

How would you go about ministering to the following case?

Mary came to us in some confusion about the nature of God's love. She was a part of a program that focused on growth in spiritual discernment and maturity, but was finding that she was having trouble accepting the God loved her. In fact, she described that whenever anyone would tell her that God loved her or read her scripture that attested to that fact she would feel resistance to that idea. Sometimes she would even tune the speaker out. She felt that to attest to God's love would be similar to repeating a mantra. She didn't want to simply repeat the words over and over until they seemed true. She indicated to us that until she felt the words to be true she didn't feel comfortable saying or hearing them.

As we listened to Mary's life history and heard her describe her family dynamics it became clear that Mary came from a background where love was conditional and the way to earn love was to produce. Mary was the only child of an overly controlling, driven mother and a passive father who cautioned her to try not to rock the boat. Mary was home schooled and expected to be perfect in every aspect of life. If she transgressed in any way, no matter how insignificant, she was forced to apologize to both of her parents as well as to God. Mary graduated from high school at the age of 16 and immediately left home for college where she was enrolled in an honor's program which exacerbated her driven-ness and perfectionism. By this time she had lost any sense of intimacy with God and felt that although God had loved her in the past, he didn't love her in the present.

- Can you identify any traumas in Mary's life?
- What deceptions can you identify?
- Do you find any escape mechanisms or defense mechanisms?
- Can you identify any areas that need forgiveness?
- Are there any judgments or vows evident?

Below you will find a record of how the ministry progressed:

As we prayed about these issues with Mary the Lord revealed two important keys. One was that Lisa was trying to win her way into heaven with her good behavior, by doing everything “right.” The Lord showed Mary a picture of Jesus on the cross and herself pushing the cross away. She had trouble accepting that Jesus had done all that was necessary for her to be received by his father. She struggled to believe that she didn’t have to do everything right for the Father to love her. She wanted to earn God’s love and approbation through all of the good things she was doing. Even though she had confessed the sin in her life that seemed most devastating to her she did not believe that she could accept God’s forgiveness. She was still trying to make up for falling into sin in a particular area of her life. As she described it to us, she felt that when she chose to sin in that way, God “dumped” her. It wasn’t enough that Jesus had died to cleanse her from sin, she was still trying to make up for “throwing God’s goodness in his face” by sinning the way she did.

After some more prayer, the Lord made it clear that Mary also had a judgment on Him. She didn’t believe that God could love her “in her bad” – in those areas where she still struggled with sin and was less than perfect. She didn’t believe that he was as good as his word, that he would accept her as she was.

As we prayed through Mary’s resistance to God’s love and acceptance he spoke to her through the image of the woman caught in adultery in John 8:1-11. First the Lord spoke to her about her desire to make things right with him through her own efforts. He pointed out that the Pharisees who had brought the woman to Jesus were convinced of their own righteousness and ability to achieve reconciliation with God through their own efforts. They were trying to be acceptable to God “in their good.” Jesus made it plain that they were in no condition to condemn the sinner and in fact were not able to receive God’s love because of their pride. The Lord then revealed that apart from Him Mary was just like the woman brought before Jesus for judgment. Jesus knew the woman had committed adultery. He knew that according to Mosaic law she should have been stoned to death, but he accepted her “in her bad.” She didn’t have to do anything to be received by Jesus; all she had to do was respond to his love. In the same way, God the Father loved Mary in the midst of her sin and struggles and all he asked of her was that she respond to his love instead of refusing to believe that he would offer it to her.

After that revelation, Mary was able to release her judgment on God and accept the truth that he loved her quite apart from anything she might do or how she might serve him. She has been excited to hear about God’s love and now finds it refreshing and renewing to contemplate how much God loves her. She is enjoying a new freedom to receive God’s love and believe what the scripture tells her to be true concerning our Father’s heart toward all of his children. She also knows that she needs to keep growing and experiencing healing in different areas of her life based on her new understanding of God and his relationship to her.

It should be obvious by now that the healing is actually in the hands of the Holy Spirit. However, it is also helpful for us to have an understanding of what he is doing in a counselee's life.

Ministry Skill: **Ministry to Those with Deep-Level Deception**

Indicators that lead to a diagnosis of deep-level deception:

- Failure of truth encounter:
 - The person is conscious of believing a lie...
 - But confronting it with the truth does not change the fact that the lie is controlling their feelings, responses, and actions.
- Prayer for understanding:
 - Pray that the Lord will show the person receiving ministry the source of a particular struggle/symptom.
 - At times, the Spirit will show the person that their current struggles/symptoms stem from a particular heart-level belief about themselves, others, or God himself.

Ministry process for deep-level deception:

- Explain the ministry process to the person receiving ministry.
 - Explain to the person that sometimes we can believe one thing with our mind, but another thing entirely (a deception) with our heart. Typically it is our heart-level beliefs that strongly influence our feelings, attitudes, responses, and actions.
 - Tell them that this kind of mind-heart division is not uncommon, and that healing prayer can bridge the gap between the mind and the heart.
- Determine the nature of the deception.
 - Ask the Lord to bring to his conscious mind any deep-level beliefs that are at the root of his struggle/symptom.
 - Be sure to wait quietly before the Lord so that the Spirit can show the person receiving ministry any deceptions that are at work in their life.
- Pray for the revelation of God's truth in the deepest places of the person's heart.
 - Once the deception has been revealed, go to the Lord in prayer and ask him to reveal his truth in the heart of the person receiving ministry.
 - Wait quietly before the Lord to see what he shows the person.
- Discuss what the Lord showed them as you waited before him.
 - Listen carefully to what they received and to how they are interpreting it.
 - Reflect back to them your understanding of what they say, helping to clarify their interpretation if necessary.

- Where they seem to be hearing accurately from God, you may want to reinforce what they heard by turning to specific passages of Scripture.
- Ask them if the original deception “feels true” at this point. If it still seems true, go back to prayer. Ask God if there is anything blocking their embracing of the truth that will set them free.
- Check for related deep-level deceptions.
 - Ask the Lord if there are any other related deceptions that need attention.
 - Wait before the Lord for Him to show you anything you need to know.
 - If the Lord reveals related deceptions, repeat the ministry process.

Follow-up to ministry for deep-level deception:

- Be sure to check on the person’s progress with the struggle/symptom the next time you get together. If they have experienced significant improvement, then you can move on to other issues in their life.
- If there is only marginal improvement in their struggle/symptom, then go back to the Lord in prayer, asking Him for direction.
- It is also helpful to suggest to the person that they meditate on several passages of Scripture that reveal the truth that counters their deep-level deception.

