

# FREEDOM TOOLS

*For  
Overcoming  
Life's Tough  
Problems*

REVISED AND EXPANDED EDITION

ANDY REESE *and*  
JENNIFER BARNETT



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*To Susan: You are my best friend  
and most gentle Freedom Prayer partner ever.  
Let's grow old together!—A.R.*

*To Cory, who humbly pedals this bicycle built  
for two and grins while I steer and take the sharp corners,  
all the while tickled that I have no idea where  
I am going. Good thing you have the directions  
and love me like no other.—J.B.*



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# Foreword

**M**y good friend Andy Reese and I were both raised in Minnesota and both worked as engineers. We then followed somewhat different paths but seem to have come to similar places so many years later. I took the professional track into ministry and adopted an evangelical mind-set. I diligently searched the Scriptures to understand truth and tried to faithfully teach it to the best of my ability. I did so as a youth pastor, college pastor, associate pastor, senior pastor and seminary professor. Along the way, my western rationalism and naturalism were being seriously challenged, and my ability to impart information was not bringing about the transformation that Scripture seemed to offer.

God led me through some life-changing events that enabled me to discover who I am in Christ and opened my eyes to the reality of the spiritual world. My ministry transitioned from a knowledge encounter with Scripture to a personal encounter with God. Now when I have the privilege to help another individual, I do so with the understanding that God is always present and there in a role that only He can play in the other person's life. I cannot set a captive free and bring emotional healing to the brokenhearted, but He can—and He wants to. In fact, that is why Jesus came. To get to where I am today, God had to orchestrate a period of brokenness in my own life. In doing so, He brought me to the end of my resources so I could discover His. Until that time I had no idea how much

my stoic, self-sufficient Norwegian background was my greatest obstacle to my sufficiency in Christ.

Andy's roots are much more mixed—raised Catholic, saved at a Billy Graham crusade and being part of several different churches (Baptist, Presbyterian, nondenominational military and charismatic) as he moved a number of times. He eventually followed a fairly conservative charismatic path. I don't know how his brilliant engineering mind became so emotionally laden, but I have seen that touch of Jesus in our conversations as he recounted stories of God encounters. We had different heroes of faith growing up, but we learned to choose those who most resembled Christ.

Now our ministries have a huge overlap. We are both dependent upon the presence of God, and we both want to see God's people come alive and free in Christ. And we both believe firmly that ministry is based on what Jesus did for us and what He taught to us. The Word and the Spirit are the same "in Christ," but it took a lot of maturing on both our parts to get there.

I have watched the growth of prayer and inner healing ministries with both interest and concern. Naturally, I was curious how these various ministries were different from the purpose of our ministry, which is to equip the church worldwide, enabling them to establish their people, marriages and ministries alive and free in Christ through genuine repentance and faith in God.

I have had many conversations with leaders of the inner healing movement and found both concerns and many very positive aspects in line with the changes that God had been bringing in me. Most troubling about the various approaches to inner healing were the apparent lack of repentance and assumption of personal responsibility for failings, the sometimes inappropriate use of prophetic guidance and the seeming subjectivity of the sessions, which were too often driven by the leaders. I was about ready to disregard it entirely until I met Andy Reese. For the last eight years we have been meeting periodically, and the initial playful bantering grew into an iron-sharpens-iron friendship. I endorsed the first edition

of this book even though I felt there were things I would like to add to it. This second edition of the book has brought together emphases and foundations that will certainly help those from a more traditional background grasp and use the material. It is a book I can wholeheartedly endorse.

I encourage our staff to read this insightful book and be equipped with Andy's and Jennifer's *Freedom Tools*. The larger the tool kit, the more effective we become. We all come from different origins, but our destiny is the same. To get there, we need to loosen our grip on our natural heritages, religious traditions, spiritual clichés and scripted answers and strengthen our grip on our spiritual heritage, which is the same for all those who are alive and free in Christ. In Christ we are neither Jew nor Gentile, Pentecostal nor evangelical, orthodox nor Catholic. We are children of God.

