



I'm not robot

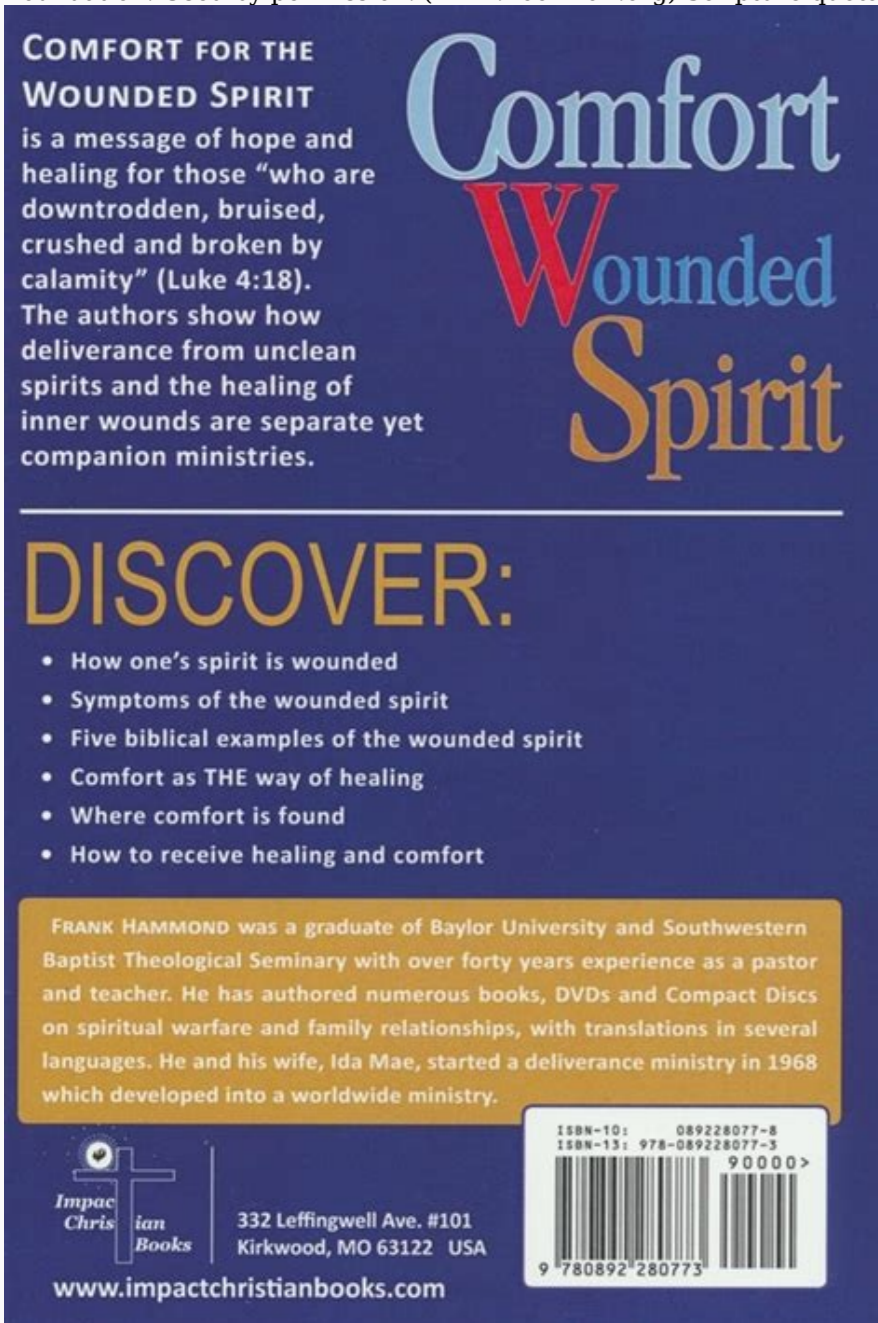


Continue

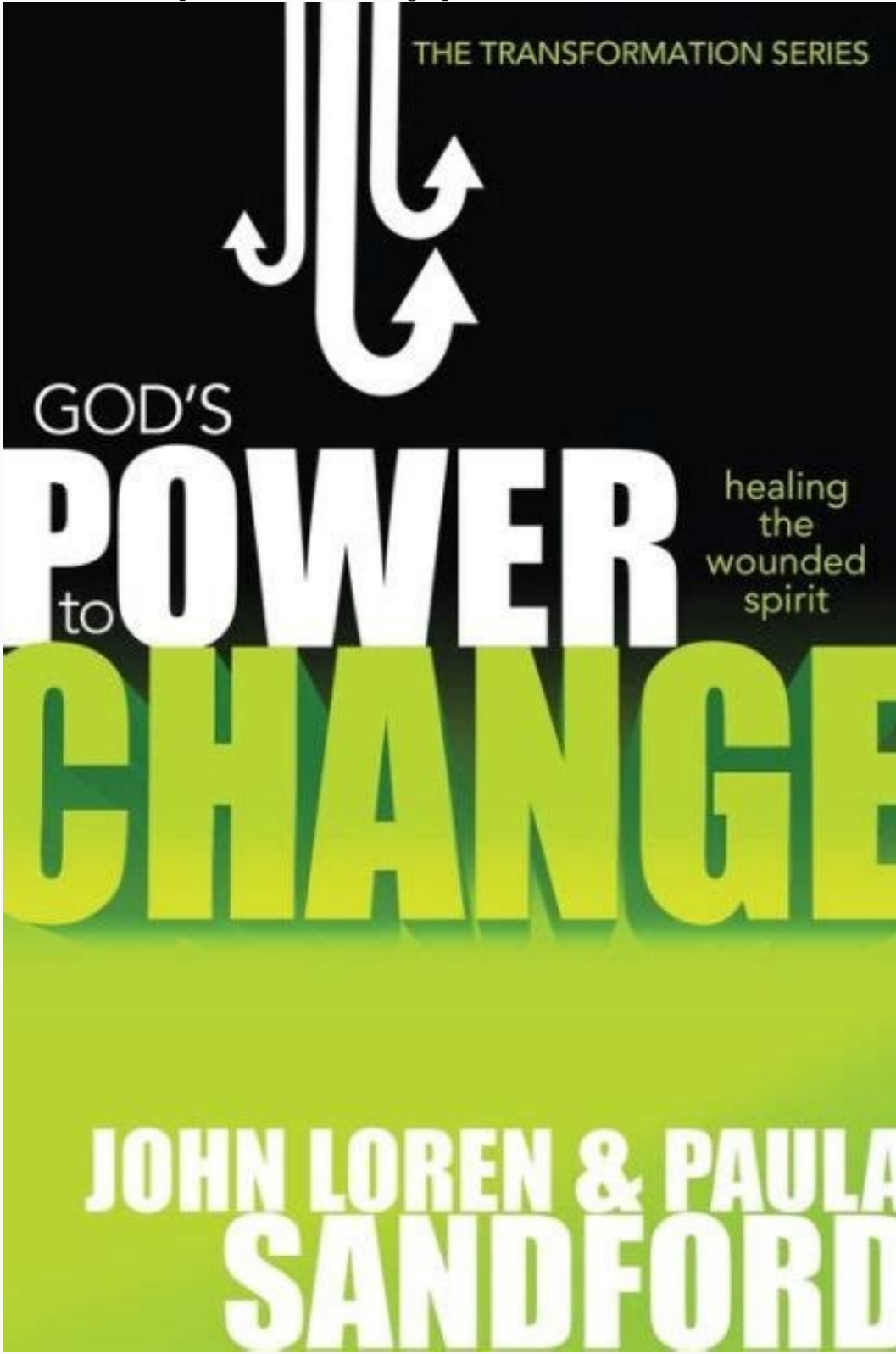
Healing the wounded spirit john sandford pdf

How to heal a wounded soul. Can spirit be used on wounds. Does spirit heal wounds. Wounded definition bible.

Published by Rain , 1 year ago Once I realized my Woundedness, I found recovery in this book realizing the truth of how God truly created my spirit man. Freedom and self respect through God's eyes is what I discovered. Total deliverance. Published by Thriftbooks.com User , 14 years ago So far I've thoroughly enjoyed reading this book... It's very in depth and a whole different perspective to the normal Christian stance on healing the wounded individual. Published by Thriftbooks.com User , 14 years ago The works of the Sandfords are for those interested in reality based inner healing, not for anyone interested in the POP culture of Charismatic healing and deliverance ministry. Published by Thriftbooks.com User , 23 years ago I found this book extremely helpful in healing areas of my life where I have had long-term challenges. Though I am a mentally healthy adult, I had problem areas I wanted to conquer. Many chapters in the book provided real revelation to me. The book helped me to understand and to GET PAST some behaviors. Excellent Book! MOST CHARISMA HOUSE BOOK GROUP products are available at special quantity discounts for bulk purchase for sales promotions, premiums, fund-raising, and educational needs. For details, write Charisma House Book Group, 600 Rinehart Road, Lake Mary, Florida 32746, or telephone (407) 333-0600. GOD'S POWER TO CHANGE by John Loren and Paula Sandford Published by Charisma House Charisma Media/Charisma House Book Group 600 Rinehart Road Lake Mary, Florida 32746 www.charismahouse.com This book or parts thereof may not be reproduced in any form, stored in a retrieval system, or transmitted in any form by any means—electronic, mechanical, photocopy, recording, or otherwise—without prior written permission of the publisher, except as provided by United States of America copyright law. Unless otherwise noted, all Scripture quotations are from the New American Standard Bible. Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 by the Lockman Foundation. Used by permission. (www.Lockman.org) Scripture quotations marked KJV are from the King James Version of the Bible.