Ministry Skill: **Ministry to Those with Traumatic Experiences**

Some common indications of trauma are:

- Various physical symptoms such as fear, anxiety, panic attacks, difficulty breathing and/or nausea that have continued to the present.
- An irrational fear of or aversion to an object, place or situation that has persisted to the present.

How do we diagnose trauma?

- Self-diagnosis: the person receiving ministry may correlate the trauma with their present symptoms.
- Diagnosis through the use of questions:
 - Since when have you been experiencing these symptoms?
 - What was going on in your life at that time?
- Prayer for understanding: Pray that the Lord will show the person receiving ministry or you the source of their symptoms (which may lead them to a memory of a trauma or may point them in a different direction).

How do we bring healing to a traumatic event?

- The first step is to cleanse the trauma. To cleanse the trauma you will use two diagnostic questions:
 - “Do you need to forgive anyone who was involved in the trauma?”
 - “Do you need to confess your own sin in connection with the trauma?”
- The second step is to open up the trauma.
 - Pray as follows: “Lord, would you take them by the hand and lead them gently back into that moment when...”
 - Wait quietly until it seems the person is connecting with the trauma.
- The next step is the lifting of the trauma.
 - Ask the Lord to lift the trauma from their spirit and heal them of all its effects.
 - Wait quietly until it seems that the Lord is bringing healing to their spirit.

- After the Lord lifts the trauma off of their spirit, it is time to ask him to replace the trauma.
 - Ask the Lord to fill their heart and mind with a sense of peace and His loving presence.
 - Wait quietly until it seems that the person is experiencing peace and a sense of God's loving presence.

After the Lord has had the opportunity to deal with the trauma, it is time for us to deal with any residual secondary demonization.

- Command any spirits that began working in the person's life at the moment of the traumatic experience to leave.
- Command as well any spirits that were causing or exacerbating their emotional/physical symptoms to leave (e.g. fear, anxiety, panic attacks, etc.).
- Continue your assault on the Enemy's work for a minute or so, or until the deliverance seems to be finished.

After you finish praying it is a good idea to debrief the experience.

- Some good questions to ask are:
 - What did you experience during the prayer session?
 - Are you still experiencing the symptoms that resulted from the trauma?

It is always a good idea to follow up in a week or two to see if they remain symptom-free.

Ministry Skill: **Helping Someone Receive God's Forgiveness**

Indications of a need to receive God's forgiveness:

- The person states explicitly that they continue to be plagued by guilt and/or shame (often because of something they have done).
 - The person tells you they have done something that would probably produce guilt and shame.
 - It could be a sinful act (e.g. sexual sin, an act of violence).
 - It could be a tragedy that was beyond their control.

Understanding the person's guilt and shame:

- You can ask the person to describe their feelings about the actions/events in question. Be sure to note the nuances that help you to understand their feelings.
 - You can go to the Lord in prayer, asking him if there is anything he would like to show the person about their feelings regarding that act/event.
 - If the person is plagued by sin and guilt, the Lord will often bring it to their mind so that it can be resolved.

There are two methods which we often use in helping the person appropriate God's forgiveness:

- Truth encounter:
 - Help the person understand the difference between God's perfect forgiveness when we are saved (Col 2:13; Eph 1:7-8) and the day to day experience of relational forgiveness (1 Jn 1:9).
 - Have the person read a verse such as Col 2:13, Eph 1:7-8, 1 Pet 3:18 or another favorite text that teaches that God forgives all our sins. Ask them what they think the text means.
 - Use a thought provoking question such as "So... Jesus forgave all of our sins, right? Except of course that one that you committed." Or, "Since Jesus paid it all and bore your sin, why do you keep on bearing the sin that he already bore for you on the cross?"
 - Help the person confess their sin to the Lord and receive His forgiveness (using 1 Jn 1:9).

- Healing prayer:
 - Give the person an opportunity to confess what they feel to the Lord. Encourage them to pour out their heart to the Lord in prayer.
 - Ask the person to go to the Lord and receive his forgiveness based on 1 Jn 1:9.
 - After they pray to the Lord, ask God to pour out his grace and forgiveness in their heart.
 - Wait to allow the Spirit of God to answer your prayer.
 - Keep checking with the person and going back to prayer as necessary.
- Anchoring their forgiveness in Scripture:
 - Remind the person of some of the verses listed above.
 - Encourage them to stand firm against the accusations of the Enemy.

Ministry Skill: **Forgiving Others**

During the counseling process we will often run across indications that the counselee needs to forgive others:

- The counselee has experienced hurt at the hands of others and the pain from those events is still obvious.
- The counselee expresses anger, hatred, or resentment toward another.
- The counselee comes from a family or culture where forgiveness is not understood or practiced.

Often we will also run across blocks to extending forgiveness:

- Denial of the pain: It is hard for some people to admit that parents or other authority figures have hurt them.
- A pattern of wrongdoing: Sometimes a pattern of this sort will feel familiar and the person won't realize that they need to forgive.
- Sometimes lies surrounding forgiveness will get in the way. The most common lies are:
 - I can't forgive that person.
 - My lack of forgiveness protects me. If I forgive them they will just hurt me again.
 - That person doesn't deserve to be forgiven.
 - I'll forgive them when they apologize.
 - I'll forgive them when I feel better.
 - If I forgive them it's just like saying they didn't do anything wrong.
 - Forgiveness is the same as complete reconciliation.

Before the counselee can forgive, he/she needs to understand the truth about forgiveness.

- Sometimes it is enough to engage in a truth encounter with the person.
 - Explain that forgiveness is an act of obedience to God.
 - Forgiveness is predicated on the fact that the person you are forgiving has done something wrong! You don't need to forgive an innocent person.

- Holding on to bitterness will not protect a person from further injury. If unforgiveness was an effective defense, then people wouldn't continue to get hurt.
- Often a truth encounter is not enough and the person needs to hear from the Lord.
 - Pray as follows: "Lord, would you give them what they need to be able to forgive this person? Please show them how you saw the incident. Where were you when they were hurt?"
 - Wait quietly until it seems the person is hearing from the Lord.
 - Sometimes we ask the Lord to give the person his eyes for the one who hurt them. This can be a foundation to move into forgiveness.
 - Sometimes a person is so closed to forgiving another that we ask if they would be open to be made willing to forgive.
 - If they are open to being made willing, then ask the Lord to open their hearts to him and prepare them to forgive.

Forgiveness can be viewed as an event and a process.

