

The Spirit of Jesus – The Best Counsellor In the Universe!

A Training Programme for Christian Counsellors

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LAMAD Christian Counselling

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Dedications

I would like to dedicate this course to my wife Jenny who has exercised much patience as I have been writing it. And to my children Lizzy and Tim who probably wondered if they still had a dad in the last number of weeks as I have been working and writing!

I would also like to dedicate it to Christian Leadership University. As a teacher and minister myself I can truly say that CLU have brought a far greater understanding of revelation knowledge into my life. Mark Virkler's God given vision to bring the voice of God to the nations is happening in so many ways. The world needs to start living by revelation knowledge rather than it dead rationalism and humanism. England and Europe are in the thrall of the enemy! CLU is bringing the voice of God to the nations – may God bring this vision to the place of complete birth.

Session 1 – The Epistemology of Christian Counselling

1.0 - Introduction

It has struck me in the years I have been involved in Christian counselling that there are as many models as there are churches. There would be little point in mentioning them all, and probably to mention any as an example of good practice going down the range to poor would be less than helpful. So I rather would like to kick off by trying to attempt some sort of rough categorisation. This “rough” survey may be said to be considering the epistemology underpinning different approaches to counselling. Epistemology is defined as the system of thought and the reasons for those thoughts that make up any approach to life, learning or philosophical system. So we will be looking at the systems of thought or underlying philosophies which guide various approaches to understanding the counselling process. We will then ask the question what is the Christian epistemology that relates to counselling. So let’s have a go then:

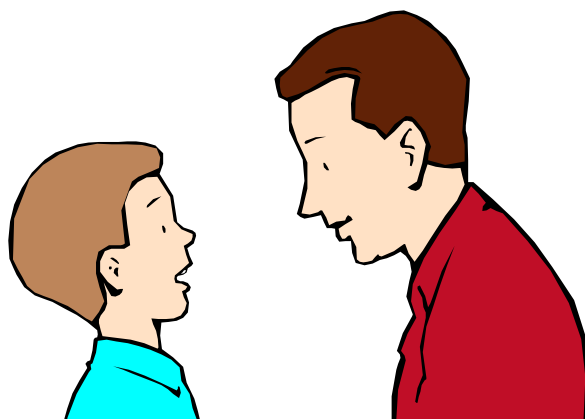
1.1 Client Centred Approaches – most counsellors will seek to put the client and their current frame of reference in focus, whilst trying to suspend judgments – trying to let the client’s story be told, and respected by the counsellor picking up on what the thoughts and feelings of the client are by utilising active listening. Active listening has a simple formula – the counsellor listens carefully to the thoughts and feelings being expressed by the client both in words and other body language signals, and then he or she will attempt to paraphrase what the client has said with a simple summary reflecting the client’s thoughts and feelings. A simple formula may be highlighted here:

Active Listening = A summary given by the counsellor

Consisting of the formula:

FEELING + REASONS FOR FEELING

The desire to hear a person’s story and respect it do have their place in Christian counselling as far as if we love as Christ loved us we must let the person know that they are accepted and understood where they are right now in their current frame of reference. However, this is a very basic and non-super natural starting point which at best is based on my limited ability to partially empathise with a client [more later on the gifts of the Spirit and Revelation knowledge as the best approach that takes the counselling process beyond human limitations].



Moreover, the simple formula [above] is then utilised by the counsellor to help the client to know the following:

- i. That he or she is being understood by the counsellor
- ii. That the client is enabled to further talk feeling accepted
- iii. That the client can with some basic help talk his or her feelings through thus becoming able to sort out the problems for themselves – given time and a supportive relationship. And it is on this third point particularly that the client centred approach seriously fails set against Scriptural counsel.

There are many skills associated with this approach, which are thought to help the client to sort out his or her situation, but in essence they all boil down to this:

The Client is seen as the Main Resource for Sorting out His or Her own Problems.

The Client Centred approach is known also as the Rogerian Method, based on the philosophy of Carl Rogers who adhered to a humanistic view concerning how people function.



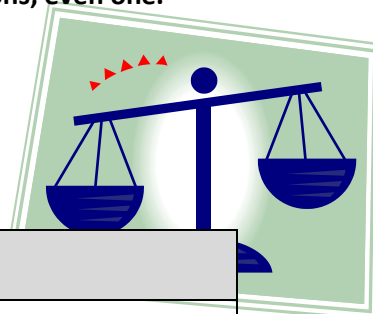
A Central Premise to this view is that mankind has all the resources available in it self to live and survive.

This approach is utilised by clinical counsellors whether they are Christian or Secular. Even though Christian counsellors will in varying degrees bring God in at some time they will not intervene by seeking to bring revelation from God into the counselling session unless the client speaks about Him in some way. Of course not all Christian counsellors adhere to this method, but to a great extent many embrace many of its tools and approaches which tend to keep the

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approaches they utilise far closer to a person centred focus than Christ centred focus. For many years I tried to utilise many of the client centred concepts, and I found that client's took much longer to recover from depression, anxiety, grief etc. When I utilised a Revelation based approach [to be discussed later] I found what took months for people to work through could be dealt with by the "Spirit of Jesus" [the Holy Sprit] in a few sessions, even one.

Weighing up the Client Centred approach

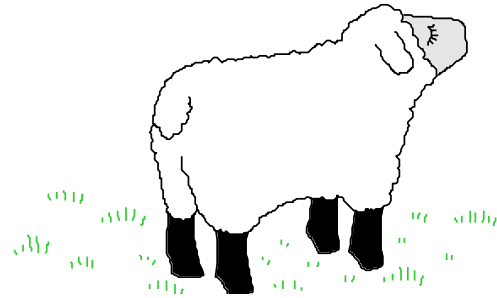


Positive?	Negative?
Client feels they are important	
Client feels listened to	
Client encouraged to express their feelings	Focussing inward can bring up more anxiety, and is not focussed on Jesus
Non – intervention based	Client has to find their own answers.
Non-directive	Any idea will do.
Any one can use this method including secular workers	God is not at the centre.
	Client can become reliant on the counsellor.
I will find my own answers	God's ideas are not asked for
Self centred	Not God Centred



Jesus said, “Come to me all who labour and are heavy laden and I will give you rest.” (Matthew 11:28 RSV)

However, the client centred approach advises clients to: “come to yourself and you will have rest.”



The client approach is fundamentally self-centred. This self centeredness is the root of sin “I”, “myself”, “my efforts”, “I’m in control”

Conclusion

The client centred approach is fundamentally flawed because however it is viewed it starts off with the client being the main resource for sorting his or her problems out. The counsellor is there to aid the client to find his or her own answers. There is no sense of the counsellor offering anything but human resources to solve problems. Essentially this is based on a Satanic principle because Satan’s main aim is to keep us trapped by sin which at its’ heart denies divine revelation from God through the Holy Spirit as the primary resource for sorting all man’s problems out.

1.2 Directive Counselling –This is another type of counselling again utilised by Christian and non-Christian counsellors. It is based on a system or method of human behaviour, or cognitive function. The idea is that people can control themselves, and change the way they think and feel by utilising a particular system, or method. In this case the process is not explorative of a person's thoughts and feelings so much as helping the person to apply a method to overcome fears, worries, anxieties and phobias. Behaviourists, for example, claim that human behaviour can be modified by using positive and negative reinforcement. Good beneficial behaviours are rewarded, non functional behaviours are not.

Behaviourists believe that all problems of a psychological nature are based on behaviours and thought patterns. If the right techniques can be learnt by the client under the counsellor/ therapist's guidance, then the client can learn to modify his or her behaviour and live more effectively.

This system of practice, although having some proven therapeutic benefits, is not the real answer to mankind's need for direct encounter with the God who made him. It once again focuses on what people can do for themselves rather than what Christ can do for them. It is essentially based on a humanistic philosophy which teaches that human beings are very complicated biological machines that can be programmed and modified to work better by using methods that are thought to change behaviours, thoughts and feelings. In this system the human being is no more than a machine, a clever one, but everything about that machine can be sorted out as we get better tools to service it. It rings (if you will excuse the pun) of Pavlov training with his dogs.

This approach runs counter to biblical teaching in many ways, but two key passages are important here:

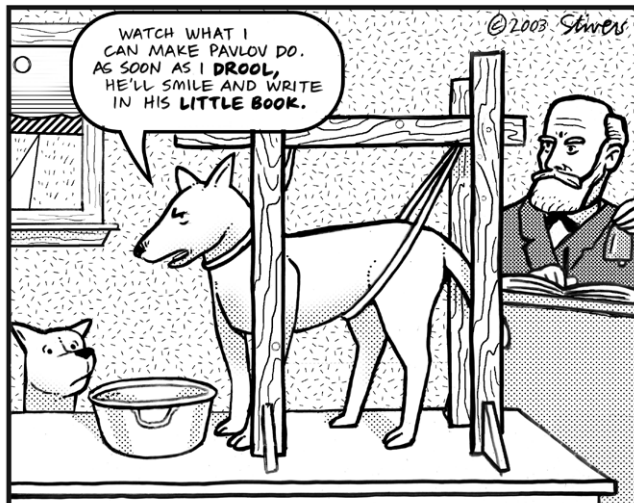
Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."

[Genesis 1:26 RSV]

It says in Genesis 2:7 that God breathed the “breath of life” into man and he became a “living being”. These two pieces of Scripture point to man being more than a biological machine, but to him having a spirit – a non-material self and being all joined together as a body and spirit.

As to the concept that human beings can change their sinful behaviours and sinful beings the Scriptures clearly make the point we cannot. So behaviourists are sunk at this point as well. It says in Jeremiah 17:9, 10:

The heart is deceitful above all things and beyond cure [or repair]. Who can understand it? “I the LORD search the heart and examine the mind, to reward a man according to his conduct, according to what his deeds deserve.” [NIV]



<http://www.markstivers.com/cartoons/Cartoons%202003/Stivers%202-10-03%20Pavlov%20dogs.gif>

Conclusion

The human heart and the human mind are beyond any person’s power to repair. Behaviourists do get some results with their methods, but they are fatally flawed as they focus on man’s efforts and man’s inability to sort out his life. Once again anything which points us away from Christ is founded on something else. We are talking about the Father of Lies, the enemy of our souls – the Devil.

1.3 New Age Counselling

This is very hard to define because new age counsellors are so eclectic and diverse in the methods these utilise. However, there are some key factors which are universal to their underlying epistemologies. These are:

- A. Human beings are evolving to a higher state of god-like consciousness.
- B. That we need to discover ourselves by joining ourselves with the flow of cosmic consciousness.

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- C. God is in everything and everything is God. So human beings are gods.
- D. Clients who are counselled are aided to explore the spirit world.
- E. They are encouraged to explore all the spirits out there.
- F. All religions are equal – all universally lead to God.
- G. There is no standard of truth or doctrine but paths to God.

Obviously this flies in the face of Christian belief – so to that extent little more needs to be said about this approach; it differs from rationalistic humanism compared to the client centred approach and the direct counselling approaches to the extent that it exhibits one of the lies which Satan duped our first parents with, viz

But the serpent said to the woman, “You will not die, For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” [Genesis 3:4, 5 RSV]

Conclusion

Fundamentally the spirit behind new age mystical counselling is the enemy of God. If we go back to foundation principles then Genesis is always the place to start, and in this case the evidence of Scripture directs us to this fundamental deception about our true natures. We are creatures made by a loving creator in his image [Genesis 1:26]. We are not the Creator!

1.4 LAMAD Counselling

“LAMAD” is a Hebrew word which has a basic meaning “To teach, to become accustomed to, to be a disciple”. What on earth is good about this as an approach to Christian counselling we might ask? Well I hope to demonstrate to you that it has everything to do with it.

“LAMAD” can be used in biblical terms to express the essential means by which the prophets were taught to receive revelation knowledge in the schools of the prophets [ft]. It can express the idea that reaching and hearts [ft]. by revelation non sense of the true



people really only learn when they learn by God discipling them in the primary spiritual organ – our That indeed outside of a “LAMAD” heart learning all teaching becomes empty because it comes from supernatural media, or a demonic source; in this “LAMAD” may be thought of as a diagnostic term state of mankind in the sense that:

All of our words come to nothing if a person lives outside of Christ. – The whole of his or her life is empty! Indeed the real education that matters is when God disciplines us through “LAMAD” knowledge that comes by revelation received with the eyes and ears of our hearts!

“LAMAD” is used of prophecy and the prophets whose words come from direct revelation from God! The Hebrew word for prophet and prophecy says it all:

The Hebrew word is NABA which means to “bubble up”. In other words the idea is that the words of prophecy which God gave to the prophets “bubbled up” inside their hearts. The words which they gushed out came by the gushing out of the Spirit of God as the river of God flowed through them!

Jesus promised his first disciples, and those who would believe in him to the end of this present age that:

“If any one thirsts, let him come to me and drink. He who believes in me, as the scripture has said, ‘Out of his heart shall flow rivers of living water.’ Now this he said about the Spirit which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.”
[John 7:37 – 39 RSV]

So all Christians can live by “LAMAD” [being directly disciplined by the Spirit of Jesus], “NABA” [Bubbling up] and “Flow” as the river of God’s revelations flow out of our hearts. All life in God, who is the source of life and upholder of life, is based on selfless flow. The nature of sin is based on trying to live by our own resources, and hence if we live this way we are living a dead end existence subject to the “prince of the power of the air who is now at



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work in the sons of disobedience.” [Ephesians 2:2]. When Jesus the Counsellor [PARAKLETOS – Greek] chose disciples he was choosing to teach them in the way of the prophets who lived by flow, NABA and LAMAD. Jesus primary means of receiving knowledge about his mission with the Father was to receive it from him – he is our example to follow, and he lived by Revelation Knowledge:

“Jesus said to them, ‘Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise. [John 5:19 – RSV].

“I speak of what I have seen with my Father, and you do what you have heard from your Father [the Devil].” [John 8:38 – RSV].

Jesus says it all here, and he is the teacher who sets the example for his disciples to follow as they learn in the school of the ultimate prophet - the Son of God – they are to live by revelation knowledge, not by any other sort of knowledge which the world might offer. All other knowledge in the world does have things we can learn from, but it is very much laced with deception as the world outside of Christ is in bondage to the “Father of Lies” [John 8:44]. Jesus did nothing of his own accord, he only chose to do the things he saw the Father doing. Are we living with the world and its standards as our number one priority, or are we living with our place in the Kingdom of God as our prime reality. Which type of learning does God ask us to gain – Revelation knowledge, or worldly knowledge which philosophically is miles apart from kingdom knowledge and living by following the Father’s heart. Did Acts Christians follow the leading of the Spirit of Jesus by seeking his voice and vision with the eyes of their hearts, or did they seek to compromise with the world? What happened when compromise and deception were attempted [Acts 5]?

Christian counselling is based on revelation knowledge. Paul says this in Ephesians 1:17 when he prays:

“that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him.....” [RSV].

So fundamentally Christian counselling is not based on:

- A. Our human efforts.
- B. Our human methods.
- C. Our human knowledge.
- D. Our supposed inner divinity.

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Christian counselling is based on:

- A. Receiving direct messages from God in our hearts through the flow of the Holy Spirit
- B. Receiving visions, and pictures with the spiritual eyes of our hearts from God
- C. Receiving thoughts that spontaneously come into our hearts as they “bubble up” in us and flow into and beyond our beings.
- D. That the client is taught how to recognise the spontaneous flow of this revelation knowledge in their hearts.
- E. That the client is taught how to receive healing and counsel from the “Spirit of Jesus” [the Holy Spirit – Acts 16:8-10] directly.
- F. That the focus is on Jesus doing the counselling through the one true Counsellor the Spirit of Truth which we have received if we are Christians [John 14:15 – 27].
- G. The counsellor is a vessel through which God facilitates the client to also become a vessel which the Holy Spirit will flow into and brim over and out of as well.

This type of counselling aids the client to discover the infinite resources of God to encourage them, guide them, give them new life, give them unlimited life forever [John 5:24] and the peace of Christ that passes all understanding!

Conclusion

In the next session we will be discussing four keys to hearing the voice of God. We will start to discover how these keys can open up the door to the infinite resources of God, but above all to an intimate relationship with our heavenly dad.

1.5– Group Exercise

Get into groups of three and pray for each other, whilst laying hands on each others heads, that God will open your hearts to receive revelation knowledge from him. Wait quietly for a couple of minutes after doing this waiting on him and stilling your own thoughts down to see what he wants to say to you. You may get a picture, a feeling, some thoughts – share these thoughts for a couple of minutes with each other, and write down what God has said to you in your journal note books which come with this course.



1.6 Write down what God has said to you below

Session 2 – Four Keys to Hearing the Voice of God

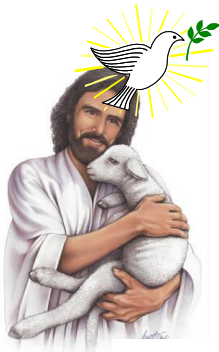
2.0 Introduction

In this session we are going to be exploring four keys to hearing God's voice, and in order to do this we will be considering what scripture has to say about it based on the revelation model of how God communicates. However, before we come to this it is important to consider some important Scriptural teaching on the work and nature of the Holy Spirit. We said in the previous section that it is through the flow of spontaneous thoughts, and pictures perceived by the eyes and ears of our hearts that the Holy Spirit communicates with us. So we will start from this point.



<http://images.google.co.uk/images?q=golden+key&gbv=2&ndsp=20&svnum=10&hl=en&start=0&sa=N>

2.1 The “Spirit of Jesus”



The best place to start with the question concerning “who is the Holy Spirit?” we can start with Matthew 28:19:

“God therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit.” [RSV].

Notice how Jesus expresses the equality of the Godhead in this command. We are to baptise in the name of the three persons of God. If you have read the verse carefully you will notice that the word “the” prefaces each of the persons of God – “the Father”, “the Son” and the “Holy Spirit”. Stated simply Jesus shows that each of the persons of God are equal and the same in relationship and authority. So if one speaks then all speak and agree because they are one. This is what John indicates in John 5:18:

“This is why the Jews sought all the more to kill him, because he not only broke the Sabbath but also called God his own Father, making himself equal with God.” [RSV].

Moreover, Jesus taught a woman he had a meeting with by a well in Samaria the following:

“God is Spirit, and those who worship him must worship in spirit and truth.” [RSV].

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Hence John's gospel demonstrates the tri-partite nature of the Godhead. All three persons of God are in John's gospel, and Jesus gave clear teaching on the role of each person of God. He taught the disciples that after his return to God the Holy Spirit would have a special Job:

"I have yet many things to say to you, but you cannot bear them



now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his

own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you." [John 16:12 – 15 RSV]

The Holy Spirit's special role in the age of the church of Christ is to draw attention to Jesus and all that he has done for us and still wishes to say to us. The book of Acts particularly reinforces this point, Luke writes:

"In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach." [Acts 1:1 RSV].

Acts is the second book which Luke has written to "Theophilus" explaining in the first [the gospel of Luke] what Jesus did and said, and in his second book [Acts] he reminds Theophilus about the gospel which he summarises as the "doings" and "teachings" of Jesus. He uses a very interesting little word when he reminds Theophilus of what Jesus "did" and "taught", he indicates that this was just what Jesus had "began to do and teach." This means that the book of Acts is telling us what he was going to continue to "do and teach" by the power of the Holy Spirit working in the hearts of his followers. Acts 1:8 informs us:

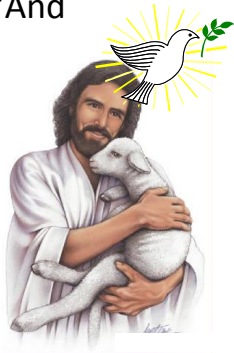
"But you shall receive power [Jesus said] when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." [RSV]

Jesus continues to do his works, and speak his words through his disciples as they look to Christ who lives in their inner most beings by the Holy Spirit. He allows his words and works to bubble up deep inside our hearts and for them to flow out to others. The book of Acts is about Jesus continuing his mission through us his people. It is a mission which he shares with

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us deep inside in the intimacy of a deep hearted relationship. The Holy Spirit is called the “Spirit of Jesus” in Acts 16:6 - 10:

“And



they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them; so, passing by Mysia, they went down to Troas. And a vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying, ‘Come over to Macedonia and help us.’ And when he had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.” [RSV].

Notice how Luke was with Paul and his friends when these things happened. This is what the book of Acts tells us about the way early Christians lived – they followed the guidance of the “Spirit of Jesus” by direct communication with him – as his words bubbled up inside them speaking to the ears of their hearts, and as he communicated with them through the eyes of their hearts.

And this is vital to understand when we discuss the “LAMAD” approach to Christian counselling – it is vital to recognise that the way we know that the words and pictures which God causes to spontaneously to light upon our hearts and minds come from the “Spirit of Jesus”. The Holy Spirit always draws attention to Jesus. And when we seek the guidance of his Spirit we need to picture Jesus, and focus on Jesus as we dialogue with him. If this is new to us then we may worry that the enemy may be speaking, but there is a great promise that Jesus gives to us:

“And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give

the Holy Spirit to those who ask him!" [Luke 11:9 – 13 RSV].

We need not fear the gift of the Holy Spirit – the “Spirit of Jesus”, he will give us his Spirit, and he will not allow us to be harmed by the enemy if we look in faith to Jesus to give us his gifts, words, guidance and visions. Indeed we are instructed from Peter’s sermon from the day of Pentecost, when the Spirit was poured out:



“And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophecy.” [Acts 2:17, 18 RSV].