Scripture quotations marked NIV are from the Holy Bible, New International Version. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission. Scripture quotations marked NKJV are from the New King James Version of the Bible. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc., publishers. Used by permission. Scripture quotations marked TLB are from The Living Bible. Copyright © 1971. CONTENTS Introduction 1 The Forgotten Functions of Our Spirit 2 The Slumbering Spirit 3 Spiritual Imprisonment 4 Depression 5 Defilements, Devils, and Death Wishes 6 Identifications and Shirkism 7 Occult Involvement 8 Spiritualism and Deliverance 9 Idolatry and Spiritual Adultery 10 Grief, Frustration, and Loss Notes INTRODUCTION In the first book of this Transformation Series—"Transforming the Inner Man"—we established how today's truncated theology of the process of sanctification and transformation has impaired the church's view of the process of salvation. In that book, we taught how to recognize habits that died positionally when we received Jesus but that have sprung back to life to defile many. (See Hebrews 12:15.) In this sequel—God's Power to Change—we intend to equip the body of Christ (as in Ephesians 4:11-12) to minister to each other's deep wounds and habits with truly saving grace. Once we have accepted God's free gift of salvation and have come to Him in confession of sin, asking Him to become the Lord and Master of our lives, we are instructed to cease walking in the darkness of our sin, and to become children of light: For you were formerly darkness, but now you are light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord.



ISBN 978-1-59979-068-8 (trade paper) 1. Holy Spirit. 2. Healing--Religious aspects--Christianity. 3. Change (Psychology)--Religious aspects--Christianity. I. Sandford, Paula. II. Title. BT123.S26 2007 231.7--dc22 2007007407 E-book ISBN: 978-1-59979-710-6 Portions of this book were previously published as Healing the Wounded Spirit by John and Paula Sandford, copyright © 1985 by Victory House, Inc., ISBN 0-932081-14-2. Used by permission of Tyndale House Publishers, Inc., Wheaton, IL 60189. All rights reserved. Cover design by Justin Evans Executive Design Director: Bill Johnson Copyright © 2007 by John Loren and Paula Sandford All rights reserved Library of Congress Cataloging-in-Publication Data Sandford, John Loren. God's power to change / John Loren and Paula Sandford. p. cm. Includes bibliographical references.



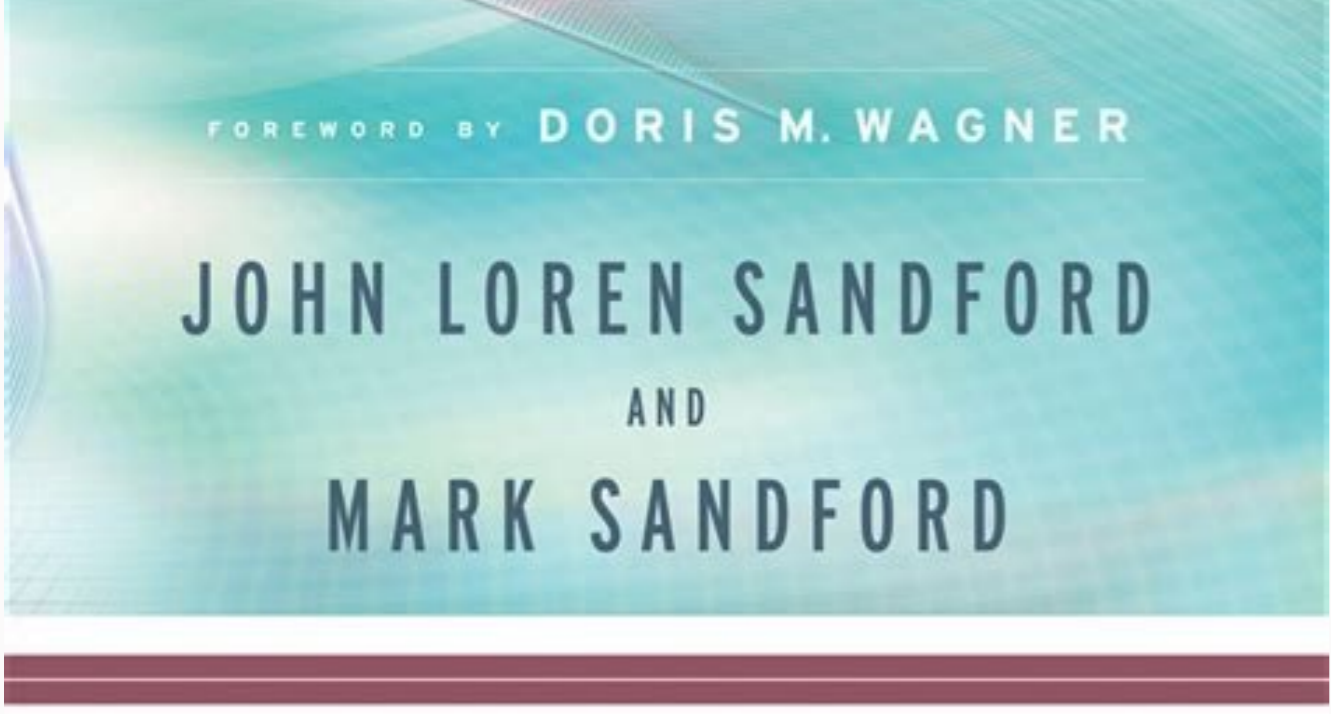
—EPHESIANS 5:8-10 Many Christians are trying their best to walk as children of light, but they too often fall into what we call PO—performance orientation—striving, disillusionment, and, ultimately, self-condemnation. They are blindsided and driven from deep within by that of which they have been unaware. They have rightly celebrated salvation as a free gift (Eph. 2:4-5, 8; Rom. 6:23), but they may not have understood that they are to grow up (1 Pet. 2:2; Eph. 3:14-19) or that they are to work out that salvation in fear and trembling (Phil. 2:12). They have celebrated with Paul that by one offering He has perfected for all time those who are [being] sanctified (Heb. 10:14). But they may fail to understand sanctification as a process, without acknowledging along with Paul. Not that I have already...become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus (Phil. 3:12). Many Christians tend to press on in terms of managing their behavior rather than renewing their minds (Rom. 12:2) and receiving a new heart and spirit within (Ps. 51, Ezek. 36:26), which would naturally result in changed behavior.