- Forgiveness takes place at a certain moment in time when we make the decision to extend forgiveness to someone who has hurt us.
- Forgiveness is also a process which begins at the moment we forgive and is finished when we can pray sincerely for the one whom we have forgiven.
- The process:
 - The counselee needs to make a decision to forgive no matter what their feelings are at the moment. Feelings often take time to heal. The counselee should not wait until they feel like forgiving or it may never happen.
 - If the counselee has been harboring unforgiveness or feelings of bitterness in their heart, now is the time to confess these things to God.
 - Have the counselee pour out their heart to the Lord. Encourage them to tell the Lord how painful the hurt is and how hard it is to forgive. Wait for the Lord to give the counselee the peace that is needed to be able to forgive the other person.
 - Have the counselee forgive the other person with words like these, "Lord, I forgive _____ for hurting me. I forgive him for _____ (be as specific as possible)." Encourage the counselee to forgive specific incidents or words. A general "Lord, I want to forgive _____ for being mean..." is not too helpful in the long run.
 - Instruct the counselee to release that individual to the Lord for judgment. Be sure to "leave room for God's wrath" (Rom 12:19).

- Encourage the counselee to release any negative feels that they harbor against the one who hurt them. In prayer, ask the Lord to lift all the anger, bitterness, hatred, etc. off of their heart and ask him to fill them with his peace, joy and even his love for that individual.
- Be aware that the enemy may try to drag the person back into his former state. He will try to convince the counselee that he has not forgiven the one who hurt him, that forgiveness is impossible, and that the counselee has a right to hold on to his old feelings.

After leading the counselee through the process of forgiving, you then need to deal with any residual secondary demonization.

- Command any spirits that began working in the person's life because of the hurt to leave.
- Command any spirits that began working because of the bitterness and unforgiveness in the counselee's life to leave.
- Continue your assault on the Enemy's work for a minute or so, or until the deliverance seems to be finished.

The counselee needs to be aware that the forgiveness process may take some time to be complete.

- Sometimes it takes a while for our emotions to line up with the truth.
 - If the feelings rise up again, continue to affirm that forgiveness has taken place. Depending on the offense, we may need to bring our feelings for this individual to the Lord a number of times before the feelings start to fade.
 - This does not mean that forgiveness has not happened. It simply means that the process of healing can take time.
 - Encourage the counselee to choose to relate to the one who hurt them in accordance with their decision to forgive, not their feelings at any specific point in time.
 - They should seek to act toward the offender in a way that reflects the love of Christ.
- Do not forget that forgiveness and reconciliation are two separate things. There are some situations that are too toxic for reconciliation. This does not preclude forgiveness.

Ministry Skill: **Freedom from Judgments**

Recognizing the judgments we have made against others is an important step in breaking their power in our lives and the lives of others. Sometimes it is obvious that judgments on others are in place. Sometimes the judgments are more subtle.

Some indications that we may be dealing with judgments are:

- There is suppressed anger toward an individual or God.
- The counselee's description of another person is one-dimensional. You might hear:
 - "My mother was controlling, egotistical and totally self-centered."
 - "My husband is a rageaholic."
- The counselee speaks of others in absolutes, for example:
 - "All men are dogs."
 - "Church people are hypocrites."
- The counselee expresses certain commitments they have made such as:
 - "I am never going to be like my mother."
 - "I'm never going to trust another pastor."

How do we diagnose judgments?

- When we hear indications that the counselee has made a judgment on others we ask God to confirm what we suspect.
- Don't forget that judgments are based on truth. It is often very difficult for the counselee to see that they have crossed the line from godly discernment of a situation to judgment.

How do we minister to someone who has made judgments on another?

The first step in the process is to confess the sin of judging the other person and receive God's forgiveness.

- When we make judgments against another person or group of people, we tend to focus on the sin that they have committed against us. As a result, we feel a certain righteousness in our position as judge.
 - This does not mean that we pretend that the person has never wronged us or that we are blind to their faults.
 - What it does mean is that we must face the fact that our attitude is wrong and then confess the sin of judging the one who hurt us.

The next step is to ask the Lord to show us areas of deception that undergird the judgment and to reveal His truth to the counselee's heart.

- In many cases a deception is at the root of judgments that we make against individuals and groups.
 - Sometimes this deception is primarily intellectual and will respond to wise counsel and biblical instruction.
 - Once we have identified the lie (for example, "All men are dogs."), then we can help the person understand the nature of the deception.
 - Then we can use biblical and experiential truth to neutralize its power in their life (by showing that men are created by God and loved by Him, and besides it is not fair to lump them all together).
 - In many cases this approach is quite effective and leads to the breaking of the power of the deception that anchors and reinforces a particular judgment.
- In other cases, however, the deception is deeply rooted in a person's heart and will only respond to a powerful work of the Spirit in the context of healing prayer.
 - During this type of ministry, Jesus Himself reveals His truth in the heart of the person and effectively destroys the deception that was at the root of the judgment.

After the Lord has exposed the judgment and has shown the counselee the truth, it is time to lead the counselee to forgive the wrongs committed against them and to release the judgment which has been revealed.

When the counselee has finished forgiving those who hurt them it is time to use our spiritual authority to break the power of the judgment in their lives and in the lives of others.

- Judgments that we have made in our hearts, as well as those that have been made by others against us, can influence our lives in powerful ways.
- There is, however, a deeper, spiritual dimension to the power of judgments that we should not ignore.
- Just like unresolved anger, bitterness, and hatred, judgments can also give Satan an "opportunity" to work in our lives (Ephesians 4:26-27).

How do we break the power of the judgment in our lives? We can do this by declaring:

- "In the name of Jesus my Lord I break the power of the judgment I have made against _____, both in my life and in his/her life."

- "I declare in the heavenlies that the power of this judgment is broken, and that no spiritual powers may use it against him/her or against me. Amen."

What do we do, however, when others have made judgments against us? In these cases we must reject the words of the judgment against us, affirm God's truth, and then make a declaration like the following:

- "In the name of Jesus my Lord I break the power of the judgment that was made against me by _____, namely that I [insert the content of the judgment]."
- "I declare in the heavenlies that the power of this judgment is broken, and that no spiritual powers may use it against him/her or against me. Amen."

We then command any spirits who are at work in our lives through the judgments we have made – or the judgments of others against us – to leave.

If there are indications that the judgment has been passed down from the mother or father, cut any unhealthy ties that exist between the counselee and their parents, then command any spirits that were passed down to leave immediately.