Conclusion

The river of the Holy Spirit [John 7:38, 39] gives us intimacy with our Lord Jesus, he speaks to us continuously through spontaneous thoughts, feelings, visions, dreams. We are to live by his selfless giving life enhancing flow. “LAMAD” Christian counselling is based on aiding the client to receive his or her counselling from the River of the free flow of the “Spirit of Jesus” as he speaks words of comfort and healing into the client. This is the Acts model, the New Testament model of Christian living, and it should be the primary aim of Christian counselling to enable the client to trustingly look to the flow of the messages that God causes to bubble up from deep inside the client’s most intimate heart.

2.2 – Group Exercise



In groups of three or four look up the following short passages and discuss what they tell you about the sort of intimacy God wants with you [take 10 minutes].

A. Jesus our example – John 5:19, 20?

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B. John 14:18 – 23

C. John 15:1-7

D. John 17:20 - 26

NB: The leader takes a few minutes to get group feed back on intimacy with God.

It is important to recognise that when we live by revelation knowledge and spontaneous flow it is not a tool which we can use, it is not a method to get what we want, but it is the core of what Christian life is all about, that we have an intimate friendship within the family of God and with the person of God expressed in terms of Father, Son and Holy Spirit. It is all based on us having a loving relationship with God.

2.3 Four keys to hearing the voice of God

I remember saying to a close friend in leadership concerning a talk I was to give at a conference “I want to share the four keys to hearing God’s voice today.” He said to me, tongue in cheek, “Yes and I will share my five keys”. He was saying it with a twinkle in his eye making the point that we should not break down God into a method. So I tend to say to people now I would like to share four keys that I find useful in order to aid me in hearing God’s voice. I must start this section by saying that I have learnt the importance of these four keys through studies I have done with Christian Leadership University. I recommend to any one taking this course to seriously consider doing some of their courses, particularly to begin with a course entitled “Communion with God.” This course thoroughly examines the whole area of hearing God, dialoguing with God, and having intimacy with God. I am indebted to CLU for these great lessons, and I will utilise many of these lessons in this course as they have become part of my Christian experience. In other words I have proven them for myself.

So what are four keys to hearing God’s voice? Let us consider a key Scripture:

“I will take my stand to watch, and station myself on the tower, and look forth to see what he will say to me, and what I will answer concerning my complaint. And the LORD answered me: ‘Write the vision; make it plain upon tablets, so he may run who reads it.’” [Habakkuk :1, 2 RSV].

Four Keys to Hear God’s Voice!

[1] Stillness – I still my own thoughts

[2] Vision – I look to Jesus

[3] Spontaneity – Spontaneous thoughts

[4] Journaling – I write down these thoughts

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From this verse we may deduce how the prophet Habakkuk approached his times of dialoguing with God, so let's examine the verses:



1. He took his "stand" and waited in stillness of being to "see what he [God]" would "say to" him. The first principle to hearing God's voice is to "still" your self, this can be demonstrated from a variety of instances in Scripture, and it is crucial in the process of dialoguing with God.

So how can we bring ourselves to stillness, here are some things that work for me:

- i. I pray in tongues, which open up the part of my mind which is particularly involved in intuitive flow – the things of the heart.
- ii. I put on worship music without words, and ask God to create a still space inside of myself where my thoughts, worries, plans etc can be laid aside for my time with him.
- iii. If I can't do this then I write down my concerns on a piece of paper and decide to leave them until later.
- iv. I look at some nice relaxing pictures from nature.
- v. I breathe deeply and slowly.
- vi. I picture a scene which brings me to relaxation.

By coming to stillness, letting my mind be empty of my thoughts, I invite Jesus to come and fill my heart.



2. And this brings us to the second great approach to dialoguing with God – I "watch" to "see" what he will say to me. I look with the eyes of my heart, and listen with the ears of my heart to see what Jesus wants to say to me. So the next step is I look for vision, I look to Jesus. There are two great verses which help me here:

"Looking to Jesus the pioneer and perfecter of our faith." [Hebrew 12:2 a, RSV].

"For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." [2 Corinthians 5:6, RSV].

We will rarely go wrong when we seek the voice of the Spirit of Jesus in our hearts. We must look to the “Spirit of Jesus” to give us his thoughts, his feelings, his vision. If we were to read 2 Corinthians chapters 3 – 4:6 then we would clearly see that for Paul he knew that Jesus was living in his heart by his Spirit. He quite literally expected to see Jesus face in his heart, and he believed that his Spirit was living inside his heart and mind in deep interactive intimacy with him. When I look to vision I see Jesus face.



3. Next we come to “and the LORD answered me”. If we are still and do not look to ourselves but to Christ then we will find that spontaneous thoughts, pictures and feelings will light upon our minds. We will sense that these thoughts are too wise for us, too comforting, beyond our normal way of coping, or dealing with things. These thoughts, feelings or pictures come as a spontaneous flow. If I try to engage my mind at this time the tendency will be for me to try to take control, and then the flow of the river of God’s Spirit is stopped, but if I allow them to come without judging them or stopping them until they have finished then I will find that they are truly from Christ. We will discuss safe guards later if we find the thoughts are negative or harmful, but a simple rule to follow at this early stage is to say that if we look to Jesus then his wonderful presence of light shuts out the enemy. If you just let the thoughts flow in this time of listening to the God who speaks you can decide to test what has been communicated later. Testing them during this time will just stop the flow. However, if you are worried about opening up in this way, then you can ask God what he wants to say to you about your worries, and then you can continue in the flow of what he communicates. Remember God always wants to build a deep loving and safe intimate relationship with you, deep inside your heart.

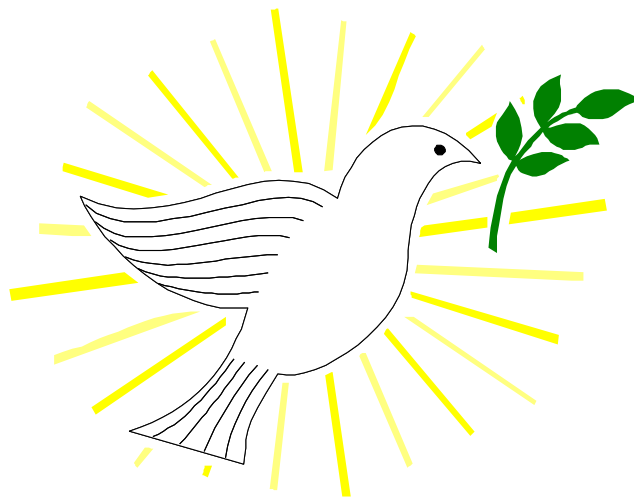


4. Finally we come to Journaling. Habakkuk is instructed by the Lord to “write the vision.” I find it very helpful to write down in my journal the questions I have for God, and to also record the spontaneous thoughts and pictures which flow through the eyes of my heart and the ears of my heart. Writing what God is communicating to me helps me to stay focussed for longer periods of time on the free flow of the spontaneous thoughts and pictures God is giving me. It has the benefit of keeping my mind occupied so that it does not try to take control of the time, and it gives me a record of what God is saying to me, and allows me to share things with a close spiritual mentoring friend, as well as giving me a record of what God has said, and allowing me time to meditate on it, and to also test it.

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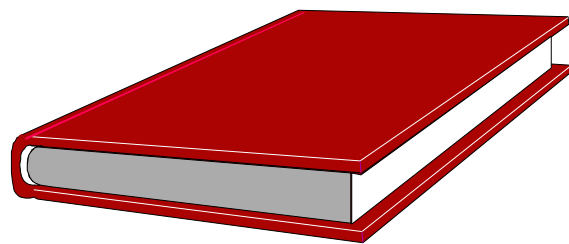
We will return in the next session to safe guards which we need to put in place when approaching God in this way, but at this point I would recommend the four keys as a vital thing for the counsellor to practice, and for the client to learn as well from the counsellor.

Remember that the “LAMAD” approach to counselling is based on revelation knowledge. God is the only one who really knows us and understands us. Human beings cannot sort out their hearts, lives or salvation. Humanistic approaches fail to be able to offer any lasting solutions to our sin damaged lives. God is the only one who can save us. Jesus is the only way to Father God [John 14:6]. The “Spirit of Jesus” is the only one who can bring us into a deep, healing and intimate loving relationship with the family of God!



2.4 – Journaling

Now I would like you to take a few minutes to do some journaling in your course journal section. Still yourself down, asking Jesus to make a still and relaxed space for him to talk with you. Perhaps think of a favourite passage from one of



the gospels where you can picture Jesus. Enter into that story and watch what Jesus wants to say or do. Listen and watch for spontaneous thoughts and pictures and start writing what you see or hear as thoughts come to mind. If you have questions write them down, perhaps start with the question what do you want to say to me about what I have learnt today about spontaneity and journaling? When you sense thoughts coming then do not feel worried about using the word “I” for when you sense it is Jesus speaking. At the end of this session you will have a chance to share your journaling with us if you want to.

Session 3 – Using Vision in Counselling

3.0 Introduction

We closed the last session with a journaling exercise utilising the four keys to hearing God’s voice which we discussed. As we went through the last session I said that we would begin this one by considering safe guards to protect us, especially if you are new to receiving words and pictures. Many worry that we are engaging in some sort of weird New Age form of counselling. It is feared that we will let in a wrong spirit or a demonic spirit. It is thought by others that the Holy Spirit was only given to give the early Christian church a head start, and that with the passing of the Apostolic age the supernatural gifts of the Spirit were no longer available to Christians, and that the Spirit from then on would speak primarily through the Scriptures. I think that we dealt with what the New Testament model really teaches in a nut shell last session. If you wish to explore this field in a more comprehensive way then please consult the Bibliography. I have already mentioned my view that Christian Leadership University offers some excellent courses on this which all arise out of the “LAMAD” style of learning as mentioned in the first session. So in this session we will consider first of all 5 safe guards that all must be in place before we start to explore the four keys on our own.

3.1 Safe Guards



The five safe guards may be expressed in the following way:

- A. That you are a born again Christian with a relationship with Jesus Christ, having repented of all known sins, and having trust in him, and obedient to him as your master and Lord.
- B. That the Bible is the sole standard for testing all experiences, ideas and spiritual phenomenon against.
- C. That you are committed to getting to know God through meditation on Scripture.
- D. That you submit your will to the Will of God in everything as it is revealed to you.
- E. That you have 2 or 3 spiritual advisors who you trust as good friends that you can share your journaling and spiritual growth experiences with – particularly when big decisions are involved.

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There are also six qualities which a spiritual advisor needs to possess. It must be said that Christian counsellors must be supervised and mentored by at least two advisors. The six



qualities are:

- A. That your advisor be a good friend who you can talk to and have an open trusting and trustworthy relationship with.
- B. That your advisor has a strong and comprehensive Biblical orientation.
- C. That your advisor receives words, visions and walks in the fruits of the Holy Spirit.
- D. That your advisor has a commitment to people under his or her pastoral care.
- E. That your advisor receives counsel from others as you do.
- F. That your advisor be ahead of you in an area in which you wish to learn about and grow into.

3.2 Exercise



Get into groups of 3 or 4 and discuss the following questions for 10 minutes, and then report back at the end of the exercise.

A. In what ways is it important to utilise the five safe guards as Christian counsellors?

B. In what areas does my present experience with God measure up to the five safe guards – think about strengths and weaknesses?

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C. What sort of spiritual advisors do I relate to at the moment? Are they close friends? What are the strengths and weaknesses of having a close friend as an advisor in your experience?

D. What are the benefits of being open to intimacy with God through flow and spontaneity? What are some of the blocks I am facing?

At the close of this exercise after feeding back to the wider group we will then take a few minutes to pray for each other based on what each of our small groups shared.

3.3 – Utilising Vision in Counselling

KEY PRINCIPLE!

What you focus on you

Magnify!

1. Focus on Jesus = Abundant life

Positive World View

2. Focus on Negatives = Enemies

Realm of Negativity, depression

& Darkness

When Clients or counsellors try to sort out problems for themselves without reference to revelation knowledge they will find that sessions may be fruitless in terms of really having gone very far, that counselling may go on for months, or even in some cases for a year or two. This is because we so often rely on a system or model of counselling which is thought to be the best way to proceed because it does not seek to bring too much outside influence into the relationship as this might mean the client is manipulated.

It is true that this is also a major concern in the “LAMAD” approach. When we consider the way Jesus related to people he helped we see that he did not treat them with disrespect. He did not force his disciples to follow him, but he invited them to follow. He did not judge the woman at the well, who was probably a prostitute with condemning words, but rather with words of invitation which she could respond to. She responded in such a big way that she brought the whole village back to meet Jesus saying: “Come see a man who told me everything I ever did.” [John 4:39].

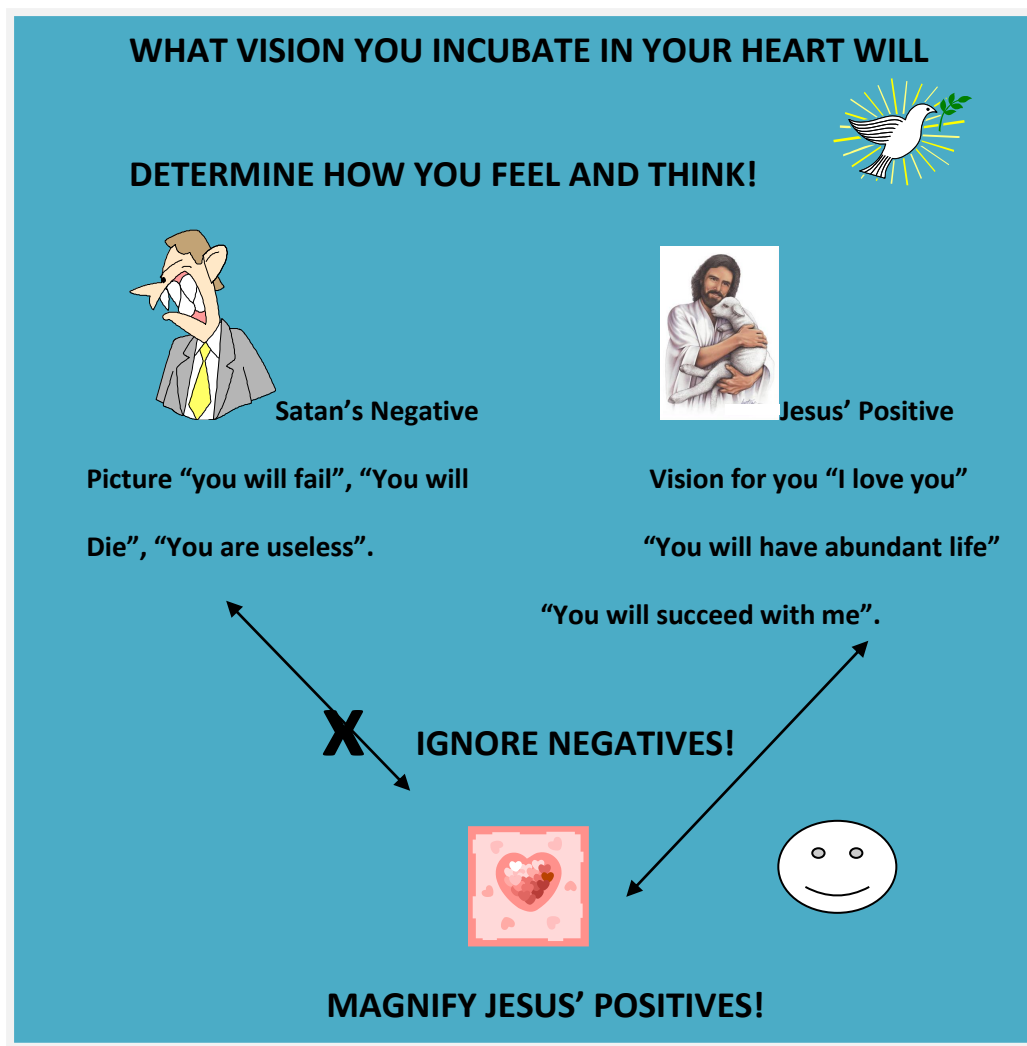
The approach of Christ when he speaks to us through the spontaneous flow of his Spirit in our hearts is to share his love for us. He seeks to build us up. He delights in a relationship with us. He loves to just be with us, if you like just to hang out with us. He does not force us to do anything against our will. We always have a choice. We will discuss more about this in our next session when we consider “discerning the spirits”, knowing the voice of Christ, and the voice of Satan. But it may simply be said at this stage that the enemy always uses

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manipulation, or deception in one way or another which in the end comes down to a desire to harm us. The Holy Spirit's main role as he communicates Jesus to us is to comfort us, and to come alongside and help us to make the next steps with him by our side.

So this brings us to the use of the eyes and ears of our client's heart as they seek new perspectives and healing of their inner most beings.

Let us consider a situation in which your client has a deep hurt from the past, perhaps it is child abuse, perhaps it is the loss of a loved one. They have struggled with the hurt, anger, grief and pain of this damaging event for many years. No matter how many times they try to find healing or release as they have talked about it, or prayed about it has just remained a set of unanswered questions and emotional pain. It affects their relationship with people. It makes them have questions about God – why did he let it happen?

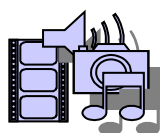


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This is where the “LAMAD” approach to healing vision comes into play. The Counsellor has **heard the story of the client’s pain, and the client feels safe and is willing to seek healing.** Above all they want a divine perspective on it. So the counsellor uses the first three of the four keys to help the client to come to stillness, and ready to receive spontaneous vision from the “Spirit of Jesus”. There are simple steps that can be taken:

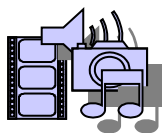


Step # 1 – The client is encouraged to put him or herself back into the

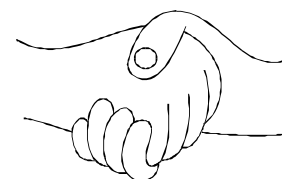


hurtful past experience. He is asked to picture the place where it happened, the people concerned, and what happened. But particularly you encourage the client to watch what Jesus is doing or saying, whilst the experience is relived.

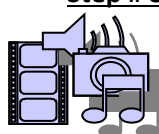
Step # 2 – Encourage the client to take Jesus hand, or to look on



at his or her self during this event and to ask Jesus to give you his reason for allowing you to go through the experience. What was he doing while you were going through it.

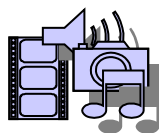


Step # 3 – As Jesus gives the client a new perspective on what happened this may be enough in it self to transform the client’s whole outlook on what happened.



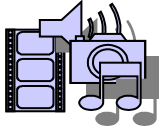
Looking at things from Jesus divine perspective will enable the client to find answers and healing which no one else could ever give. Of course there could be several steps Jesus wants the client to take with him over a few sessions. Jesus knows best – just go with the flow until it ends.

Step # 4 – The client may choose to ask Jesus to heal his hurts, or his anger, or to enable him to forgive the person involved. The important thing is that the



vision encounter through the eyes of his heart will not be the client’s answers, but they need to be allowed to flow through his being like a pure refreshing river of God’s healing love. It will not be a controlled event where the counsellor suggests things to the client, but rather the counsellor encourages the client to watch Jesus, see what he is doing and saying. The counsellor just encourages the client to remain in the vision until the flow of it has been allowed to cease when the Spirit has said all he wants to.

Step # 5 - It is important to end the vision session with thanks giving for the new perspective, and the healing given. It is also important to encourage the client to journal what God has done for him.



I would like to stress that these steps are not to be rigidly followed when seeking vision with the client, they are rather a guideline. Anything which becomes a formula, or is used as one will be in danger of becoming reliant on methods, and human systems which will block flow. When the free flow of spontaneous pictures light on our minds looking to Jesus for vision then we can have confidence that Jesus will show up. At the most basic level I often ask clients to invite Jesus into the past hurtful event, and to await spontaneous vision.

3.4 – Vision Exercise



On your own take a few minutes or a little longer to think of a minor thing which has happened to you for which you want to get a divine perspective on. Utilising the four keys picture yourself in the situation, watch what Jesus does. Listen as thoughts and feelings flow into your being. Record exactly what Jesus was doing. What expression was on his face? What were his hands doing? Where was he standing? Was he moving around the room? Follow him and watch and listen. Record this in your journal as you look to the vision that Jesus brings to the eyes and ears of your heart. At the end of this exercise some of you may be asked, if you want, to share what you saw.

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Session 4 – Discerning the Spirits

4.0 – Introduction

The “LAMAD” approach to counselling is unique in that it focuses on the spiritual realm. We know as Christians that this realm is unseen, but its effects are felt much like the wind we cannot see which nevertheless is felt [John 3:8]. WE soon discover that we can receive negative and positive influences as we approach this realm of ministry and counselling. Because “LAMAD” is based on revelation knowledge it is opening us up to the infinite world of God, but this realm also has unseen evil demonic spirits in it too. The key verse to begin this section is:

“Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone into the world.” [1 John 4:1, RSV].

This is critical; we need to be able to discern the voice of the Holy Spirit, and the voice of the enemy. Doctor Mark Virkler has much to say on this. Broadly speaking his discoveries in this field of discernment boil down to learning to discern which spirit is communicating with us by learning the character of the spirit which is speaking. So he suggests that we need to know the characteristic names of Satan, and the characteristic names of the Holy Spirit and by knowing these names we learn to discern the character of the spirit speaking to us. So if our thoughts are accusing creating unrest in our spirits then this is Satan, whose name means adversary, accuser. If the influence is comforting, then we know it is the comforter speaking to us. So let’s explore this a bit more.

4.1 – The Characteristics of the enemy

A. The Accuser of the brethren [Revelation 12:10,11]



The essence of Satan’s nature is to accuse. The Greek word DIABLOS [διαβλος] Means “accuser”. When we consider much of what we may think is an accusing conscience which leaves us feeling terrible about our failings and sins we can be sure that this is coming from the accuser. We may have thought it was God convicting us, but any sense and feeling which keeps on telling us how awful we are is not from God. For the fruits of the Spirit always major on the positive, and any correction is done to build us up rather than knocking us down. Consider the fruit:

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control: against such there is no law.” [Galatians 5:22, 23, RSV].