What I desire, and what Andy and Jennifer desire, is for all of God's children to be loved, accepted, affirmed, set free from their past and cared for in a godly way. I believe *Freedom Tools* will help equip Church leaders to do that, and it will be a valuable contribution to the inner healing and prayer healing ministries that are growing around the world. Before and while reading this book, ask Jesus to show you what He wants you to get out of it. It just might change your life.

Dr. Neil T. Anderson,  
founder and president emeritus,  
Freedom in Christ Ministries,  
[www.ficinternational.org](http://www.ficinternational.org)



# Preface

It has been seven years since the first edition of *Freedom Tools*, and those years have seen literally thousands of testimonies of love shared, sin broken, pain healed and God encountered. No exaggeration. This stuff really works. But it should: It is all right there in Scripture. “It was for freedom that Christ set us free” (Galatians 5:1).  
For freedom.

---

*Freedom Tools* is a very practical, illustrated guide to applying the finished work of Christ to the very unfinished work of sanctification within us all. It is the process of walking out biblical commands such as restoring one another, bearing another’s burden, confessing sins to another and putting to death the deeds of the flesh by the Holy Spirit. It is about how to be an effective and engaged first responder in chance conversations, in scheduled meetings and with your friends and family when you need much more than a lecture or a self-help book. It has found ready application on every continent, except maybe Antarctica, and in every denomination and nondenominational ministry. Oh, the stories we hear of what God does when room is made for Him to speak and restore.

If all we hear is accurate, most people read this book in the first place because friends or family gave them the copy they themselves had been reading, saying, “You should read this—I’ll get another one!”

---

## *Preface*

It is time for the second edition. We have learned a lot and want to share it with you. This kind of ministry is evolving rapidly from something that happens in a “session” into a vital part of making disciples, living life together, and creating a healing and healthy church culture. That is why Jen is co-author in this edition. She has practical and wide-ranging experience in bringing these amazing truths and powerful change agents safely and in a biblically honoring way to churches, small groups, marriages and families. She is among the very best I know. And my wife and I have watched her and her husband minister for over twenty years across multiple states and among many groups. Freedom follows them around. They are the real deal!

We hope this book encourages you to go for it, personally, in relationships and small groups, as a church and especially outside the church. There is no substitute for trying these things out for yourself and on yourself in an honest and humble way.

If you do, you will find that your conversations will be forever changed, your relationships forever deepened. It will become a lifestyle, a way of relating. You will feel “armed and dangerous” to the dark kingdom, competent to genuinely help others. Most importantly, your awe of a living and loving Papa God will expand with each encounter.

You will be hooked!

We started down this path years ago, and after seeing many people improved, healed and restored, we have no regrets . . . none.

We think you won’t, either.

# Acknowledgments

It is probably not a good idea to include an acknowledgments page—surely we will forget someone dear, someone we relied on. But God will not.

Freedom Prayer ministry is both original ideas and insights, and an aggregation and organization of the revelation, insight and experience of many others, borne out of desperation to find freedom and help others find it, too. We each push our puzzle pieces to the middle and, in so doing, see God's picture emerge.

We have been privileged to cross paths and spend time with many of the pioneers and leaders in this movement: John Sandford, Ed Smith, Betsy and Chester Kylstra, Peter Horrobin, Pablo Bottari, Tom Hawkins, Dawna DeSilva, David Kyle Foster and especially our friend Neil Anderson. You have taught us much.

To the Freedom Prayer team at CrossBridge, who are the most beautiful friends and family, full of grace and truth: Thank you for being brave night watchmen (and women) on the wall and for walking humbly with God and one another. You spur us on! To Kirk, thank you for providing well-watered soil for freedom to flourish. To Lex and Jeannie, we are grateful for your skilled hands and the way you tend a harvest. Something beautiful grew. . . .