Ministry Skill: **Ministry to Those with Inherited Demonization**

Diagnosis of inherited demonization:

- Self-diagnosis: They correlate their struggles or symptoms with those of a parent or grandparent.
- Diagnosis through the use of questions:
 - "Since when have you experienced these struggles/symptoms?"
 - If their answer is, "As long as I can remember," go to the next question.
 - "Did your parents or grandparents experience the same struggles/symptoms, or were they involved in occult/sinful activities that could have opened the door to demonization?"
- Prayer for understanding: Pray that the Lord will show them the source of their symptoms.

Ministry process to deal with inherited demonization:

- Rejection/repentance of occult/sinful activities
 - Make sure the person receiving ministry is willing to reject the sin/occult activity of their parents or grandparents.
 - If they have adopted their parents' or grandparents' sinful practices, lead them in a prayer of repentance/rejection followed by deliverance for demonization resulting from their own actions.

Breaking generational union/cutting soul ties:

- Make a simple declaration in the heavenly realms: "I cut all ties between _____ and his father, grandfather and previous generations having to do with _____."
- In making this simple declaration you are exercising your spiritual authority in Christ.
- Be sure to deal with both family lines (i.e. the mother's line and the father's line).
 - The issues in these generational lines may be the same. For example, the person may inherit sexual demons from both their mother and father.
 - The issues may be different. For instance, the person may inherit sexual spirits from their father and spirits of rejection from their mother.

Commanding evil spirits to leave:

- Address inherited spirits as follows: “In the name of Jesus, I command any spirits that have come down his father’s line (or mother’s line) to him as a result of his father’s sin of _____ [or his father’s involvement in _____] to leave.”
- Continue for a minute or so or until there seems to be a sense of relief.

Follow up to prayer for inherited demonization:

- Immediately following the deliverance, ask the person what they experienced during the ministry process.
- When you meet with them the following week, ask them how they have been doing since the deliverance. Has there been any change in their struggles/symptoms?
- Remember that inherited demonization is often only one aspect of a larger, multi-faceted web of bondage.

Ministry Skill: **The Process of Deliverance**

What are the indications of the need for deliverance?

- Primary demonization may be present when we see:
 - Personal involvement in a pattern of sin, in false religions, or in the occult.
 - Indications of inherited patterns of sin, emotional symptoms, relational dysfunction, or involvement in false religions or the occult.
- Secondary demonization may be present when we see:
 - Sustained bitterness toward another person or group.
 - Controlling lies or judgments.
 - An inability to experience the grace of God.
 - An experience of significant trauma (including PTSD-like symptoms).
- Self diagnosis leading to a request for deliverance
 - Sometimes a counselee will decide that they are being demonized.
 - It is important to listen to their complaints and then ask the Lord to give insight into the situation.

Observations of the counselee which lead to a diagnosis of demonization

- Sometimes a demon will manifest during a ministry session.
- Manifestations can be very subtle such as:
 - Headaches, stomachaches, anxiety, fatigue
- Other manifestations are more obvious such as:
 - Voices in the counselee's mind
 - An inability to see or hear
 - An inability to understand what is being said or prayed
 - Twitching that can't be controlled
 - An inability to speak

The first step in ministering deliverance is to explain the process and make sure that the person receiving ministry is comfortable with what you are doing.

- This may involve some basic teaching about the demonic element in the world and how it relates to us.
- You should avoid words like:
 - possession or
 - demonic manifestation
- We try to stress that when we sin we open the door to demonic activity in our lives. Deliverance is simply a way to rid ourselves of that activity.

The second step in the deliverance prayer is to deal with any “garbage” that may hinder the process of deliverance.

- In the case of primary demonic influence, this often involves simple things such as:
 - burning occult objects
 - renouncing occult activity or power
 - cutting ties with previous generations
- In the case of secondary demonic influence, this often involves:
 - working through anger and bitterness toward others
 - renouncing lies we have been believing
 - repenting of our reliance on defense or escape mechanisms.

The next step is to exercise our authority over the spirits that have been at work in the life of the one receiving ministry.

- We usually address the spirit by mentioning its primary work in the person’s life.
 - For instance, we might address “the spirit that has been producing excessive fear” or “the spirit of fear.”
- The other option is to address the spirit by mentioning the “open door” that has been allowing it to work.
 - For instance, we would address “the spirit that began working in their life through their involvement (or their father’s or grandfather’s involvement) with the Masonic order.”

In the next step, we utilize our authority to enforce obedience to the command given to the spirit.

- We usually forbid the spirit to receive any assistance or communication from other spirits, especially those above it in the demonic hierarchy.
- We often cancel all previous orders that the demons have received.
- We remind the spirits that we have authority because of the name and power of Jesus and the Holy Spirit who raised him from the dead.
- Sometimes we ask the Holy Spirit to come and drive out any spirits who are resistant to the commands we have given them.

If the spirits don't leave quickly, we stop the process and ask God to reveal what is blocking the deliverance.

- Sometimes there is additional "garbage" that needs to be taken care of before the deliverance can continue.
- If something needs to be taken care of, simply pray through it and then return to the process of deliverance.

After a time we check the progress of the deliverance.

- We usually ask the counselee what is being experienced.
- Some people don't experience anything unusual during the deliverance process.
- This is not uncommon and doesn't indicate that nothing is happening. We are interested in changed lives not dramatic manifestations.
- Sometimes the person receiving ministry seems unaffected by the deliverance process but has a definite impression that something left in response to the command it was given.
- Some people receiving ministry will have a sudden reaction such as a headache, nausea, coughing, tingling, etc. These manifestations simply tell us that deliverance is taking place and shouldn't frighten us.
- Sometimes these reactions can be helpful to know when the deliverance has been accomplished.
- Sometimes the Lord seems to allow them so that the person receiving ministry takes the whole process seriously.

The final step in the deliverance process is to pray for the Holy Spirit to cleanse, renew, and fill the places that have been under the control of the enemy. We don't want to leave a vacuum! What a joy for the Spirit to be released into those places where the enemy was at work. We then finish the ministry time asking the Holy Spirit to bless the counselee with love, joy, peace, God's presence, etc.

Ministry skill:
Ministry to Those who Experience Rejection

Often, the fact that a counselee has experienced deep rejection will become clear as he tells his story. We will all experience some rejection in life, but for those who have been rejected at a deep level, the damage can be pervasive. If you suspect that someone has been deeply hurt by rejection, asking some diagnostic questions may be helpful. These questions are revealing, but not infallible. The more positive answers a counselee gives, the more likely there is to be a root of rejection.