“Accuser” always tries to dominate our minds with negative self judgments rather than positive fruits of the Spirit. I can think of times in my life before I understood this that many negative judgments I made about myself, “Owe what a worm am I” were not from God as I thought, but from Accuser. He tries to keep us under law and judgement. Jesus’ Spirit brings grace, love, joy, peace. Which spirit is trying to influence us? When the enemy accuses you, accuses others, accuses God rebuke him and command him to leave in Jesus name replacing the accusation with the truth.

- B. The Father of lies [John 8:44]. Accusation is often based on enough of the truth to make it



believable, but with some real error in it as well. For instance In the case of the woman caught in adultery in John 8 the Jewish leaders brought the woman to Jesus with the presupposition of guilt without all the information evident – for instance the people who caught her must have entrapped her first. They judged her having first of all set up the judgment,

and they also wished to bring some false accusation against Jesus, if he said stone her he would be snared by Roman law, and if he let her off, he would be ensnared by the Jewish law. However, Jesus looks beyond the deception and entrapment at the real heart of the issue – “He who is without sin cast the first stone” [ft]. This demonstrates discernment of the Father of lies, his deception was laid bare and his accusing purposes revealed. Then the healing words come “Neither do I condemn you, go and sin no longer.” [ft].

Accusation and deception are always tangled together by the enemy in seemingly plausible circumstances. Look for the lies, deceptions and accusations the enemy will always put into his false revelations. Negative thoughts and suggestions are often the key clue to which spirit is speaking. Whenever you identify the lies and deceptive thoughts implanted by the enemy replace them with the words of truth from Scripture and the Spirit.

- C. The Adversary and the Enemy [Matthew 13:39].



Satan is completely your enemy. He seeks your destruction. He wants to take away the positive fruits of living by the Spirit and replace them with negatives and imprisonment of our spirits. When he presents negative thoughts in your mind immediately recognise them and replace them with the positive thoughts which the Holy Spirit will counter them with.

- D. An Angel of light [2 Corinthians 11:14].



Satan attempts to make us believe his lies mixed with enough truth to make them believable in order to make us believe that we are not good enough, that others are not good enough, that God is not good and loving – trying to raise doubts about his love and nature. A shadow falls over our hearts and minds, and we lose our peace and assurance. It is important at

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these times to counter the enemy's mixture of seeming truth/light and error with the truth of what God has said about himself clearly in Scripture. Rebuke the enemy in Jesus name, and he is then made to leave in defeat. I have discovered that many of the things I felt convicted about which kept me feeling bad about myself were not coming from God but the false angel of light. It seemed like conviction, but it kept on making me focus on my sin asking again and again for forgiveness, the sin was rightly identified, the guilt was rightly placed, but the recycling of the conviction after confession was the lie which showed it came from the enemy and not Christ. Remember not all conviction comes from God. The Spirit rather convinces us of sin so that we can confess it and move on, the false angel of light [a demon and Satan] tries to trap us in a negative set of thought patterns which make us remain in a continuous guilt trip. Discern the spirit by the fruit [Matthew 7:16]. Much of what we think is God is actually the enemy. It is only as we realise that negative thought patterns although seeming to arise from a place of light actually produce a shadow land of negativity that the enemy is keeping you in bondage and continuous guilt – trapping you, and robbing you of complete forgiveness and new power to live beyond guilt by receiving forgiveness, and thus forgiving yourself. We often get trapped doing the same sin over and over again because we believe a lie which tells us we can never get beyond our besetting sin. Where does that negative thought pattern come from? What thought pattern should we replace it with – well we need to look to the Holy Spirit and discern his voice through the names and characteristics expressed by his names. Names always express character in Scripture. We will examine these names in a moment.

- E. A Thief who comes to steal and kill and destroy [John 10:10].



He seeks to steal our Joy, steal our peace, steal our purity, steal the stability of our faith and replace it with doubts. At all times we need to take every thought captive for Christ, and to replace every negative attempt to defraud us of our liberty with the truth that Christ brings to mind in order to counter the enemy. Remember apart from Christ and the work of his Spirit working through revelation knowledge we cannot defeat the enemy. It all must come from the flow of the revelations of Christ replacing error with truth; Transforming negative self destructive thought patterns with positive life giving thought patterns, and visions of all that Christ has won for us. A picture is worth a thousand words, so focus on the positive visions God gives you in the eyes of your heart about his life giving plans for you.

4.2 – The characteristics of the Holy Spirit

- A. The Comforter [PARAKLETOS {παρακλητος}] – the one called to our sides for our aid, comfort and defence].



Whilst the Accuser is trying to trouble our hearts with his negative and destructive thought patterns the Comforter brings positive counter thoughts and feelings to you. He comes to our side defending our hearts from the negative assaults – look for and listen to the Comforters spontaneous visions revealing God's outlook on your eternal future with

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him. Directly deny the enemies lies however subtle they might be, and speak the truth out rebuking the enemy's lies directly.

And this is where a simple comparison made by Mark and Pattie Virkler in their study guide which goes with the CLU course counselled by God is useful:

Holy Spirit Conviction

- a. Points to specific problem
- b. Urges you to repent
- c. Points to specific action

Satanic Condemnation

- Leads to general feeling of despair
- Urges your destruction
- No way out [Virkler, CBG p 9]

Notice how specific, and directly identified positive actions are true of the Holy Spirits convincing influence encourages. Whereas satanic condemnation seeks to generalise a problem which mostly leads to a generalised negative self view which is designed to leave you feeling there is no hope for you, and no way out of a situation. The Comforter always aims to motivate us to specific action which is not perceived as condemnation, but as healing.

B. The Spirit of Truth [John 16:13].



The truth sets us free from deception [John 8:32]. It releases our minds to see ourselves as possessors of eternal freedom from sin, death, depression, and negative self scripts that keep on telling us “you can't do it” by replacing it with “In Christ I can do all things”, or “I'm going to end up killing myself” with “You have passed over from death to eternal life”. Every truth about what Christ has done to save us, and what he has won for us and promised us is reinforced on our hearts by the Spirit of truth, for he speaks of Jesus and his complete victory which is already yours in every way and over against every negative lie and negative thought pattern.

The following figure is also borrowed from the study guide mentioned above:

Satan's Thoughts	God's Thoughts
Negative, destructive	Positive, up building
I can't	I can do all things through Christ who strengthens me [Phil.4:13]
I lack	My God shall supply all my needs according to His riches in Christ Jesus [Phil.4:19]
I fear	God has not given me a spirit of fear, but of power, and of Love and of a sound mind [2 Tim. 1:7]
I don't have faith	God has given to me a measure of faith [Rom. 12:3]
I'm weak	The Lord is the strength of my life [Ps. 27:1]
Satan has really got me	Greater is He that is in me than he that is in the world [1 Jh.4:4]
I'm defeated	God always causes me to triumph in Christ Jesus [2 Cor.2:14]
I don't know hat to do	Christ Jesus is made unto me wisdom from God [1 Cor.1:30]
I expect to get sick sometimes	By His stripes I am healed [Isa. 53:5], Jesus Himself took my Infirmities and bore my sicknesses [Mat.8:17]
I am so worried & frustrated	I can cast all my cares upon Him, because he cares for me [1 Pet.5:7]
I'm in bondage	Where the Spirit of the Lord is, there is liberty [2 Cor. 3:17]
I feel so condemned	There is no condemnation to me, because I am in Christ Jesus [Rom. 8:1]

Figure borrowed from “Counselled by God”, Virkler, page 34

C. The Convincer [John 16:8]



The word which is used for convict can also mean convince in the original language. The Holy Spirit seeks to gently influence us, whereas the enemy seeks to dominate us. Satan uses demands, whereas the Spirit appeals. We might say that the spirit of the adversary seeks to drive us and the Holy Spirit seeks to draw us to him.

D. The Edifier [1 Corinthians 14:3].



The essence of the Holy Spirit's desire is to build us up coming to see ourselves as valued and loved people. He aims to develop intimacy with us. He wants us to discover who we really are – partakers of the divine nature – being kings and sons and daughters of God's family – who will rule at the side of Christ in eternal love, peace and joy forever more – into all infinity. The enemy wishes to tear down. Discern the spirits in other words – who is speaking to you?

E. The Exhorter/Teacher [1 Corinthians 14:3 & John 14:26].



The Greek term for Exhort PARAKALEO [παρακαλεω] comes from the same derivative sense of meaning as the Comforter's name PARAKLETOS [παρακλητοσ] which gives the sense of encouragement – positive and constructive communication and positive aid to grow and develop. The teaching function of the Holy Spirit is not to hit us with destructive criticism [which is Satan's approach as adversary], but rather to constructively encourage us to grow and find energy for positive life and being. Are you encouraged by the revelations that come to the eyes and ears of your heart? Who is influencing you?

4.3 – Group Exercise



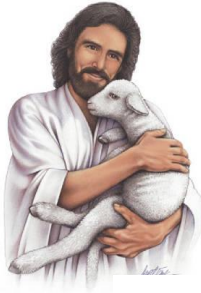
A. Get into pairs and share about your present experience with God by considering the following questions.

- i. How would you rate your present feelings about yourself in terms of your sense of feeling accepted by God?
- ii. In what ways can you identify the enemy's attacks or the Spirit's positive influence in your life at the moment?

iii. In what ways can you counter the enemy's present attacks on you by considering what the names and characteristics of the Holy Spirit do to identify where he is getting into your thought processes at the moment?

B. Once you have identified where the enemy is getting at you, pray for each other and invite God to speak to you one at a time whilst one of you listens to what the Spirit is revealing to the eyes and ears of your heart. Ask Jesus to give you a vision of what he

Session 5 Jesus the Perfect Counsellor and Example



5.0 – Introduction

The term counsellor and therapist have an interesting history within the last century and this heritage is foundational to 21st century theory and practice. The concept of “counselling” as a specialised discipline is really the by product of the growth of specialities which have arisen with the application of the scientific method in the 20th and 21st centuries. Freud is a great name in terms of his work at establishing a theory of how people’s psyche’s work. Central to his view is that Libido is the central driving force with the associative instinct for the organism [the person] the want pleasurable experiences. Hence, in his view, mankind lives a pleasure seeking environment and experiences. Joseph Adler believed that all human beings essentially seek power. They want to be in control of their situations, the best way is to seek power balance in our lives in order to function more successfully. Carl Jung, one of Freud’s early associates, believed that human beings are driven by primal instinctual images. That the human psyche comes with it written into its universal unconscious. That images of animals, objects and so on have primal interpretations to be placed on them when we see them in dreams. These dreams need interpreting the light of mythology and mythological symbolism. Jung was fascinated with the occult, and his ideas flowed from what we might today term as occult/new age influences.

The term “counsellor” is really a borrowed term which one person had applied to himself above all others, and that person is the third person of the Godhead the Holy Spirit. Jesus clearly spoke of himself as a counsellor, helper and comforter for his disciples, and he said he would send another “Counsellor” to be with them and in them and us the “Spirit of Truth” [John 14:16, 17]:

“And I will pray the Father, and he will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.”
[RSV]

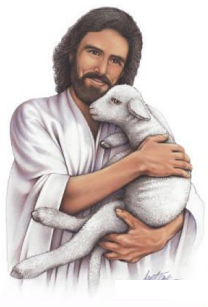


And take note here how Jesus identifies:

- A. That there will be “another Counsellor” who will replace their existing one – Jesus.
- B. Jesus is the incarnation of God and whilst he is with them he has in the realist sense dwelt with them.
- C. When he returns to his Father he will then come to dwell in their hearts by the Holy Spirit.
- D. The Holy Spirit only speaks what he asked to communicate by the Son of God who also represents the Father, they all agree within their triune relationship [John 16:7 and 13].
- E. Hence Luke writing in the book of Acts agrees with what Jesus taught when he tells us that the “Spirit of Jesus” or the “Spirit” directed early Christians [Acts 6:6 – 8]. It is not just any old spirit out there that communicates with us and intimately brings Jesus into our lives, but it is the “Spirit of Jesus” the Holy Spirit who does this!

So what more might we say by matter of introduction here. Well if the Holy Spirit speaks for Jesus, reveals Jesus, carries on the work of Jesus as the New Testament teaches us then it means that if we consider how Jesus the “Counsellor” ministered in his earthly ministry then we will get a clear idea of what we can expect him to continue doing by his Spirit today. Things won’t look different, but will have key blue print guidelines by which we might test and weigh “LAMAD” counselling techniques by!

5.1 – Jesus the Counsellor – professionally accredited divine!



If we look at Jesus approach to bringing counsel into people’s lives we discover the pattern of the perfect use of revelation knowledge in practice. We will consider case studies as they are found in Scripture, with a particular focus on John’s gospel as we progress in this course.

I would like to start by giving you an exercise. Read John chapter 3:1 – 14 to begin with. Seek spontaneous flow and put yourself in the story looking with the eyes of your heart at Jesus, and listening to his conversation with Nicodemus.

You may want to look for some of things below:

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A. What expression can you see on Jesus face? What is he doing, what does his body language communicate about the way he feels?

B. How does Jesus use revelation knowledge with Nicodemus?

C. How does Nicodemus respond to Jesus' use of revelation knowledge?

D. What major Steps does Nicodemus need to take in order to move from a religious approach to God to a Revelation approach?

Now feedback on what you have discovered about Jesus approach to "LAMAD" counselling.

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Here are some of things I have noticed:



- A. Often people who feel stuck in a behaviour based religious approach to God feel fearful of moving into a supernaturally based type of Revelation knowledge? Nicodemus expresses this fear by coming at night because he is very anxious about what his peers will think [John 3:1]. When we counsel people in this situation we need to approach the utilisation of the “LAMAD” approach sensitively. Building rapport – a safe and trusting relationship and environment are the main priority. At this stage the counsellor will be looking with the eyes of his heart asking Jesus to show him what he is doing, and watching what Jesus is doing around your client. This will give an indication of how he wants you minister as you follow his lead.

- B. Jesus states a well known concept to Nicodemus which was often used by the Pharisees to express what happened when a gentile converted to Judaism. You need to be “born anew” [John 3:3]. I often see a picture of Jesus saying this with a twinkle in his eye. For Nicodemus this would be really controversial ground. He a Pharisee needing radical transformation! He must have seen a twinkle in Jesus eye – he must have sensed that Jesus was pointing to something far deeper that Jesus was trying to communicate here about something he saw Nicodemus lacking. Nicodemus’s reaction is somewhat cynical, but it also reflects something which the Spirit of Jesus is impressing deeply on his heart – this is a need for radical transformation in every way that Nicodemus sought to find God and do his will. When ever religion and practice butts up against the Super natural world there is a true and real sense of not understanding how one might enter into the intimate world of having God in our inner beings [John 3:12]. The counsellor must be sensitive for the way Jesus is opening the client’s heart to revelation into his or her situation. Look for signs of how the Spirit is moving in the client’s present thinking – watch with the eyes of your heart how Jesus is indicating the next step forward in the session. Remember Jesus takes people at their pace, not the counsellors. What may seem like a little frustrating step for the counsellor may be a giant step forward to the client.

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- C. Jesus encourages Nicodemus to trust him as his helper called to his side because he informs him “we speak of what we know” [John 3:11]. I am your guide Nicodemus, I will teach you about the things which you don’t at this time understand or have experience of. As I look at Jesus as he speaks to Nicodemus I do not sense an attitude of condemnation to Nicodemus because he as a religious leader had failed to understand the basics, but rather Nicodemus understands that he is speaking to someone who knows this better than any person he had ever met. Jesus tells him in so many words “you are speaking to the Son of God who has come directly from heaven and he knows exactly how to open the eyes and ears of your heart to revelation knowledge and intimacy with the Father of the universe [John 3:13]. Nicodemus is now ready to open his heart, to look up and live just as the Israelites bitten by the poisonous snakes needed to look and live [John 3:14].

When we seek to aid those fearful of the supernatural world of revelation knowledge from the Spirit of Jesus they need to trust you, the counsellor, as a person who knows by experience the safety he or she has found as he or she has grown in intimacy with Jesus through revelation knowledge. Relationships really matter in every counselling session, but particularly in those where the client has been taught to reject or fear the super natural world of the Holy Spirit.

We know that Nicodemus had come to love and accept Jesus as he spoke up in his defence, and helped with his burial at a later time.

5.2 – Group Exercise



Get into pairs and take the role of counsellor and client. This is meant to be a real life situation so start from where you are now. The counsellor encourages the client to talk about his/her present situation. What is she struggling with as she seeks to explore revelation knowledge? How is she doing as she utilises the four keys to hearing God’s voice? The counsellor can encourage the client to use the eyes and ears of her heart, seeking stillness of spirit, looking to Jesus in Vision and to then start to describe what she sees with the eyes of her heart, and hears with the ears of her heart as spontaneous vision and thoughts light upon her mind. The counsellor encourages the client to further explore what she is describing to the counsellor as she receives revelation knowledge. The counsellor may use the eyes and ears of his or her heart as well to enter into the vision with the client – in fact after the client has starting sharing what she sees or hears the counsellor will often go into flow as well and see what the “Spirit of Jesus” is doing and saying at the same time as the client, in this case the counsellor looks carefully observing any signals which the client is missing.

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Reverse roles and go through the exercise again. Then journal asking o what he wants to teach you about the following things based on this experience:

- A. What does he want to say to you about what you experienced being counselled using the “LAMAD” approach as the client?
- B. What does he want to say to you about your role as the counsellor?

Remember “LAMAD” is the way God taught his prophets in Old Testament times in h schools of the prophets about revelation knowledge. It was a discipling experience in which they learnt by on the job training with other prophetic students from anointed prophets. Jesus called his followers disciples, and he taught them for three and a half years about how they might exercise the gifts of the Spirit, and become open to the intimacy of receiving and ministering by his Spirit from Pentecost onwards.

5.3 - Conclusion

The church today needs to disciple a new generation who learn how to minister by revelation knowledge. A gift of counselling and discernment are open to all Christians to receive personally from God and others. Some in the body of Christ have an anointing in a special way with the gift of discernment and prophecy which will put the office of prophetic counsellor – being taught by the Comforter/Counsellor – the Spirit of Jesus, who brings his divine credentials to ministry situations which involve one to one, or small group counselling situations. Apart from the “Spirit o Jesus” we can do nothing [John 15:5] as counsellors; it is only as we are connected to the life flowing from Jesus the vine that any real healing counselling can happen [John 15:1-7]. Remember what used to take me months to work through utilising clinical counselling now takes a lot less time to work through with clients because the master counsellor with the true degree of divinity brings wholeness which no humanistic approach ever has or ever will be able to!

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Session 6 Incubating only Christ



6.0 – Introduction

The whole of human life may be viewed from a developmental perspective. Life begins from the moment of conception - it arises in the sense of functional families when a loving couple choose to start a family, and to consider what mother and fatherhood mean in terms of the responsibilities that they are taking on the neonate's emergence.

So life begins with conception, then the foetus is incubated, and develops in the safe environment of the womb, and when it reaches the right level of maturation it is born in ideal terms.

So we may say that God has so programmed the human family's journey in birthing new life so that we may be continually reminded about the foundations for human physical life to be birthed as new individuals free from the physical womb. What is true of the physical world can also be said of the way that the Christians' spiritual journey functions.

6.1 – Three steps in the Spiritual life

We are of course exploring "LAMAD" counselling in the context of revelation knowledge. This seems to be the key way that Jesus indicated his disciples may live in the intimacy of the family of God. "LAMAD", as we have said previously, means to learn as a humble disciple by revelation knowledge, and when Jesus spoke of his followers as disciples, Jesus is utilising the old covenant practicing the training of people in the revelation based learning environment of the schools of the prophets. The Greek word for "disciple" is MATHETUS [μαθητης] which comes from a Greek root word meaning "learner, teachable".

The type of teachable people Jesus wanted were those who would be able to have a supernatural intimacy with the family of God. As we noted when we considered Jesus counselling style with Nicodemus was the principle that what happens in the physical world is based on the far greater reality of how the same sort of things happen in the spiritual world [John 3:12]. One mirrors the other. So just as we are born into a family going through the conception process, then the incubation process and then the birth process at term. So it is in our spiritual development. For Nicodemus he came to realise that he personally needed to be born again into the intimacy of the supernatural world of God by the miracle of what Jesus had done [John 3:1-17]. We are born into the family of God by choosing to become part of it. We are born into our families without having a choice to be conceived. God has so ordered

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things that our first parents even had a choice whether they wanted to be part of God's family [Genesis 3:1-8].

