

**HANDBOOK**

**FOR**

**SOLDIERS**

**OF THE**

**CROSS**

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## PREFACE

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In 1967 God called me to develop a spiritual approach to counseling and gave me a vision for its spread throughout the world. Now, the events of September 11, 2001 and the days following have added new relevance and urgency to completing that vision. While we have trained Christians in the ministry of counseling on six continents and across the U.S., there has not been the broad-scale acceptance of this approach in this country that has been accorded to Christian psychology over the past three decades.

Those we have been able to minister to most effectively have been primarily those who were at the end of their own resources. In the United States, those at the end of themselves have been the decided minority while in Third World countries those in such straits are frequently the majority. Consequently, leaders in the developing nations have been exceptionally open to a spiritual approach to counseling which can be learned and taught within the Church without formal training in counseling or psychology. In this country, however, there are many professionals, including Christians, who are available to those in need; and pastors in this generation are more likely to refer to these professionals than to attempt counseling themselves.

Though we pray that terrorism will not escalate, there is a good chance that it will. If it should increase, there will be more counseling needs than the professional community can hope to meet. Too, the resulting needs are likely to be of such depth and extent that psychological answers will be inadequate and professionals, themselves, are likely to turn to the Church for answers.

Given this very possible scenario, this *Handbook* is a call to the Church in America to awake and reclaim the answers we should never have abandoned. I am convinced that revival in our country is the only answer to the ills that have plagued us since the values revolution of the 60's. The attacks by Islamic fundamentalists have only served to reveal vulnerable fissures underlying our apparent national strength. Any further significant erosion in our infrastructure will serve to further unmask the emptiness of the ungodly lifestyles, which, under the cloak of "tolerance", have gained acceptance in our contemporary society.

Our country is all but bankrupt spiritually. So many, having nothing to stand for, are ripe to fall for anything. Even if there are no further terrorists attacks, our country will fall from within if we continue to pander to the pervasive selfishness characterizing our culture.

Because a great many born-again Christians have never experienced true revival in their own lives, it goes without saying that they cannot communicate such a way of life to others. Yet, there are many Christians who are hungering for the abundant life Jesus offers, if only they knew how to appropriate it in their experience. In order for them to do so, they first need to hear the means to experiencing it presented in user-friendly language. This is what God called me to do—to make the truth of the Cross and revival so simple that even a child could understand it.

As I have prayed about the possibility of heightened need, I believe the Lord has burdened me to do everything possible to make the training we have developed broadly available to the Church—nationally and internationally. Concentrated training in as little as ten days can have a major impact on churches and lay the foundation to prepare them for helping people within and outside the Church.

Additional training materials are available at our website, [www.solomonet.net](http://www.solomonet.net) and [GraceFellowshipIntl.com](http://GraceFellowshipIntl.com); the books listed there provide much of what is needed if diligent study is made. It is our desire to be a servant to the Church, directly, and to link churches to believers we have trained in the past 30 years who can come alongside and be of help to those desiring assistance.

We pray that the Lord might bless this collection of articles—originally written as free-standing calls to revival—through a nationwide Christ-centered, Cross-centered, Church-based ministry of counseling for sanctification of the Body of Christ.

We would also invite and value your prayers that we would have God's wisdom and direction as to how He might multiply our resources to teach those who, in turn, can then teach others. (2 Timothy 2:2)

## INTRODUCTION

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The present situation in our country gives us every reason to believe that our churches may, in the days ahead, be deluged with people in desperate need who have nowhere else to turn. However, our churches have not been equipping members to minister to those with deep needs but have instead routinely referred them out for counseling to professional counselors, Christian or otherwise.

Since we at Grace Fellowship International (GFI) see this equipping of the laity as the urgent need of the Church today, this is the ministry area that is addressed in this *Handbook*. However, the struggle with external enemies is not the only battle we face today; we also stand on the brink of an internal struggle for the care of the soul.

### **Soul Care: An Emerging Battleground Within the Church**

In the last half-century, we have gone from psychology being considered to be of Satan by some conservative Christians to the place where it is now viewed as tantamount to a type of savior. At least it is being hailed as the treatment of choice for ailments formerly the domain of the Church. Formerly, it was not accorded a place in the education of ministers; now, one who would minister to deep soul problems may secure advanced training at the seminary level and achieve state licensure for it. As a result there are pastors who think nothing of listing psychologists and professional Christian counselors on their web sites with the explanation that there are no trained counselors on the staff of the church. With that being the official position of so many churches, we should not be surprised to find few challenging this practice.

This brings us to a basic question: Should counseling be spiritual ministry or a professional practice? Is it likely that therapy will be successful at a deep, transformative level where the Holy Spirit is left out of the process? I would suggest that true spiritual counseling is actually discipleship on a one-to-one basis. However, we are in an era where discipleship may mean anything or nothing; it is not unusual for approaches to discipleship to omit the experienced Cross as the beginning or foundation of true discipleship. This despite the clear teaching of Luke 14:27 which states, "And whosoever doth not bear his cross, and come after me, cannot be my disciple". Given this crucial omission, it should not surprise us that there are precious few whose lives are transformed as a result of discipleship.

### **Needed: Soldiers of the Cross**

How has the Church come to such a denial of its birthright, namely, our charge to bear one another's burdens? Because the teaching of the Cross (Romans 6 and Galatians 2:20) has all but dropped out of the teaching of the Church, it is all too easy for practices which appeal to the flesh to supplant the role and work of the Holy Spirit. Carnal weapons developed by the flesh and implemented in the same strength are adopted by seminaries and, thus, become the tools applied in counseling by the pastors trained in these settings.

Indeed, there are almost no seminaries in the country which expect a one-to-one correspondence between their theology and the approach to counseling they espouse. If we believe that we have a theological position that is honored of God to transform lives, why not be consistent and apply it in whatever setting ministry is done? Why do we become people of little faith when the chips are down doubting that the Holy Spirit will work miracles of grace through us to produce transformed lives? To our shame, we are most likely to refer those in emotional need out to the professionals, without a second thought.

But, you say, there are many cases where there is great help in individual lives and marriages as a result of professional counseling. Does the end, then, justify the means? When the person received help, was the problem resolved through a transformed life or were the symptoms assuaged while the deeper problem was not touched, or possibly even worsened in the process?

To answer this question, it is vital that we identify the problem from which the symptoms emanate. Lacking identification of the problem, it is highly likely that the symptoms will be labeled as the problem and therapies designed that will constitute symptomatic treatment. Since prominent schools, impressive publications and big names in Christian psychology and psychiatry are in agreement on such treatment modalities, who dares to stand up to them and tell them that the emperor has no clothes? The *DSM-IV* (the *Diagnostic and Statistical Manual* used by professional therapists to make diagnoses) contains a plethora of humanistic designators for human failing in living for which humanistic therapy is applied and for which third party payment is available.

Seminaries are now graduating students with degrees in psychotherapy equipped to compete with secular therapists. The good news is that these graduates are obtaining the same results as their secular peers; that's also the bad news. Is this all the power our faith has to offer in the healing process? The real problem is the flesh; but it appears nowhere in the *DSM-IV*. By treating the symptoms exhibited by the flesh, therapy strengthens the flesh and thus exacerbates the real problem.

### **A Call to Reformation**

I would like to stand up and be counted as asserting that there is something wrong with this picture! Since I have personally witnessed the Holy Spirit transform lives and set people free from many of those conditions labeled in the *DSM-IV* (with more being added regularly)—sometimes in as little as one interview, and most in an average of three to four interviews—I have no problem in affirming that the believer should be doing spiritual ministry as opposed to professional practice.

To go a step further, I have seen believers with less than a high school education being used of the Holy Spirit in the same manner. Based on these experiences and observations I am convinced that most of those routinely referred outside the church should be served within the church by brothers and sisters who are spiritually mature and have been trained in ministering to others.

Yes, this is a decided challenge to the *status quo* which is Latin for the mess we are in! It is high time for a reformation in the field of counseling. Rather than referring those in need out to the professionals we must reclaim our historic burden-bearing role as a ministry within the Body of Christ. Yes, there will be those who will need help of a sort that the Church is not yet prepared to give; however, with sufficient training and experience the number of such believers will shrink rapidly to the point where the church will no longer be a prime referral source for humanistic counseling.

The mission of GFI is to make training available around the world—in person and via media and Internet. We believe God has called us to be a resource for equipping the Church in an area that has been treated very lightly in the training of the average pastor. Since most pastors feel ill equipped to do counseling themselves, it follows that the majority are not training their members to do so. Indeed, most pastors who are comfortable and effective at doing counseling as spiritual ministry with those in serious need have been taught “on the job” by the Holy Spirit. We aim to capture what these pastors have learned and pass it along to the Church at large.

The first step in the process will be for pastors, themselves, to have the spiritual experience and the basic training that is required for spiritual ministry if they are to believe that they can, in turn, train their people to be used of the Holy Spirit in like manner. We can anticipate challenge from the behavioral sciences who now view this ground, ceded to them by the church, as their domain; some are, even now, attempting to get licensure laws passed to prevent the Church from doing the soul *cure* which would cut into their business of doing soul *care*!

The only way that we can take back the ground we have lost is to have a better product. This will not happen if we continue to drink from the fount of humanistic psychology. *Change* is insufficient; *exchange* is required, and the Holy Spirit is the only One who is in that business. *Reformation* can be brought about by the world or by Christians doing therapy; *transformation* is the work of the Holy Spirit, which results in revival, individually and corporately.

### **A Soul Care Ministry For All Times and All Cultures**

So, back to the initial question: Should counseling be spiritual ministry or a professional practice? Christian counseling can be a practice where the best of what the world has to offer is adopted and faith is tacked on as secondary. Or, we can make faith primary and trust God to honor our theology and spiritual experience for the transforming of lives where He gets all of the glory for the work He has done.

This *Handbook* takes the latter road, committed to the centrality of faith for Christian wholeness. As a training manual for churches, it presents the rationale for an approach to counseling called *Spirituotherapy* or *exchanged life* counseling, along with the necessary grounding to equip every member of the Body in its effective use.

This new approach is 2,000 years old and it will be just as effective in the 21<sup>st</sup> century as it has been where employed over the past two millennia. There have been a host of believers who have taught along these lines down through the ages. Thus, while these truths are not new, developing a systematic approach to counseling based on them is. As someone has rightly said, “If it is true, it is not new; if it is new it is not true”.