They have not, in reality, done away with childish things (1 Cor. 13:11), but they have controlled them while allowing them to remain as a part of the treasure in the storehouse of the heart (Luke 6:43-45). When feelings that have been accumulating for years in the heart come out of the mouth as eruptive expressions, then these people strive all the more to control the expression or rebuke the devil rather than follow Jesus's command (Luke 6:46-49) to dig deep into the foundation of their lives. (The foundation is what was trained and practiced into the fiber of the person's character and personality in the first six years of experiencing and reacting to life and forming attitudes, judgments, and expectations by which to interpret each succeeding experience.) Their eye is bad, therefore, their body is full of darkness (Matt. 6:22-23). CLEANING THE INSIDE OF THE CUP Matthew 5:29 prescribes a drastic solution for this way of seeing that causes one to stumble: Tear it out, and throw it from you. Jesus is able to transcend time and space to deal with the deep cracks in our foundations and to establish every hidden part of us securely on the rock that He is. But we must give Him access through prayer. Many Christians have tried to forget the sins of the past by ignoring them rather than by allowing the Holy Spirit to search the innermost parts of their hearts (Ps. 139:23-24). They have attempted to put aside the flesh with its practices (anger, wrath, malice, slander, and so forth—Col. 3:8-10; Eph. 4:22ff), as if those were present external expressions only. But Jesus called the Pharisees (and us) to clean the inside of the cup (Luke 11:39-41). Jesus knew that our speech may be smooth as butter while at the same time our hearts are at war (Ps. 55:21). God has always desired truth in the innermost being (Ps. 51:6). Paul spoke these words to born-again Christians: And do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. But all things become visible when they are exposed by the light...For this reason it says, Awake, sleeper, and arise from the dead, and Christ will shine on you. —EPHESIANS 5:11-14 We, the body of Christ, the Church, are that sleeper. Our flesh has been crucified with Him.

We have attempted to die daily (1 Cor. 15:31) by willful efforts to conform to Christian standards. But we have not yet experienced the fullness of that process of inner sanctification and laying down of our lives by which we can come into the fullness of resurrection power now. This book, which deals with healing wounds and sins of the spirit, is another step in the direction of that deep revealing and inner transformation. It can help make possible experiential living in the fullness of our inheritance in the Lord—an experience that has been positionally ours from the moment we accepted Jesus Christ as Lord. We offer to you what the Lord has given to us, for... No one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, in order that those who come in may see the light. For nothing is hidden that shall not become evident, nor anything secret that shall not be known and come to light. —LUKE 8:16-17 It is our sincere desire that as you read this foundational book, you will be introduced to the realities of the wounds and sins of the personal spirit in each of us. May you see clearly the principles we have discovered for awakening, repairing, and restoring your personal spirit into full healing. CHAPTER 1 THE FORGOTTEN FUNCTIONS OF OUR SPIRIT The spirit of man is the lamp of the LORD, searching all the innermost parts of his being.