To the Freedom Prayer teams in San Antonio, large and small—we love walking in unity with you. This big extended family is vital, a visual example of the Lord's greater work both in the Church and as He reaches the lost and hurting.

*Acknowledgments*

To our life partners, Susan and Cory, words are not enough . . . not nearly enough!

To our intercessors who pray for us and to whom belong the spoils—you are only not known on earth.

To our ministry partners at The Freedom Resource, thank you!

In particular, to the Freedom Prayer teams around the world who work tirelessly in hidden ways; keeping confidences; bearing burdens, long nights, selfless love—you vulnerable men and women of whom the world is not worthy, who know the deep satisfaction and the unabashed awe of God that only comrades in spiritual arms can know. Thank you.

Thank you to Jane Campbell and her staff at Chosen Books for their wonderful godly professionalism, and to Catherine Cooker, our ever-patient, ever-encouraging editor.

And to you . . . whoever you are, wherever you may be . . . for taking these bits of grace, adding yours and moving on ahead of us. We salute you. We thank you. We will meet you at the finish line!

chapter

# 1

## POLITE SOCIETY

Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Bear one another's burdens, and thereby fulfill the law of Christ.

Galatians 6:1–2

Dear Lord, I pray that You make me into the kind of person my psychiatrist has medicated me to be.

Bumper sticker prayer

I do not believe in a fate that falls on men however they act. But I do believe in a fate that falls on men unless they act.

G. K. Chesterton

When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him.

Isaiah 59:19 NKJV

Woo-hoo, Mr. Reese, God answers prayer!”

Amy’s happy voice floated up to me from the beach trail far below. She and another young woman were walking arm in arm, with red eyes and sweet smiles.

Almost a decade ago I, Andy, was sitting four floors above a Florida beach, working on the opening chapters of the first edition of this book and playing chaperone on a trip of high school seniors. Only the night before I had spoken to the class about taking our last opportunity together to have healing conversations with their classmates, and about how to do that. These two, politely distant for two years after some blowup, believed me, and most especially, they believed God. After a thirty-minute beach walk full of confessing, forgiving and blessing, it was gone . . . forever.

This book is about rapid and radical life change.

We each want a life that is good and noble and exciting and glorious, but we sometimes experience the kind that is darkly deflated, befouled by nagging moral failure, marked by a sense of harassment, emotional constraint, lonely abandonment, painful regret and gnawing hopelessness. That is the kind of fate that seems to be pandemic today—something like a spiritual-emotional bird flu.

But there is a revolution going on. Have you noticed? It is spreading like wildfire among churches of all kinds. God is raising up a standard. Maybe the call is out to get His Bride ready—ironing out the wrinkles, cleansing the spots.

This book is about that revolution, a revolution that makes it possible to counter the pandemic: to steer a course toward emotional and spiritual wholeness, and to help others do so, too—your children, spouse, friends, co-workers, even strangers in chance encounters.

There are a lot of good home remedies out there. Some are good for the body and some for the soul. This book is about the soul kind. It is about a set of understandings and techniques—God’s tools laid out here and there in Scripture—woven together into an effective approach to emotional first aid.

We decided to call it Freedom Prayer, because, simply, that is what it is. We talk with each other and with God about finding freedom. Right then, right there.

Freedom Prayer is a very flexible tool belt on which to hang good approaches and techniques, more of which are being developed all the time. In this book you will learn how to be an effective first responder on a scene that seems littered with emotional and spiritual fender benders and a few wrecks; how to practice the kinds of friendships that are really, really good for each other; how to be a true counterterrorist against the schemes of dark forces; and, most importantly, how to find and enjoy the warm smile and embrace of Papa God.

You will learn key foundations that guide a freedom culture and ministry and how to use key techniques God has placed in His Word to help bring freedom and healing to hurt and trapped people. Inner change is at the heart of transformation, and more than anything else this book is about that. These techniques are moving from outside the church and individual ministry sessions to inside the church, integrated with a healing and discipleship culture being established in the church—probably like it was meant to be from the start.