God has blessed the work of GFI’s pioneering this lay counseling approach in many lands, languages and cultures with the Holy Spirit giving the same results, wherever this approach is used. (The Cross is indeed Cross-cultural!) A number of spin-off ministries have been launched in this country and additional training centers have been planted in other countries, including Argentina, Australia, India, South Africa, Romania and Ukraine. The foundational book, *Handbook to Happiness*, has been published in Spanish, Korean, Romanian and Russian. God has been faithful to transform lives in all of these countries and many others where we do not yet have formal training centers. As of this writing, a condensation of Chapter two of *Handbook to Happiness* has been translated into 23 languages, with approximately ten more being in various stages of preparation; it is entitled, the Wheel and Line. These translations may be found on our web site, [www.solomonet.org](http://www.solomonet.org), along with a number of other resource materials.

In this *Handbook* we will be dealing with principles. The details of their application are outlined in Chapter five and covered in other books by this author and others on the recommended reading list—a significant collection of writings which God has used to transform lives over the years and centuries. *Handbook to Happiness* is the foundational book for our work, and *Handbook to Happiness and You—A Spiritual Clinic* illustrates how the truths contained herein should and can be taught throughout the Church.

We believe that any member of the Body of Christ who completes the following five steps will be prepared to be used by God to lead fellow believers into transformed living. These are the essential steps:

1. Personally appropriate Christ as Life, as summarized in Galatians 2:20;
2. Read and absorb the message of *Handbook to Happiness* and *Handbook to Happiness and You—A Spiritual Clinic*;
3. Read this *Handbook*;
4. View the Spirituotherapy Conference recorded on the accompanying DVD; and
5. Work through the Spirituotherapy Workshop outlined in chapter five of this *Handbook*.

Those who prefer face-to-face learning or who desire to address questions or to pursue some of these topics in greater depth might wish to attend one of GFI’s Spirituotherapy Conferences, Workshops

or Institutes in person. Also, there is a small book, *For Me To Live Is Christ*, which is available for group study.

There is much training to be done around the world that hurting people can be shown the sufficiency of the Word and the Lord Jesus Christ who has promised to meet all their need. (Phil. 4:19) As ministers of the Cross, then, let us proceed—first to accurate diagnosis of the pressing ailment within the Body of Christ and then to effective treatment of that need. Then, as soldiers of the Cross—fully armored and equipped for battle—let us march forward to bring our message of hope into the world.

**LET THE SPIRITUAL MINISTRY BEGIN!**

## THE WONDERFUL COUNTRY THAT WAS

‘Tis twilight in our nation;  
 The Light of the world is shunned. (John 8:12)  
 If our country is to survive,  
 There is much work to be done.  
 We’re past the point of no return;  
 Man’s effort is of no avail.  
 Unless we heed God’s warning,  
 We’re bound to utterly fail.

Humbling ourselves seems un-American--  
 Our forte has been our pride;  
 But going our own willful way  
 Is the reason Jesus died.  
 Attacks from without and decay within  
 Couple to expose our weakness;  
 The futility of carnal weapons  
 Is underscored with bleakness.

With war clouds on the horizon,  
 We survey the ominous scene;  
 The situation that surrounds us  
 Holds little that is serene.  
 As the turbulence mounts its fury (John 16:33)  
 And the world longs for peace,  
 Only those who walk with God  
 Will have a Refuge for release.

The toys we have around us (Luke 12:15)  
 Will suddenly lose their meaning,  
 When our nice world falls apart  
 And for necessities we are gleaning.  
 Will we find extended hands  
 As the conflict we do weather?  
 Or, will we suffer in isolation  
 Not having learned to pull together?

Jesus beckons His yoke to take (Matthew 11:28,29)  
 And come unto Him and find rest;  
 Many of us ignore His pleading,  
 Only responding when sore distressed.  
 World conditions are fertile soil  
 To get mankind’s attention;  
 Many will rail that God is unfair  
 Though the problem’s man’s invention.

When man’s resources are exhausted  
 And he has been brought to his knees,  
 The Savior, His arms extended still,  
 Says, “Those who will, come unto me”. (Matthew 11:28a)  
 He is waiting to cleanse your sin—(1 John 1:7,9)  
 To quell the storm it causes;  
 There is yet a little time, while  
 By His grace and love, He pauses.

Soon will come the trumpet sound (1 Thessalonians 4:16)  
And the shout from the Eastern sky;  
Come to Him without delay  
For your redemption draweth nigh. (Luke 21:28)  
He offers pardon for your sins--  
His life in exchange for yours;  
You lose your life to save it (Matthew 16:25)  
As peace and purpose He ensures.

Charles R. Solomon

## CHAPTER 1

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### **The Presenting Problem: Symptoms of a Deeper Need**

#### **Storm Clouds Gather**

Nothing is normal! The assessment that our country will never be “normal” again is coming from the news pundits, not just those of a religious persuasion.

We had become so accustomed to the “good life” that it was considered normal, and the younger generations have been of the mindset that this was their birthright. Those of us who lived through the Great Depression of the ‘30s know that having most needs met outside of our relationship with Holy God is not considered normal by the scriptures; but we see younger generations who have come to the place where they can get along quite well without God, thank you!

They have grown up with the expectation that they are to have it better than their parents and that they should start off where their parents have attained after decades of effort. In order to do this, they have put themselves in hock for house, car (usually 2), and other accoutrements of the “good life”. The trouble is that servicing their debt, generally aided and abetted by inordinate credit card debt, results in many having to file bankruptcy. A significant downturn in our economy would easily multiply those who are in serious financial straits.

Then, there are those who are troubled by emotional problems which hamper their functioning and can be detrimental to relationships. While battling financial, emotional, vocational and relationship problems, the specter of unstable conditions in our country can serve to push some over the edge. Faced with such struggles, many believers turn to mental health professionals in an attempt to stabilize their lives. However, successful treatment from a psychological perspective may actually serve to defer being forced to deal with an underlying spiritual problem.

Add to this mix the very real possibility of increased terrorism along with a deepened recession and we have the ingredients for a situation where eyes are opened to see that God is the only answer, on both personal and national levels. Since many could be coming to the end of themselves, mental health professionals included, it will be absolutely vital that the Church become the fully functioning Body of Christ where real needs can be met with real answers from the Word of God in the power of the Holy Spirit. Substitute answers which have been given by all too many churches and standard answers given by mental health professionals, both Christian and secular, will not serve a desperate populace in need of life transformations.

While it is my prayer that believers will repent and turn to God for revival and that those who do not know the Lord Jesus Christ will be converted without catastrophic blows to our society, this seems an increasingly unlikely scenario. As someone has rightly said, “We do not know that Jesus is all we need until He is all we have!”

In all too many cases over the last century, the answers given were, in reality, non-answers; but they were somewhat workable in a more or less ideal living situation where the arm of the flesh could be leaned upon. It has been my personal experience with those to whom I have ministered over the past three decades that those who are at the end of themselves and who have tried all other answers are the prime candidates for the ministry of the Holy Spirit. As John Flavel put it, “Man’s extremity is God’s opportunity”!

Since a “Holy War” has been declared against us, should it not occur to us that the real battle we are facing is spiritual in nature and that we need to gird up our spirits, not just our loins! Bombs, bullets and ballistic missiles are effective in battles that are military and where the enemy is tangible and visible. However, when the real battle is “. . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places,” (Ephesians 6:12) we can see that the wisdom and inventions of rocket scientists will not penetrate the spiritual barriers nor thwart the spiritual powers that are aimed at our destruction.

So we understand that Christianity and Judaism are the real targets of *jihad*, of secular humanism and of others who would pose an alternative to the only complete answer in the Lord Jesus Christ and the absolutes of God’s Holy and infallible Word. However, that which is being opposed in our country and that which is rightfully drawing the accusations of Islam is frequently a caricature of real Christianity. For example, when the adherents of Islam point out that America is exporting a flood of pornography and we are supposed to be a Christian nation, should they not rightfully castigate us for unchristian conduct? Should we have to wait until a non-Christian religion points out non-Christian behavior and conduct? This is to our shame. And yet we, the Church, have become so impotent that such enterprises are allowed to flourish and be protected by misinterpretations of our Constitution as examples of “free speech”! God be merciful to us!

It is the thesis of this *Handbook* that only widespread revival among believers will cure the ills of our country and lay the foundation for God’s moving in the hearts of the lost and correcting the godless culture that surrounds us. When the Church can speak with authority, “Thus saith the Lord,” and back it up with corresponding behavior, the Holy Spirit will honor it and begin to hear our prayer and heal our land. (2 Chronicles 7:14) Then, and only then, will the Holy Spirit move on our behalf against the spiritual wickedness that opposes us. We cannot expect Him to fight on our side while we are busily engaged in fighting Him! When we join His side, we can expect Him to move mountains and fight our battles for us.

In conclusion, it is not only untoward behavior that qualifies for God’s withdrawing His power; that which seems to be just and good but which is carried out in our own strength is, likewise, the target of His displeasure. It is this self-centeredness or fleshly activity that will, hopefully, be exposed and brought under the scrutiny of the Holy Spirit that we might see how the Cross and the Blood deal with “bad” flesh and “good” flesh in the same manner.

Let us proceed, then, to identify this deeper, subtler problem in the Church; the need overlooked in most efforts to counsel Christians and to lead them to growth in Christ.

## CHAPTER 2

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### **The Real Problem: Cancer in the Body of Christ**

#### **The Invisible Wall**

During my years of formal ministry, there has been a major shift in the mores and mind set of our world to such an extent that I believe that this period of history in our country will be viewed as a time of spiritual regression—a kind of revisiting of the Dark Ages.

At that time there was a dearth of information and no scripture in the language of the people because the printing press had not yet been invented. Today, we are overloaded with information to the point that we have ceased to be an industrial society and have become an information society.

However, the rapid increase of knowledge which doubles about every five years has not resulted in people being better informed about the vital issues of life. In fact, the reverse is true; the mastering of information and the computer with which to do it have served to deceive man into believing that he can chart his own destiny and program the desired end result. Having become preoccupied with his importance in his own eyes, *the present is elevated to a par with the eternal; the past, with its wealth of wisdom and heritage, is discarded; and the future has been mortgaged so heavily that repayment is all but impossible.*

Employing the strategy of those who erected the Iron Curtain in Eastern Europe, historians, educators and the media are rewriting our nation's history, severing its moorings from our Judeo-Christian heritage and from the absolutes of God's Word. Thus, the younger generations are at the mercy of revisionist history, relativistic thinking and a liberal press that turns its eyes from that which is just and good and promotes the naturalistic perspective of secular humanism.