(The following are some examples of diagnostic questions from Steve Hepden, *Rejection* (Grand Rapids: Chosen Books, 2002), 61-62, and John Paul Jackson, *Breaking Free of Rejection* (North Sutton, NH: Streams Publishing Company, 2004), 91-93.)

- Do you feel you have failed God?
- Do you often anticipate or elicit a negative response from others?
- Do you long for affection and love?
- Do you find it hard to express emotions?
- Do your emotions come out in an explosion, or do they hurt you inside?
- Do you weep very much? Are there any particular reasons why?
- Do you find it difficult to communicate what you are thinking and feeling?
- Do you find it difficult to affirm your children? Or do you frequently criticize them?
- Do you love your family with actions or words?
- Do you know God's affirmation, or do you hear, "Do more"?
- Do you say positive things to other people?
- Do you say what other people want to hear in order to please them?
- Do you overvalue the positive evaluation of others?
- Do you expect to be overlooked? Do you require special encouragement to participate in anything?
- Do you seldom attend a Bible study, social event, party, or blend in with others, because you see yourself as different?
- Do you need to be considered an expert on almost everything?
- Do you feel the need to justify yourself or defend yourself from attack? When questioned, do you become agitated or angry?
- Are you known for being argumentative?

- Do you believe that you are on a higher spiritual plane and that your opinions should be favored above others' opinions?
- Have people told you that you are overly sensitive?
- Do you have difficulty trusting people? Are you afraid of being taken advantage of?
- Do you find it difficult to apologize when you have done something wrong?
- Do you think that if people knew your failings they would reject or abandon you?

If it becomes obvious that the counselee has been deeply hurt by rejection we then move into ministry for that rejection:

- The first step is to demonstrate the love of Christ so that the person receiving ministry feels loved and accepted. This is critical since many victims of rejection are quite sensitive and easily hurt.
- We share informally from the word of God, explaining His love and acceptance and dealing specifically with any misunderstandings.
- We go to the Lord in prayer in relation to any traumatic experiences in which the person experienced rejection.
 - We ask the Lord what He wants to show them about that experience.
- If they have not mentioned any particular traumatic experiences, we go to the Lord in prayer.
 - We ask Him to reveal the roots of the rejection.
 - Once a memory or memory has surfaced, we should ask the Lord what He wants to show them about that experience.
- We may need to discuss the memories that surface with the person receiving ministry.
 - We lead them in responding correctly to what the Lord is showing them.
 - Forgiving, releasing judgments, releasing illegitimate feelings of guilt, etc.
- In most cases, it is important to engage the person's will in the healing process.
 - If the Lord reveals any deceptions that are related to their experience of rejection, we should lead them in rejecting it.
 - Then we lead them in embracing God's truth.
- We then pray for them.
 - We ask the Lord to heal any wounds and memories that are causing them pain.
 - We then ask the Lord to reveal His truth, His love, and His power in accordance with the needs of the person receiving ministry.

- We send away any spirits of rejection (also self-rejection and fear of rejection) that have been:
 - Inherited or
 - That are at work as a result of their ungodly responses to experiences of rejection.
- We should help them explore the impact of rejection on their patterns of behavior and on their relationships.
- We should help them form new patterns of relating to others that are in accordance with the healing that they have received.

Ministry Skill: **Ministry to Those with Performance Orientation**

Performance orientation is widespread throughout Western culture as well as in many other cultures. Unfortunately, performance orientation often dies a hard death! However, our God is a God of miracles and he is able to free people from a bondage to performance.

As we are praying with others, it is important to be sensitive to what is happening in people's hearts and in their actions. Most Christians will tell you that they know that they are saved by grace; however, their striving and anxiety would suggest otherwise.

Indicators that may point to performance orientation are:

- Feelings of worthlessness, discouragement, guilt, shame and condemnation
- Feelings of not being “enough”, or striving to “get it right” and constant feelings of failure
- Negative emotions such as anxiety and anger
- Drivenness, being a workaholic, unable to keep life in balance
- Perfectionism, setting an impossibly high standard
- Compulsive tendencies, often the phrase “I must...” is used repeatedly
- People pleasing, trying to gain affirmation and acceptance by pleasing everyone, including God
- Legalism

When we suspect that performance orientation is at work in a counselee's life, the first step is to confirm our suspicions through prayer.

- Ask the Lord if what we are suspecting is indeed true
 - We don't want to push our assumptions onto someone else.
 - The Holy Spirit will most probably have to convince the counselee that there is a problem.
- This may lead to a truth encounter
 - The parable of the prodigal son is a good place to start as it is actually a story of two lost sons
 - One son is a rebel in need of grace.
 - The other son is in need of grace because he is trying to earn his father's favor.

- He is angry with the extension of grace to his brother.
 - The rebel is welcomed home, but no one knows whether the older brother will come into the party.
- Many people are afraid to surrender their performance orientation
 - They are convinced that their performance is pleasing to God.
 - They are afraid that they will become unproductive if they give up their performance orientation.
 - They are afraid that they will disappoint other people if they don't perform well.
 - They don't know what their lives will look like without it.
- Ask the Lord to show the counselee how He sees them and whether His love is dependent on their performance
 - Eph. 1:4 can be helpful here (either in our prayer for them or as a follow-up to something the Lord shows them during our prayer time):
 - "For he chose us in him before the creation of the world to be holy and blameless in his sight."
 - Remind the counselee that God chose him before he had accomplished anything!
- Continue praying until the counselee is ready to acknowledge the need to surrender the performance orientation.
- Ask the Lord to take the counselee to the roots of the issue
 - Is there an inherited component to the need to perform?
 - Was it modeled in the home?
 - Was it taught at church or in the Christian school?
 - Was there a particular moment at which the counselee told himself that he needed to "get it right" or "do it better" or prove himself?
- Lead the counselee in appropriate responses to what has been revealed.
 - He may need to forgive someone.
 - He may need prayer for a specific trauma.
 - He will most probably need to repent of a vow to prove himself worthy of love and acceptance.

- He will need to repent of rejecting God's grace and trying to earn God's love.
- If there is an inherited component to the performance orientation, cut the bonds with the previous generation.
- As always, at the end of the ministry time, spend some time in deliverance. Focus on spirits attached to:
 - Performance orientation
 - Perfectionism
 - Guilt
 - Shame
 - Inadequacy
 - Rejection/self rejection
- Be sure to focus on follow up.
 - Check during the following session to see if the counselee is still struggling with feelings of drivenness or inadequacy.
 - It might be helpful to encourage the counselee to explore the meaning of God's grace and how it relates to him.
 - It may be necessary to focus on this issue for several sessions.