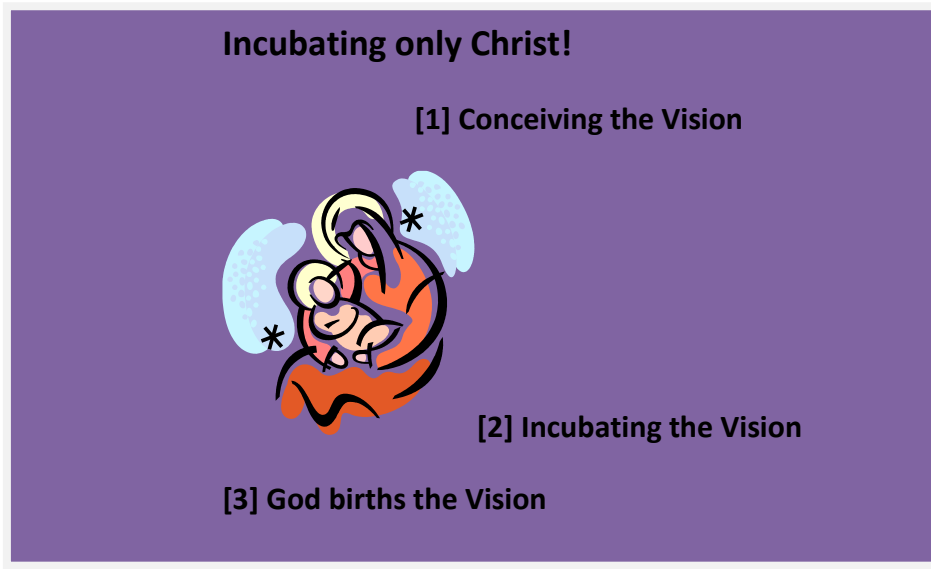
So when we consider Jesus' approach to finding disciples it always began with a choice "Follow me" [Mark 1:17]. Did they want to choose to become learners who Jesus could develop to the place where they would be born again, and then for them a people to be ready to aid others to come to birth in the age of the church. A disciple must do what his master does for he is not greater than his master [John 13:16]. So the disciples are equipped over the 3 odd years of Jesus' ministry to go through the whole process by which they might have an eternal relationship with him based on his Spirit living in their hearts forever on the basis of revelation knowledge. So the disciples knew how to release people who were to become members of the body of Christ because they themselves knew how to live being filled by the Spirit of Jesus in intimacy and receiving revelation knowledge with the eyes and ears of their hearts. The counsellor cannot provide Christian counselling without being a learner themselves continuously receiving revelation knowledge with the eyes and ears of their hearts. The supernatural is the norm for Christians, and the natural un-normal. In other words we must be alive to the infinite reality of the supernatural world of God's Spirit. If we use non supernatural counselling approaches, discussed in session 1, then we are only using a humanistic approach to solving people's challenges rather than God's way. **This means we need to radically re-evaluate how we approach the counselling that the church offers, or we as Christian counsellors approach it!**

**WE MUST PRACTICE COUNSELLING WHICH IS SOLEY
BASED ON GRACE, FAITH AND REVELATION
KNOWLEDGE WHICH THN CAN LEAD THE CLIENT
NOT TO RELY ON HUMANISM, NOT TO RELY ON TH
COUNSELLOR, NOT TO RELY ON OTHERS, NOT TO
OLVE PROBLEMS THEMSELVES, BUT TO LOOK TO
CHRIST THROUGH IS SPIRIT OF REVELATION TO
FLOW INTIMATELY INTO EVERY AREA OF THEIR
LIVES!**

So we need to approach the way we do counselling the way Jesus did it, and it was to point to His Father, Himself and the Holy Spirit as the **only answer for man's problems, everything is based on grace including all of our actions and plans for the whole of our lives, it is all based on the gift of grace which can only work if the eyes and ears of our hearts are open to revelation knowledge and the free self giving flow an nature of God [Ephesians :8 – 10]. Apart from Jesus e can do nothing! [John 15:5].**

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So how does the image of a developmental process of birthing fit into the “LAMAD” approach to Christian counselling?



The counselling process follows the 3 steps in giving birth to the visions God gives to us by revelation knowledge. These three steps are that first of all God conceives his vision by planting his words and visions through the eyes of our hearts. Next we need to allow the revelation to grow and incubate until God brings it to birth when he is ready, solely by his grace and not by any human effort! So thirdly, there is a birthing process which God brings about in his time. Usually when we have given up on trying to make it happen, and he then can bring it about by his means solely. Abraham was told he would have a son who would be the first step in God’s plan to give Abraham as many descendants as the stars of the sky. Abraham brought tried to bring the vision to birth by impregnating Hagar because Sarah was not conceiving. Later he asked God to accept Ishmael as the son of promise, God said to him no [ft]. God would give a son by miracle not by human design. 25 years after Abraham was given the promise of a son through Hagar Sarah conceived and gave birth to Isaac, but first of all Abraham had to give up on his own attempts to birth the vision by his own efforts. This is termed the death of the vision. It is when we die to our efforts to give a hand in birthing his vision that God will then bring it back to life by doing what we could never do for him.

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6.2 – Incubating only Christ



When we talk about incubating only Christ we want this to happen by filling all five of our spiritual senses with Him. These five senses are:

- A. The ears of our hearts – John 5:30
- B. The eyes of our hearts – Revelation 4:1
- C. We have an inner spiritual mind which is described as our heart – our new heart – Luke 2:19
- D. We have an inner will, a new will given to us in Christ – Acts 19:21
- E. We have inner Spirit guided emotions – 1 Kings 21:5

Dr. Mark Virkler has put these all together in the context of how we incubate Christ. He is a chart which I have borrowed from his course “Counselled by God”:



Incubating the Vision

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Incubating Only Christ

By filling all five senses of the heart with Him

SENSE	HOW USED	BIBLE EXAMPLE	STAGE
1. Inner Ear			
[Jon 5:30]	Receives God's Word	Genesis 12:1-3	Conception
2. Inner Eye			
[Rev. 4:1]	Receives God's Vision	Genesis 15:5, 6	Conception
3. Inner Mind			
[Lk. 2:19]	Ponders God's Thoughts	Romans 4:20, 21	Incubation
4. Inner Will			
[Acts 19:21]	Speaks on God's Word	Genesis 17:5	Incubation
5. Inner Emotions			
[1 K. 21:5]	Acts on God's Words & Vision	Genesis 17:23	Incubation
END RESULT	Death of the vision "I" am unable to Bring it about	Genesis 16:2; Genesis 17:18, 19	Birth
END RESULT	Supernatural Resurrection of The Vision In the Fullness Of time God brings It forth	Genesis 21:1, 2 Galatians 4:4a	Birth

We need to fix "our eyes on Jesus, the author and perfecter of our faith." Heb.12:2

"I am the Alpha and the Omega, the first and the last, the beginning and the end." Rev.22:13

Borrowed from "Counselled by God" Virkler, page 20

Our five spiritual senses are involved in the process of incubating Christ. We have a relationship with Jesus. I started out by saying God has given us a tremendous lesson of how things work in the physical realm of our families. As parents we need to do so much more than just decide to have a baby. A baby means a real person is going to be brought into the world. A baby means that the mother in a really special sense has a relationship with her unborn child from conception onwards. It is a deep intimate time in which the mother's body nurtures the unborn child. The mother makes choices about how she cares for her body during pregnancy which will not harm her child. Mothers know that from the point of conception she starts to have a deep emotional connection with her child – it is a heart link.

You may have heard the term "Soul tie". A soul tie can be good or bad. When we have a loving relationship with someone flowing with the love of Christ this is a positive soul tie. For a mother and Father as they cherish the days of their unborn child's incubation they start to dream about what sort of parents they want to be. They start to build a vision together of the sort of family they want to nurture their child in the environment of. They come to realise that what they have conceived together is soon to become a little being they can see and love. What is to be ought to birth in the Christian family will be an ongoing lesson of now nurturing the child as parents who have been born again into the supernatural family of God.

So God has so ordained things so that we might understand what he feels like when he looks at us his spiritual children whom he wants to plant the seeds of Revelation knowledge through the eyes and ears of your hearts, thus bringing into conception a vision of what he wants to do through us. Then he wants us to understand how his as Father God cherishes the incubation period of his words and visions grow in our hearts on a faith level. Teaching us in this period that in order for birth to occur the embryo of his growing vision develops to a stage that we live by it, see it as he wants us to see it, to prepare for the birth of it, and to have grown to the place where we can live the vision when it is birthed. In the spiritual world of revelation knowledge we prepare for the birth of God's visions on the basis of realising we can only see it born if we do not to birth it out of our desire to make it happen in our own strength, but rather to submit fully to Christ and the fact that he will bring it to birth solely by divine means.

**JUST AS WE ARE SAVED BY GRACE AND DIVINE POWER
WITHOUT US BEING ABLE TO DO ANYTHING ELSE BUT TO
TRUST OUR SAVIOUR, SO IT IS TRUE OF EVERYTHING WE
DO THERE AFTER AS WE THEN FOLLOW JESUS IN A
TRUSTING RELATIONSHIP**

Ephesians 2:8 – 10, the great passage that talks about salvation also informs us that it is not just that salvation comes by a gift of grace, but so also does the rest of our life as we follow Jesus. Read what it says:

“For by grace you have been saved through faith; and this is not your own doing, it is the gift of God – not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” [RSV].

God has a plan for our lives. He wishes to communicate this for us by the means of revelation knowledge. He wants this to be a part of our lives as we develop in intimacy with him receiving revelation with the eyes and ears of our hearts. And this knowledge needs to first of all be received and conceived, then it needs to be grown and understood as we continue to dialogue with God. And then when we come to the point where we give up on trying to make God’s vision come to birth by our efforts, then God will resurrect the vision and bring it to birth. Because if we are to walk and follow the vision once it is birthed we need to do so in the same way that Jesus did, by receiving and living out of divine initiative [John 5:19].

It took Abraham 25 years before God could birth the vision of a son of promise and miracle through the barren Sarah. The thought here is that Abraham had to learn to live by divine initiative without trying to make the vision happen with his own efforts to make it happen through Hagar.

IF ABRAHAM HAD LEARNT HOW TO LIVE OUT OF DIVINE INITIATIVE, NOT TRYING TO MAKE THINGS HAPPEN OUT OF HIS OWN STRENGTH THEN ISAAC COULD HAVE BEEN BORN EARLIER.

THIS IS THE SAME FOR US WHEN WE SEEK VISION AND ITS BIRTH. THINGS ONLY COME TO BIRTH IN THE SPIRITUAL WORLD IF WE MAKE CHRIST FIRST IN EVERY THOUGHT OF OUR MINDS – GIVING UP ON OUR SELVES, AND LOOKING TO HIM TO BE OUR EVERYTHING.

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This all relates to Christian counselling. We wish that we and our clients learn to live out of divine initiative as we live our lives by gift grace and divine revelation. There is no aspect of our lives that can be outside of 100% saving grace. God has chosen to reveal the good works we are to do for him through continual communication with our spirits by his Holy Spirit. Nothing we do can be done out of human initiative [John 15:5]. We must learn how to incubate only Christ as we follow the continuous revelation of what God is speaking into our lives out of his plans for us [Ephesians 2:10]. The significance of this is expressed perfectly by Paul:

“For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of son ship. When we cry, ‘Abba! Father!’ It is the Spirit himself bearing witness with our spirit that we are children of God.” [Romans 8:15, 16 – RSV].

The Spirit of Jesus develops us so much in relationship to our spirits that we come to have an intimate trusting and loving agreement together concerning everything God wants to do through us. It is a cooperative relationship that we share together – and this comes when we have completely opened ourselves up to him, repenting of all known sin, and confessing our total need of him. It is a state in which what he conceives, incubates and brings to birth through us will happen in a similar as it happened with Jesus our example who only did what he saw the Father doing [John 5:19]. Not out of a slavish obedience, but out of a complete place of dialogical intimate relationship.

6.3 – Exercise



Get into groups of three and discuss your understanding of the chart entitled “Incubating only Christ”. In what ways are you already following an understanding of the principles outlined there? Consider your journeys in the light of visions God has birthed in your life – what steps seemed to take place when you first received and conceived the vision? How did God help you to incubate and develop your understanding of the vision? What helped or hindered the vision becoming reality? What does John 15:5 have to say to you about the way Jesus births and incubates his vision in your life? In what ways have you utilised God given vision in your counselling with our client? Then journal below utilising the four keys to hearing God’s voice what he wants to show you or say o you about this session and what you have explored in your small group. Once you have finished journaling share what God has said to you with your small group. Take notes on what God has revealed to others in your group. Incorporate anything that Jesus has revealed to others which you sense

Session 7 – Models and Processes of Spirit Led Counselling



7.0 Introduction

This course is designed to help the student understand the basic tools which every Christian counsellor, from most traditions [of practice], needs to develop in order to fulfil the clinical criteria for good counselling practice utilising LAMAD as the paradigm. This handbook is not designed to qualify or train counsellors, but rather to inform those who are interested in Christian counselling about basic skills, qualities and issues as they pertain to counselling youth.

It is hoped that the student will find the information useful, practical and stimulating, so that he or she may further explore the development of good communication skills, and revelation based criteria; which will aid in the practice of effective pastoral care.

7.1 Definitions of Counselling

The definition of counselling given by the British Association for Counsellors [BAC] is:

“People become engaged in counselling when a person, occupying regularly or temporarily the role of counsellor, offers and agrees explicitly to give time, attention and respect to another person, or persons, who will be temporarily in the role of client. The task of counselling is to give the client an opportunity to explore, discover and clarify ways of living more resourcefully and towards greater well-being.”

Clearly this British definition of counselling utilised by both Christians and non-Christians is humanistic.

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A definition which this writer gives for Christian counselling is:

“A Christian person takes the role of counsellor, or facilitator, to help a person in the role of client to explore his or her present story in the light of the Christian story. The Spirit of Jesus guides, and empowers, both client and counsellor to explore current situations; to gain new insights into what God wants the client to understand about his/her situation. God respects our freedom to explore and discover better ways to live in the future. Counselling is not about forcing an individual to change, but rather to discover God’s free gift of more abundant life to be found through Jesus. The client may choose, without manipulation, to find solutions to personal challenges through the power of the Spirit of Jesus.”

How would you define counselling? What has your experience in ministry shown to be the most important aspect/s of Christian counselling?

7.2 Towards a more in depth model for Christian Counselling



As Ministerial students soon discover the Bible is as much a divinely inspired document as it is a human document [2 Tim. 3:16]. God has always chosen to communicate through the medium of human experience as he wants men and women to know him on a personal/relational level. In the Old Testament period of God’s revelation he communicated mainly through the Word [Hebrew DABHAR]. DABHAR has two basic meanings in the Hebrew:

[1] It means the actual words that are spoken

[2] It means a thing, something that comes into being because of the speaking of the Word itself, namely “Let there be light” [Gen. 1:3]. God utters a creative word, and power and creative energy attend it “and there was light”.

When God speaks his words to the prophets those utterances become potent, real, alive and creative – because they are based on God’s eternal promise of help to those who seek him [Jeremiah 1:1-12]. So in a real sense God’s words become incarnate on parchment, and vellum. So when we read the word of God we find his living relational words which imply that by reading them we are entering into a dialogue and relationship with God. However, it is very difficult to just have a relationship with a piece of paper; those words must be alive and active because the Lord is always true to them [Hebrews 13:8]. Jesus arrival on the scene brings things to a new level.

When Jesus is born of the Spirit through Mary the “Word becomes flesh” [John 1:14]. The Greek word “LOGOS” [The Greek term meaning a word] is essentially following its Old Testament origins of incarnation, but rather than words becoming incarnate on paper, they are translated into a human being – Jesus Christ! God is fully on our wave length through his Son. There can be no greater statement of his love for us by his sacrifice for the sins of all people through his Son [2 Cor. 5:19]. Moreover, this sacrifice is the greatest statement of empathy ever. Jesus really gets into the deepest most intimate reaches of human experience. Supernaturally he bears every sin ever committed. This means that he really understands us. This is exactly what John wants us to comprehend when he writes:

“Now when he was in Jerusalem at the Passover feast, many believed in his name when they saw the signs which he did; but Jesus did not trust himself to them, because he knew all men and needed no one to bear witness of man; for he himself knew what was in man.” [John 2:23 – 25 – RSV]

In other words Jesus has a complete overview of all that we suffer, enjoy, experience etc. Nothing in any person’s life at any time is beyond his intimate personal knowledge. This means that Jesus life, death and resurrection are the complete solution to everything that

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we experience. The significance of this for Christian counselling is immense! There is nothing that Jesus cannot guide the client through [Hebrews 2:18]. There is no situation which is beyond his unlimited power to offer a complete solution. Jesus is the one true facilitator. Hence he states our position bluntly:

“I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.” [John 15:5 – RSV]

The task of Christian counselling is for the counsellor to be firmly connected to Jesus in a living connected relationship. He or she is to be empowered by Jesus, and needs to have an open dialogical relationship with him. The task of counselling the client is to aid him or her to discover the power of connectedness to Jesus. This connectedness brings all of the resources of God in Christ to our aid [Eph 1:19]. The first major role of counselling is to discover that apart from Jesus we can do nothing, but with him we can do all things that fit into the will of God for our particular lives.

Furthermore, we need the presence of Jesus in our lives in order to be effective Christians, and counsellors. Acts Chapter 1 puts this very clearly Luke writes:

“In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.....But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” [Acts 1:1-2, 8 – RSV]

We learn for these verses that Jesus began his ministry of deeds and actions whilst he lived on the earth, but these were only a beginning. He would carry on his words and works by his Spirit, who would work and communicate with and through Christians. Jesus is continuing his ministry today. In a sense he has become incarnate in each Christian – Paul speaks of us as parts of Christ’s body with him the head controlling our words and actions [1 Cor. 12:27]. This clearly demonstrates that we still have the living active Jesus working in our lives. For the counsellor, and client, this is vital! This is what makes Christian counselling totally effective when it is focussed on Christ and his ability to help in every situation! We need

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every counselling session to be open to the Spirit of Jesus. We need him to guide us in the process. We need the insights he brings. To Luke the Holy Spirit is one of the three persons of the Godhead, but he is also in a special way “the Spirit of Jesus” [Acts 16:7]. The Holy Spirit’s greatest passion is to communicate God’s love and power to each human being. John’s gospel teaches that the Holy Spirit’s prime function is to remind us of Jesus, and to bring him to live in each of our lives deeply:

“I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine therefore I said that he will take what is mine and declare it to you.” [John 16:12 – 15 – RSV]

Notice the awesome implications of what Jesus is declaring to the Christian, and counsellor here:

[1] The Holy Spirit will bring all truth – darkness will be removed, the truth will set us free [John 8:32]. What a tremendous liberating counselling partner the Spirit is!

[2] He will guide into all the truth. He will not force people into the truth, but rather guide us to a place where it can be accepted and embraced.

[3] The Spirit of Jesus brings all the resources of God’s unlimited power and potential to mankind. He holds nothing back. Hence the role of the counsellor is to work with the Spirit of Jesus as he guides the client to find that nothing is impossible with God -although the client may feel stuck or trapped in a place of immobility. The Spirit liberates his or her mind, body and Spirit from any bondage leading him or her to a new place of freedom.

Another way that Jesus speaks about the Spirit is to call him “Counsellor”. The Greek term is PARAKLETOS, which is made up of two words PARA – meaning beside and KLETOS - meaning called; hence Jesus means that the Spirit is called to our side to be our helper. Indeed he

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says that the Spirit will live in us [John 14:7]; and this means the Spirit of Jesus lives in us! So the Holy Spirit is the counsellor's counsellor, viz-a-viz, he will reveal things to the counsellor that will help move the client on in a free non-judgemental relationship. The primary purpose of counselling is to equip the client to be able to be filled with the Spirit of Jesus. Upon putting faith in Christ, he or she too may start to hear from him for himself. Just consider Jesus words:

“I will pray the Father, and he will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.” [John 14:16 – 21 – RSV]

Surely there is no better promise of effective Christian ministry than to follow the guidance of what Jesus is doing in our lives, and in the client's life. And this is essential, counselling is not about the counsellor being the expert, and the client being a disempowered individual, but it is rather giving the client time, space, respect and opportunity to explore his or her situation under the guidance of the Spirit of Jesus. Counselling needs to be client centred not counsellor centred; this client centred focus is the arena in which the Spirit of Jesus is able to bring about change! The counsellor does not give opinions, or try to guide the session, so much as asking the Spirit to guide the session to the place where he wants to take it. He is the guide in the journey, the counsellor helps the client through active listening [to be discussed later] and accurate empathy [to be discussed later] to continue to explore his or her situation. By reflecting back in accurate feeling based summaries, to the client, the counsellor aids the client to continue to explore the journey which the Spirit is opening up. New insights will come, and as they do the discerning counsellor will summarise these, and make sure that they become the Spirit derived sign posts which will help the client to move on to new ways of thinking, seeing himself, others and God; hence new behaviours, thoughts and spiritual life will be created, after all God said “Let there be light” and there was light [Gen.1:3] and this is the light that the client finds shining in his heart as he beholds the face of Jesus glowing deep inside through the Holy Spirit's presence [2 Cor. 3:12 – 4:6]. What God is doing is speaking his living Spirit filled words into new thoughts and insights to move the client on! Hence the client takes on new incarnation significance in the body of

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Christ. Just as the DABHAR became incarnate on cow's hide, and Jesus became incarnate in the flesh, so the client starts to see the word of God [the bible] in a new way as God's voice brought to life in his life by the Spirit as his or her power source and guide!

All Christian counselling moves the client on to a place where he does not:

[1] Rely on the counsellor as a crutch every time a problem comes

[2] Does not rely on his own strength to sort out his problems

[3] But rather, she starts to rely on the Word of God, and the power of Jesus' Spirit, to have an open two way relationship with the God who loves her and empowers her.

7.3 The Three Stage Resurrection Model



There is one last important process which is vital for the counsellor to understand. This is best expressed by the symbol of baptism outlined in Romans 6, Paul writes:

the glory of the Father, we too might walk in newness of life.” [Romans 6:2 – 4 – RSV] “How can we who died to sin still live in it? Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by

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Here we have a three stage model for counselling:

Stage 1: [The old behaviour or thought pattern] before we go into the water representing our union with Christ, who died for our forgiveness, we symbolically stand in the situation of an old life. In counselling terms we may call this the arena of transformation, although the client does not understand this, his or her, present circumstances are the beginning of a journey leading to a new place of transformation. Even if the client has been a Christian for some time, it does not mean that her old nature does not keep rearing up its ugly head. God slowly transforms us step by step into new creatures, although as far as he sees it we are fully accepted in Christ already [Eph. 2:8].