The values vacuum created by our nation's inordinate preoccupation with materialism and an elevation of man in his own eyes has laid the groundwork for the religion of secular humanism to now enjoy taxpayer support, a practice heretofore unknown.

By contrast, the humanistic answers being touted in this country have already been proven bankrupt in Eastern Europe. Marxism did not fulfill its grandiose promises of an egalitarian society nor did it provide meaning and purpose that transcended the circumstances in which people found themselves. The failure of their belief/value systems combined to drive the people of those beleaguered countries to overthrow their totalitarian governments; and the decades of spiritual starvation endured by these people has produced people and institutions who are open to the gospel on an unprecedented scale.

In fact, governments in these countries are inviting Christians to come and help them implement Christian principles in both schools and government, while our government does all it can to assure that Truth has little influence on its discharge of responsibility to God or to the electorate.

At the same time the Iron Curtain and Berlin Wall were being dismantled in Europe because of the disenchantment of the people with a godless government, an Invisible Wall was being erected in our country as a result of the vacuum ceded by an apathetic Church to militant secularism, aided and abetted by the New Age movement. The Berlin Wall was torn down by the hands of men, overtly; while the

Invisible Wall was being erected in the minds of men, surreptitiously, with all of the ideological stones of that wall being cemented in legislation and Supreme Court decisions which subvert the original intent of the Constitution and the Bill of Rights.

Only time will tell how much ground we have lost in terms of opportunities to influence our culture and government with the gospel. Though Humanists protest the thought, our country was founded on Christian principles, which is why God has been pleased to bless and prosper our nation. Well over 100 years ago, de Tocqueville spoke with prophetic caution, warning, “God has made America great because it is good; when it ceases to be good, it will cease to be great.”

Since I began counseling in 1970, the sociopolitical landscape of America has been impacted negatively in many aspects. Christianity has gone from being the most favored religion in the U.S. for the first 200 years of our history to being increasingly maligned. No longer is it considered intelligent, or even tolerable, to hold to the absolutes of God’s Word on which our nation was founded. *The very freedoms to which our forefathers and the founders of the nation gave their allegiance, and for which many have, and continue to lay down their lives, have been twisted by the Supreme Court to support the godless pursuits of the few, to the detriment of the many.*

In the not too distant past, Supreme Court decisions consistently reflected an implied affirmation that America was a Christian nation; and, until recent years, the Court was interpreting the law in light of the foundational documents of our country. Now, the opinions that are handed down are just that—opinions based on the whims of fallible individuals and their own value systems—rather than adhering to the clear intent of the Constitution and supporting documents. Thus, the Court has moved from interpreting law to becoming a pseudo legislative body.

As a result of the Court’s actions it is now “politically correct” to espouse the murder of unborn babies as a “freedom of choice” with upwards of 30 millions having been killed since the landmark decision, *Roe v. Wade*, in 1973.

That same year homosexuality went from being a psychological aberration to the lofty status of an “alternate life style.” Again, political correctness dictates that one not be critical of those choosing to participate in this particular sin. The actions of our elected and appointed officials have served to take homosexual behavior out of the realm of sin and invest it with civil rights as an acceptable option. Prior to 1973 homosexuality was viewed by the general populace from the historical viewpoint of the scriptures, and most states had laws against sodomy. Holding that position today is pejoratively labeled “homophobia” and places the believer on a collision course with contrary Supreme Court rulings if he holds unswervingly to the clear teaching of scripture. Put another way, it is now wrong to be right and right to be wrong!

Those who have been “enlightened” by secular humanism have been propounding positions during the past 30 years that are diametrically opposed to the values held by believers over the past 2000 years, to say nothing of those values held by religious and moral people for several millennia before the first advent of Christ. What arrogance for this generation to think itself superior to all of those who have gone before, whose lives and wisdom have made it possible for society to exist as we know it?

But why am I belaboring the twin sins of abortion and homosexuality? It is because these activities characterize the moral decline in our country which, if unchecked, will surely usher in the judgment of God on our nation. *We have gone so far down the road of wanton immorality and life decisions based on expediency, pleasure, and instant gratification that only a spiritual awakening can stem the tide of our decline.* Our churches have proven impotent to shape the mind-set of the nation. Only as we turn back to God can the forces which have been set in motion be curbed.

It is absolutely vital that the light of the gospel reflect on the Invisible Wall so that all who will may see the evidences of the satanic empowering expressed through those who would dismantle the concepts of Truth and decency in favor of everyone doing what is right in his own eyes. While the Invisible Wall cannot be seen with the eyes of the flesh, it is readily apparent to the spiritually discerning.

The Church has been guilty of complicity, if only by default, in permitting the Invisible Wall to be erected between God and the mind of modern man. Too, the Church, itself, has not been immune to the pernicious influence of humanism. As psychological perspectives have been injudiciously accepted as a significant influence in the Church, Christian psychology and psychiatry now supplant the clear teaching of the Cross as the method of choice in dealing with the mental, emotional, and behavioral symptoms of believers. Thus, the Invisible Wall has cast its shadow over the Church; and much ministry is being done in the energy of the flesh, with fleshly methods and answers usurping the preeminence of Christ and the Cross.

While there are many godly men and women who are practicing psychology in close cooperation with the Church, professional psychotherapy does not make the believer's crucifixion with Christ central to its goal and methodology. Therefore, even though individuals may be helped in psychological and social adjustment, *the flesh is strengthened if the Cross does not become a reality in the life*. The believer may even be encouraged to confess and forsake sin, be diligent in the disciplines of the Christian life, and become very active in serving the Lord and yet do it in the energy of the flesh. Since the teaching of the Cross for the believer has all but vanished as an emphasis of the Church, the Invisible Wall has made its presence felt in the teaching (or lack of teaching) of the Church; and the work of God has been sapped of its power, since the preaching of the Cross is the power of God. (1 Corinthians 1:18)

We are taught very clearly in the Word (Galatians 5:17) that there is a conflict within the believer between the flesh and the Spirit. Since this is true within the believer, it must be obvious that there will be a similar conflict between the natural and the spiritual in every pursuit of life. *The humanistic dimension is aligned with the flesh in its rebellion against the Spirit and the dictates of God's infallible Word*. If believers do not understand who they are in Christ and the reality of the walk in the Spirit they can be deceived into adopting fleshly or humanistic tools as they seek to do God's work. The end result is the employing of carnal weapons in a vain attempt to pull down spiritual strongholds. (2 Corinthians 10:4)

When God called me to the ministry, it was for the purpose of pioneering an approach to counseling called *Spirituotherapy*, which is at once Christ-centered and Cross-centered in contrast to psychotherapy, which employs a human therapist and psychological principles. Although most Christian therapists utilize scriptural principles, only a believer who has personally gone through the brokenness of the Cross will be empowered, or even see the necessity of leading another through the process of brokenness into wholeness.

Absent that understanding, the therapist will unwittingly attempt to repair the brokenness; and the death/resurrection process intended by the Holy Spirit will be aborted. Thus, "carnal weapons" which are inadequate for spiritual warfare will assuage the symptoms without dealing with the spiritual stronghold, the flesh.

You will note that *Spirituotherapy* is spelled with a capital "S," indicating that the Holy Spirit is the Therapist—not the individual believer, who is called alongside to assist another in appropriating all that Christ is for all that he needs.

As has been indicated, there is a battle within the individual believer between the flesh and the Spirit; and there is an intense battle going on in our country for the soul of our nation, a struggle between the forces of humanism, as augmented by Satan and his emissaries, on the one hand, and the Church or the work of the Living God, on the other. If believers and churches are walking after the flesh instead of walking in the Spirit, we will not be drawing upon our resources in Christ and we will continue to suffer defeat at the hands of the world, as did Joshua and the children of Israel at the battle of Ai.

Only as we deal with sin and the flesh in our lives will we be more than a match for the forces of evil. God has promised that the gates of Hell will not prevail against His Church, but this presumes that the Church is moving as a mighty army—as a unified Body following our Master in love and obedience. Only so will we command the respect of those who are without and demonstrate to the world that our God lives! When the world sees living proof that we are not just the "religious right" but a contingent of disciples walking in concert with the Living God, they will come to respect us as:

## Soldiers of the Cross

Are you a soldier of the Cross,  
Marching to our Lord's command?  
Do you even know there is a war  
Raging throughout the land?  
The inroads of the Enemy  
Are causing widespread destruction;  
Many of us are lulled to sleep,  
Since his strategy is seduction.

The loss of life and casualties  
Stagger the imagination—  
Multiplied millions of babies killed,  
With the approval of our nation.  
Millions of others have been seduced  
By cults, New Age, and gay pride;  
Many of these have never heard—  
There is freedom in the Crucified. (John 8:32,36)

The good news of the gospel  
Has been taught without its power; (2 Timothy 3:5)  
Absent the victory of the Cross,  
Soldiers tend to retreat and cower.  
We meet in enclaves to worship  
And depart to do our thing;  
And Enemy forces unite to fight,  
While we our choruses sing!

Political candidates garner votes,  
Sanctioning abortion and perversion—  
The faith of our fathers undermined  
By ill-disguised forms of subversion.  
Mandates of God's Word forsaken  
In favor of gay rights and pro-choice;  
Opponents of the right are exalted—  
The truth all but denied a voice.

All that's required for evil to win  
Is for believers to do nothing;  
The Cross of Christ, the power of God, (1 Corinthians 1:18)  
Replaced by lies in New Age clothing.  
Churches go about business as usual,  
Answering questions people aren't asking;  
The Enemy's plan pushes full-bore ahead,  
With believers, in salvation basking.

Soldiers in God's tattered army  
Are ill-fed, ill-trained, and defeated;  
Unless we awake and don our armor, (Ephesians 6:10,11)  
Sodom and Gomorrah will be repeated.  
God is looking for righteous men  
Who are willing to stand in the gap; (Ezekial 22:30)  
Suffering and sacrifice are the watchwords--  
Victory will not just fall in our lap!

Self-serving--not self-sacrifice--  
 Has been the order of the day;  
 A generation has been spawned  
 That has rarely heard The Way.  
 "Peace, peace, when there is no peace," (Jeremiah 6:14b)  
 Is the Enemy's battle cry;  
 Those accustomed to the 'good life'  
 Are conditioned to believe the lie.