## **Polite Society**

A Sunday school teacher from a large church told me of an incident that left him shaken and distraught. He spoke to a woman after class about how he always enjoyed her husband’s keen insights and thoughts about the morning’s topic and wondered where he was that morning. She thanked him, and in an icily quiet voice she

told him that that morning her husband had announced to her and the children that he was leaving them for another woman. In tears this teacher, a brilliant attorney, said to me, “What will happen is that she will just quietly slip away, another family falling through the courteous cracks of our well-mannered church. We all knew that they were in trouble. He was in a small group of men. But no one around them, myself included, knew what to say or do. We figured someone was helping. I guess no one was. It seems like no one ever is. What should I do about it? *What?*”

Polite society is killing us.

We all have “stuff,” and that stuff diminishes living and destroys lives. It pops up and bursts out at the most inconvenient times. It tarnishes us and hurts those we most love. Many of us have thrown in the towel and declared a stalemate over it. In this day, when the number of babies born out of wedlock is gaining on those born to two-parent families and divorces may outnumber marriages, people need honest, sane, wise and skilled friends. If you know how to deal with stuff, it is a seller’s market.

Despite this enormous and growing necessity, in most families, relationships and churches today, there is almost no milieu, no framework for recognizing and confessing sins and effectively dealing with them; for seeing wounding and having the confidence to help; for stepping into a situation and effectively bringing about healing change. We tend to hide our personal stuff, avoid it in others and quietly shun the person who wants to be vulnerable and ask for help.

When some desperate soul confesses a deep need or personal helplessness, normally an awkward silence precedes a somewhat embarrassed and fumbling “I’m sure it will get better” or “I’ll be thinking about you.” We think, *They really need to talk to somebody . . . somebody else*. Maybe they are too fragile, and we are too clumsy. We wistfully hope they find help. We slide away, embarrassed at our own inept and weak response, knowing that tomorrow we could *be* them.

Maybe we *are* them, and secretly we vow to hold on another day. And we tolerate and cope, some days better than others, some people more adept at survival than others.

And should we be of a persuasion to believe there is a supernatural component, that we have a spiritual enemy, then we are really in trouble. Or maybe really scared.

The wisest man ever to live, Solomon, says, “The spirit of a man can endure his sickness, but as for a broken spirit who can bear it?” (Proverbs 18:14). Our inner health makes all the difference. With strong and healthy hearts we can withstand and contain the fallout from weakness and infirmity. We can deal with adversity and stress. But we simply cannot bear up under an inescapable internal ache, emptiness, guilt and shame. That kind of inexorable burden weighs us down, harries us without relief.

We cannot stand it.

Yet most of the church—small group leaders, elders, “laypeople” and sometimes even pastors—feel mostly inadequate to say or do much of anything, even when invited. Most of what we know about helping hurting people we saw on afternoon talk shows or evening reality-based exhibitions of human misery and stupidity. We are intimidated by people’s problems, so we want to consign them to the overwhelmed professional ministerial and counseling system. It has to get very bad to actually go for help. And so it *does* get very bad.

This situation is not God’s plan. This is not “abundant life.”

He tells us to confess our sins one to another and pray for one another that we might be healed. He urges us to gently reprove and restore when we see one overtaken in sin, and to bind up the brokenhearted. He says that bringing dark things to the light is the only way to walk in true communion. He says that if we partner with God’s Spirit to put to death dark deeds, we will live. He says our path will grow brighter and brighter, from glory to glory. (See James 5:16; Galatians 6:1; Isaiah 61:1; 1 John 1:7; Proverbs 4:18; Romans 8:13; 2 Corinthians 3:18.)