He completely accepts us and sees us as if we are Christ himself in a right standing with himself [Romans 3:19 – 4:8]. Hence there is no fear of punishment when we come to him [1 John 4:18], but rather we can come to him confidently knowing we are totally new creatures in his sight [2 Cor. 5:17 & Hebrews 4:16]. He loves our cooperation, and he wants us to consent to put our trust in him, so that we may grow as real people into real sons and daughters of God; this is why change happens slowly throughout a life time, towards a deeper relationship with Christ, because God wants us to grow in a mutually understood deepening relationship. As barriers are presented to us he seeks our cooperation to choose change in Jesus. We can approach change from old to new behaviours always on the basis of his 100% unconditional acceptance of our inner most persons. He does this because he has not made automatons, but he has made real people who are to bear the stamp of the image of Christ on our inner beings. This stamp is based on us seeing the shining face of Jesus Spirit glowing in our hearts [2 Cor. 4:6]. We have a vibrant relationship with him by the reality of this inner glowing face of grace affirming us deep down. God never rejects the real person [the Christian person]; however, he does not accept all of our thoughts and behaviours. The woman caught in adultery [John 7:53 – 8:11] receives the words from Jesus “neither do I condemn you, go and sin no more.” [John 8:11]. He completely accepted her as a person, but not her sexual misconduct. It is as this total unconditional accepting free grace toward the human person is deeply taken on board, and accepted by the Christian, that the real joy of a completely secure relationship develops in which we do not fear to bring any issue to God, for we know he always accepts us in Christ whatever we do; And he is there to take us over the hurdles of sinful behaviour and thought so that we may live truly happy lives; after all sin is always damaging – look at the world around us!

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Stage 2: [The burial of self reliance which is the essence of all sin] the power of transformation comes when the client sees his limitations and through new insights given by the Spirit he or she is enabled by connection with Jesus to arrive at the point of transformation. This arena is sacramentally pictured by Paul as the burial of the believer under the water as if he were going into the grave with Christ. Leaving his old life behind and embracing the new. When Christ reveals the client's reliance on himself, or others, rather than on the Spirit of Jesus, then he or she has to put this sinful reliance on human strength to death. There is no sinful behaviour, or untrusting life style choice, or belief system, which Christ has not buried at the cross; and the client, needs to know that he or she cannot even bury things for themselves, but rather they need to ask Jesus to give them the power to really bury their present problem at the cross. This allows Jesus to take control of it; they now can rely on him to work it through with them.

Stage 3: [The new way of living apart from old self reliance]; Jesus spiritually resurrects us into a new reliance on the power of his new life communicated to clients by the Spirit. The point of liberation is reached when the client embraces Christ having left self reliance behind, and now rather he or she lives by seeking the guidance and power of Christ through his Spirit to motivate new ways of thinking and behaving.

So let's conclude what is being said here by a simple analogy to the task of interpreting scripture. We may see the client as a document to be understood. Hence we may think of him, or her, as a living human document to be understood. The task of studying scripture effectively is based on Exegesis, Hermeneutics and Homiletics; we may ask ourselves what does it say? What does it mean? How does it apply? Good exegesis means "to read out of the text" what it is really saying, rather than trying to read into it [eisegesis] what we want to make it say. Hence Exegesis may be compared to counselling. The counsellor allows the client to say what is on his mind. Through simple summaries we help him or her to talk about his or her situation until they have explored it in detail. We do not try to interpret at this stage, but rather we try to hear the story so that we can understand what they, the living human document, are feeling, thinking and experiencing. As scripture cannot be understood without first of all having accurately listened to it, so it is with the living human document. The basic questions which need to be answered to write any good story need to be explored with the client: who? What? Where? When? And Why? So in stage 1 the client explores the current place of their journey which will bring them to the arena where transformation may be sought.

Once a full exploration stage has been covered new interpretations can be sought. Some will have become apparent during stage 1 as the Spirit flags up issues, and now the counsellor and client may seek his guidance to move on to new ways of seeing the situation. In other

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words there is movement into the point of transformation. It is important in this process to seek to inform the client's present story with aspects of the Christian story; of what Christ has won for us through his death on the cross and resurrection. Of course this informing process must be relevant to the client, and left open for him to explore and understand in terms of his own situation. What does the client need to let go control of so as to let Christ aid him or her? He or she needs to know that it is not based on their efforts that change will come, but rather on Christ's grace alone. They need to be encouraged to let go of their freakish desire to be in control, and to trust Christ to take control, therefore, being freed by the clients trust to let him take the lead. In other words they come to see themselves as dying to their own efforts to sort out their present problems, and now they let Christ do it instead by his Spirit's liberating presence in their deepest selves.

This will naturally lead to a final stage of "what new behaviours and practices, and beliefs does Jesus want them to do? This occurs under his guidance, in a firmly cemented two way friendship and relationship. They have now come to the application of the point of liberation. Jesus resurrects them by his Spirit to new life, behaviours, life style and Spiritual, intellectual and emotional experiences in him.

This new principle of life is called a new nature by Paul, as opposed to the old one. It is like Christ through his Spirit has installed a new victorious Christ derived nature in us which is completely effective for new liberated life [Col. 3:9, 10]. Ezekiel speaks of the new heart which is given to the Christian in the new covenant [Ezek. 36: 26, 27]. This new heart is designed to "cause" us to walk in Christ's new resurrection life trusting and obeying him [Ezek. 36:27]. We do not follow our own hearts, and our old natures sinful desires, but we follow the new life that Jesus has poured out within us by his Spirit which is not earned, but simply received as a gift of Grace [Gal. 3:1-5 & 5:16]. Here lies the essential difference between humanistic counselling and Christian counselling. Humanistic counselling lets the client build a life built on his own resources, whereas Christian counselling is built on a relationship with Christ through his Spirit's activity and power working in our new nature.

Colossians 3:9 and 10 also demonstrate the use of an interesting verbal tense; Paul uses the aorist tense, in the Greek, which stands for a completely formed new nature. In other words we are to trust that Christ has created a new nature for us like after his, and that it is complete for the taking. We are no longer to see ourselves as we once did, but rather:

"From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer, Therefore, if any one is in Christ, he is a new creation; the old has passed away

behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ. Be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." [2 Cor. 5:16 – 21 – RSV]

This incredible passage tells us what Christ has achieved by making us a totally new creation in him, what he wants the counsellor to be as a minister of reconciliation, and what he wants the client to become so he or she may also become ambassadors for him!

In our next section we will discuss Gerard Egan's three stage skills model which is a useful clinical tool that compliments the three stage model of resurrection theology in counselling practice.

7.4 Self Test Exercise



Write down on paper the ways in which you can see the resurrection model of counselling having worked in your life. Try to think of specific occasions throughout your life where God has transformed the way you see things, at the level of thinking and feeling and behaving. Seek what God wants to say about this session – journal your dialogue with God.

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Session 8 – Beginning, Middling and Advancing in Spirit Led Counselling



8.0 Introduction - The Ways in which the Spirit works in the counsellor/client relationship

The work of the Holy Spirit as Counsellor has already been discussed at a theological level above. However, how this works out in pastoral practice is important to take note of. We may say there are beginner stages of Counsellor Client and Holy Spirit led counselling that all Christians may use in a helping way. There is an intermediate stage, which must be approached with caution, training and supervision, and an advanced stage which needs all of the elements of the intermediate stage, with a lot of hours of experience in Christian counselling practice.

It must generally be said that whatever any person feels the Spirit is revealing to them, they must always take time to examine it, to see if it fits into God's revealed will in the Bible, and whether it meets with recognition and acceptance with other believers.

It is not the purpose of this short booklet to explore the role of the Holy Spirit in the life of the Christian church. Neither is it the aim of this brief section to equip the trainee counsellor, or interested Christian helper, in the practice of Spirit led counselling. It is rather the aim of this section to make different Spirit led models be flagged up for possible future exploration and training. The Bibliography will highlight a couple of useful texts to read in this field.

So here are some models:

8.1 - A basic Spirit led model of counselling.



In this the counsellor and client pray for the Spirit of Jesus to guide and protect the counselling relationship, and to lead them to insights which are important, and to give strength to behave and think in new ways.

Sometimes if the client or counsellor feel strongly that God has put a thought into their minds then this may be explored using the three stage skills model, and the resurrection model.

8.2 - An intermediate Spirit led model of counselling.



- A. Each of the three levels follows the basic steps of “1” above.
- B. A word of knowledge – God speaks to client or counsellor in an audible or inaudible voice [the so called inner voice] bringing new insights out [Eph.1:18 And 1 Cor. 12 & 14]. This is a stage II phenomenon mostly.
- C. A picture, or vision, the client or counsellor are given of something which they share by describing this picture to the client or counsellor, and then exploration and new insight may come about. This is a stage II phenomenon mostly, but it also can happen in stage III giving the client confidence with a new picture of how she or he may become in Christ.
- D. Dreams and dream analysis. Pictures, dreams and visions are the ways the New Testament pictures how God works in our lives, and if a client has a dream this may be explored seeking the interpretation which God wants to bring about through it.

Each of these intermediate approaches requires supervision for the counsellor to learn how to remain objective and self aware of reality in the counselling process. It is a common failing of some would be counsellors, who work in some sorts of so called Spirit led counselling, to do more harm than good in the client’s life. Leaving the client more confused, and often discouraged about what God is really like, and of how he treats us. True Spirit led counselling never uses words like “This is what God is saying to you”, or “You must obey him

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on this” or “This is the truth”. May be all of those things might be true if they have truly been revealed to the client by God, but it is not the way of Jesus to force options, but to offer them. So we might share impressions with phrases like: “It seems like God might be asking” or “I have this picture of you I wonder how it fits in.....” or “This feeling keeps on popping up in my mind, I was wondering if it makes any sense to you.....”

There is always a fear of leading the client, and manipulating the client, in secular counselling. This must also be the Christian counsellors concern even more so. The counsellor’s personal spiritual motivation really can become manipulative, or a power game played with the client, if the counsellor is not really careful. Hence even if you like the Apostle Paul [2 Cor. 12:7] enjoy abundance of revelations remember that counsellor input is to be minimal in a session, it is for the client under the Spirit led guidance of the counsellor to explore understand and act – arriving, we always pray, at the point of real lasting liberation.

8.3 - Advanced Spirit led model for counselling



This is a phase of counselling which for many is a step too far. Indeed it is very challenging, but also incredibly rewarding. The Holy Spirit is the Spirit of truth. He will guide us into all truth, and unlike with secular counselling, that truth will always set us free, always heal us if we let God in. I will only share one model here, and it is with some fear and trepidation. I will do it as a short case study of a session in which Sam [real identity hidden, and not revealed in facts shared, was the Client and someone else was the counsellor]. I will take highlights from the session:

At the beginning

“Sam I’m going to pray that the Holy Spirit will be your counsellor in a very special ways today. You need to agree for him to speak to you or this session won’t work, you will find you get pictures coming into your mind, and these pictures will be him showing you how to

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approach your depression. He will reveal what might be behind it.” How do you feel about that?

I say I want to go ahead, although I am worried. He discusses some of his concerns which seem the biggest and after doing so still wants to go ahead.

We pray together and then the counsellor asks him what he sees.

Spirit led Exploration phase

“I see a large black gate in front of me its standing a little ajar.....I walk up to it, and then squeeze through the gap.....I see what looks like a wellI go and look into it, its very dark it is the source of some real bad influence in my life.....

During this stage without going into all the dialogue and detail the counsellor is mostly quite, encouraging him to take steps through the gate, to walk to the well, to look into it. The realisation comes that it is the source of a bad influence in his life.

Spirit led Insight

The partial insight is that there is some “bad influence in my life”, but at this stage exactly what it is, is not clear, some of it has to do with influences from his past which he needs to let go of, Christ does this for him mostly in the weeks and months after this session, but slowly he makes it clear what these influences might be.

Spirit led Action

The counsellor closes the session by sharing a picture he has had. That the client is like a baby in an egg of light, that God’s arms are enfolding him, and that he will protect him and bring him through this dark depressive period in his life. It will mean some real repentance,

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and it will mean letting God do the liberating, rather than the client trying to liberate himself. This is to become a theme of teaching in his future life up until the day of writing this. He is now liberated from that darkness, however, he knows he can only live effectively for God by letting him do it all through him, he needs to trust him and keep in contact with Christ, and he has really been there bringing him to a new place.

He has promised him that he is eternally his, known to him from the foundation of the world, with his name in his eternal book of life. Thank you Jesus!

Analysed

This brief written study demonstrates the power of Spirit led counselling. The Holy Spirit takes the lead he is the one who reveals what needs to be known by the client. The counsellor shares a picture at the end which demonstrates support and protection from God toward the client. I am pleased to say that although this client had a hard journey ahead of him, he is today walking in a new place from that time. Praise God for that!

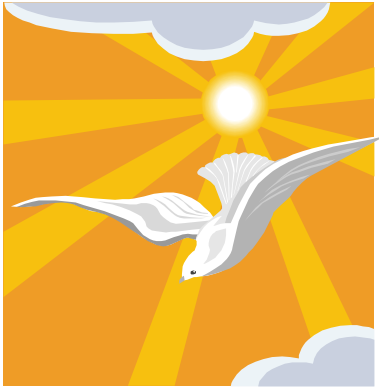
You will also recognise the client's grasp of the real help given by the Spirit, and of the real changes he brings about. The critical insight was his need to let go and let God. This was a major issue in his walk with God. This is the primary starting point for resurrection and new life. For only when we give God the permission will he brings about liberation. May it be for all who read this – in Jesus name – Amen!

Moreover, you will notice how the client has gained an understanding of the resurrection model of counselling, not expressed in concrete terms, but in essence. Indeed all Christian counselling, if effective, has the strong element of grace led resurrection counselling at its heart; for if we try to help others without the cross then we are ineffective [Gal.2:20]. Therefore, the life, death and resurrection of Jesus are the primary arena of all Spirit led counselling. It is when what the Son of God did by living among us, dying for us and coming back to life to live forever for us that the Holy Spirit works like dynamite by us being spiritually crucified with Christ and raised with him [Gal. 2:20 & Rom. 6:1-8]. However, this is a paradoxical dynamite as it creates new life for old life which is left behind once we are in Christ.

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Paul said that he always carried the death of Jesus around in his body so that he might also carry his life as well [2 Cor. 4:10]. Among other things he meant the following:

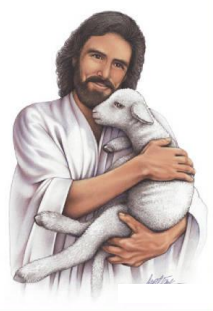
- A. He never stopped living in death to old life outside of Christ and embracing new life in him.
- B. He never forgot the heart of Christian ministry and emphasis on the power of Christ's life, death and resurrection and its effects on all believers.
- C. That his entire ministry occurred, and was informed by this paradigm.
- D. That this type of ministry meant that the demonstration of God's presence was always seen in his ministry through miracle, word and deed [Gal. 3:1-5].



9.0 Introduction

When Jesus died and then rose again he accomplished our total forgiveness 100%. He secured Eternal life 100% - which we as Christians possess as soon as we are born again [John 5:24]. He also opened up the door for us to have the infinite Spirit of God to continuously live in our hearts [1 Corinthians 6:19, 20]. Indeed through the intimacy of his indwelling Spirit our spirits join with his Spirit which is not limited to time, but lives beyond time. Hence the presence of the Spirit of Jesus living in our hearts means that we now live without limit – potentially freed from all the power of sin which cut us off from eternity and intimacy with God.

9.1 Eternal Security and Counselling



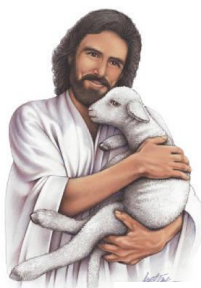
The key piece of Scripture to start this session is:

“Truly, truly, I say to you, he who hears my word and believes him who sent me has eternal life; he does not come into judgment, but has passed from death to life.” [John 5:24 RSV].

This verse is interesting from a number of points of view:

- A. Jesus uses the formula “truly, truly,” to emphasize the absolute solemnity of what he is about to say to them. He uses this formula when he expresses vital and foundational spiritual truths and realities.
- B. This truth is only true for those who have accepted him as their Saviour.
- C. The key truth is expressed by saying that the believer “has eternal life”. The syntax of the sentence is interesting here Jesus is speaking in the present continuous tense, which in the Greek language expresses not only what is happening in the here and now, but also what is going to continue happening in the future. In other words the believer is now in possession of “eternal life” as a present and continuous reality.
- D. The Greek also for the phrase “he does not come into judgment” is in the present continuous tense. So we may understand the sense of the sentence to mean that the believer is not being judged any longer now, and that it will continue to be so ad infinitum.
- E. This rendering of the sense of the Greek text is further reinforced by the next sentence “but he has passed from death to life”. There is a radical change in the tense of the Greek at this point. Jesus has been speaking in the present continuous tense up until now, but when he expresses the passing over from death to life he uses a very special Greek tense, the aorist. Whereas the Greek present tense is linear and continuous expressing continuous movement on the time line, the aorist is punctiliar which expresses a point in time which is complete in itself. So what Jesus is saying here is that the believer has once and for all time passed over from death to life. It is complete. He or she is eternally secure. No longer lost and never to be lost.
- F. This is all based on the completeness of Jesus sacrifice for our sins, and his eternal life at the right hand of the Father which is now and forever completely ours signed, sealed and delivered. This is known as the doctrine of eternal security.

This doctrine of eternal security is the foundational, fundamental and basic truth which is to continuously give the Christian complete security with their God. Just as receiving revelation knowledge is completely based on Christ giving it rather than us brewing it up for ourselves; so it is with our salvation and election. A key promise related to this is found on Jesus lips:



“My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. I and the Father are one.” [John 10:27 – 30 – RSV].

The people of Christ are saved and never can be lost because they live by revelation knowledge, they “hear” his “voice”, Jesus knows them and they Jesus in an intimate relationship, and they “follow” him. They have been given to Jesus and can never be “snatched” out of his hand. The same apostle who wrote this gospel was given a great promise when Christ gave him the visions of the book of Revelation:

“and all who dwell on earth will worship it [the beast/antichrist], every one whose name has not been written before the foundation of the world in the book of life of the lamb that was slain.” [Revelation 13:8 – RSV].

The sense of the Greek is rightly translated by the Revised Standard Version beyond any doubt. God has elect individuals before the foundation of the world who will not be lost, but were destined from then on for infinite life with Christ, and in intimacy with God through his eternal and timeless Spirit.

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Often people worry about this teaching. However, we do not need to worry – for the Holy Spirit always assures us that we are eternally God’s. Indeed his presence in our hearts is the guarantee or seal that we are eternally and inseparably God’s:

“In him, according to the purpose of him who accomplishes all things according to the counsel of his will, we who first hoped in Christ have been destined and appointed to live for the praise of his glory. In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.” [Ephesians 1:11 – 14 – RSV].

The sealing which the Holy Spirit has given to us is actually in the aorist tense, in other words we are totally and irrevocably “sealed”, and the “guarantee” of our inheritance. In the ancient world a seal put on a document was a sure fast guarantee of receiving what was promised. It was unthinkable to break that promise. The aorist is used again and again in these verses – putting the emphasis on what Jesus has accomplished for us. Just as revelation knowledge comes to us without human initiative, but out of divine initiative, so it is the case with our salvation. If I have been sealed with the “Spirit” then I am totally secure with no chance of ever being lost however much the enemy might tempt me to focus on a negative view of my own weaknesses. The Holy Spirit, the one inside our new hearts guarantees none of us can be snatched. All the revelation knowledge we get through the intimacy of the Spirit of Jesus encourages us to see ourselves as eternally secure.

Once this new view of ourselves sinks in deep to our spirits we no longer worry about the present or future. God has given us his Spirit and we are eternally secure. Once this truth settles into the client’s inner most being then he or she gets a new view of themselves – they now live continuously in the family of God. They have “passed over from death to life”, From Judgment to complete acceptance. They are living the life of the future in the present. They are now creatures of eternity. THIS TYPE OF VIEW COMES FROM CHRIST, IS REINFORCED BY THE COMFORTER, AND IS THE BASIS FOR ALL OUR CONFIDENCE AS WE GROW IN OUR

INTIMACY AND SECURITY WITH GOD COMING TO HIM THROUGH REVELATION KNOWLEDGE.

This first struck home to me a number of years ago when God told me through revelation knowledge that I was one of his children who was eternally saved. When I was going through doubts a prophet sent me a text message out of the blue saying these very words: “FEAR NOT CHILDREN OF THE FATHER YOUR NAME IS WRITTEN IN THE LAMB’S BOOK OF LIFE.”

Then whilst journaling recently Jesus said to me as I was going through a stressful time, You are with me in the future [eternity/heaven] now Andrew and you are looking back on this hard time and you are laughing about it. Wow! I thought. In the supernatural world of God’s Spirit we are eternally saved not on the basis of anything we do to make it happen. And he communicates with us showing that he is outside time, and he can transport our spirits with him to see that we are eternally secure in heaven with him. IT’S A REALITY BELIEVE IT!

When one thinks about this it is clear that this is vital teaching for us to bring into Christian counselling! It is really the other half of what revelation knowledge flows from – because eternal security makes intimacy with the eternal God meaningful in a supernatural way!

9.2 – Group Exercise



Get into groups of three and share your thoughts on what you feel God has said to you about yourself in your relationship with him as his eternally secure child.

[1] In what way do you see yourself as a child of eternity or as a person with a question mark over your destiny until you are finally with the Lord at his coming?