Our freedoms are rapidly eroding;  
 We have taken our blessings for granted.  
 Will God grant us a reprieve;  
 While His Word and Life are implanted?  
 It is no longer a matter of choice;  
 It will soon be a fight for survival.  
 Human effort will no longer avail;  
 Our only hope is Holy Spirit revival.

Are you ready for revival to come  
 And to have it begin in you?  
 Are you ready your life to lose,  
 That yours He might live through?  
 The Cross is no longer optional;  
 And, really, it never has been.  
 Our life to save we must lose, (Matthew 16:25)  
 If we are a new life to begin.

Preaching the Cross, the power of God, (1 Corinthians 1:18)  
 Is the message believers need;  
 But the pleasure-mad throng drives onward--  
 Blinded by self, and refusing to heed.  
 It is not easy ourselves to deny (Luke 9:23,24)  
 And to find our meaning in Him; (Colossians 3:4)  
 But without revival in the church,  
 The future of our nation is dim.

His challenge to us is simple:  
 Allow the Spirit our hearts to search; (Psalm 139:23,24)  
 Only as we're transformed, one by one, (Romans 12:2)  
 Will there be life in His Body, the Church.  
 The world has chosen darkness; (John 3:19)  
 Humanism and sin are a blight.  
 We must die in order to live;  
 If to the world we're to be the light. (Matthew 5:14,16)

I am dead with Christ yet I live, (Galatians 2:20)  
 And as the branch in the vine, I abide; (John 15:5)  
 The world is crucified unto me;  
 Unto the world I am crucified. (Galatians 6:14)  
 All is not lost, if we're willing to lose  
 Our lives as the Scripture saith; (John 12:25)  
 Thanks be to God for triumph in Christ (2 Corinthians 2:14)  
 As we overcome the world by faith. (1 John 5:4)

## Through Whom Shall He Then Live?

### A Brief Assessment of the State of the Church as We Face the New Millennium

About a third of a century ago, Dr. Francis Schaeffer wrote a book entitled, *How Shall We Then Live?* and, more recently, Chuck Colson wrote one entitled, *How Now Shall We Live?* Both books are excellent, and each is a challenge for believers to understand our world and to make an impact on it with the gospel message using terms and rationale that are meaningful in a post-Christian environment. This chapter covers some of the same territory but with a different focus—namely, Christ living *through* us as opposed to our living *for* Him; the similarities are superficial, the differences profound.

In these days at the beginning of the 21<sup>st</sup> century, many are assessing, predicting and offering suggestions regarding the Church and its role in the new millennium. While many fine minds and authorities are contributing their projections, there are few among them who take into consideration the Cross in the life of the believer. While some might label it mysticism, the Cross has always been the point of emphasis in the ministries of the reformers and revivalists of old. One has only to read the life of J. Hudson Taylor and the miraculous ways that God used him after he experienced brokenness to appreciate the blessing God bestows on ministry done His way. Add to this the testimony of the lives of George Mueller and Andrew Murray, and we have a full-orbed spiritual life pattern that we would all do well to emulate.

Before proceeding further, I need to make clear my use of the term, *Cross*, so as not to be misunderstood. I am assuming that the reader will understand the role of the Cross for our Lord Jesus and His death, burial and resurrection for our sin; this meaning of the Cross is a central element in the faith of all believers. However, many who have been believers for years have never come to an experiential understanding of their identification with Christ in His death and resurrection; it is to this I am referring when I use the term, the *Cross*. This is fully explained in my first book, *Handbook to Happiness*, and subsequent books.

Since faith experiences and ministries like those of Taylor, Mueller and Murray are relatively rare among believers, we settle, instead, for better programs, seeker-friendly church services, church growth seminars, a Christian “world view,” more intensive educational opportunities, mentoring of believers and potential leaders, more effective evangelistic outreaches, seminars, conferences, retreats and a host of other worthy endeavors. However, as good and as necessary as these may be, if the Cross is not central in their planning and execution, they will accomplish less than that which is intended. Absent the centrality of the Cross, such commendable efforts will be planned and conducted in the energy of the flesh and will result in the bridling and strengthening of the flesh rather than in the urgently needed revival that is being sought.

The shallowness of present-day Christianity blinds the eyes of many believers to the true problem—the flesh with its many manifestations. With the flesh in the ascendancy (the Cross not a reality in experience), the world’s strategies are adopted without discernment of the inherent contradiction to the work of the Spirit. Even our Christian educational institutions have borrowed more from secular programs than they would like to admit.

As one called to the field of helping hurting people, I am keenly aware of that which is presently being done in the arena of soul care. The last quarter century has seen a dramatic increase in the training of men and women in the field of Christian counseling. However, the thrust of this training has more to do with preparing them for the marketplace than for ministry. Most of the major seminaries include programs designed to prepare graduates for licensure and qualification for third party payments. Clearly, these programs are not directed at preparation for purely spiritual ministry for the state would have no

part in licensing graduates with that type of training background. As a matter of fact, it is not necessary to be licensed by the state to be a minister since that is, or should be, the domain of the Church.

Given licensure as a goal, these seminary programs have to show themselves to be the equivalent of their secular training counterparts. So why would Christian institutions bother to teach such programs when they are readily available in most universities? Because we have bought into our society's high regard for intellectualism and professionalism, in effect we are currying the world's favor.

We have gone from the posture where psychology was suspect and held at arm's length by evangelical believers prior to the last half of the 20<sup>th</sup> century, to the point that we have embraced it and allowed it to substitute for the work of the Holy Spirit in all too many cases. This, despite the fact that there is no evidence that psychotherapy done by Christians differs significantly in its results from work done by secular therapists.

The Church has defaulted in doing soul care and has now grown comfortable farming this aspect of ministry out to the professionals. Because counseling is considered to be a specialty that is usually not built on theological presuppositions, there is often little or no correspondence between the theological underpinnings of seminary counseling programs and those of the theology departments in most seminaries; Christian psychology has preempted Biblical or theological counseling.

I believe that integrity and intellectual honesty would dictate that Christian counseling or psychology have a one to one correspondence with whatever theological position is taken by the institution in which it is taught. It is my considered opinion that counseling should not be called Christian if it does not make Christ and the Cross central to its method and goal. While many would cite common grace as a justification for applying the world's wisdom to the counseling enterprise, there is no evidence that spiritual revival comes from the application of such wisdom.

Common grace can be, and frequently is, applied in the strength of the flesh such that strengthened flesh is the result. But if the counselor has not been broken by the Cross, better psychological adjustment, better marriages and relationships and better employees will be viewed as success in the counseling office while, at a deeper level, the will and ways of the Holy Spirit may have been effectively contravened. The symptoms, such as depression, may be alleviated to some degree through therapy while the problem—the flesh—is exacerbated in the process.

While I am heartily in favor of a Christian worldview, I am also painfully aware that most who advocate such a perspective do not include the experienced Cross as an essential aspect of their view. Yet, only when this is the case will the light of the Holy Spirit reveal the degree to which fleshly practices have been substituted for spiritual ministry. In other words, a Christian worldview at the beginning of the 21<sup>st</sup> century may bear little resemblance to that of the first century; and I am convinced that such a modern worldview will be of little value in the new millennium as Christians continue to confront a post-Christian and near pagan culture, not unlike that faced by the early Christians.

The lack of teaching on brokenness and the role of the Cross in the life of the believer is greatly responsible for the impotency of the Church and for many of the improvisations which have served to prop it up as we have borrowed from the systems of this world. Innovative activities within the Church capture the attention of the Christian press while those ministries which make the Cross central receive little publicity. In fact, even those articles which are published on the ministry of the Holy Spirit frequently omit any reference to the experienced Cross as a precondition to the filling of the Spirit.

Brokenness is not, never has been, and never will be popular; but that does not in any way affect the clear teaching of scripture on the place of suffering in the life of the believer. We read in Philippians 1:29,30: "For unto you it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which you saw in me, and now hear to be in me."

When symptoms are mistaken for the problem, success in alleviation of the symptoms is frequently accepted as a spiritual resolution of the problem, particularly when the therapy is provided by a Christian source. Therefore, the path of brokenness which leads to wholeness is usually not addressed in

typical Christian counseling; and those who do make this emphasis are not taken seriously by the recognized leadership in the Christian counseling establishment.

### **Further Definition of the Problem and the Cross as the Only Complete Answer**

When believers encounter various difficulties in living and in interpersonal relationships, the problem is often identified as sociological or psychological unless there is blatant sin involved. In the latter case, the sin issue is considered a spiritual problem. In the former, the malady may be assigned a designator from the *DSM-IV* (which is regularly updated with newly labeled conditions). I am told, for example, that “road rage” may soon make it into the *Manual*. This will put it in the domain of the professional therapist rather than with the Body of Christ where it belongs.

The popular ADHD (Attention Deficit Hyperactivity Disorder) diagnosis provides another relevant illustration of the danger of psychological labeling. The standard treatment for those receiving this diagnosis is medical, most often the widely prescribed drug, Ritalin. However, it I would suggest that this condition should more properly be termed ADSD—Attention Deficit Spiritual Disorder (though there may be a small percentage of cases where there is real organic impairment). Though it is usually recommended that counseling be done concurrently with Ritalin, in the real world it seldom takes place; even if it did, spiritual issues would not normally be addressed for the child or the parents.

The point of this monologue is that the majority of the time the behavior or emotional/mental disorder is diagnosed as the problem and therapy and/or medication is the treatment of choice. It is my position that the emotional/mental disorders that are non-organic (which I firmly believe constitute the overwhelming majority) are simply symptoms, behind which there is a standard underlying problem—the flesh. From the flesh emanates a plethora of psychological and behavioral symptoms which neither the *DSM-IV* nor its revisions can begin to address; nor does therapy or medication offer permanent cure. Therapy offers change; the Holy Spirit offers exchange. Therapy provides care; the Holy Spirit offers cure. Therapy deals with the temporal while the Holy Spirit deals with the eternal.

After 30 years in the field, I believe I have paid my dues and have earned the right to an opinion based on witnessing God transform thousands of lives world wide from the maladies previously cited and most of the others for which believers regularly visit professional psychotherapists. I have nothing to sell and nothing to prove since the vast majority of my ministry is history. I am not seeking the approval of those who seek to integrate psychology and faith, on the one hand, nor the Biblicists on the other. God gave me a life message and then led me in developing a method to articulate that message in the power of the Holy Spirit. Therefore, I am not dependent upon the approval of either those within the behavioral sciences or those in theological circles; for it is God who called me to pioneer a spiritual discipline which may be alien to both.