God calls us to the place where we, as individuals, can partner with Him and each other in dealing with the pervasive sin and wounding around and within us. He desires that we not leave each other in a place of “tolerable desperation,” coping with tormenting internal issues or dull emotional aches, and call it good enough.

We are all in this together. Together with each other. Together with God.

But how?

God has a plan. It is His ancient plan to perfect His Bride, and it is still unfolding. He is behind it. He is actively bringing it about in the earth today.

Keep reading.

## First Aid

Humans can seem so complex that being helpful appears a daunting task.

The other day I took another cruise through the latest edition of the *Diagnostic and Statistical Manual of Mental Disorders*, the American Psychiatric Association’s official diagnostic book. I felt myself stepping into a parallel universe of techno-talk and multiplied treatment modalities. Complex and arcane language dominates—and perhaps *must* dominate—for mental health professionals to communicate with exactitude. It is certainly intimidating. Is *everything* a disease, syndrome or disorder? Does everything require multiple counseling sessions or mood-altering drugs?

Emotional needs are, in many ways, like medical needs. Ninety percent of the need is satisfied by home-based, lay-administered first aid and over-the-counter medicine. Illnesses are seldom cancer, rarely require open-heart surgery and are usually not life threatening. And when something *is* life threatening, would you not be glad some friend caught it early enough and with enough insight to refer you to professional help?

It takes eight years plus to become a competent physician. But it takes only a few hours to learn basic CPR, only a day to learn first aid basics—bleeding, breathing, heartbeat.

A Band-Aid is *just* what we need if the problem is a cut.

Much of what we encounter in people are just emotional scratches, relational burns, behavioral headaches, minor dark infections, sprained morals or stubbed egos. Most of us are not a millimeter from meltdown or an inch from insanity. And when someone is? We can help spot it and learn where to refer. That is a valuable and good thing, too.

In the real world, we are in desperate need for first responders, those trained in basic first aid for the soul who can respond naturally and effectively as a lifestyle. With simple instruction and a little practice, we find we *are* competent to help another find relief and freedom. I do not have to be an emotional open-heart surgeon—most people do not need that.

## **Prayer as Basic First Aid**

It is the responsibility, and within the latent capability, of every believer to be competent to help and encourage friends and family—to be able to perform first aid for the soul, to be the first line of defense against darkness. Paul says it best: “And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another” (Romans 15:14).

That is the idea: brethren (that is, people in relationship) full of and motivated by goodness and love, holding the right tools, empowered and led by God, able to gently admonish, encourage and help set free.

For lack of a better term, we call this basic first aid for the soul “Freedom Prayer” ministry. We find using this title eases concern and fosters focus on the biblical framework for prayer ministry. Using this framework, thousands have found increased peace and

freedom and experienced the freshness of encounters with a loving, living God: learning how to walk out the scriptural injunctions to care for, encourage and even reprove each other. Some encounters are very dramatic, some gentle and peaceful. All occur in an informal, confidential, honoring, one-on-one or small-group setting—friend with friend.

This is not counseling—counseling is the purview of trained professionals, not first responders. This is about a couple of friends, maybe a church leader and a member, going together before God to get help in time of need. It is about watching God free individuals through prayer from the effects of wounding and sin and delivering people from the snares and presence of demonic influence. It is done in overt, moment-by-moment partnership with God, who leads us into truth as He reveals lies believed in the past and present and their points of access, and removes them; establishes healing, blessing and obedience in their place; and restores individuals to relationship with Papa God and a more fruitful and fulfilling walk.

Our objective is to help you build your skills and ministry in your setting, not join an organization or hierarchy. There is no single training manual, certification process or proponent church or ministry. Freedom Prayer makes the best use of tools and approaches developed by us or others and modified for your use to fit your DNA. No one is a Freedom Prayer “professional”—though many have had years of training and experience in Christian ministry. Some are psychiatrists, some are certified counselors who use the tools on a daily basis, and most of us are just compassionate knuckleheads.

You can fit in just fine.