[2] If you have uncertainties about the security of your final destiny with Christ then how does this equate with our earlier teaching on discerning the spirits; which spirit is the source of your picture of your future destiny?

[3] In what ways can you utilise the teaching of John 5:24 and John 10:27 – 30 in your counselling? In what ways can it help you to embrace the promises given by Jesus in these verses without going into a lot of theology about predestination etc?

9.3 – Jesus’ Counselling Session with Peter

This section needs to begin with the following three pieces of Scripture:

- A. “Now Simon Peter was standing and warming himself. They said to him, ‘Are not you also one of his disciples?’ He denied it and said, ‘I am not.’ One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, ‘Did I not see you in the garden with him?’ Peter again denied it; and at once the cock crowed.” [John 18:25 – 27].

- B. This section begins with Jesus standing on the beach in the morning with a fire burning – he cooks the fish they have caught for them all to share.

“When he had finished breakfast, Jesus said to Simon Peter, ‘Simon, son of John, do you love me more than these?’ He said to him, ‘Yes, Lord; you know that I love you.’ He said to him, ‘Feed my lambs.’ A second time he said to him, ‘Simon, son of John, do you love me?’ He said to him, ‘Yes, Lord; you know that I love you.’ He said to him, ‘Tend my sheep.’ He said to him the third time, ‘Do you love me?’ And he said to him, ‘Lord, you know everything; you know that I love you.’ Jesus said to him, ‘Feed my sheep. Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.’ [This he said to show by what death he was to glorify God].” [John 21:15 – 19a – RSV].

- C. “While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled.” [John 17:21 – RSV].

You may be asking why quote these three passages? I have done so for the following reasons:

- A. **Have you noticed how Jesus used vision here? It was the evening by a fire that Peter denied his Lord three times – night symbolises the end of something. It is in the morning by a fire that Jesus reinstates Peter by asking him if he loved him three times. Morning is a metaphor for a new beginning with a future of day light.**
- B. In other words Jesus uses a practical visionary scene to put Peter back into the vision of what he had done in denying Jesus. It must have seemed to Peter at the time that he had completely let his Lord down. He goes back to his old life as a fisherman. Perhaps

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trying to put Jesus behind him, and then Jesus appears, and shares an intimate meal with him, and then reinstates him. What is Jesus doing here? He is using physical imagery to heal Peter's sin, and forgive it – as much as enabling Peter to forgive himself and move on. Peter gets it. He declares his love and willingness to move on from the dark night of his soul to a new beginning of resurrection light. Consider vision here and its relationship to the three stage resurrection model of counselling. Jesus resurrects Peter's hopes and dreams about the Kingdom of God with Jesus as its king, and himself as a son in that kingdom. He now is empowered to move on to something new – and he really does because he is the first speak up on the Day of Pentecost when the Holy Spirit is poured out [Acts 2].

- C. **Jesus also does something else which was really great for Peter here. Not only does he speak new vision into his heart, thus resurrecting the vision, but he also lets Peter know that he will make it to the end – dying as his master has. He says to Peter in so many words “I know you might worry that you will deny me again. I know that you might feel that you are weak, and will not make it to heaven serving me. I am telling you that you will – you will die for me, and you will be in glory with me forever.” Jesus heals Peter's future here – he tells him with a certainty that he is eternally secure and saved. Peter never again needed to doubt the truth of this revelation knowledge – for he had come to understand when Jesus questioned him for the third time about his love “Lord, you know everything; you know that I love you.” [John 21:17]. He got the point in other words, Jesus had told him in advance that he would deny his Lord, and now he knew that he knew everything an he could trust his eternal security into Jesus' hands by the means of the wonderful revelation knowledge of his future.**
- D. Jesus had said in his final priestly prayer to the Father that he had guarded his disciples eternal security and that only one would be lost – Judas the “son of perdition” which the Scriptures had recorded the revelation knowledge about that there would be a betrayer.

This demonstrates what all counselling is based on in the “LAMAD” approach it is that we seek vision from Christ who is outside of time who can go back into out past hurts and heal them, and who can go forward into the future and secure us in the infinite grasp of his eternally secure hand.

REVELATION KNOWLEDGE CONNECTS US TO THE SPIRIT OF JESUS WHO EXISTS OUTSIDE OF TIME AND BY HIS SPIRIT OUR PASTS ARE HEALED, OUR PRESENT IS FILLED WITH THE INIMACY AND ENCOURAGMENT OF THE COMFORTER LIVING IN OUR HEARTS, AND OUR FUTURES ARE SECURED AS HIS TIMELESS SPIRIT

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INFORMS US THAT WE ARE CHILDREN OF THE KINGDOM OF HEAVEN – ETERNALLY SAVED. WHAT A SECURITY, WHAT AN INCREDIBLE GOD!

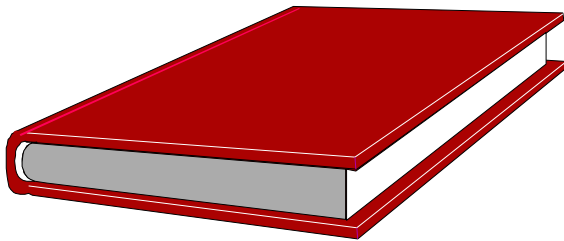
Next session we will be considering the mission of Jesus in the light of his deliverance ministry.

9.4 – Group Exercise



Use the four keys to hearing God’s voice and ask him what he wants to say to you about your eternal future with him. Take ten minutes to do this. Then share what he has said with another person. Then spend some time praying for each other looking and listening with the eyes and ears of your hearts for what you feel God is saying to you about your friend’s eternal security. Share your insights. Record anything else in your journals, and then spend a few minutes praising God for his eternal grasp on your lives.

9.5 – Journaling



10.0 Introduction

This session is really designed to introduce the prospective Christian counsellor to many of the skills associated with aiding the client to build effective relationships. It is eclectic in nature, and the skills outlined are not viewed as an end in themselves. Rather they do help the counsellor and client to build empathy, and also facilitate a greater self awareness in the light of Christ and in terms of effectively listening and looking as revelation knowledge when perceived with the eyes and ears of our hearts.

I chose to put the information of this session into one whole block of information, which may be informative to the counsellor who wishes to pursue clinical training. Moreover, the trainer of this course may wish to break this session down into a number of sessions if counsellors wish to practice some of the skills in it. The appendixes may also be used with this information as well. This session is designed for professionals who already are in clinical practice, who wish to move from a humanistic approach to a LAMAD approach. Hence I demonstrate how the three stage skills model is integrated into the three stage resurrection model.

The Christian church for years has not been involved in mental health in the UK and Europe. It is time to reclaim some ground. Many of the great principles of how God has designed our psyches and of how Christ communicated with people building rapport and empathy have been stolen by the enemy, mixing them with truth and error. This session will reclaim ground, and integrate what is true, pure and right into the LAMAD counselling model.

The Three Stage Skills Model

Often in Christian circles there is a reaction against forms of so called clinical models of counselling as it is thought that they militate against the heart of Christ's role as sole aid and Saviour of mankind.

Although we may share some of these thoughts in common, for instance we would be very concerned with a clinical secular model which viewed belief in God as a psycho pathology which needed correcting; nevertheless, we would also bulk somewhat if our pastor refused to communicate with us over a problem because he argued that communication skills were wrong because secular counsellors used the same methods as he did.

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The saying “do not throw the baby out with the bathwater” comes to mind. In fact we might be best advised to take Albert Einstein’s view seriously, that in science we may think God’s thoughts after him. Clinical psychologists have come to understand many important insights into human behaviour, thought and feelings by observing and learning. In other words they have thought God’s thoughts after him. They have observed how he has made us on a psychological level, and they have come to understand better the way God has designed us. “Whatever is good, and pure.....let us set our minds on” Paul advises us [Phil. 4:8]. Whatever is good and useful in modern clinical practice that does not contradict faith, or revelation based knowledge, let us learn from under the guidance of the Spirit through Scripture.

Hence we can learn from Gerard Egan’s three stage skills model of counselling [See on Bibliography]. In fact this model compliments the resurrection model well as an adjunct and tool. Each of Egan’s three stages stresses specific skills which are attached to them. In this section the stages will be outlined, and the attendant skills. Then we will focus in on specific skills which may be used effectively by the developing counsellor. Gerard Egan really comes from the Humanistic traditions, and his beliefs and core philosophical disposition are based on the notion that man can sort out all his problems for himself. However, if we remove this disposition from our minds, and focus on how basic listening skills and processes work we can then utilise these fundamental psychological insights into effective listening and observational skills which will heighten our ability to focus on the revelation knowledge we receive through the eyes and ears of our hearts.

Egan notes, speaking of the effective counsellor:

“Skilled helpers have their own human problems, from which they do not retreat. They explore their own behaviour and know who they are. They know what it means to be helped and have a deep respect for the helping process and its power – for better or for worse. Even though they are living effectively, they also know they are in process, that each stage of life has its own developmental tasks and crises.

This, then, is one version of the ideal for counselling in a purely humanistic hermeneutic. It goes without saying that we do not live in an ideal world. The best of helpers can fall short of the ideal in different ways at different times.” [Egan, The Skilled Helper, Page 30].

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It seems clear from this that the youth counsellor will have to become aware of the particular “developmental tasks and crises” that young people face. This is gained through study, and practice through ministry and counselling utilising revelation knowledge. Egan’s pessimism that we engage in counselling for “better or worse” demonstrates the openness of humanists to grow in negative ways or positive ways. So we cannot agree with him here – as we have the Spirit of God who always aids us to grow in positive ways even if at first our situations start off as negative. We can agree with Egan’s positivism when he talks of the counsellors “deep respect for the helping process and its power”, but we would add this respect is defined for the Christian counsellor by our deep love and respect for the true Helper, the one called to our sides, the Holy Spirit. For it is through him and him only that the “helping process” has any lasting “power.”

Egan highlights his three stage model as follows:

“The starting point

The goal of helping

The stages and steps of the helping process

Stage I: Identifying and clarifying problem situations and unused opportunities

Step I-A: Helping clients tell their stories

Step I-B: focusing: The search for leverage

Step I-C: Blind spots and new perspectives

Stage II: Goal setting: Developing and choosing preferred scenarios

Step II-A: Constructing a new scenario

Step II-B: Evaluating new-scenario goals

Step II-C: Choice and commitment

Stage III: Action: moving toward the preferred scenario

Step III-A: Discovering strategies for action

Step III-B: Choosing strategies and developing a plan of action

Step III-C: Action – Implementing plans and achieving goals” [ibid.31]

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Nothing could be more practical and helpful as a simple three stage model that the counselling relationship needs to go through for resolution of issues. We may further simplify this model by the following:

Stage I: The exploration phase of counselling – but we might add – The Spirit enables exploration

Stage II: The insight and understanding phase – The Spirit brings insight and understanding

Stage III: The action stage – The Spirit enables all action and new behaviour

Every counselling session needs to have a model, or structure in place, in at least a bare bones sense, it needs something to help the direction and flow to move in a forwards direction. Of course clients may take a number of sessions to tell their stories, and this means staying in an exploration stage for a few sessions. However, it is often true that there is a bit of interchange between stages I & II, and II & III in a single session. The important thing is to let there be enough structure so as to help the client be focussed on specific concrete issues, but not so rigid as to force them to stay on a subject if there are other things they need to bring out. The simple three stage skills model only brings structure to a session as far as it reminds us that human beings have been designed to grow through exploration of God's revealed will, understanding of the ways he sees us and what he wants for us, and acting by his power, and not all by ours.

Having said this it is clear that the three stages are very useful. A client needs to identify issues before he can start to seek new understandings, and he needs to understand what issues are at stake before he can formulate action plans. It is important to aid clients to work on small achievable goals when planning action, rather than sinking them with a titanic task. Jesus never burdens us down so that we sink, but like Peter who got out of the boat and walked on the water Jesus says: "look to me and I will enable you to walk on troubled waters without any burdens to bear!" As they gain confidence and see that they can act in new ways through Christ, in smaller steps, that they gain confidence to take larger steps. Small steps can be planned as forward movement bit by bit to a larger main goal for life in Christ!

So to complete this section the three stages will be outlined with the skills that you need to develop in order to facilitate good clinical and pastoral practice in youth ministry. This section will give the bare bones in bullet point format for ease of identification, and as a

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good future mnemonic aid. This section Relies on data taken from an IC [institute of counselling] 100 course, as well as a broad range of other eclectically derived models which can be discovered through exploring books in the bibliography.

The Model and its' skills

Stage I: Exploration – Purpose and Skills

Clinical

Basically stage I has three purposes:

1. To start building a non-threatening relationship
2. To help the client explore and then focus on specific concerns.
3. To aid the client to recognise the spontaneous thoughts and pictures that God gives in order to explore where he wishes to lead us.

Try to identify the skills used by counsellors you know!

Identification stage I Skills

The skills needed are:

1. Attention giving [giving your full concentration to the counselee]
2. Focused listening [Good eye contact, posture, facial expressions that Mimic your responses to the disclosure]

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3. Active listening [this picks up on the client's feelings and thoughts]

It includes:

- i. Paraphrasing
- ii. Reflecting
- iii. Summarising
- iv. Use of open questions

4. Focussing – being specific, concrete – giving examples from what the client has said specifically.

Active Listening defined

The formula for good active listening is: a paraphrase of the clients feelings and thoughts and the reasons for those feelings and thoughts.

Paraphrasing: is a way of accurately expressing empathic understanding of the client's present situation, feelings and experiences. It needs 2 skills:

- i. good attention and listening
- ii. a good vocabulary, knowing a large variety feelings words – it also means using metaphors and similes

Reflecting: this is the use of actual words, and even facial expressions that the client has used.

Summarising: This shows the client you are trying to understand him or her, and it also helps the client to clarify where he has got to in his story, and to decide where to go next.

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Mirroring back: You try to be a sort of verbal mirror of what your client is feeling and thinking and experiencing at the moment. You are not trying to interpret what he is saying, but rather you are trying to let him know you are listening so that he can move on in his story.

Active Listening Examples

i. Counsellor/15 year old girl

“You said: ‘I feel rejected!’

“Yes mum always puts me down. I can’t have any of my own opinions; she just gets angry when I say what I think about the rules.”

Analysed = reflecting back actual words used by client

ii. Counsellor/14 year old boy

“It seems like you feel very angry with your dad for leaving home, because it seems like he doesn’t care about you personally.”

“Yeah, that’s exactly what I feel, I just feel really gutted.....”

Analysed = Active listening – the formula feeling + reason for feeling is utilised. It also expresses accurate empathy – the boy feels the counsellor really understands his situation. This is also a paraphrase of the emotional content of the young man’s inner emotional life. There is also an aspect of mirroring involved here – the boy sees his situation as if in a mirror set before his inner soul. There is a sense that the counsellor, through the Spirit, has knocked on a door and it has opened further because then the client expresses the real depths of his despair. This is a stage where the Spirit of Jesus will

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work some fascinating miracles of emotional healing as time progresses and rapport is built.

iii. Counsellor/rape victim – 13 year old girl

“So Zoe it seems that you have some big concerns, you don’t want to get the boy concerned in trouble, at the same time you feel he should be punished, and you don’t want your mum to find out – which of these feels like the most important thing to talk about some more?”

Analysed: This is a summary. It comes at a point in the session where three major issues have been explored. The counsellor gives the teenager a choice of which one she wants to talk about some more. The session is moving into a stage 2 – understanding phase.

Key Stage I Qualities for the counsellor to develop

A. Being aware of your own values, prejudices and having a willingness to suspend them at this stage – letting the client explore things without a sense of feeling judged by the counsellor.

B. Ability to value others for being different and unique. An immature attitude may be defined as one where the counsellor wants to make all clients into his image, sharing his values, his thoughts and his feelings. The mature attitude is clear in the first sentence above.

C. Ability to accept clients as they are now and to work towards what they can become. Jesus did this when he died alone on the cross praying “Father forgive them for they know not what they do” [Luke 23:34].

D. The counsellor expresses unconditional positive regard for the client. He expresses warmth, acceptance of the client’s present situation, thoughts and

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feelings – he gives gracious 100% unconditional regard to his client – just as Christ does for us [John 1:14 & Rev. 3:20] – for he died for all of our sins and hence we are accepted without judgment, we are accepted with a warm welcome, and therefore we come to him with confidence and without fear [1 John 4 & Romans 8:1].

Stage II Skills

The basic differences between stage I and Stage II skills are as follows:

Stage I: The counsellor and client share an understanding of how the client sees his or her world in terms of the client's present frame of reference.

Stage II: The client is helped towards a more objective understanding, or alternative way of viewing, his or her world. This process may be painful; therefore, the counsellor needs good supportive skills.

These stage II skills are more difficult to use well. They can either be challenging and constructive or overwhelming and destructive.

Examples of Stage II Skills

A. Advanced empathy. Whereas in stage I the counsellor uses accurate empathy, which picks up on feelings the client is aware of in herself; advanced empathy picks up on feelings which are implied in what the client is saying, but of which the client is as yet unaware. Accurate empathy may be said to pick up on so called: on top of the table feelings, those feelings

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known to client and counsellor. Whereas, advanced empathy picks up on under the table feelings, which are hidden from the client, but are implied in the client's self-disclosure. These feelings as yet are unformulated by the client [the counsellor can use insight given to him by revelation knowledge to move the session on in the flow of the Holy Spirit]. The counsellor brings them to the client's attention with feedback like:

"It seems to me Dave that there is almost something deeper going on in all of this, it almost seems like you feel betrayed by your parents."

B. Alternative frames of reference. Aiding the client to visualise different ways of seeing there situation, thoughts and feelings. The client's presenting frame of reference may be to see the disagreements he is having with his teachers over his disruptive behaviour as evidence they are against him. An alternative frame of reference can be explored in which the teachers are viewed as concerned for the boy's education and future success. Using vision at this time can be useful for the client to see himself in a class room situation, and to watch what Jesus is doing in what the student perceives to be a negative destructive sense.

C. Counsellor Self-Disclosure. This is when the counsellor may reveal her own thoughts, experiences, or feelings, on a matter, if this seems helpful to move the client on. In the case of Dave above it may be to share what God has done in the counsellors' life through vision to heal hurts, and get healing. It is important not to push the client into a position with a statement like:

"Jane I have gone through a similar situation to you. I felt under pressure to prove my love to someone by having sex. I almost did it as well, but what made the difference for me, and changed my mind, was when I realised I felt manipulated into doing something to prove my love. I realised that this was not love but selfishness. I don't want to force this view on you by making you feel you need to judge your boy friend, but this may be one alternative view to consider – how do you feel about that?"

D. Confrontation. The counsellor notices inconsistencies in the client's story, or logical consequences of behaviours, that may cause more pain, or games that the client is playing to try to deny something they need to face. Confrontation should never be used too often, and when it is it must be done in a caring and sensitive way. The last thing you want is for the client to go into defensive mode, a so called back against the wall behaviour, in which the client sees himself as fighting his corner, rather than him remaining open to exploration.

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David Augsburger [See on bibliography] terms confrontation as “CAREFRONTATION” [Augsburger, Caring enough to confront, Pgs. 10 -12]. We always need to preface confrontation with expressions of valuing and caring for the client and then the confrontation may take place sensitively. For example:

“Jade you know that I have been really concerned about how you’ve been getting so depressed about your “slow sexual development”; I think that’s how you put it. Maybe it is time for you to approach your doctor about your worries. How do you feel about that?”

E. Immediacy: Bringing to the surface what is happening between the counsellor and client. “I” messages, rather than “you” messages are used to do this. Rather than saying:

“You are making me feel uncomfortable about continuing our sessions together”

It would be better to say:

“I feel concerned that we are losing the objectivity which this relationship needs to work properly. How do you see it?”

In the first instance the “you” message comes across as an attack on the client – possibly leading to an unhelpful conflict with the counsellor – without giving opportunity to explore the concern. The “I” message is not coming across as attacking the client, but rather as something the counsellor is owning as his personal response to a possible barrier to effective counselling.

NB: Stage II skills are more difficult than stage I skills, and more powerful than stage I skills.

Stage II skills need:

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A. Increased self-awareness of needs, motives, values, beliefs held by the counsellor i.e., and examined life.

B. Ability to tune in to others and recognise how perception can be distorted by the counsellor's feelings getting in the way of focus on the client's real situation.

The counsellor, in using stage II skills is digging deep into the client's world and emotional understanding. It is vital that the counsellor lets the Holy Spirit and the client's responses by his enabling to guide the free flow of the master counsellor's [the Comforter] guidance. The counsellor is simply a guide or friend who comes along side the client in the physical world giving care, support and guidance on how the Holy Spirit can aid the client. So being aware of the work of the Spirit in the counsellors hear and the client's responses are vital to keep things on course.

Action Skills – Stage III

Clinical

Stage III **skills** are required to assist the client:

- A. Define actions that he or she wants to take having received words and vision from Jesus
- B. Express this action in concrete attainable goals that God has specifically indicated that the client trustingly makes.
- C. Identify resources and strengths he or she may need – how can the client keep focussed on Christ? Which people offer spiritual advice and guidance? Etc.
- D. Acquire any skills and resources he or she needs to possess by the gift of the Spirit or by resources the client can draw on from others that God has put in his life.
- E. Provide support and encouragement

A client only reaches stage III when he or she has reached a point of real understanding. Stage II must be fully utilised before embarking on stage III with a client especially when any major change is to occur.