The central verse in God’s dealing with my life and, thus, that which is central in my ministry, is Galatians 2:20: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

### **The Flesh: Cancer in the Body of Christ**

Recently, in my quiet time, I believe God spoke the above words to my heart. As I have meditated on them, the following message began to take shape. I trust it will be used of God to enable the reader to assess what is of the flesh and what is of the Spirit in the conduct of ministry, whether in individual or group settings. First of all, we must see that the cancer in the Body is:

#### **1. Pervasive in its Scope**

The flesh has metastasized throughout the Body, and there is no part of the Body of Christ that is not affected in some way. Paul makes this very clear when he states, “in me (that is in my flesh) dwelleth no good thing” (Romans 7:18a). Despite that assertion, much of that which goes on in the Body today is generated by the flesh and carried out in the same strength.

It is an ally of the world and the devil; and we know that the believer’s three enemies are the world, the flesh and the devil. It is empowered by indwelling sin or sin as a power, force or principle. Though we are admonished not to yield our members as instruments of unrighteousness unto sin (Rom. 6:13), and we are commanded to reckon ourselves to be dead to sin and alive unto God (Rom. 6:11), many take the position that co-death and co-resurrection with Christ is positional and cannot become reality in our experience.

The flesh majors in the minors and capitalizes on differences. The emphasis on do’s and don’ts has led many to believe that if they do not fulfill the lusts of the flesh then they will be walking in the Spirit. This, despite the clear teaching of Galatians 5:16 that we should walk in the Spirit *so that* we will not fulfill the lusts of the flesh. The result of the former effort is legalism, or *doing* in order to *be*, whereas following the order specified in Galatians 5:16 emphasizes grace and leads to *being* in order to *do*.

Most Christians think and pray in terms of “Lord, *help me . . .*” *But*, tucked into such requests is the implication that *we* will do it—whatever “it” happens to be at the moment; we just want Him to *help* us do it. He is not our source and strength, we are; He is just our *Helper*.

This way of understanding the Christian life is currently being demonstrated on a nationwide scale through the What Would Jesus Do (WWJD) phenomenon. The book on which this is based, *In His Steps*, by Sheldon, has encouraged many to *imitate* Christ rather than to *identify* with Him in His death and resurrection. Absent that identification, imitating Christ will be attempted in the strength of flesh or self. While we might applaud the good that is done through such efforts, the *good* becomes the enemy of the *best* and ultimately impedes the spiritual growth of believers.

The flesh’s preference for doing things in its own strength is blatantly illustrated every day in Christian bookstores around the country. We need merely to compare the heavy rate of traffic in the self-help sections of these stores compared to the trickle of traffic in those sections where dying to sin is admonished that the Life of Christ might be manifested. (2 Corinthians 4:11) The contrast reveals the bent of the human heart.

“So then death worketh in us, but life in you.” (2 Corinthians 4:12) To state the converse, if life (self-life or flesh) works in us, death will be the result in others which explains why the Church is all but impotent in many parts of the world today. But if the death of the Cross works in us, resurrection life and revival will be the result, not only *in* us but also *through* us to other believers; and the lost will receive a Spirit-empowered witness.

## **2. Invasive in its Strategy**

The flesh is not only *pervasive* in its scope; it is also *invasive* in its strategy to eat at the very innards of the Body of Christ. Though it does its damage in subtle ways, it can never totally destroy the life of the Body since the Word tells us that even the gates of Hell cannot prevail against us. God has called out for Himself a people, and He is going to present His Bride without spot or blemish (Ephesians 5). However, the reign of the flesh is debilitating and results in quenching the Spirit and prevents revival from taking place in the Body.

Let’s look at how the flesh can affect the vital signs and functioning of the Body. The flesh may cause the spiritual temperature of the Body to be lukewarm or cold, certainly not indicative of being on fire for God. His life in the Body may be blocked by the insidious effects of sin; there is life, but there may not be *abundant* life. For example, the Blood may not be cleansing the conscience of many from dead works, and the revival fires are not burning.

Under the influence of the flesh, the nutrition of the Body is frequently just enough to maintain life but insufficient to nurture growth in Christ. There are many who do not hunger and thirst after righteousness; they have lost their spiritual appetites. The flesh has appetites that are counterproductive to the health and vitality of the Body. This being the case, it is the rule rather than the exception that believers are not being brought to maturity and many churches are characterized by an abundance of baby and adolescent Christians. When these fleshly appetites are satisfied, that which is produced will be the works of the flesh which may look good on the exterior but which, in God's perspective, amount to wood, hay and stubble.

There may be a frenzy of activity but a paucity of results with eternal value. Much activity or religious exercise produces fleshly flab rather than godly muscle.

Then, the toxin of sin may not be regularly eliminated from the life with resulting spiritual constipation. Many are so bound up that they are all but ineffective in their lives and witness.

The vision of believers may be limited by the flesh so that we see only our own limited capabilities, not that which can be accomplished by the Spirit. When this occurs, we live as though we had never heard our Lord's promise: "Not by power or by might but by My Spirit saith the Lord" (Zechariah 4:6). Proverbs 29:18a adds: "Where there is no vision the people perish."

Hearing, as well, may be dulled by the flesh so that the believer does not hear from God. Or, having heard, we may be lacking in the faith that what God has promised He is able also to perform. (Romans 4:20,21; Philippians 1:6)

When the flesh dominates, the heart of the Body seems defective in that its desires are for the things of the world and we depend upon the arm of the flesh rather than having a passion for God. Many seem unaware of the fact that each of us is on continuous life support; all that God has to do is pull the plug and each of us is history in this world!

And, finally, there is the bastion of the mind from which can emanate either good or evil since it can function either under the control of the power of sin (resulting in a flesh condition) or under the power of the Spirit in which event the believer is "walking in the Spirit." When yielded to the power of sin, the Word uses the term 'carnal'; "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6).

This carnal condition of the mind may be reflected in secular or humanistic thinking which will result in borrowing heavily from worldly perspectives, especially in the realm of intrapersonal and interpersonal relationships. Only as there is a renewed mind and the resulting transformed life will the believer be spiritually minded such that the world system profferings will be detected and rejected in favor of a truly spiritual resolution to the human dilemma.

As we enter the 21<sup>st</sup> century, the large-scale default on the part of the Church has resulted in an epidemic of disorders of the soul that only true revival will alleviate. Absent revival, the world's answers will predominate and the Body of Christ will lack the empowered voice necessary to give meaningful and effectual answers in the midst of the coming chaos and anarchy as everyone does that which is right in his own eyes.

Given this mind set, the flesh will also be:

### **3. Evasive in Diagnosis and Treatment**

In addition to the fact that the flesh is *pervasive* and *invasive*, it is likewise so *evasive* that it all but defies detection. It can be very *religious* which is frequently mistaken for *spirituality*. Religious fervor may be at an all-time high, while spirituality is at an all-time low. The flesh can act like a spiritual chameleon and blend in with its surroundings so that it is not easily spotted by the casual observer. Since

every member of the Body is somehow involved in the battle between the flesh and Spirit (Galatians 5:17), all are susceptible to its allurements and deceptive ways.

One of the frequent tactics of the flesh is that it hides behind symptoms so that symptoms are diagnosed as the problem. Then, the majority of the Body get caught up in a variety of efforts to manage symptoms, in effect, teaching the flesh to jump through hoops; in ingenious ways, the flesh takes the latest version of the world's wisdom, adds a religious twist and adapts it for use in the Body.

Then, there are the theological, philosophical and psychological spinmeisters who create their own versions of flesh management strategies, all majoring in symptomatic treatment. When the symptoms are so glaring that something must be done, symptomatic relief is almost universally accepted as cure. The net result is that the real problem is driven farther underground. When psychological or behavioral symptoms are diagnosed as the problem, most of those approached for help will become so enmeshed in the symptoms that the problem—the flesh—goes undetected. This is to be expected since those in the behavioral sciences are infected by the same malady as the rest of us. Since psychotherapy has become accepted as the intervention of choice, the Church is now one of the largest referral sources for the behavioral sciences, to our shame.

Treating symptoms may bring relief; but, just as with cancer in the physical body, there may be apparent remission while the cancer continues to metastasize to various parts of the Body. Because the message of the Cross and its efficacy in dealing with the flesh has all but dropped out of the teaching in the Body, only a very small number of those grossly affected by the flesh are properly diagnosed. And, the majority of that small percentage who are appropriately diagnosed do not go on to receive the radical surgery of the Cross. Rather, most opt for symptomatic relief since they are usually not even offered a spiritual resolution. As a result, carnal weapons are applied to spiritual strongholds. (2 Corinthians 10:5)

With increasing frequency, psychological symptoms are being treated with psychotropic medications, mood or mind-altering drugs, with the net result that the flesh is strengthened. This, in turn, fuels the conflict between the flesh and the Spirit and makes the flesh even more resistant to the only complete Antidote—resurrection life in the Lord Jesus Christ.

The surgery of the Cross is always successful; but the convalescent period which follows may be slow or rapid, depending upon the individual. In other words, following such “surgery” there may occur a crisis in which the life is transformed in a moment's time, or the transformation process may be gradual. In either case, resurrection life or revival is the result.

Then, the health of the Body is restored and the reproductive life of the Body produces revival and new believers where God is honored, Jesus Christ is glorified, and the Holy Spirit is given free rein.

This surgery, however, is not a one-time occurrence, as we are admonished to take up our cross *daily* and follow Him (Luke 9:23) and, likewise, we are reminded that there must be a *continual* deliverance to the Cross. (2 Corinthians 4:11)

In the presence of such revival and the consequent transformational changes that follow, the onlooking world sees a radically different people as the Church demonstrates that it is an *organism* with life from above rather than an *organization* with life from below. (The law of the Spirit of life in Christ Jesus as opposed to the law of sin and death, Romans 8:2.) When the Church catches fire, the world will be drawn to its holy flame and may be caught up in the activity as the Holy Spirit reaches out through a Church on fire.

## Conclusion

Through Whom Shall He Then Live? The Lord Jesus Christ can only live through those who have ceased to live their own lives (Matthew 16:24,25); and this can only happen as a believer comes to understand, by illumination of the Holy Spirit, his union with Christ in His death, resurrection and ascension. The palatable brand of Christianity which has come to characterize our land at this point in

our history militates against most Christians discovering the Cross as a possible—nay a necessary—reality in their experience. With that as a given, it is to be expected that the majority of believers, as well as their leaders, will opt for flesh-enhancing strategies to prop up their sagging spiritual lives; sometimes out of ignorance, sometimes by choice.