Ministry Skills: Ministering to Victims of Sexual Abuse

Listen empathetically to the counselee's life story, including their account of the abuse they have experienced.

- This step is not merely preparation for healing, it is rather the first step in the healing process.
- Do not rush this step of the process so that you can move into prayer. Give the person receiving ministry as much time as they need.
- Often the counselee will say something like this, "Though I'm forty years old, this is the first time I've ever told anyone about this."
- Be sure to respond to what they are sharing with compassion and empathy, acknowledging the depth of the pain and betrayal that they have experienced.

Help the counselee understand God's desire and ability to bring healing to their wounded heart.

- Often a person has suffered the impact of abuse so long that it is difficult for her to imagine that the Lord will heal her wounded heart.
 - Her faith is very weak. This can be true especially if she has been involved in traditional counseling for a long time with minimal results.
- We need to give her hope, without implying that the Lord's healing will come instantly.
 - Stress that healing is a process, and the length of the process will depend on many factors, including whether she opens her heart to the Lord and His work.
- We must minister to her from a position of faith.
 - Because her faith is probably fairly weak, we must be confident in the healing process so that she can "borrow" our faith until she begins to experience the Lord's work in her life.

Assist the counselee in facing the fact that their heart is wounded and in expressing their hurt and anger.

- Do not forget that tears can be an effective medicine in the healing process.
- If they acknowledge that they have been abused but seem out of touch with their feelings:
 - Let them know that the abuse they experienced was truly horrific and it is understandable if they are deeply wounded.

- In this way you validate their suffering and give them permission to face the reality of their abuse and to express their grief, anger and pain in your presence.
- Try to help them express their feelings in prayer to God.
 - Give them permission to pour out their heart, including their grief, their anger, and their pain before Him.
 - Remind them that God already knows what is in their hearts, and that He desires them to share it openly and honestly with Him.
- If they still seem out of touch with the emotions connected with the abuse:
 - Ask them if they ever remember making a commitment or “vow” in their heart to keep their feelings under control or to never reveal how much they are hurting as a result of the abuse.
 - If they did indeed make such a “vow”, lead them in confessing it and renouncing its power in their lives.
- At that point it might be helpful to take authority over any evil spirits that are working to “lock down” their feelings, particularly if they have made a vow at some point in their life.
- After taking these steps, it is often helpful for the counselee to give the Lord permission to open up gently the wounds of the abuse. After they pray, we should wait patiently and quietly to see what happens.
- If they are still cut off from the feelings associated with the abuse, give them an assignment to keep a journal in which they try to express their feelings about that experience.
- This whole process requires much patience. Perhaps several sessions will be needed to help them get in touch with the feelings that they have repressed for so long.

Ask the Lord to reveal His love to them in the midst of their pain.

- After they have poured out their heart before the Lord, give Him an opportunity to respond to them by pouring out His love in their hearts.
- Do not forget to allow time for the Lord to answer your prayer.
- The goal at this point in the process should be to help them understand that God is on their side and that He is walking through this process with them.

Instruct them to forgive both their abuser and any other people who need to be forgiven in connection with the abuse.

- This step is critical, but we should never rush or force the process. If we do, then the counselee will probably follow along but will not forgive from her heart.

- Do not forget that forgiveness usually does not come easily for a victim of sexual abuse—particularly if the perpetrator was her father or another trusted authority figure.
- We can help the person receiving ministry along in the process in several ways:
 - Ask if they would like to express their struggle to the Lord in prayer, asking Him to soften their heart, to help them see their abuser through His eyes, and to give them the strength to forgive the person from the heart.
 - Once they seem to be ready, give them an opportunity to express their forgiveness in prayer. Depending on the maturity of the person receiving ministry, you may want to lead them in prayer to forgive their abuser.
 - Do not forget to explain that forgiveness is both an event and a process, and that they will have to choose to walk daily in forgiveness toward their abuser. This may require renewing the forgiveness that they have given numerous times as the Spirit brings healing to their spirit.

Give attention to the trauma of abuse and ask the Lord to lift the effects of the trauma from their spirit.

- Ask them if they are ready to ask the Lord to lead them gently back to the memories in question and bring healing to the trauma of the abuse.
 - If they are not ready, it may be because they are afraid. If that is the case, you can bring their fear to the Lord, asking what He wants to show them about their fear.
 - Often the Lord reveals to them that they are afraid because they are deceived in some way.
- If you have discussed their fear and taken it to the Lord and they still are not ready to move forward, just give them some time. Perhaps they will be ready when you meet again the following week.
- Once they are ready, it is good to lead them in prayer, asking the Lord to lead them back gently and lovingly to the moment when they were abused.
 - Ask Him to open up only as much of the memories as is necessary for true healing to occur.
 - Give Him some time to work.
- As they begin to experience some of the feelings associated with the abuse (e.g. fear or shame), ask the Lord to lift the trauma of the abuse from their spirit and to reveal His love and His truth in their hearts. Wait quietly for the Lord to work.
- Ask them what they felt, saw, heard, sensed or remembered as you waited for the Lord to work. As you discuss what happened, there may be unanswered questions and you may need to go back to the Lord, asking Him to clarify further what He is saying to them.

- You may need to go to the Lord several times, seeking His healing work in their hearts.
 - Just keep going back to Him until He does not show you anything else or you have a clear sense that things are finished.
- It is often helpful to end this prayer for the trauma of abuse by challenging any spirits that “piggybacked” on the abuse, using it as an opportunity to work in the person’s life.
 - You should spend a few minutes in deliverance, commanding any spirits that came in at the moment of the abuse to leave and never return.

Deal with any deceptions that have taken root in their heart as a result of the experience of sexual abuse.

- Ask the Lord to show you any deceptions that took root in the person’s heart as a result of the sexual abuse. Give the Lord an opportunity to answer your request.
- If the Lord opens up a particular deception, ask Him to speak to the person’s heart, revealing His truth and setting them free from the lie that has taken root in their heart.
- Do not forget that there is probably more than one deception at work as a result of the abuse. Deceptions may be directed toward God, herself, or others.
- Once the deceptions are neutralized by the revelation of God’s truth in the heart of the person receiving ministry, it is often helpful to move into deliverance to deal with any spirits that have been at work in and through the deceptions that kept them in bondage.

Lead the counselee in repenting of and renouncing all their unhealthy and ungodly reactions to the abuse and the resulting deceptions.