Case Study

A girl called Sherry has been seeing her youth minister in a counselling format. After she has finished the sessions she makes the following comments about what she found helpful, Highlights of her comments are set out below:

- A. "When I first went to see Natalie I was very confused"
- B. "Natalie was very helpful, she listened very carefully to me, and I didn't feel rushed."
- C. "I was helped to sort out what I wanted to look at first."
- D. "I was able to identify the basic problem, that, I needed to talk to my mum rather than hide in my room."
- E. "It was very helpful to write the problem down on paper, it sort of made it more real."
- F. "I wrote down the basic goal that I needed to talk to mum about my pregnancy, I wrote down the things which I felt were hindering me talking to mum, in one column, and in the other I wrote down the things which would help me to talk to her about it."
- G. "This helped me to understand the positive things which would come out of talking to her, it also made me understand some of the possible negative things that might happen."
- H. "I was really clear in the end about concrete things I could do to tell her the news, and what I wanted to get out of a talk with her. I got a good idea of how to approach a very difficult subject."
- I. "I felt like I had a lot more positive energy to do what needed doing, because I was able to picture the ways things might be in advance."

Sherry's comments demonstrate the effectiveness of a simple use of the three stage skills model. It can be very easy for a youth minister to say that he or she will pray for a young person's problem, it is much more important to aid them to find concrete solutions and steps they can take to solve things. This will always be with encouragement for the client to do all things through Christ who strengthens him, but not every LAMAD session needs to go deeply into deep healing vision. Every session is a judgment call that the counsellor will make by looking with the eyes and ears of his heart to make. Some times to overwhelm a client with deep revelation knowledge based things can actually be done too soon as the

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client is not yet at a place of trust and rapport with the counsellor. The sensitive Spirit of Jesus will guide in this!

Problem Solving Tools for Stage III

[1] Force field analysis – this is done by committing a particular concrete goal in writing to paper, and then having two columns, on one side it is headed: “Hindering forces”, and on the other: “Helping forces”. The client then writes down the things that are stopping her from reaching her goal; and opposite to each hindering force, a thing is listed which will help her to talk to her mother.

So Natalie’s Force field analysis looked something like this:

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Goal: I need to talk to mum about my pregnancy.

Hindering Force

[1] She will get very angry
problems in the past

[2] She might prosecute Tom

[Natalie is 15 years old, Tom 18]
things in the past just out of anger she does sleep on things

[3] She might make me have an abortion

[4] She might make me give my baby away

[5] Social services might get involved and
Force me to do things

ETC.

Helping Force

[1] She might not, she has always taken time to help me with
problems in the past

[2] Tom wants me to tell her whatever

Consequences to him, & mum has never done
things in the past just out of anger she does sleep on things

[3] She said she admired one of her friends who
brought up her daughter's baby

[4] Mostly she tries not to force me to do things

[5] It will be better if mum is willing to
help me.

Force field analysis aids the client to feel more in control of her situation because she can visualize positive things which might come out of her discussion with her mum. As she, in her earlier recorded comments, said she felt she had more energy to do what she needed to do.

[2] Counsellor client role play.

The counsellor may role play being Natalie's mum, and Natalie plays herself. She can

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Experiment ways of approaching her mum, and ways that she can deal with her anger, objections and reactions. This is a vital move on the part of the counsellor,

it helps the client to grow in confidence to act, and it also helps the client to learn some very important skills in working things through with her mum. After the client has played herself, then the counsellor helps her play her mum, whilst the counsellor plays Natalie. This further aids Natalie to gain empathy, and awareness of what her mum might be feeling on hearing Natalie's news.

[3] A written or verbal contract. The counsellor may write on paper what Natalie has agreed to do i.e. talk about her pregnancy with her mum. This contract can include a time by which the client needs to have spoken to her mother. It creates accountability between counsellor and client, and it can be a great help to move the client on into action when faced with a momentous and demanding task she that she may want to run and hide from. The very fact of writing down an agreement to act makes it concrete. The brain is designed in such a way that once we have set up an expectation to do something, the brain then wants to do that thing. Action for Natalie, in her circumstances, will hopefully lead to a useful outcome. She can report back to the counsellor once she has taken action, and in the next session the counsellor can further explore what happened using Stages I, II and III as appropriate to Natalie's newly derived presenting issues once having spoken to her mum, this happens at the next session. Of course prayer support, asking the God of peace, to bring about peaceful resolution between Natalie and her mum is vital.

[4] Aiding the client to formulate his or her own goals. Although this is a stage II/III task, it is also vital that a specific concrete goal is arrived at for the client to act on.

[5] Ranking. A ranking exercise is also important. It is a bit like setting out the top ten music groups in the charts; the most popular being at number one, the least at number ten and others between. In the case of ranking help the client to explore, which are the most important goals to work on at this time. Clearly stage I & II skills are needed here, but stage III needs to clarify just what goal is the most important one for the client to focus on first. Stage II skills should have brought about an awareness of the real issues, and this should give the client a good idea of what sort of personal goals he or she wants to work on.

Self Test Exercise

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Define a goal in your life at the moment you want to achieve. Make it a concrete specific goal rather than a general aim. Then write your goal on paper and use force field analysis to sort out what can help you move forward, and what at present is hindering you. It is important that you identify helping forces that specifically aid you in overcoming the restraining forces.

The Life of the Soul

Charles Gerkin has a model of counselling which looks at it from the point of view of the life of the soul [See on Bibliography].

There are three factors which impact the human psyche:

[1] Self

[2] Society

[3] God

As we grow and develop these forces interplay in our lives to varying degrees. Sometimes self is high on the agenda, sometimes others demands on us, or God is high on the agenda at other times. Each of these forces are studied in different disciplines:

[1] Self – psychology

[2] Society – sociology

[3] God – theology.

Gerkin further defines these three factors as follows:

[1] The life of the soul is informed by self/ego – both by sinful nature and new nature in Christ.

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[2] Society makes demands on us through social situations, cultural factors, mores, expectations at work, from friends, from family. A so called self object can immerse in this situation if societal factors bear too much on our inner psychic life. Instead of being in touch with our real feelings and thoughts we start to let what others expect of us to lead our lives, and hence we lose self definition, and become a sort of automaton which is the object of what others demand of us.

[3] God can become religious practice, and culturally defined, rather than us having a living two way relationship with him. If this is the case then we need to bring these factors into harmony again with a true relationship with God based on Grace and faith not on works, ought's and may be's.

So the client in his or her life experiences these forces, and tensions between them. They constantly demonstrate the complexity of life, and paradoxes which have to exist in tension often. The point of crisis is arrived at when one of the forces gets badly out of balance with the other forces. Let us say the demands of others take over so much in our lives, that we lose touch with our own needs and wants, and on maintaining an open relationship between ourselves and God. The person who is overcome by the demands of others feels out of control, always failing, because he can never satisfy everyone that he feels he owes this too. Life becomes driven on the basis of seeking approval on the basis of tasks done. As more and more tasks and goals are not met, or met with titanic effort, the person becomes more and more exhausted, and does not feel affirmed and accepted for who he or she is as a loved and valued person. This is a life lived opposite to grace, and all life lived outside of grace is never going to be fulfilled and rewarding to the human soul. A life guided by God's agenda for us, seeking his outpouring of love and grace through our lives, is really the sort of relationship that can keep the soul in balance. John 15 gives the picture. We are the branches, Jesus the life giving vine, through an open two way relationship guided by his Spirit we can come to know God's will, his love, his life and his grace for our lives each day. This is not a life based on ought, but on a self giving connectedness to the God who pours all of his unlimited power into and through our lives.

So the three forces of the soul triangle are always exerting pressure, however, in a relationship with God where the client and counsellor recognise that apart from Jesus they can do nothing [John 15:5], there is a new experience of balance. But once again it must be stressed that life in the Spirit brings, love, joy peace etc [Gal. 5:22-26], and this is different from a life based on religious duty. Duty is mostly an action performed when a meaningful relationship with God is not vibrant. Vibrancy is all about doing what God is doing through us for a particular day, season, month or year. It is based on an open two way relationship.

Self Test Exercise

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Reflect on a specific challenge you are facing in your life at the moment. What is the interplay of the three forces of self, others and God in this situation? Identify places where things have gone out of balance. What new insights and steps can help you toward a balanced inner life. Ask the Spirit to guide you in this process. Learn to let him be your counsellor through listening prayer, and devotional bible reading.

Towards a Synthesis of the Three Stage skills model and the Resurrection Model

The purpose of this section is to see how the clinical skills of the three state skills model can be used in a complimentary way with the resurrection model. The three stage resurrection model may thus correspond to the 3 stage model:

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Resurrection Model

[1] The present life story – the
Arena of transformation

[2] Defining what is old, and what
Can be new –the point of transformation

[3] The new way of living in Christ –
Resurrection to a new sense of purpose and living
The point of liberation

3 Stage Model

[1] Exploration of the client's
present frame of reference

[2] Understanding what has been
getting in the way of a grace
derived relationship with God

[3] New ways to live, behave,
new actions for
a new life

It can be seen from this correspondence between the three stages in each model that

We may infer that the clinical tools of the three stage model and the resurrection model may be aligned. In other words the clinically proven counselling skills of modern clinical psychology work very well with their pastoral counterpart; in a biblically informed environment under the guidance of the Spirit of Jesus.

In stage I of both models, the present life story of the client must be explored in order for the:

[1] Client to feel understood

[2] To know that God is involved in the arena of his life and present process

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[3] That God respects his freedom to choose

[4] That the client may grow in cooperation with the counsellor and God, rather than being forced to change, a bridge of mutuality is built between Jesus and his disciple.

[5] The Holy Spirit's guidance is sought in this stage for three purposes:

A. To make his presence known to the client and counsellor, to demonstrate he is there as helper in the midst the arena of the client's present frame of reference.

B. To guide the exploration, not to force it – to aid the process to come to a place of full disclosure of issues, situations, thoughts and feelings. As mentioned before exploration may take a few sessions.

C. To protect the time from outside negative factors, which may militate against the formation of a helping relationship.

In stage II of both models new understandings and insights are brought into the view of the client. The important factors here are:

[1] The client will, on the one hand, feel the frustration of the immobility of his present situation. He now has fully brought it into the open, but he still can see no way forward.

[2] The counsellor at this stage may bring things implied in the client's story to the table, although the client may not be aware of them. Exploration of new insights will take place.

[3] The Holy Spirit works at the level of advanced empathy implied in "2" above, and also now with what is known as Trans-empathic understanding. Let us remind ourselves of the first 2 levels of empathy. Accurate empathy picks up on thoughts and feelings which are known to the client and counsellor. Advanced empathy picks up on feelings, thoughts and situations which are not as yet really known by the client, but nevertheless are implied. Whereas, Trans-empathic understanding is based on intuition, and direct revelation to client, or counsellor, by the Holy Spirit – these direct revelations bring about new insights for living, and ways of seeing things. Paul prays that all Christians may have a Spirit of revelation and inspiration that derives from Christ being communicated by his Spirit [Eph. 1:18]. We will explore this in our next section.

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[4] These new insights challenge the client, often painfully, to start to think, and behave in new ways. The counsellor needs to use supportive skills to help the client move on. The Spirit of Jesus will be a powerful helper, mentor and friend in all of this stage [John 14:15 – 24 & 14:12].

[5] This is where the powerful theology of Jesus the true vine, and the disciples as branches, is vital. In John 15 Jesus makes it clear that we must recognise that we can do nothing at all, let alone new things, without Jesus. He says apart from me you “can do nothing” [John 15:5]. The client feels stuck, that is good because he is being brought to a vital insight – “without Jesus I can do nothing”. This is the primary insight. It is the paradigm for all change within Christian counselling terms. In stage III the client comes to realise experientially, at the point of liberation, that:

“That Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.” [Eph. 3:17 – 27 – RSV]

Note that the client is entering into the awesome ground of being filled with “all the fullness of God” which is active “within us” at the point of liberation especially! That is the real fundamental factor behind all counsellors.

Hence we come to stage III. The client needs now to be specific about what he needs Jesus to do for him. He will have to cooperate for Jesus will not force anything on him he does not want. This is a very frightening place to be at. What will Jesus do? What if he asks me to do things I don’t want to do? What if he lets me down? This is the place where lots of prayer and encouragement are needed. Perhaps force field analysis can be utilised to explore what is helping and hindering the client to “let go and let God”. One minister once put it this way: “I used to try to make myself fly, but when I learnt to let go of my efforts, and trusted Jesus, he taught me how to effortlessly glide in his Spirit.

So the client is faced with a choice. As choice you must not force upon her. She must decide for herself. This will be the most momentous choice she has made up to date in her life See on Eph. 3:17 – 27 again]. If she has learnt how to let God be God, and has submitted to God,

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in trust, in the past; then she will have some experience of what to expect. However, the counsellor may have to use some self disclosure of personal experiences to help the client to find courage and support for the moment of letting go; therefore, arriving at the “point of liberation” the glorious shining arrival of resurrection morning with Jesus has come! [Eph. 1:18 – 23 & 4:7 – 10].

As it has been mentioned before counselling is a process, it is a process which will in a direct and immediate way to the counselling relationship gain significance. This process may be termed a narrative process story of a new chapter in the character of the Christian story. Gerkin’s model of the life of the soul is perfectly mirrored in the counselling relationship, whether that relationship is the best it can be or not so ideal. The client is “ego”, the counsellor “others or society”, and God through the Spirit of Jesus brings all the mightiness of his power to help into the triangle. It is in the arena of this microcosmic triangular model lived out in the counselling session that the client comes to feel supported and understood for where he now is, aided to new insights, and supported in taking new steps forward, or backwards depending on which direction works for healing, and fits into the will of God for human behaviour.

And this is important, not all movement in human actions is forward, for repentance means a change in mind [new frames of reference and insights – new world views], and new directions to travel in; sometimes this will mean going back to things which the client had left behind, thus having harmed his soul, and his relationship with God!

Self Test Exercise

Reflect on a current challenge you are now facing. In what ways are you trying to sort this out in your own strength? Have you asked God to implant new power and motivation in the new heart he has given you to change? In what ways have you become disconnected from Jesus the true living vine? If you picture yourself as a branch on his vine now what is the first picture you had of yourself as the branch? Were you severed? Withering? Dead? Now ask Jesus to make a new connection with him, if you sense you are unwilling to do this then ask him to give you a willing heart, he can even do this if we permit him for all things are possible with him. And this is the vital thing – we really cannot do anything, even be willing to serve him in new ways without him enabling us when we choose his help, and trust his power to liberate us. The goal of the point of liberation is that God installs a new heart in us which is willing to follow God, we no longer follow the old nature, but Christ has implanted a new nature [Col. 3:9, 10]!

Appendix 1 - Boundaries

Boundaries

Good youth counsellors set boundaries in the following areas:

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[1] They do not try to satisfy their need for personal significance, and emotional support through youth ministry or counselling.

Youth Counsellor talking at Supervision session:

“I feel so rejected by her; I spent all that time with her...”

Analysed: The counsellor has been using the session to

Feed her need to be accepted and valued.

[2] They do not see youth on their own, but always consider child protection issues. They make sure other responsible adults are close by.

Youth Counsellor talking at Supervision Session:

“I know that we shouldn’t have met at my place, you know she

Just called around, she was so upset”

Analysed: Counsellor tries to pass the buck on to the client

For his lack of professionalism.

[3] Counselling sessions are carried out in a set place, where there are others close by, who can check up on what is happening. Sessions may be recorded.

Another key worker knocks on the door of the counsellor’s office during

The session and ask if there is anything they need.

Analysed: This is one way of keeping good checks in place to

Protect counsellor and client.

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[4] The counsellor sets time boundaries – in the first session discuss how long sessions will last, 20 minutes, 30 minutes or the so called 50 minute hour. Keep to the agreed time limits.

Counsellor discusses time limits with 14 year old boy:

“Well Tim I sort of think the best length for our session today will be
About 40 minutes, how does that fit in with your schedule?”

Analysed: The counsellor seeks feedback on time limits with the client.
Among other things the client by responding to the counsellor is then
able to set these limits in his own mind when talking. This sets up an
expectation for a time limited session.

[5] Do not make contact with the client between sessions unless having to reschedule. If the client needs to speak to you on an earlier occasion then set this by phone.

The counsellor checks his phone and notes that mark wants to speak to
him on the phone today. The counsellor gets the church secretary to book a
nearer appointment for 20 minutes.

Analysed: The counsellor knowing his clients need for support during
A critical action phase of counselling makes a little time available to the
Client, but he resists the client’s possible desire to seek extra support
Outside of the defined sessions.

[6] As a youth worker you may see the client outside of sessions, resist the urge to open things for
discussion outside of sessions.

Sharon, the counsellor avoids making eye contact with Zoe as she passes her
In church.

Analysed: Avoidance strategies for outside contact beyond a session can be Useful as long as they do not project rejection to the client. If there is danger of projecting this then Sharon may have smiled as she passed and said hello.

[7] Key youth workers may be very close in age to the client. It is never considered to be therapeutically wise to date clients.

The client, Kerry, Tells Nathan that she really likes him. It is there Last session together, she asks if they could do something else Together.

Analysed: At the close of counselling between the sexes there can Be a level of a fantasy relationship developing. Young woman or young Male may fantasize that the counsellor has come to love him or her. The counsellor must be careful not to agree to be drawn into the Fantasy however flattered he or she may feel.

[8] Touching, holding, hugging, kissing, rubbing clients of opposite sex or same sex for reasons of support should be carefully approached. Although at times it may be useful to give a shoulder to cry on, and a good counsellor will always have a box of tissues at hand, there must be strict limits to physical contact as among other things you may find yourself in breach of child protection laws.

Bobby takes hold of his youth counsellor Amy in his arms and tries to pull her close to his body. Amy side steps slightly and does not allow full frontal pelvic contact. However, she lets him hug her briefly, and then steps back.

Analysed: The client is seeking to make a less than subtle sexual overture is Side stepped by the counsellor's clever use of body language. As this has

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Happened at the end of the session and he then leaves, the combination of
Her non-accepting body behaviour and the fact of the ending will hopefully
Put a stop to future expressions of this type.

[9] If counsellor or client start to have sexual feelings for each other then this does need to be flagged up in time spent with your supervisor, and a strategy to deal with it will need formulating. You may have to end the counselling sessions sensitively, or you may need to bring the situation out into the open through the use of immediacy.

The counsellor during supervision:

“I didn’t start off feeling this way. But it’s just the way she’s
Been dressing. The way she makes eyes at me, and stares at
Me.”

Analysed: the counsellor has made good use of self awareness
And seeks to deal with immersing sexual feelings in the
supervision session.

[10] A number of sessions may be specified at say 1, 2 or 4. On the last session discuss client needs again, and if necessary make more appointments, or make a referral to another counsellor.

The Client responds to Steve’s suggestion of one session:

“Well I guess that will have to do, I don’t know though [he
Trails off”.

Analysed: The counsellor may not have taken time to collect case history

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Before suggesting times frames, and sessions.

[11] Recognise when you are in over your head, and use the session to help the client to a more suitable counsellor with expertise in a field of practice. Set boundaries of self limitation in other words.

A client who seems to feel very persecuted:

“It just seems like all my teachers are against me at school. When I pass them, and I see them laughing I wonder if it is about me. I can’t speak to anyone. My parents might tell on me, and no one seems to like me.”

Analysed: although this presenting statement may seem to have a high degree of paranoia about it, this will need to be checked. If the client is suffering from some form of psychosis [a state where the client loses touch with reality, and lives in his own world], then the counsellor will need to consider medical referral.

[12] The counsellor and client need protection from violent or abusive behaviour. Appropriate safety measures need to be in place.

The youth pastor’s office may be in a church building, if it is then a panic button may be concealed under the table. If not then make sure someone is around who can keep an ear open for signs of trouble.

Appendix 2 – Confidentiality

Confidentiality

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Confidentiality is the great ideal of all counsellors. The Client's right to privacy, and non disclosure of personal details is important. So in general terms the counsellor will never discuss a client's particular details with any body else. However, there are special circumstances to be considered:

A. If the client reveals a serious infringement of the law to the counsellor, then it is the duty of the counsellor to discuss this with the authorities. However, he or she must explore this with the client first, and must seek agreement of an action plan to approach the authorities. Example:

Car Thief:

" I just can't stop doing it, I get such a buzz, it's like taking drugs, you know not getting caught, driving as fast as you like, trying out something new".

The key question here is has he admitted a particular crime?

B. If the client is about to seriously injure someone else, or is in danger of doing so. This must also be flagged up in the session, and referral for other professional help may be needed. The client may even ask you to warn another party of his or her negative feelings.

Very angry 15 year old girl:

"You know, I'm just going to kill that bitch, she's always down on me, I know where she hangs out, I'm goanna screw a broken bottle in her face. May be tonight....."

The key question here is to what extent is she venting emotion

And to what extent is she planning action?

C. If the client is about to seriously harm him self. Referral to a medical practitioner who is experienced in the field needs to be discussed with the client.

A 14 year old girl showing physical symptoms of bulimia:

“You know I eat meals with mum, and then I stick my fingers
Down my throat. I have a binge with some chocolates, and then
I spew my guts.....”

Key Question: To what extent has this behaviour established itself?

To whom should she be referred to first? The mother? The doctor?

D. Child abuse, or potentially harmful situations. This may or may not need reporting depending on whether the young person is in immediate danger, or if what happened is an old scar from the past with no current history.

A 14 year old girl who says she feels dirty because of what she has done:

“ I feel so dirty you know. I can’t look at myself in the mirror. When
I’m at church I can’t look at him. I try to scrub him off in the shower.”

Key Question: Is this sexual abuse? What does her presenting

Statement imply? To whom should referral be made?

Hence the issues raised above do raise the question of how to define confidentiality with the client. Generally speaking in the first session the counsellor will raise the issue of confidentiality, and will at least highlight, be it in a low key manner, that there are certain issues of confidentiality which would possibly need disclosing to other parties. This may not need to be detailed initially, and if the client needs clarification you could point out that whatever he or she says will not be disclosed to any body else if it is a personal issue which is private to them.