In his powerful short article, “The Old Cross and the New,” A.W. Tozer drives home the point that the Cross is shorn of its power in modern day teaching and he concludes saying, “When we preach the old cross, we will know the old power”.

The apostle Paul made this point originally as he wrote to the church in Corinth, “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” (1 Corinthians 1:18)

The radical surgery of the Cross is the only remedy which God has prescribed for the cancer in the Body of Christ—the flesh. As we appropriate the Cross in our experience, then the continual radiation of the Holy Spirit will prevent the recurrence of the flesh as the rule of the life. Given the choice, the flesh always opts for symptomatic treatment, whether with drugs or psychotherapy—holding onto life (self-life) as long as humanly possible. So long as we can handle it we will. When all of the avenues of holding on to life have been exhausted--when it becomes obvious that radical surgery is our only hope, then and only then are we candidates to exchange the self-life for the Christ-life in the power of the Holy Spirit.

May God give us the necessary illumination as to the real problem, and the courage and obedience to yield to His all-sufficiency in dealing with it such that personal and corporate revival will be the result and our Lord and Savior will be glorified. Then will the world begin to take the Church seriously—when the Church begins to take seriously our Lord’s commands and obey them through the empowerment of the Spirit.

## **Flesh vs. Spirit**

The secularization of our society has created many problems, which we have not faced before. In days gone by, we could assume that the vast majority of our citizens were honest and trustworthy. Our entire manner of living has been based on this assumption, and we have considered the security of our infrastructure with its many sensitive power and defense installations to be a given.

In past times, we could assume that professions such as medicine were peopled with those who could be trusted to maintain the highest standards of integrity. Today, however, it is unfortunately not rare to hear, for example, that a trusted physician has violated the trust of the Medicare/Medicaid system since he knows that the government does not have adequate staffing to monitor that which is ordered by the physician. Examples of fraud and dishonesty in other fields could be easily be added. Little wonder, then, that educators report that cheating from grade school through grad school is a common occurrence.

But then, how do we define “honesty”?

Our nation was founded on the absolutes of scripture, a fact that has been defended by the Supreme Court until recent years. Now, the integrity of the Justices of our highest court can no more be assumed than can the integrity of physicians or others on whom we would wish to place our trust. The opinions handed down by the Supreme Court today are as likely to be based on their own value systems as they are to flow from an honest and historic interpretation of the founding documents of our country. In days past, one could expect that right and wrong would have something to do with the decisions handed down in courts. Now, morality may be the last consideration; who, in fact, can decide what is right and wrong when absolutes have been discarded?

One has only to look at the educational system and the government bureaucracy that oversees it to understand why we are in such trouble. When we can graduate people from high school who are functionally illiterate and have that defended by teachers and those who teach the teachers, we can see that the dumbing down of our country is not an accident. Add to this the infiltration of the educational system by secular humanists and those in homosexual sin, and we can see that those students who best absorb the teachings of these educators may emerge from their educational experience espousing values that are contrary to those on which this country was founded.

Any attempt to inject traditional values into our educational system is attacked by secularists and defended by the ACLU. This is especially true if those values happen to be Christian or from the Bible. Even though the founding documents of the country and court decisions for two centuries were in accord with scripture, historic precedent is no longer respected (unless it provides a loophole for a criminal). In our schools, history is being revised so that young people will no longer have immediate access to literature illustrating how much of our society is based on the absolutes of God's Word.

Historically, the Church has been the conscience of the nation; but secularists have been at work to discredit the Church and deny it a role in defining society. Today's fleshly and flabby Church which has not found it necessary to exercise its spiritual muscles in order to exist is presently in no condition to reclaim its former influential shaping role in society. We will now have to earn the right to be heard by practicing what we preach, providing light in the midst of this present darkness.

Over recent decades, the Church too, has become subtly secularized. Since my years in ministry have been primarily involved with counseling, I would like to address some of these subtle influences in my field which impact the Church.

Since God called me to take a spiritual as opposed to a psychological approach to counseling, my work has been going against the tide from the beginning. The secularization of counseling as spiritual ministry began around mid-century with the advent of “Christian psychology.” With the unrest of the 60's and 70's, resulting in broken homes, drug abuse, abortions and all the other influences of secular humanism on our society, the overwhelmed Church, like wandering Israel, was ripe for an unholy

alliance. Rather than electing to utilize spiritual resources to develop approaches to ministry dependent on the work of the Holy Spirit, the Church adopted psychology as its ally. Psychology, by definition, pertains to the psyche rather than the spirit; baptizing the study of the psyche, or soul, in scripture and scriptural principles does not necessarily make the study spiritually sound.

Since the Church of the 60's had lost its moorings in spiritual ministry, it was vulnerable to an approach that produced some positive results without its adherents being necessarily spiritually mature men and women. This is not to say that Christian psychology had no spiritual men and women involved; in fact, most were and are today, as well. However, most never had the opportunity to see the Holy Spirit transform lives since their training and experience were in the practice of psychology rather than in spiritual ministry. Once they opted for such an approach with all of the education and finances required to secure it, these graduates have been reluctant to consider a switch to spiritually-based ministry unless and until they are broken by the Cross and can go no other way.

With seminaries joining in the preparation of counselors for licensure, these graduates (and the Church) become increasingly beholden to the secularized mental health system. Thus, the Church has tacitly recognized the arena of soul cure as ceded to the state and any intrusion by the Church into this area is monitored by the state. As a result, those who dare consider treatment issues *spiritual*, as opposed to *psychological*, are viewed with disdain by Church and state alike!

Such is the entangled mess in which we find ourselves and few in Christian educational institutions seem aware, or concerned about this situation; and fewer, still, are the numbers willing to bolt the system in favor of a spiritual treatment regimen. What is needed is for those in power in seminaries to be willing to humble themselves and take a long look at the theological presuppositions underlying the counselor training their institutions are providing.

I believe whatever is taught in theology should be applied in the one-to-one setting. Doing so would pretty soon expose the theology to the Son-light and see if it is empowered by the Holy Spirit to transform lives through such discipleship counseling. Also, I believe the time has come for Christian counselors to more thoroughly integrate their psychological and theological positions, putting their faith (and reputations) on the line—like Elijah with the prophets of Baal (I Kings 18)—to see if God will honor their approaches with transformed, not just improved, lives.

A litmus test as to whether the Christian counselor's work is of the Lord is to see if it is transferable to the rank and file church member without benefit of formal education. To be sure, those doing spiritual ministry would be more experienced and, thereby, able to take on tougher cases. But, I am convinced that the majority of the work presently done by professionals in the mental health field could be better done by regular members of the Body of Christ who receive a modest amount of training in spiritual counseling, such as this *Handbook* provides. It bears repeating that there will always be those with organic problems who will need the services of medical specialists. However, it is my position that 80-90% of the work presently done by mental health professionals can, and should, be done by the local church.

This, however, means that those in the local church must be trained by a pastor who knows that the Holy Spirit will equip them in the arena of soul care. Of course, this assumes that the pastor, himself, must be trained and experienced before he can train others. For most already in ministry, this training can be provided by materials like this *Handbook* and other written resources listed at the end of this manual. Others may wish to contact us for face-to-face training at one of our Conferences, Workshops or Institutes.

In terms of academic preparation for the spiritual counseling described in this volume, the first degree program in exchanged life counseling is now being offered at Luther Rice Seminary in Atlanta. Other seminaries are beginning to crack the door a little such that an unabashedly spiritual approach can be considered.

Given the lingering national stresses that have followed the terrorist attacks of September 11, 2001, it appears that the floodgates of need are being opened, and it seems very likely that churches are

going to be inundated with counseling that was formerly done by professional therapists. However, very few churches are equipped to provide training in a spiritual counseling approach for their members. A secular society does not look to Christian counselors for miraculous changes in lives—for good reason. Since Christian therapists borrow heavily from their secular counterparts, there is no difference in the results obtained by Christian professionals. Psychotherapy is not routinely accompanied by the miraculous life changes promised in God's Word.

If secular society is to believe that the Church has anything to offer *en masse*, it is going to be necessary for us to prove that we have something superior to offer those who are open to it on an individual basis. In other words, the Church is going to have to quit going to the world if we are to expect the world to go to Church. Absent superior results, on what basis would we expect them to turn to us?

Getting back to where we started, we have a secularized society that is desperately looking for answers; however, we have, to a great degree, a secularized church that is devoid of meaningful, life-changing answers. We are leaning so much on the arm of the flesh that we have all but lost touch with what the Spirit would do in our midst. The answer is obvious to the spiritual person but clouded to those who have been blinded by the world. 1 Corinthians 1:18 tells us that preaching the Cross is the power of God. When we preach the Cross and the believer's crucifixion with Christ, we can expect outright miracles in the lives of those to whom we minister. As they are discipled they, in turn, can minister the Cross to others; and we will see the flame of revival passed from person to person.

Only Holy Spirit revival will unleash the power to change lives; however, the Church must show that it has a distinctive and be willing to live and die on the basis of God's claims and resources without borrowing from the world to sustain itself. This means denying ourselves and taking up the cross and following our Lord.

Twelve men were used of God to change the world because they were willing to go against the world instead of with it. Born-again, Spirit-filled believers today must lose their lives and identities based on the trappings of this world if they are to become vessels meet for the Master's use and to see the modern day world turned right side up to the glory of God!

## **The Ambulance Down in the Valley**

'Twas a dangerous cliff, as they frankly confessed,  
 Though to walk near its crest was so pleasant;  
 But over its terrible edge there had slipped  
     A duke and full many a peasant.  
 So the people said something would have to be done,  
     But their projects did not all tally;  
 Some said, "Put a fence 'round the edge of the cliff";  
 Some, "Put an ambulance down in the valley."

Well, the cry for the ambulance carried the day,  
 For it spread through the neighboring city;  
 A fence may be useful or not, so they say,  
     But each heart became brimful of pity  
 For those who have slipped over the dangerous cliff;  
     And dwellers on highway and in alley,  
 Gave pound and pence, not to put up a fence,  
     But an ambulance down in the valley.

"For the cliff is alright, if you're careful," they said,  
     "And even if folks slip and are dropping,  
     It isn't the slip that hurts them so much  
 As the shock down below when they're stopping."  
 So day after day, as those mishaps occurred,  
     Quick forth would the rescuers sally  
     To pick up the victims who fell off the cliff  
     With their ambulance down in the valley.