## **Biblical, Reasonable and Effective?**

Right about now, before we get too far into things, you might have an important question to ask: Is this thing you are talking about, this Freedom Prayer, biblical, reasonable and effective? That is a fair question. Let’s tackle it head-on.

### ***Is It Biblical?***

We are instructed throughout Scripture to shepherd sheep effectively. Many years ago, as church leaders and elders, we realized we did not know how to do this very well. That bothered us.

Clearly the terms *inner healing* or *Freedom Prayer* themselves are not found in Scripture. But even on a surface level we see that the concept, like pieces of a puzzle, is everywhere:

Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd. Then He said to His disciples, “The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest.”

Matthew 9:36–38

Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Bear one another’s burdens, and thereby fulfill the law of Christ.

Galatians 6:1–2

Confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.

James 5:16

Though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.

2 Corinthians 10:3–5 NKJV

Paul and James command and invite us to confess to one another, to restore one another, to bear one another’s burdens and to help one another be free. They speak of spiritual warfare as occurring

within strongholds in the mind. We can help one another because we are “spiritual”—that is, able to minister in partnership with the Spirit of God, and in a spirit of gentleness and humility. We know we each must rely on others to help us get free. All have sinned, been wounded, become entangled.

There are many other references to the various aspects of this ministry:

- healing the brokenhearted and setting free the oppressed (Luke 4:18)
- taking authority over the demonic and casting out demons (Mark 16:17)
- speaking prophetic encouragement (1 Thessalonians 5:20)
- putting to death the deeds of the flesh by the leading of the Spirit (Romans 8:13–14)
- forgiving (Ephesians 4:32)
- bearing one another’s burdens (Galatians 6:2)
- snatching people from destruction (Jude 23)
- reproof and correcting (2 Timothy 4:2)
- setting free the oppressed (Luke 4:18)
- comforting the afflicted with what God has shown us (2 Corinthians 1:4)
- confessing sins to another and receiving prayer from them (James 5:16)
- putting on godly armor and battling spiritual forces (Ephesians 6:10–12)
- taking thoughts captive (2 Corinthians 10:5)
- renouncing past sinful practices (2 Corinthians 4:2)
- pursuing freedom (Galatians 5:1)
- growing up in all things into Christ by speaking truth (Ephesians 4:15)

Once assembled, these puzzle pieces need a name. Inner healing is a name. Freedom Prayer is a name. We like it because it summarizes what we do—we pray and we seek biblical freedom together before God . . . Freedom Prayer.

We can honestly ask what these things, all these verses assembled together, look like in real life—at a coffee shop, in a mall, in a church office or down front at the altar on a Sunday morning. If we consider each of these verses and many more (for example, all the “one another” verses), both alone and then together, a ministry—and more than that, a lifestyle and culture—emerges, one that is both commanded and compelling. Many have said things like, “This is logical, practical, accessible . . . it makes sense!”

Is the work of Christ not finished? Why then do we need this? That, too, is a fairly common question. But any pastor who has served longer than about a week can tell you that while Christ’s work is finished, his own is far from it—even Paul said as much. After completing his magnum opus on the many-faceted work of Christ in Romans 1–8, and including the Jews in chapters 9–11, he begins chapter 12 with this statement: “Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect” (verse 2).

The tense of the verbs indicates intimate progressive habits of transformation. This is the ministry of taking the *finished* work of Christ and applying it to the *unfinished* work of sanctification within each of us—the work of becoming Christlike. It is part of what making disciples is all about.

### *Is It Reasonable?*

There may be many ways to respond to the question of reasonability. Perhaps the best is to compare and contrast it with current counseling practice and ask counselors themselves to comment.

You should understand that Freedom Prayer is *not* counseling—it is prayer ministry. Freedom Prayer derives from scriptural principles and pastoral experience, while professional counseling is grounded in deductions from the behavioral sciences. Through Freedom Prayer, prayer-filled encounters with Christ are the change mechanism instead of therapist-mediated or psychological theory-derived activities.