—PROVERBS 20:27 The purpose of this book is to reveal the process for healing the wounds and sins of the personal spirit in each of us. In this context, healing means not only forgiveness through the blood of Christ, not only death on the cross to practices built in childhood in the hidden inner recesses of our character, and not only resurrection to new life. It also means comfort and balm, which repairs and restores. Sometimes we preach and teach forgiveness and crucifixion so ardently that we lose sight of the other aspects for which Jesus came: Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. —ISAIAH 53:4-6, EMPHASIS ADDED You may be thinking, Isn't resurrection healing in itself? Our answer is yes, but it doesn't cover all the ground. Perhaps a simple analogy will help. If, as a boy, I leave my hoe in the garden and leap the back fence to play basketball (which, in fact, I did more than once), I have committed a sin of disobedience against my parents. It would have been all right to play basketball if I had finished hoeing the corn as I was commanded. But I disobeyed, stole that time, and, of course, lied about it to my parents. Choosing not to obey my dad and mom not only left me with guilt and fear of discovery, but it also hurt my heart and darkened my ability to be at ease with them. Suppose that either then or later I confess my disobedience and receive my parents' forgiveness. Perhaps I even release all the resentments I may have harbored at having to work when I wanted to play basketball with my friends instead, and whatever sibling jealousies or other factors also lay behind my disobedience. Perhaps as a result of discussing my experience with a prayer minister, I lay at the foot of the cross all my practices of deceit or malingering and the fears of discovery that have built up in me. Perhaps years later in my heart I reconcile in full with my parents, beyond forgiveness to full acceptance and reinstatement in the family life. All that is good, but it may not be enough. What more is needed in that example? What is full healing? It is comfort and healing for the guilt, estrangement, fear of rejection, perhaps fear of further punishment, and loneliness that have bruised my inner spirit and heart. Listen to Isaiah's description: Where will you be stricken again. As you continue in your rebellion? The whole head is sick, And the whole heart is faint. From the sole of the foot even to the head There is nothing sound in it. Only bruises, welts, and raw wounds, Nor pressed out or bandaged, Nor softened with oil. —ISAIAH 1:5-6 That is not mere poetic expression. There are indeed bruises, welts, and raw wounds if we only had eyes to see our hearts and spirits. The words of a hymn tell us: There is a balm in Gilead to heal the sin sick soul.' That balm is the oil of the Spirit. The blood washes away guilt. The cross crucifies sinful desires. Christ's resurrection life restores our life, but we still have wounds and bruises that need His gentle touch. The oil of the Spirit is the comfort of His healing presence. During biblical times, shepherds felt the faces and ears of their sheep at night for ticks. Finding some, they did not pluck them for fear of leaving a portion that could cause disease. Instead, they poured oil until the suffocating ticks were forced to back out. But the oil accomplished more than that. It also soothed their dry, sun-parched skin. It entered the wound and acted as an antiseptic balm. But most importantly, it simply comforted and healed. How awful it would have been to call Lazarus forth and leave him bound! (See John 11:44.) Not only did Lazarus need to be unbound, but also, if we think practically for a moment, how dreadful it would have been to bring him back to life only to leave him still ravaged by whatever disease or condition brought him to death in the first place! He needed more than resurrection. He needed physical healing and comfort for whatever wounding his spirit suffered in death and loss of fellowship with his loved ones whom he had been forced to leave behind. We rejoice, as we ought, when a lost soul finds salvation or a sin is discovered and

forgiven or so ancient practice in the self is hailed to the cross. But have we perhaps enjoyed and resigned the task too soon? There may be wounds not yet banded, nor softened with oil, and we wonder why that fellow falls into the same sinful pattern again! There may be reasons a man falls, and we need to take responsibility to comprehend and administer in fullness our commission from the Lord to do the works of healing. I thank God that our Lord gave my (John's) father the wisdom to know the need to heal our wounded spirits—whether he ever consciously knew—and the grace to do it. My brother Hal and I could guess how many minutes—usually about a half hour—would lapse after a spanking before we would hear Dad's feet coming up the steps to take us in his arms. Hal on one knee and me on the other. You know that hurt me more than it did you, don't you? And we would think, Did not, y' mean ol' thing! Then he would hug us against himself and sometimes wet our brow with a tear. And despite our stubborn hearts, the balm of his presence would soothe us through and through. We not only had been hailed to account, forgiven, and restored, but we had also been healed in heart. Had Dad not so healed our spirits, we would have known forgiveness and discipline, but something of the heart's ability to expand and relate in embrace would have remained crippled. We would still have retained sores and reticence, blocking openness between us and Dad and Mom. We could have functioned again in the family but with holes in us like Swiss cheese, areas in which a heart not fully healed would have engaged in role play to cover our inability to embrace honestly and uninhibitedly. But who could resist that warm heart and those big, gentle hands? So we were disciplined and forgiven, restored and healed. Our hope is to call the body to heal in that sense—beyond confession, forgiveness, death on the cross, and a new heart—to make each believer aware that we need more of His healing touch and to teach how, in simple ways, to reach into and heal the depths of your own inner spirit and the inner spirit of each person to whom you minister. YOUR PERSONAL SPIRIT The first difficulty we encounter is that the body of Christ, and mankind generally, has nearly lost awareness that each person has a personal spirit and that it has particular functions and needs of its own, distinct from the heart, mind, and soul. In addition to that, there is much confusion and controversy about whether soul and spirit are indeed two different things, and if so, what is the correct theological or biblical interpretation or distinction between them? Paula and I are neither particularly interested in nor concerned about settling biblical or theological debates, and we hope not to become entangled in them. We will use the words soul and spirit in a descriptive way to help people understand how to minister. If a scholar of Greek or Hebrew or doctrine or theology objects, let him transfer whatever words fit his theology into our meanings. We know we are solid in Christ and are concerned for fruits. Though we try to be as accurate and true as we can be theologically and doctrinally, we know we can't fit everyone's theological traditions. We define soul and spirit only to make clear our understanding in order to focus this discussion on how to comfort and heal people—we need to be on the same page. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. —GENESIS 2:7, KJV, EMPHASIS ADDED That describes the process. First God breathes our spirit into us, and then we become a soul. The word for breath in Hebrew is ruach, which we take to mean that breath of God's life that is our own personal spirit. What we see is that as our spirit experiences the events of life in our body and reacts, our soul's character is formed. Our reactions form structures within the heart and mind, temperament and personality, through which our spirit continues to encounter life and expresses responsively according to the way it has interpreted experiences. As we develop the structure of our character, in which the mind and heart interplay, the soul becomes in some areas a temple through which our spirit gloriously worships God and meets others, or in other areas a prison, or worse yet, an armored tank by which our spirit rushes out to attack others. We do not see soul and spirit as separate in space, for our spirit permeates every part of us. But we do see separate functions. Throughout the Bible, from fig leaves and coats of skin in Genesis 3 to fine linen as the righteous deeds of the saints in Revelation 19:8, the Lord uses the metaphor of clothing to describe aspects of our soul. We see this especially in Colossians 3 in the metaphor of putting off unrighteousness and putting on righteousness as in putting garments off and on. Others may call that nexus of practices our old man or our unregenerate self. Those terms are biblically correct. We simply see that old man as a part of our soul, the total structure of us through which our spirit expresses who we are in all of life.