- Check for various types of judgments against God, herself, or other people or groups.
 - Follow the process in the lesson on judgments to help her break the power of ungodly judgments in her life.
- Check to see if the counselee has developed defense or escape mechanisms that need to be confessed and renounced.
 - Help them to express this commitment in prayer.
- It is helpful to check for the presence of evil spirits that are at work in and through the person’s unhealthy and ungodly responses.
 - Be sure to send away the spirits in question, forbidding them to return to torment her again.

Help the counselee to form new and healthier responses to life's challenges and new relational patterns.

- The counselee may need to be coached in very specific ways on how to form and maintain healthy relationships with other people, because it is possible that she has never enjoyed a relationship of that type.
- We should continue to pray with her, asking the Lord to show her in specific terms how the trauma of abuse has impacted various aspects of her life and her relationships. As things surface, we should be willing to give her wise counsel in these areas.
- We should encourage her to join a healthy bible study or other small group, where she can love and be loved in healthy ways.

Ministry Skill: **Breaking Ungodly Unions or Soul Ties**

Other people can be used by the enemy to bring evil influence into our lives. This can happen in several ways. First, we can be influenced by their beliefs and values that are contrary to God's truth and His will for our lives. Second, we can be influenced by demonic influence that is transferred or sent deliberately into our lives.

Breaking ungodly unions (often referred to as cutting "soul ties")

- Two primary bonds exist between human beings:
 - We naturally form a physical-emotional-spiritual bond with our birth/adoptive parents that changes as we grow toward adulthood.
 - At marriage we form a new primary physical-emotional-spiritual bond with our wife or husband.
- Types of ungodly bonds/unions:
 - In addition to the God-ordained bonds/unions between parents and children, and between husbands and wives, unhealthy or ungodly bonds/unions can exist between human beings.
 - Some examples of unhealthy/ungodly bonds/unions:
 - Bonds with parents that hinder the formation and enjoyment of the new bond with our husband or wife (as in dependent or controlling relationships with parents).
 - Bonds between friends or family members that are unhealthy, i.e. controlling, manipulative or overly dependent.
 - Bonds with previous sexual partners that hinder the formation and enjoyment of the new bond with our husband or wife.
 - Bonds with previous generations (or other people) that function as channels of demonic influence into the lives of their descendants.
 - Bonds with a deceased child or spouse that are unhealthy in nature.

The process for breaking ungodly bonds:

- In the case of dependent, controlling or manipulative relationships with parents or others, the ministry process is as follows:
 - We help the person understand that the bond with parents must change as they move into adulthood to make room for the primary relational bond between husband and wife.

- If a friend is too controlling or there is unhealthy dependency in the relationship, we must help the person receiving ministry to face up to that fact.
- We must help them turn from the unhealthy dimensions of the relationship in question.
- We should use our authority in Christ to break the unhealthy bonds between the person receiving ministry and the other person in question.
- We should provide follow-up and ongoing coaching/accountability to help them form new, healthier patterns of relating to the other person.
- In the case of previous sexual partners, the ministry process is as follows:
 - We explain the concept of ungodly unions, and how previous sexual relationships can influence us in the present.
 - We lead the person involved in confession, repentance, and receiving forgiveness for the relationship, where that is appropriate.
 - Then we go ahead and break the unhealthy bonds with their previous sexual partners using our authority in Christ.
- In the case of a deceased child, spouse or other person, where their grief seems to be unhealthy, the ministry process is as follows:
 - We empathize with their loss, then discuss with them their need to release the person into Jesus' care.
 - We lead them in prayer to release the deceased into God's care.
 - Once they've taken that step, we can go ahead and cut the unhealthy bonds with the deceased.
 - Then you can go to prayer, specifically that God will fill their heart with His peace and comfort and show them anything they need to know.
- In the case of those whose ancestors were involved in activities and experiences that can give an opportunity to the enemy, the ministry process is as follows:
 - We help them understand that demonic influence can be passed down to us from previous generations.
 - We lead them in prayer, encouraging them to thank the Lord for their parents and their other ancestors, to forgive their ancestors for the influence of their ungodly behavior and occult involvement in the person's life, and to confess that what their ancestors did was sin.
 - We encourage them to repent of and renounce decisively the sin and occult involvement of their parents and other ancestors.
 - Finally, we use our authority in Christ to break the bonds between them and their ancestors that are unhealthy or ungodly in nature.

A suggested declaration:

- The process of breaking ungodly bonds is straightforward -- We simply announce that the deed is done:
 - “In the name of Jesus I now break any ungodly (or unhealthy) bonds that exist between _____ and _____.
 - I declare in the heavenlies that these bonds are now broken, and cannot be used by the enemy against _____.
- Often we do not see visible manifestations when we break unhealthy or ungodly bonds/unions, though in a few cases the results are immediately evident. In the end, we trust that our declaration in the name of Jesus Christ was effective.

Ministry Skill: **Dealing with Anger toward God**

Anger with God is not uncommon among believers. Many believers are unaware of their anger, others are quite upfront about it. The ministry skills you need will vary in response to the level of denial in which your counselee is engaged.

Indicators that your counselee may be angry with God:

- He has trouble hearing from God.
- He doesn't want to receive what the Spirit is saying to him.
 - There is a feeling of "Yah, yah....I've heard that before but it is not enough."
 - Sometimes a counselee will say, "I know all that."
- He tells you he feels like every other Christian receives good things from God, but he doesn't.
- He tells you that the promises of God are true for other people but not for him.
- He reveals unrealistic and unfulfilled expectations concerning God.
- He tells you that he is disappointed with God or tired of working hard to please God without seeing any results.

Often anger with God will surface as you begin to move into other areas of pain in a counselee's life. However, some people will resist admitting to anger with God. If you sense that anger is getting in the way of your counselee moving forward with God, there are two avenues to be explored:

- Request insight from the Lord as to what is preventing the counselee from moving forward into freedom.
 - Sometimes the Spirit will reveal the anger directly.
 - The anger may emerge as the counselee experiences more and more frustration due to not being able to move ahead in the ministry process.
- If the anger doesn't surface through prayer but is still affecting your counselee, then a truth encounter can be helpful.
 - Ask the counselee if it is possible that he is angry with God.
 - Assure him that anger with God is not uncommon and that other Christians have experienced it.

- Point him to some of the Psalms or to Job to show him Biblical precedent for anger with God.
- Stress that God already knows about his anger.
- Remind him that expressing the anger is appropriate as long as he is willing to listen to what God has to say in response.

Once the anger is out in the open it is important for the counselee to express it to the Lord.