Confidentiality is then a negotiated thing rather than absolute. The discerning counsellor will approach things in an informed way. Not taking action without at first checking things out.

Referral Networks Generally

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Referral networks are a vital tool for the Christian youth worker. The counsellor needs to be aware of his or her limitations, and needs to feel confident that there are professional services they can refer to. Referral is appropriate when:

- [1] The client is presenting with symptoms which are outside the scope of normal counselling.
- [2] When the counselling relationship has come to a point where it is no longer possible to help the client move forward.
- [3] Where the counselling sessions have completed an agreed number and the counsellor's case load does not permit further sessions.

Appendix 3 – Issues of Referral

Issues of Referral

There are important issues to be considered regarding referral. They are:

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- A. Issues of integrity – do not pass the buck, play the system, either the counsellor tries to get rid of a difficult client, or allows the client to be referred to another counsellor without there being clear therapeutic, or pastoral advantage.
- B. That when a referral is made to another counsellor or received from another agency that the counsellor or receiving agency be clear that the referral has been made for clear therapeutic or pastoral reasons. It is not acceptable to receive a client without clear clinical reasons.
- C. Long term clients can learn to play the system. Once they have exhausted one counselling relationship they seek referral to another. To the experienced counsellor this type of highly dependant client will be easily identified. Rather than the client having moved to a place of greater independence on his or her own under God, he or she is stuck.
- D. A long term client who is a guilt trip artist will be good at manipulating the system, on such occasions the best thing a counsellor can do is often to use reality therapy, and say “no!” “I cannot refer you.”
- E. A new client may be referred after one evaluation session if the counsellor’s case load is too high.

Building referral Networks

There are several key factors in building referral networks:

- A. A referral network is one that the counsellor is personally aware of
- B. He or she is involved in the continuous development of such a network.
- C. Simply noting a list of referring agencies is not permissible
- D. The counsellor must have actually taken time to visit the agency, get to know its ethos, its practice and its principles.
- E. If appropriate research of agencies has not been undertaken by the counsellor, then inappropriate referral will lead to frustration and discouragement on the part of the client.

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- F. It is vital to speak to other agencies practice managers for at least 2 reasons:
 - 1. To share your own practice
 - 2. To receive information about the other agency, and their policies on referral.

- G. Counsellors can belong to agencies which have regular meetings to share updated procedures, and who have a directory of agencies for their members.

- H. A local referral network should have an arrangement whereby it can consult a psychiatrist or other medical professional if needed.

- I. The youth counsellor should identify him or herself to the local doctor's surgery practice manager.

- J. It is important that local medical centres can be referred to.

- K. A local referral network in a town or locality should include the following:
 - 1. The counsellor's own place of practice or office
 - 2. A social work departmental contact
 - 3. A doctor's surgery
 - 4. A community hospital contact
 - 5. A community clinic contact [clinics like sexual health, pregnancy, etc]

- L. The counsellor should be part of the local churches and community of faith – i.e. a known Christian youth practitioner
- M. The counsellor should be personally aware of other church youth practitioners and their specialisations.
- N. The youth minister who is part of a pastoral referral network will find that it is always growing, changing and transforming.
- O. It is almost always a good idea to personally introduce clients to the referring agency, but sometimes a letter or telephone conversation may be all that is practical.

Telephone Referral Networks

Help lines are a very useful resource for referral:

- A. Alcoholics Anonymous
- B. Anorexia Aid
- C. Antenatal and prenatal support

- D. MIND and Depressives Associated
- E. Drug Addiction Agency
- F. Child line
- G. Family Network
- H. Rape Crisis Centre
- I. Local police
- J. Local Surgery
- K. Samaritans
- L. Sexual health clinic
- M. Solicitor who will give Pro bono aid to youth in crisis
- N. Children's department in Social services
- O. Local church help lines, websites, and Web chat rooms

Etc.

It is once again important to emphasize that the counsellor should be aware of the available support provided, and the philosophy of each agency.

Reasons for Referral

Reasons for referral are often complex rather than simple. The very nature of counselling is that it deals with the full range of young people's complex modern lives, and the paradoxes which those lives create in their social and cultural matrixes. Some reasons for referral might be:

- A. Because of underlying medical causes

Case study:

13 Year old girl comes to your office seriously concerned about her period problems, and severe stomach pains.

How would you handle making a referral to the client and an agency?

- B. Underlying social factors outside of the youth minister's range of experience

Case study:

A 16 year old male discusses homosexual feelings, fantasies and practices with you.

How do you respond to the client? What sort of referral would you make?

- C. Pastoral issues which another more experienced youth minister may be best equipped to work with the client on.

Case study:

A 14 year old female reports dreams she has been having. She wonders if she has a developing gift of prophecy.

How would you approach this situation? What sort of referring agency would you approach?

- D. Psychological conditions which may include loss of connection with reality, Mania, Depression, Hysteria, Schizophrenia, Delusions of grandeur, Psychopathic conditions, severe or even milder forms of depression. Anxiety disorders, severe stress, post traumatic stress syndrome, post viral fatigue syndrome, OCD [obsessive compulsive disorder].

Case Study:

A young 15 year old male is convinced that he has seen real demons. He describes them to you, and tells you of the evil things they are telling him to do.

How would you explore this with your client? What would your reasons for exploration be? To whom would you initially make a referral? How would you aid your client in taking the necessary steps of referral?

- E. Emotional issues which involve deep and severe emotional mood changes

Case Study:

A 13 year old female reports her seemingly extreme mood swings. Sometimes she reports feelings very much in love with her parents, and the attendant behaviours of doing things to show them love, and on other occasions she feels like harming them, she describes the fantasies she is having. Stabbing them, poisoning them, wishing them dead etc.

How would you explore these feelings with your client? To whom would you consider making a referral?

- F. Spiritual conditions which might involve spiritual warfare, cultic connections, focussed and unbalanced theological obsession.

Case Study:

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A 15 Year old girl reports her love for her boyfriend who belongs to a cultic group who have been causing concern among local Trinitarian churches. She talks of how her boyfriend wants her to run away with him to the cult's headquarters in the US.

What signals for concern would you pick up on in STAGE I? How would you approach the client about referral? To whom would you make referral?

- G. A legal situation which needs proper legal counsel.

Case Study:

A young woman comes to you asking for advice on what to do about her new born baby whom social services wish to put into foster care.

How would you approach this situation using the three stage skills model? To whom would you refer this young person? What would be your reasons for referral? Would there be reasons for maintaining a counselling relationship with this young women?

- H. Because the client's issues are outside the counsellor's emotional depth, or field of knowledge.

Case Study:

A 16 year old boy reports rape to the youth counsellor, the youth counsellor has unresolved issues of her own from child hood rape.

How would you explore this painful issue? How would you go about referral? To what extent would you seek help to sort out your own issues?

Letters of Referral

It is an important practice when making a referral to write a brief letter of referral to the referring agency. This needs to include:

- A. Counsellor's name, address and telephone number [letter heading]
- B. Date.

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- C. Counsellor's title, profession and some indication of qualification
- D. Client's name and address
- E. Client's background and age
- F. Client's initial reason for coming to see the youth counsellor
- G. Counsellor's prognosis of client's problem
- H. Reason for referral.

A record should be kept on file of the letter sent to the referring agency. Perhaps a phone call should be made a few days later to the client or referring agency to check up on what has taken place. If the youth counsellor is receiving a referral then he or she should ask for such a letter of referral for their records.

Self Test Exercise

- A. Think of a current client and write a practice letter of referral.
- B. Research local referral networks, and compile your own referral agency record.
- C. How easy was this exercise? Who did you contact? How cooperative or accepting of your youth practice were they? How could you improve your communication skills in approaching network providers, and other agencies?

Appendix 4 – Case Studies

True Case Studies

This section will give three case studies which the present writer of this paper has experienced. For the sake of confidentiality vital facts have been changed, and identities. However, the basic case information is aimed at being approximate to reality.

Case I:

A 17 year old woman was part of a fairly long term counselling relationship which worked in the context of a youth ministry among un-churched youth who had become Christians. She had suffered sexual abuse from her father, and emotional abuse from her mother because of the mother's sense of jealousy, and blame toward her daughter for allowing her Father [in the mother's view] to have sex with her.

At the time of counselling the father had been imprisoned for having sex with a minor, and for rape.

The emotional issues of this client were:

[1] Facing continuous blame for her supposed role in promoting a sexual relationship with the father

[2] Guilt for having had sex – why didn't I stop him? It was my fault? How can God forgive me? I know he does in my head, but my feelings say the opposite.

[3] Feeling dirty, and suspicious of other older males.

[4] Having multiple sexual partners [as one night stands] – coping with the label "slut".

[5] Feeling of no personal value, felt that men [**father figures**] and **people** in general would only accept her if she pleased them.

[6] did not know how to be accepted as a significant individual for herself. She only knew how to always try to do things for others to gain acceptance.

[7] Was frequently crying, and getting very moody with people complaining that they were putting her down, or were trying to harm her emotionally. In other words she was very insecure.

During the counselling relationship each of these major issues were explored, and with time using the resurrection model the client became more and more able to accept herself, to forgive herself, to forgive her parents and to feel more secure because she came to realize that God was not judging her for anything because of Christ. She did not over night change, but real change happened as she was able to explore her history and emotional responses in the light of the Christian story. She was among 16 un-churched youth who eventually had a meaningful sense of the Holy Spirit entering their lives, and discovered deeper emotional healing through his inner presence.

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The sad part of this story for me was when I left ministry in that area this young woman seemed to take steps backward because she had come to rely on me as a father figure. Although this was avoided in counselling sessions, and other contacts, the transference was nevertheless made. To this day I ask members about sightings of her, and I pray that the Lord Jesus may move her on to a deeper place in him.

And this raises a crucial issue. To what extent did counselling fail here? To what extent did my role of counsellor become less objective than it should have been? To what extent did counselling enable her to build a helping relationship with God and Others?

I guess my biggest sense of comfort here is that I believe God will never let anything separate her from himself, and I still pray that she may grow through experience to find her self identity in Jesus.

Reflection

[1] What might have been done differently by the counsellor?

[2] How could referral have been made? To what sort of agency?

[3] To what extent was it therapeutically beneficial to this client to be part of an un-churched youth ministry group of young people at which the counsellor had other pastoral responsibilities other than counselling?

Case 2:

I was involved in a counselling relationship with a 15 year old male and his family. They were from an un-churched background, and they had come into contact with the church through an outreach programme focussed on adults. The son had started to attend the un-churched youth ministry group, and he presented with issues relating to his father's long term physical illness and the financial and emotional impact this had created in his family.

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This case had some very real complications:

[1] How could I the counsellor retain confidentiality over the son's issues which were personal, and the parent's concerns which often made it difficult to retain confidentiality because of pressure to disclose issues?

[2] How could communication skills be improved in this family so as to create a safe and accepting environment for the youth to share his concerns in – it was clear he would need to be able to do this.

[3] Which of the two should I have referred? Indeed in the end the parents were referred to a trusted and experienced elder. This created a problem as well as having the benefit of moving things on:

A. It meant that they felt somewhat rejected by me, and that they felt out of control of what was going on in the counselling relationship with their son.

B. These concerns were addressed through discussion, and in the end they became more settled as their son clearly became more able to communicate openly with them, and as they saw improvements in his attitudes toward home life and their financially strained situation.

Reflection:

[1] What mistakes were possibly made by the counsellor in the first place? Were mistakes made given that exploration and assessment needed to be made before referral?

[2] Should the counsellor have taken on two potentially different types of counselling?

[3] To what extent was his role of youth counsellor compromised here?

[4] Should the youth counsellor ever enter into even short term counselling with parents of youth?

[5] To what extent was referral successfully made?

Case 3:

This case study reveals another dilemma that young youth ministers face when they are forming a volunteer youth team, to which the volunteer's children come.

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In this case the volunteer was a separated young woman who had two girls. She was emotionally vulnerable, and needed a lot of support herself. She was introduced to me by a senior church member who was a close relative. There were lots of financial and emotional issues at stake in her life.

Her two girls needed a father figure, and their estranged father did very little for them. A loosely defined supportive relationship was developed which included counselling both the girls and their mother. This happened in a context where the mother also was on the youth team because she found it helpful to be part of what felt like a larger family.

Counselling given to the mother and girls mostly together included;

- A. Exploration of financial issues
- B. Feelings of rejection
- C. Desires to be with the other parent, or partner
- D. Discipline when behaviour became an issue
- E. How to balance home life and work life when the one affected the other.
- F. Sexual frustration
- G. Finding another partner
- H. Sexual deviancy of the girls in relationships in their peer group

More could be mentioned, but several of these issues were made more difficult because of inappropriate relationship between the counsellor and client. Although I involved my wife in this process, it seemed that some jealousy developed on the part of the client toward my wife. There was some under the table hidden sexual tension. I had moved outside the arena of youth ministry, and my wife and I although very close had made ourselves vulnerable to criticism. Although I did not respond to any subtle sexual overtures, and retained integrity, I did nevertheless allow an inappropriate set of circumstances develop that did not work for the good of the primary youth target groups' best interests [viz. the girl's interests].

Reflection

[1] What were the primary errors of practice that were made through inexperience?

[2] To what extent is it feasible to involve a parent from a conflicted present background into a youth ministry team?

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[3] To what extent were the issues covered in counselling appropriate for a youth minister to be involved in?

[4] In what ways should there have been a church policy in place to have given him guidelines of practice?

[5] What steps could have been taken in order to meet the care and support needs of this family?

[6] What sorts of referral would have been appropriate?

General principles arising from these studies

Generally these three studies illustrate some early mistakes that a youth minister can make when he or she first starts out in youth ministry. They can arise because the church has got a poorly defined policy with regards to:

1. Child protection
2. Team composition
3. Role of youth minister and categories of age groupings outside his sphere of ministry
4. A code of ethics not being in place
5. The lack of adequate supervision of youth ministry and ministers
6. A policy which defines procedures for handling key issues
7. A defined policy on case loads, and limitations of counselling practice in youth ministry
8. Failure to identify pressures applied to youth ministers by members whose family they consider needing special attention
9. Proper procedures for raising concerns over the practice of the youth minister through a senior team colleague.
10. Lack of communication between team members who do not have guidelines for communication between team members.

We could of course mention a lot more here, but these principles all point to one major issue, that the church although largely a volunteer organisation cannot escape its responsibility to take time to formulate a professional ministry team with good leadership values, built on the most important value of all – meaningful communication between departments.

Appendix 5 - Role plays for practice of the three stage skills model and resurrection model

Exploration/Arena of transformation by allowing the present story to be told

[1] A 12 year old girl comes to your office complaining that one of the church members has been pinching her bottom, and giving her hug and kisses.

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Using stage I skills of listening, active listening and accurate empathy explore this situation with the girl. Reverse roles in the role play so both students may practice stage one skills.

[2] A 17 year old male comes to discuss his feelings for his best friend's mother who happens to be a church member. He is conflicted over sexual feelings, feelings of love, and seemingly encouraging responses from his friends mother that **seem to confirm** that she has the same feelings for him.

Using active listening, summarising, and the three types of open questions: Choice point, contrast point, and upper most issue help your client to explore these issues. Swap roles.

[3] A 13 year old female has developed a crush on you [it could be a boy if appropriate to the role play]. She shares her love for you. She knows you are not in a relationship. She is developed for her age emotionally and physically.

Using stage I skills of active listening and accurate empathy help her to explore these feelings with you. Try not to express judgment at this stage, but retain objectivity through the use of a client centred approach.

[4] A 19 year old senior youth discloses that he is in a sexual relationship with a 30 year old member. He is worried about telling you as this member part of the churches' prayer team. He feels under pressure to marry her, but he is uncertain of what to do.

Using stage I skills help your client to explore his situation. Demonstrate no judgments at this stage, but use active listening and accurate empathy to aid him in his exploration of the situation.

Understanding/Point of transformation through insight, helping the client to understand new interpretations to his story

[1] A 14 year old boy attends your office after having attended a number of un-churched youth groups. It turns out that he lives on the streets having run away recently from home. He is terrified of a drunk and abusive father finding him.

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Assume you have already used stage I skills, and that he has identified he cannot carry on with his life on the streets. However, what are his options as he literally fears for his life if he goes home.

Use Stage II skills to help him find alternative views of his situation. Use advanced empathy coupled with Active listening to pick up on implied feelings, thoughts and ideas the client has only partly understood or formulated.

[2] A 15 Year old male is struggling with masturbation, and many lustful thoughts he is having about girls in his peer group. He is confused whether masturbation is sinful or not. He has these strong sexual desires and impulses.

Use stage II skills to help him understand what is implied by his statements about the reality of sexual feelings and desires. Help him to gain new insights into alternative ways of approaching his sexual development.

[3] A 14 year old girl is addicted to cannabis. Her mother and father smoke it regularly, and encourage her to do the same. She looks at her peer group at the youth group who come from church families and she sees a different way of life. However, she is very confused of how she can even start to live a new lifestyle.

Use stage II skills to aid her in her exploration of partially formulated ideas for new types of living which she has implied during stage I. Use advanced empathy, immediacy, and counsellor self disclosure to aid her. Also use care-frontation as opposed to confrontation. As always help the client to keep on exploring her situation for herself.

[4] A 16 year old female has had a serious breakdown in her friendship with her best friends at school since she has been attending the church youth group. She is unsure of why this has happened. She mentions how she has stopped doing some things they want her to do. She feels very rejected and conflicted concerning what she should do.

Use stage II skills to help her gain insights into the changes in her relationships with her friends. Particularly focus on expressing warmth, non-judgmental regard and advanced empathy as she continues to try to gain new insights.

Action/ the point of liberation – identifying action plans, goals and new Spirit led behaviours.

[1] A 13 year old male has got a firm grasp of the need to no longer associate himself with a badly behaved group of under achieving boys at school. He wants to move on and do well. However, he does not know where to start his new academic life.

Use stage II & III skills to aid him in making concrete goals. Use a ranking exercise to help him decide which goal he wants to work on first. Further explore how he can fine tune his goal so that it is clear, simple and short term enough to be of fairly immediate encouragement.

[2] A 14 Year old girl has come to understand that her disruptive behaviour at home has been based on her deep sense of rejection by her father since he has got a new wife, and a new baby. She now wants to build a new self image based on trying to accept her new circumstances. Her first chosen concrete goal is: "I want to get involved in the babies care."

Using Stage III skills utilise force field analysis to explore the hindering and helping forces the girl feels she faces in reaching her goal. It is important that you help her to explore helping forces which will help her to overcome what she feels is hindering her taken action. Remember keep focus on her, and her ideas. Your role is to define things clearly through active listening, and clear concrete statements on paper.

[3] A 15 year old girl comes to your office. Her step father who happens to be the minister of another church has raped her. She is clear that it is very wrong, but she does not know how to raise the topic with her mother. Her goal is to start off by doing this when her step father is not around.

Using stage III skills help the client to role play first herself talking to her mother about the rape, with one of you playing the counsellor. Then practice a role reversal of the role play. This is primarily to aid the client to gain confidence in her broaching the subject with her mother, and it is also a way for her to identify effective responses to difficult responses from her mother.

[4] A 13 year old boy has been feeling very depressed about his over weight condition. Although his parents are supportive of him he finds it hard not to eat less healthy foods, such as sweets. He has now decided to go on a set programme proscribed by a local surgeries nutritionist. However,

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although the programme is good, he has not developed a strategy to avoid difficult times when he feels tempted to over eat.

Using force field analysis help him to:

- A. Define a concrete goal to reach on a behavioural level
- B. Use force field analysis to explore helping and hindering forces in reaching his goal.

Once again he has arrived at the point of transformation. He accepts that the Holy Spirit of Jesus can give him self control. He feels liberated by this idea. How might this fit into the helping forces mentioned in your force field analysis of his situation.

Conclusions

This paper has shown that:

[1] Christian counselling is based on a real relationship with the Trinity of the Godhead. That Father, Son and Holy Spirit have fully made all change for good possible for the individual old or new Christian through Jesus life, death and resurrection, and him coming into the individual by his Spirit to bring about real liberation on all fronts of human life whether they be physical, mental, social or spiritual.

[2] The Client's story needs informing by the Christian story. Stat story is brought to life in real terms by the presence and power of the Spirit of Jesus who makes all of the unlimited power of Christ to liberate and transform available to the client.

[3] The living human document needs exegesis, hermeneutics and homiletics, what the story says, what it means and how it applies to be explored. It is not the counsellor's interpretations but the client's story which needs focussing on. There is to be no force to change the client, no judgments against the person of the client, but rather grace driven 100% positive regard towards the client – so that they may cooperatively grow in a relationship with the God who changes life, rather than becoming resistant to change through inappropriate expressions of Judgement and rejection.

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[4] The three stage skills model and the attendant skills of each stage of that model need mastering by the youth counsellor. These are to work in a complimentary fashion with the resurrection model.

[5] Finally it is the youth counsellors' responsibility to develop helping skills, under the guidance of God, which will really help the client, rather than the youth counsellor using clients to feed his or her own ego.

May the grace of our Lord Jesus Christ,

And the love of God,

And the fellowship of the Holy Spirit be with you

for ever more.

Amen!

Appendix 6 – Christian Leadership University

I recommend that students consider doing at least one of the courses outlines below with Christian Leadership University.

[1] Counselling by God

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[2] Communion with God

[3] Naturally Super natural

For a full list of their courses, and the cost for doing them you may contact them on LamadPublishing@cluonline.com, or on 1-800-466-6961 or 716-681-4896.

Appendix 7 – Course Text books

The text books for his course are:

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