DELIVERANCE

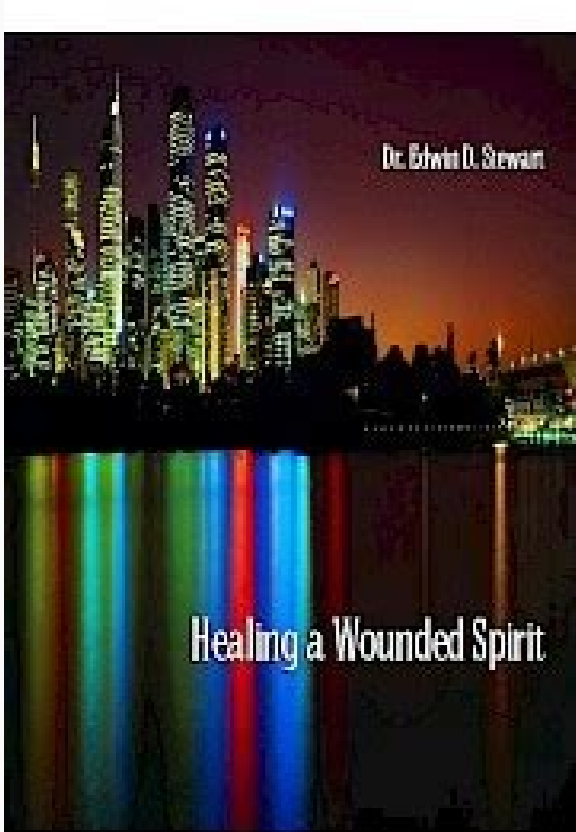
HOW INNER HEALING AND DELIVERANCE WORK TOGETHER | CAN A CHRISTIAN BE DEMONIZED? | HEALING AND DELIVERING PEOPLE FROM THE OCCULT AND CULTS | TYPES AND FUNCTIONS OF DEMONS | WHEN BOTH INNER HEALING AND DELIVERANCE ARE INAPPROPRIATE

AND

INNER HEALING

REVISED EDITION

That old man died when we received Jesus as Lord and Savior, but the problem is it won't stay dead. See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled. —HEBREWS 12:15 The old man springs back to life, which is why inner sanctification and true foundation are needed. Every part of us—body, soul, and spirit—needs redemption.



Healing a Wounded Spirit

In the end we who are in Christ will fulfill the clothing metaphor, as St. Paul predicted: For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, Death is swallowed up in victory. —1 CORINTHIANS 15:53-54 We shall then have become, fully and forever, the perfected soul we only wear and express imperfectly now. Our spirit, soul, and body will then be as St. Paul prayed: ...preserved complete, without blame at the coming of our Lord Jesus Christ (1 Thess. 5:23). Until and in preparation for that time, we are to be involved in the process of cleansing and healing the heart and spirit. We need to identify the three functions and needs of our spirit, that He may make us whole. The first function of the spirit is to worship God. We shall see, especially in chapter 2, The Slumbering Spirit, what enables the spirit to worship in truth, and what prevents it from doing so. The fact is that our spirit has many distinct functions.

As the body must be fed to be healthy, so our personal spirit must be nurtured and disciplined, else it cannot sustain and perform as God intended. The horrifying fact is that almost no one now in the body of Christ, far less of course in the world, comprehends the stark reality that our spirit requires nurture! A painful paradox is that parents who mean to be dutiful knowledgeably feed their children's bodies three balanced meals a day, see to it that their minds are well fed by means of schools and books and in many forms of training and discipline, and provide so that their souls are trained in the Word of God and Sunday school.

Yet these same conscientious parents may be unaware that the primary immortal aspect of man, his spirit, needs even more careful nurture and training. Understand that though we speak of distinct functions of our spirit, we are not speaking in a doctric way, that is, as though only our spirits count and our bodies are of little import. Christ was not a discarnate being as some from the doctetic (meaning to seem from the Greek docein) way of thinking may want to believe.² Nor are our spirits apart from and separate from our bodies. What touches the body touches the spirit. We are incarnate beings. That means that we are not spirits in a body, as water fills a can. We are spiritual bodies. "And the Word became flesh, and dwelt among us" (John 1:14).