- Encourage him to be specific about what he is holding against the Lord.
- Spend time listening to the Lord's response.
 - Sometimes the Lord will respond specifically to the complaint.
 - At other times, the Lord will assure the counselee that He loves him and has his best in mind.
 - Often it is necessary for the Spirit to expose a lie that is the foundation for the anger.
- In some cases, it will take more than one response from the Lord to address the anger issue.
- Keep returning to the Lord until the counselee is able to surrender his anger.

When the counselee is ready to surrender his anger to the Lord, you can lead him to:

- Confess his anger to the Lord.
- Release his anger against the Lord
 - He doesn't need to forgive the Lord as God never does anything needing forgiveness.
 - It is helpful to verbally express the fact that the counselee no longer holds anything against the Lord.

After leading the counselee through confession and forgiveness, take some time in deliverance prayer. The enemy is always delighted when we are angry with the Lord as it cuts us off from Him. Take authority over spirits at work in anger, resentment, disappointment and self-pity.

Resources

Scripture That is Helpful

Sometimes it takes awhile for God's truth to permeate to the deepest places of our hearts. Meditating on verses that focus on the fact that we are accepted in Christ can be helpful. The following are some suggestions, but feel free to add your own.

Ps. 27:10

Though my father and mother forsake me,
the LORD will receive me.

Isaiah 49:15-16a

Can a mother forget the baby at her breast
and have no compassion on the child she has borne?
Though she may forget,
I will not forget you!
See, I have engraved you on the palms of my hands;

Zephaniah 3:17

The Lord your God is with you,
He is mighty to save.
He will take great delight in you,
He will quiet you with his love,
He will rejoice over you with
singing.

Romans 8:14-17

For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "Abba, Father." The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

Romans 8:35-39

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written:

“For your sake we face death all day long;
we are considered as sheep to be slaughtered.”

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

Ephesians chapter 1 in its entirety

Ephesians 3:14-21

For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord’s holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

Sample Prayers: **For Opening and Closing Ministry Sessions**

To open the session structure the prayer to include:

- Praise
- An invitation to the Lord to work in the time
- Surrendering the time and place to the Lord
- Taking authority over the enemy

Father, we praise you that we are able to come into your presence with the expectation that you have good things in store for your daughter today. We praise you Jesus that you are interceding for your daughter at the Father's right hand and we can trust that you know the right things to pray for her. We praise you Holy Spirit that you have been given to us to lead us into deeper truth, to comfort us when we are in pain and to give us what we need to grow in Christ.

Thank you Father, Son and Spirit for the work that you will do today in this place. We invite you into this time and into this place to do whatever it is that you want to do. We surrender our spiritual eyes and ears to you to see and hear what you have for us. We surrender our minds to you and ask that you give us the mind of Christ. We confess that we are totally dependent on you and wait in anticipation of what you will do.

In your name we take authority over every spirit in this place that is opposed to the work of God in your daughter's life. We cancel all assignments you have been given to work in her life. We strip you of all of your strategies; all of your weaponry both offensive and defensive; all of your alliances and command you to be separate from us and from each other. You may not receive help from any other spirit either at the same level as you, or below you or above you. You are totally exposed and helpless before the power of the risen Christ and you will not interfere with what the Lord is doing here.

To close the session structure the prayer to include:

- Thanksgiving for what the Lord has done in the session
- An infilling of what the counselee needs from the Spirit (for example, hope or peace)

(The following example would relate to a session in which the counselee experienced the Lord's grace and love for the first time.)

Father, thank you for the ways in which you have led your daughter into freedom in this time. Thank you that she now realizes how much you love her with an unconditional love. Holy Spirit would you please open her eyes to all the ways in which the Father is providing for her. Would you fill her with a sense of your presence and plant deeply within her heart the truth that she is never alone and can't be separated from your presence and love. Give her your peace until we meet again.

After your counselee has gone home, it is good to pray to cut yourself free or cleanse yourself of any effect that the ministry has had on you. The following is a prayer developed by Christian Healing Ministries, founded By Francis and Judith McNutt:

Lord Jesus, thank you for sharing with us your wonderful ministry of healing and deliverance. Thank you for the healings we have seen and experienced today. We realize that the sickness and evil we encounter is more than our humanity can bear, so cleanse us of any sadness, negativity, or despair that we may have picked up. If our ministry has tempted us to anger, impatience, or lust, cleanse us of those temptations and replace them with love, joy and peace. If any evil spirits have attached themselves to us or oppress us in any way, we command them to depart now and go straight to Jesus Christ, for him to deal with as he will. Come Holy Spirit, renew us, fill us anew with your power, your life, and your joy. Strengthen us where we have felt weak and clothe us with your light. Fill us with life and, Lord Jesus, please send your holy angels to minister to us and our family(s) and guard us and protect us from all sickness, harm and accidents. Give us a safe trip home and a peaceful night's rest. We praise you now and forever, Father, Son and Holy Spirit, and we thank you for setting us free. Amen.

Tom and Katy Sappington

Tom and Katy Sappington were involved in pastoral ministry for nine years before being called to ministry in the predominantly Muslim country of Indonesia, where they served for 15 years in Central Java. During their years in Indonesia, Tom taught various courses in New Testament, Spiritual Conflict and Pastoral Ministry at six branches of the Evangelical Theological Seminary of Indonesia, where every student must win 15 people to the Lord and disciple them to the point of baptism before graduation. In addition, they founded "Ambassadors of Renewal," a ministry that brings renewal, healing, and deliverance to pastors and other church leaders in Indonesia, and trains them to use these ministries in the context of their local church.

Since returning to the U.S. in 2008, Tom has taught at Biola University, having the dubious distinction of teaching as a member of the faculties of two schools: Cook School of Intercultural Studies and Talbot School of Theology. What that really means is that he has to attend twice as many meetings as all the other profs! Katy has served as a homemaker and also devotes much of her time to ministering healing and deliverance to women of all ages from a variety of countries and backgrounds. Tom and Katy are also committed to helping others learn to serve as facilitators of the ministry of healing and deliverance, and to assisting churches to develop these ministries in a balanced and healthy way.

Tom holds a Master of Divinity from Trinity Evangelical Divinity School and a Doctorate of Theology from the University of Toronto. Tom has published four books, including, *Letting God Be Judge: Recognizing the Impact of Ungodly Judgments and Dealing with Them*.

Tom and Katy live in La Mirada, and have been blessed with two sons, Chris and Joel, who married Tricia a year ago, and one daughter, Amanda. They love to travel, read, spend time with family and friends, and sample cuisine from all parts of the world. In one respect, their gifts are definitely complementary. Katy loves to cook, and Tom loves to eat!