Then an old sage remarked, " 'Tis a marvel to me  
     That people give far more attention  
 To repairing results than to stopping the cause,  
     When they'd much better aim at prevention.  
 Let us stop this mischief at its source," cried he,  
     "Come neighbors and friends, let us rally;  
 If the cliff we would fence, we could almost dispense  
     With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined;  
     "Dispense with the ambulance? Never!  
 He'd dispense with all charity, too, if he could;  
     No! No! We'll support them forever.  
 Aren't we picking up people as fast as they fall?  
     Shall this man dictate to us—shall he?  
 Why should people with sense stop to put up a fence  
     While an ambulance waits in the valley?"

Anonymous

## A Nation Under Siege

We chuckle at the apparent idiocy of the logic, or lack thereof, in the foregoing scenario. However, it is not nearly so comical when we realize that the same scene is being played out regularly in the day-to-day affairs of our nation. One has only to look at the burgeoning crime statistics and the massive amount of funds being spent on the "ambulance in the valley"—over \$600 billion in the past year, according to a recent tabulation of costs related to crime. Though there is much talk about crime prevention, it is usually in terms of education which would merely give us better-educated criminals! In fact, the educational system contributes to the malady by continuing to propagate the dogma of secular humanism which intentionally subverts any attempt to inculcate traditional values upon which our nation was founded.

Any mention of getting to the heart of the matter, which is changing the heart of man, is greeted with hostility and threats of litigation if Christian values are inculcated. The "do your own thing" mentality and situation ethics fostered by secular humanism are directly responsible for the rampant violence, abortion, and sexual immorality which plague our nation. Obviously, any proposed solutions these secularists might offer are based on the same rationale that created the problem!

Another area fraught with difficulty is the mental health field where billions more are squandered each year on approaches which have a modicum of results at best. As in the criminal justice system, the emphasis is on the psychological and behavioral symptoms rather than getting to root causes which will invariably involve the spiritual aspects of the person.

Whether in the field of criminal justice, the mental health programs, the political and economic situation in our country or in foreign affairs, our nation persists in throwing money at the symptoms with no attempt to ferret out and resolve root problems. The country has been bankrupted by buying "ambulances", many of which will not even run! While those in positions of authority continue to recommend bigger and better "ambulances", those "going over the cliff" are now in avalanche proportions, such that stopgap measures will no longer avail.

Since our whole economy is based on building "ambulances", it is sheer folly to propose that the source of the problem be addressed until such time that the "ambulances" can no longer provide "quality of life" by administering first-aid to the victims; *that time is now upon us!* The Church is the only institution that can offer an answer that will work for time and eternity; however, the contemporary Church has all too frequently invested heavily in the "ambulance" industry and must get back to basics if it is to have any credibility with believers and the empowering to "turn the world upside down". Since many pastors have become "ambulance drivers", it will necessitate some massive Cross-training (pun intended!).

Getting back to basics means that judgment must begin at the house of God. Only Holy Spirit revival will avail to bring about the sweeping changes necessary to effect social reform in our country and in the world. Those who have fallen off the cliff must refuse the "ambulance ride" and lose their lives in order to save them. Only as they die to the answers proffered by the world will they know the power of resurrection life and experience revival that will transform their lives and make them instruments of transformation in the lives of others.

While the ministry of GFI does extend to those who've fallen into the valley, we don't park an ambulance there. Our vision is to be fence builders, helping God's people discover the security that is ours in Christ. When He is our life and focus, the allures of playing near the edge of the cliff pale and "grow strangely dim in the light of His glory and grace." Living abundantly in His presence allows us to "fear no evil." In contrast to those wandering over the cliff, the steps of the child of God are directed by the Lord; and, though he stumble, he shall not be destroyed, "for the Lord upholds him with His hand." (Ps. 37:24) How much better than an ambulance driver!



## The Fence on the Cliff

The view from the cliff is enchanting,  
 And most will come under its spell;  
 Humanism promises heaven on Earth,  
 But its teachings send one to Hell.  
 It's obvious our country's in trouble, but  
 With man's answers we continue to dally;  
 The heads of state can only relate  
 To the ambulance down in the valley.

To see the fence requires some sense  
 Which only our Lord can give;  
 Those lacking Light will have no sight  
 As for pleasure they continue to live.  
 Blinded by sin and slaves to its power,  
 For lust's fulfillment they do rally;  
 But when sin's reign results in pain,  
 They clamor for the ambulance in the valley.

The hope implied by the ambulance ride  
 Has destruction built in its roots;  
 With pain relieved, man is deceived--  
 Not being grounded in absolutes.  
 The ambulance takes a circuitous route  
 Through highway, street and alley;  
 With Truth spurned, not having learned,  
 Over the cliff goes the ambulance to the valley!

The Fence on the Cliff is already in place  
 For those who will receive God's Word;  
 Since the Cross on a cliff called Calvary,  
 There's been salvation in our risen Lord.  
 Our sovereign Head, His Blood He shed;  
 Shall we yield to His Lordship; shall we?  
 As His Word we heed, there'll be no need  
 For an ambulance down in the valley.

Charles R. Solomon

## Can Euthanasia be Far Behind?

As we reach the century's end  
 There's an eerie sense of foreboding;  
 Though none can chart the future,  
 All can see moral values eroding.  
 The glory day of America  
 Exchanged for one of shame and blight,  
 Man does what's right in his own eyes,  
 Ignoring God's Word and its light.

We either learn from history  
 Or we will repeat its mistakes;  
 Purging God's influence on our culture  
 Ignores the past and history remakes.  
 Rome's corruption was its downfall  
 After knowing a season of power;  
 Our country teeters on the brink  
 As from God's absolutes we cower.

Sigmund Freud set the stage  
 For values based on pleasure;  
 Anything that he forgot,  
 Situation ethics added in measure.  
 The sixties binge of drugs and sex  
 Cast all caution to the wind;  
 Paving the way for the seventies trend  
 That only our Lord can mend.

Sexual freedom was the hue and cry;  
 In chorus humanists lifted their voice.  
 Escaping responsibility for their sin  
 Led to the birth of pro-choice.  
 In unison with those for abortion  
 Advocates of perversion held sway;  
 Homosexuality no longer mental illness--  
 Since '73 it's OK to be gay!

With forty million babies killed  
 Approved by humanistic courts,  
 Rampant sin continues apace--  
 Those involved not facing their torts.  
 God in Heaven bides His time  
 As man sins away the day of grace;  
 There'll come a time, pray not too late,  
 When man will seek His face.

Human life from womb to tomb--  
 Its value has been degraded;  
 From birth to death and in between,  
 God's sphere has been invaded.  
 God's Word assures He'll not be mocked;  
 His control is sovereign still.  
 Though man's allowed to spurn His love,  
 It is in the domain of His will.

It's "politically correct" to espouse the view  
Of life in the hands of man;  
The "quality of life" is man's to decide  
Whether long or short its span.  
When the planet can't give man his "due",  
The end of his reign has begun;  
Will he continue life to destroy  
Or, will he find Life in the Son?

Unwanted babies can be a thorn  
Causing sacrifices and limiting pleasure;  
Likewise, older people can sap resources  
And prevent the laying up of treasure.  
With the Court's approving killing babes  
To the absolutes of God's Word are blind,  
When economics no longer avail,  
Can euthanasia be far behind?

Charles R. Solomon

## CHAPTER 5

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### Training Soldiers of the Cross

#### Basic Training and Maneuvers: The Spirituotherapy Conference and Workshop

In keeping with our theme of the real spiritual battle that faces our country and seeing believers as soldiers of the Cross, it is necessary that believers be equipped to take their place in the conflict. The following outline represents some of the tasks that are necessary if we are to ". . . triumph in Christ. . ." (2 Cor. 2:14).

1. Declaration of war on humanism and its allies
2. Pledge allegiance to our Commander-in-Chief and honor His orders in the Great Commission
3. Draw our strategy from the war manual—the Bible
4. Provide in-service training for the under-shepherds
5. Select and prepare the training sites; preferably churches
6. Train the trainers
7. Provide GI—God's Issue: Armament, Sword of the Spirit, Rations
8. Basic Training (boot camp): Conference and one-on-one discipleship
9. Maneuvers—Workshop and supervised ministry
10. Deploying the troops:
  - a. Hand to hand combat (soul winning and individual discipleship)
  - b. Support groups
  - c. Recruiting
  - d. Training
  - e. Occupation Forces
11. Supply lines—Prayer
12. Take no captives: Bring them in dead and alive—the goal is no survivors!
13. Equip the vanquished to fight on our side and expand the war theater
14. Bomb the enemy with the Bible!

The declaration of war must involve all of those in the Church or they will not be committed to the necessary training. The leadership will have to be totally committed to the proposition that we are, indeed, at war and that doing church as usual will not avail to give us victory. We must have the attitude that we are fighting from victory—not in order to obtain victory. Since we are in the Victor, our posture is to abide in Him and to move out at His command. The Great Commission is our marching orders which have never been rescinded since being handed down in Matthew 28:18-20. The strategy is to reach, teach and baptize; however, there are those who are deficient in their training who must be brought up to speed so that they, in turn, might train others (2 Tim. 2:2).

Once the training venue is established and the troops are in place, we have found it effective and efficient to conduct a Conference for pastor and people alike. This Conference can be done on Friday night and all day on Saturday or from Sunday through Wednesday night. Of course, there can be variations of this to fit the needs of a particular congregation.

This Conference is based primarily on *Handbook to Happiness* and *The Ins and Out of Rejection*. It will expedite the training if the congregation reads the two books prior to the inception of the training.

Experience has shown us that a number of believers will enter into identification with Christ's death and resurrection or be filled with the Spirit during this training. A notebook is provided for each participant so that it can be tailored to individual needs and note taking. This Conference can be conducted by GFI staff or adjunct staff or it is possible to conduct a video Conference with leaders in the church acting as facilitators. The DVD of a Spirituotherapy Conference included with this *Handbook* will be of greatest value if viewed after reading *Handbook to Happiness* and *The Ins and Out of Rejection*. We turn now to the outline of the Workshop where knowledge is put into practice.

## Workshop Instruction

While the Conference can be understood from our video tapes or the DVD included with this *Handbook*, the Workshop does not lend itself to presentation in these media. If someone in the church has previously experienced our Workshop they could then facilitate a Workshop in their own church; however for most churches this is not an option. Therefore, we will outline the Workshop format and activities in this chapter so that any church can conduct its own Workshop, without the benefit of a trained leader.