It is not that our Lord came down from heaven, donned a body like putting on a suit of clothes, and then returned to heaven to be a spirit. He took on human form—spirit and body existing in unison. The Word became flesh; it did not merely visit in a body. He arose in His body, nevermore to be without the human body. We become flesh; we are that body; spirit and body having become one, though remaining distinct. Death is the divorce of the union of spirit and body. When our spirit can no longer retain its union with the body to keep it alive as a functioning reality united to itself, it returns to God. Death then means that the dust will return to the earth as it was, and the spirit will return to God who gave it (Eccles. 12:7). We were not designed for death. God built us so that body and spirit would sustain one another, and the spirit so healing and rejuvenating the body that the union need never have been broken. Sin fractured the ability of the personal spirit to sustain the body. Ezekiel 18:4 says, The soul who sins will die. The Lord is very careful in His use of the words soul and spirit. When He says soul, we believe He speaks concerning our entire inner being—heart, mind, and soul, and within all that, our spirit. But sometimes He distinctly refers to our spirit, as in John 4:23, "True worshipers shall worship the Father in spirit and truth (emphasis added), or in St. Paul's 1 Thessalonians 5:23, May your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ" (emphasis added). At times the Bible speaks of how our Lord felt in His soul. At the Last Supper: "Now My soul has become troubled" (John 12:27). In the garden of Gethsemane: "My soul is deeply grieved, to the point of death" (Matt. 26:38). At other times the Word speaks distinctly of what He felt in His spirit. Before the tomb of Lazarus: "When Jesus therefore saw her weeping...He was deeply moved in spirit, and was troubled" (John 11:33). At the Last Supper, when He declared one would betray Him: "He became troubled in spirit" (John 13:21). On the cross: "Into Thy hands I commit My spirit" (Luke 23:46).

After His resurrection: "A spirit does not have flesh and bones as you see that I have" (Luke 24:39). The Word is as careful when speaking of others.

St. Paul: "Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was beholding the city full of idols" (Acts 17:16). Mary, the mother of Jesus: "My soul exalts the Lord, and my spirit has rejoiced in God my Savior" (Luke 1:46-47). This would imply that because her spirit has rejoiced, her soul is now able to exalt the Lord. In each case the Holy Spirit is incisive in the choice of words. Our Lord means to speak of the personal spirit as distinct from heart, mind, and soul. When He says the soul that sins shall die, we understand it to mean that our spirit loses its capacity to seek and embrace God and others and therefore the structures and desires of our soul and heart no longer are enabled. They consequently tend to block. As a result, we die to the ability to relate as we were intended to God, man, nature, and ourselves. If sinful structures in the mind and heart and waning strength of spirit continue, the body is afflicted. When I kept silent about my sin, my body wasted away Through my groaning all day long. For day and night Thy hand was heavy upon me; My vitality was drained away as with the fever heat of summer. I acknowledged my sin to Thee, And my iniquity I did not hide; I said, I will confess my transgressions to the LORD; And Thou didst forgive the guilt of my sin. —PSALM 32:3-5 Physical death is the final result. When all mankind's redemption is finally consummated and sin is no more, then will come about the saying that is written, "Death is swallowed up in victory" (1 Cor.

15:54). Some are tempted to think that if any Christian were able to live purely in Christ, he would not have to die. But we are not capable of such perfection; furthermore, we are corporate creatures tempted by the sins of others. Therefore none shall live eternally without death until the consummation of Christ's purpose for all His own: "The last enemy that will be abolished is death" (1 Cor. 15:26, emphasis added). Enoch and Elijah were exceptions, but perhaps they were not perfect, only sanctified enough to be received into heaven. The second function of the spirit is to keep our bodies alive and functioning. Whatever medical definitions may be acceptable for death, Christians know that death occurs when our spirits can no longer abide in our bodies and leave them (Eccles. 12:7). Hundreds of testimonies are recorded in many life-after-death books that universally speak of the spirit leaving and returning to the body. Apparently our spirit requires a body that is capable of functioning in certain necessary ways, though it can suffer breakage and loss in others, or the unity of spirit and body is broken and the spirit must return to God who gave it. How the spirit sustains and energizes the body and how the body houses and protects the spirit, no one knows. But the psychosomatic interrelation of the two is well documented both in the Scriptures and in psychosomatic medicine (though some medical researchers might not call that life force or psyche within us the spirit, as Christians would). The fact that the body instantly begins to decay beyond natural repair the moment the spirit leaves ought to prove to us that it is our spirit that sustains the body and keeps it from death as long as it is able. Scripture describes clearly that our personal spirit sustains our body's health. A joyful heart is good medicine. But a broken spirit dries up the bones. —PROVERBS 17:22 The spirit of a man can endure his sickness, But a broken spirit who can bear?—PROVERBS 18:14 The third function of the spirit is to interrelate and interact with others. Our spirits reach out across space beyond the body and sometimes beyond the five senses to meet and interact with others. When a father holds his infant child in his arms, their spirits sense a flow of blessing one to another. That is what makes such moments so tender. That is what makes love a real and practical interchange of energies rather than an isolated feeling or attitude within the father or the baby alone. When St. Paul said, "Do you not know that the one who joins himself to a harlot is one body with her?" (1 Cor. 6:16, emphasis added), it is that meeting and uniting of personal spirits in and through human touch, beyond each one's skin into union with the other, that is the basis of his statement that a man becomes one body with her." All of us have at times felt the presence of another in a room, perhaps a moment before we turned to look to the exact place where our inner spiritual sense told us the other would be; or we may have felt the energy of peering eyes and looked to find someone staring at us.