The Workshop is primarily restricted to learning to conduct an initial counseling interview which is usually divided into two parts; the first half is the information gathering session and the second half is a presentation of the "Wheel and Line" from chapter 2 of *Handbook to Happiness*. This information is covered in detail in Chapter 5 of *Handbook for Christ-centered Counseling* and in Part I of *Handbook to Happiness and You—A Spiritual Clinic*.

The instructor must be intimately acquainted with the material and its use in the counseling interview so that he or she can give a reasoned understanding of the materials to be mastered and the reason for doing so. The life history that is elicited is taken systematically and may be studied by going through Part I of *Handbook to Happiness and You—A Spiritual Clinic*. The purpose in taking such a history is to help the counselee understand how the events in his developmental years can be put into sequential fashion and permit an understanding of the composite narrative such that it will be possible to deduce the identity out of which he lives. Since he is going to have to lose his life in order to save it, he needs to see what he is going to lose. Of course, in an actual counseling session you would find out why the person came for counseling and what *he* sees as the problem that is usually called the "presenting problem." In the training sessions, it is not necessary to devote time to this since the people are learning to get acquainted with the person and present the answer rather than to suppose that each person in training has a reason for being there other than training.

The training will take the form of learning to do each part of the counseling session and then put it all together. The elements of the whole session will be:

1. History taking which will include both a social history and a spiritual history simultaneously.
2. Learning to present the Wheel diagram
3. Learning to present the Line Diagram
4. Learning to present the Paths to the Cross.

Once each of these elements is mastered individually, they will all be put together in a single counseling session. It is vital to point out that all participants should pledge confidentiality since (even though these are simulated training sessions) there is frequently the divulging of information that should not be known except by the person with whom it is shared.

The first training session will be for the purpose of giving an overview of the entire training and then giving instruction in how to take a life history, using the information in Chapter 2 of *Handbook for Christ-centered Counseling* and Part I of *Handbook to Happiness and You—A Spiritual Clinic*. It has been helpful to have the 35 questions involved triple-spaced and allow the trainees to walk through all of the questions with one or two other persons. If groups of three are utilized, each will take a turn being counselor, counselee and observer. It can just as profitably be done with two people with each taking a

turn at each phase of the counseling. It will usually require at least 30 minutes for each person to practice a history, 30 minutes for the Wheel and 30 minutes for the Line Diagram.

After each has taken a life history, instruction is given in presenting the Wheel diagram for the purpose of tailoring the presentation to the life history that has just been taken rather than merely giving a rote presentation of the material. In other words, the information gathered in the history-taking session is incorporated in each aspect of the Wheel. The history will provide the basis for questions regarding the items covered in the Wheel. The main purpose of the Wheel is to help the person see that the real problem is the self-centered life or the flesh rather than the intrapersonal or interpersonal problem that would normally bring a person to a counseling relationship.

When the problem has been diagnosed, it is time to learn how to present the answer. This is done by the use of the Line Diagram. This instruction is divided into three parts:

1. Establishing the concept of eternal life
2. Establishing an understanding of the Adam life
3. Establishing the results of being taken out of Adam and being placed into Christ Who is life eternal. (These points are well-described in both of the referenced books.)

It has been found helpful in this instruction to have a workbook with the diagrams for the counselee's use. On the back of the sheet in the notebook facing the counselor can be printed the basic questions to be asked to assist in learning to walk through the material. Thus, each diagram for the counselee will appear on one side of the notebook and the questions for the counselor will be on the other. (Copies available from GFI).

After each person has taken a turn at securing a history and going through the Wheel and the Line diagrams, the instructor will explain the Paths to the Cross and how these can be used as a diagnostic tool such that the counselee can place himself at a particular point of spiritual growth. Once this point has been determined, the appropriate prayer can be prayed, assuming preparation by the Holy Spirit for a prayer of any kind. It could be a prayer for salvation, surrender or identification or combinations of the three. If it is a prayer of salvation, then it is appropriate to show the individual that they need to surrender to Jesus as Lord at the time of salvation and that Jesus came not only to forgive sins but also to give His life to the person as well as for him. Thus, a person could start off a walk in the Spirit from the beginning, rather than to go for years before he finds that it is impossible to live the Christian life in his own strength.

Once each person has had a turn doing each part of the counseling interview, different persons are put together to do an entire interview from start to finish, including the Paths to the Cross and the appropriate prayer at the end of each session. Usually, it will necessitate an hour and a half to practice the entire interview; then, the other person or persons take their turn doing the entire procedure. We have had instances in which the two people in the practice sessions decided that it was necessary for them to have a double funeral!

Since the same people stay together privately for the entire practice session they frequently share at a deeper level than they have ever done before so that much ministry takes place during these sessions. Sometimes, one person is hurting so badly that the other takes the entire time in ministering to him rather than taking turns, which is excellent use of time.

After each person has practiced each piece of the counseling interview and they have taken a new partner and have gone through the entire process from beginning to end, it is good to have a testimony time allowing for sharing with the whole group any life transformations which may have occurred during the practice experiences. Since in the Workshop each person must interact with the material and the scriptures involved, there is usually a larger percentage of the group who will experience life transformations than in the Conference where there is passive intake of information.

At the end of the Workshop, determine those who are willing to commit to further training on a regular basis for the purpose of becoming proficient in sharing in one-to-one ministry and in becoming trained to train others in a group setting or in a mentoring capacity.

Once soldiers of the Cross have had the basic training, Part II of *Handbook to Happiness and You—A Spiritual Clinic* can be used as a guide for the purpose of mobilizing the church to implement the teaching of the Cross on a church-wide basis. Churches will have some of the elements already in place in their present ministry that can be utilized to incorporate this teaching rather than to dismantle activities that lend themselves to taking on a different emphasis.

It must be emphasized that the Holy Spirit is the One Who transforms lives, and He is not dependent upon the professional help of those who would be used in ministry to those who are hurting and open to God's answer in Christ. However, as has been pointed out in the earlier part of this book, it will not be easy to displace the current dependency upon psychology until such time that world conditions render such answers impotent. When that occurs people in the helping professions will be turning to the Church for answers that only God can give.

As is pointed out in *Handbook to Happiness and You—A Spiritual Clinic*, churches must come to the end of themselves just as do individuals; since the church is made up of a number, large or small, of individuals, it follows that churches could be ministering in their own strength and leaning on the arm of the flesh which must come to an end. And, there will be death struggles when a church comes to the end of itself just as there are with the individual, with confusion and conflict being the norm during this period of time. However, if there are enough soldiers of the Cross to realize what is happening, the situation can be defused and the whole Body can go through a transformation as revival takes place.

Once the entire congregation is exposed to this training and has the tools or diagrams that can be used in ministering to others, a Workshop should be scheduled as soon as possible, preferably the following week. This will give them the opportunity to use and interact with the material that they studied during the Conference.

Relationships between the people involved are deepened since they get to know each other more intimately than ever before and are able to bear one another's burdens (Gal. 6:2). After the Workshop, there should be some whom God calls to a deeper and more extensive training to become leaders in the discipleship ministry. These and the staff will be the ones to train trainers so that the entire Body may be trained to take an active part in such a discipleship or revival ministry. Luke 14:27 states: "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Just as the Cross is the portal to discipleship, it is also the entrance ramp to revival. Every major awakening that the world has known has been rooted in the truth of our union with Christ.

After the basic training is completed, the believers will be assigned to ministry positions that are consistent with their spiritual gifts and their stage of spiritual growth and experience. Christianity is not for spectators; each and every believer is to be vitally involved in reaching out to others, within the family and outside. Some will be involved in the local body and some will minister at a distance, in short-term or long-term missions.

Since it is very likely that great numbers will be turning to the Church for help, it is urgent that every group of believers be equipped to be of service to them. Of course, this means that most believers will be operating outside their comfort zone which will necessitate total reliance on the Holy Spirit's empowering, leading and ministering to those who are encountered—most of which will probably be unlike any past ministry that the church may have done. As you have probably deduced by now, this is a return to the model of the first century church with crash training on a timely basis being absolutely vital.

As others are won to the Lord, they will be put through the same process immediately. The difference is that they can begin with much of this training being part and parcel of their coming to Christ; they will not have so much to unlearn and can start off understanding that the Lord Jesus came to forgive their sin *and* to give them life—His life which He is to live in and through them. This will, with some,

avoid a lengthy time where they attempt to live *for* Him until they find that such effort is not only unprofitable but also unscriptural.

## RESOURCES

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Since the purpose of this book is to assist the Church in making help available within the Body, I want to provide contacts here through GFI to assist you in applying the principles of identification with Christ in your local church ministry.

Our Director is Rev. John Woodward who was a pastor for almost 20 years in Canada; he has a pastor's heart. John is completing his doctoral studies at Luther Rice Seminary in this approach to counseling. He has completed a book on biblical anthropology that will be published early in 2002. It is a study on the trichotomous makeup of man. He also authors Grace Notes, which is a weekly devotional that is available via email at [john@gracenotebook.com](mailto:john@gracenotebook.com). John manages a web site of free counseling resources at [www.GraceNotebook.com](http://www.GraceNotebook.com). He is also developing models for establishing a grace oriented approach to counseling and discipleship in the local church.

Dr. Phil Jones is a board member of GFI and is pastor of First Baptist Church of Powell, TN, and earned his Doctor of Ministry degree from Southern Baptist Seminary. His project for his doctoral studies was the book, *T.E.L.L.: Teaching Exchanged Life Living*, which combines evangelism and discipleship and which is available for use in the local church. In addition, he has written a book entitled, *How To Exchange Your Life for a New One*. His messages are available on tape and CD, and he is burdened to assist and mentor other pastors around the country in replicating the ministry that God has built in Powell, TN. He may be reached at [philjones@fbcpowell.com](mailto:philjones@fbcpowell.com) or by phone at 865-947-9074. He and I will be working closely together in the development of a network of pastors and churches that will be cooperating in such a ministry.

Another ministry that is being greatly used of God is *Dynamic Churches* in Edmonton, Alberta, Canada under the direction of Rev. Al Middleton. This is, likewise, a grace oriented approach to individual and corporate discipleship that is consistent with the tenets of this book. This ministry is being blessed of God in countries around the world including Ukraine, India, Cuba and Indonesia. They can be reached at [dcimiddleton@shaw.ca](mailto:dcimiddleton@shaw.ca) or at [www.dynamicchurches.org](http://www.dynamicchurches.org).