While we were in college, Paula and I returned from a weekend visit to my home, and though no one was in sight, we stepped into a gloom so heavy about the campus that the dullest, least mystically sensitive person could not have missed it. We learned then that earlier in the day four popular students had been killed in a car crash. The sadness in the spirits of all on the campus permeated the air everywhere. In an age accustomed to radio and TV waves invisibly filling the air, it should cause no wonderment at all that our spirits do something similar. It is because our spirits can reach out and feel within another person that we can empathize and share deeply with each other.

We commune with each other and communicate silently. We look for corroborative signs in the eyes, facial expressions, inflections, and words of the other. Sometimes we are puzzled or hurt when a friend is obviously grieved in spirit but so good an actor that his eyes, face, and voice mimic happiness. Once, while making rounds calling on parishioners in the hospital, I turned, as was my custom, to pray for a lady in the next bed, whom I did not know. When I began to pray, however, I found myself unaccountably checked by the Holy Spirit. I could not utter a word and found myself merely standing and praying silently for a long time, letting the Holy Spirit flow through me to her. Having said amen and being a little embarrassed, I was surprised to see her face radiant with pleasure and to hear her exclaim, Oh, thank you! Thank you! For what? I replied. For giving me communion. I'm a Quaker, and you just gave me communion in the spirit. How did you know? Of course I hadn't known, though the Holy Spirit had. Quakers only consciously tune in to what we all feel in every kind of meeting of spirits—sometimes light and joyous, sometimes sad or filled with tension, sometimes bristling with dagger thrusts of animosity, sometimes refreshing, or sometimes filled with weariness. As one cannot step into the same river twice, so meeting any person is different each time because what emanates from the spirit moment by moment is different. Sensitivity through our spirit is what actually guides conversations in ways and subjects we seem merely to have tumbled into. It is a primary basic function of our spirit to enable us to meet and commune with others and with God. In chapter 2 we will discuss more fully nine functions of our spirit. It is these three—worship, sustaining life in the body, and communing with others—that we regard as primary and basic. The first refers to our ability to meet, cherish, and adore God; the second to our ability to relate to ourselves; and the third to our ability to commune and communicate with God, others, and nature. If we understand that our spirit acts within these basic functions and that we are incarnational—that is, that our spirit acts in and through all that our bodies are—we are ready to attempt to answer the crucial question of this book: "What nurture does the personal spirit require, and how does John Loren Sandford,Paula Sandford: God's Power to Change: Healing the Wounded Spirit Author: John Loren Sandford,Paula Sandford Number of Pages: 275 pages Published Date: 04 Sep 2007 Publisher: Charisma House Publication Country: Lake Mary, United States Language: English ISBN: 9781599790688 Download Link: >>> God's Power to Change: Healing the Wounded SpiritFear of rejection.

What Christian hasn't experienced these feelings at some time in life? Many wonder why their lives don't demonstrate the victorious living that they desire, asking questions like: "Why can't I overcome this area in my life? Why is it so difficult for me to change? If I am a Christian, why do I keep falling into the same sinful pattern over and over again?" "In "God's Power to Change," book two of four in The Transformation Series, readers will learn, in simple ways, how to reach and heal their spirits and the inner spirit of each person to whom they minister. Through the power of His Word and the Holy Spirit, we can change! Liesel Meminger is a foster girl living outside of Munich, who God's Power to Change: Healing the Wounded Spirit free pdf scratches out a meager existence for herself by stealing when she encounters something she can t resist books. With the help of her accordion-playing foster father, she learns to read and shares her stolen books with her neighbors during bombing raids as well as with the Jewish man hidden in her basement. The authors show how companies can use strategy maps to link those processes to desired outcomes; evaluate, measure, and improve the processes most critical to success; and target investments in human, informational, and organizational capital.

Providing a visual "aha!" for executives everywhere who can't figure out why their strategy isn't working, Strategy Maps is a blueprint any organization can follow to align processes, people, and information technology for superior performance. download torrent, fb2, free pdf, John Loren Sandford,Paula Sandford download epub,iOS, download book, zip,God's Power to Change: Healing the Wounded Spirit iPhone,book review, facebook, download ebook, free ebook,read online God's Power to Change: Healing the Wounded Spirit by John Loren Sandford,Paula Sandford iPad,epub download, ebook pdf, download pdf,download epub, for PC, mobi, kindle, rarRead online, paperback, for mac, ebook, pocket, iPad, iPhone, download torrent,