Nonetheless there seems to be a growing recognition of the importance of explicitly including a client’s spiritual-religious beliefs and practices within the therapeutic structure:

Psychologists are ethically obliged to be respectful and attentive to the cultural diversity of their clients, and religion and spirituality contribute to our personal and social identities. Emerging research is showing that spiritually integrated approaches to treatment are as effective as other treatments. There is, in short, good scientifically based reason to be more sensitive to religion and spirituality in clinical practice.<sup>1</sup>

Recent surveys indicate the majority of mental health patients (83 percent) felt there was a relationship between mental and religious health, though it was discussed in only 30 percent of cases.<sup>2</sup> In researching this subject, Saunders, Miller and Bright<sup>3</sup> reported that therapist reluctance is understandable due to lack of training, concerns about undue influence, and a range of sometimes dubious advice and examples. For clients with religious beliefs, however, the authors recommend that spiritually conscious approaches (being respectful and sensitive to the salience of spirituality to the issues at hand) should at a minimum be present, and they note that integrated approaches (focusing on a client’s spiritual-religious beliefs and practices without a view to changing or transforming them) are becoming common among therapists.

Perhaps the best recommendation concerning Freedom Prayer can be offered by mental health professionals in counseling and therapy themselves:

*After forty years in medicine and fifteen years doing inner healing prayer ministry, I can recommend any combination of prayer ministry, professional counseling or psychiatric care when needed. But for many people a ministry like Freedom Prayer is the best place to start. I have seen dozens of folks completely healed in these types of ministries, and I am most impressed with the team at the Freedom Resource.*

Stephen Mory, M.D., assistant clinical professor of psychiatry at Vanderbilt and psychiatrist for the Mental Health Cooperative and Davidson County Jails

*Professional counseling and prayer ministries work hand in hand as essential partners to facilitate inner healing in wounded lives. Working together we can maximize the freedom, recovery and renewing of all those in need.*

Dr. Mark Jones, LMFT,  
director of Liberty Alliance

*As I, a licensed therapist, have been trained in Freedom Prayer through The Freedom Resource, my practice has shifted to a place of bringing others to freedom using tools that quickly get to the root of the issue. Even in the sessions where a client just wants to talk through a situation, the Inviting Jesus tool is the most powerful way to receive His wisdom and guide them into hearing His voice for themselves. I have “worked myself out of a job” in exponential ways, and it is my great thrill to see others encounter His power and love that delivers and transforms.*

Amy Black, LPC, Abilene, Texas

### ***Is It Effective?***

Any subject such as this will have strong supporters and some detractors. As practitioners of Freedom Prayer, we could give you many examples and arguments as to why it is great, effective and

needs to be in every church! We might say, “Sit with us for a week in ministry sessions and conversations and see if you don’t agree.” But we are, admittedly, a bit biased.

The better approach is probably to let a few pastors of large and growing churches give their unedited commentary on what Freedom Prayer has meant for their people. We warned them they might get some calls. “Bring it” was one response.

*What started as a refreshing complement to ministry, Freedom Prayer has become a way of life as we minister to hundreds of people. The principles have proven invaluable in our daily interactions and small group gatherings. Freedom Prayer is one of the sharpest tools in our toolbox, cutting through the fog of ministry philosophies and helping us lead people quickly to the heart of their loving Father.*

Brad Bowen, lead pastor of  
Heritage Church, Moultrie, Georgia

*I’d been successful at developing an outside team of licensed professional counselors to whom I could send people, but these counselors and I both saw a ministry need that traditional Christian counseling wasn’t reaching. We knew there was more freedom to be had, but as leaders responsible for others, we needed a biblical construct to develop an effective ministry within our church. Freedom Tools and its reliance on Scripture gave me a biblical manual for helping people experience freedom. It helped us standardize an approach to training people to pray with others for the sake of overcoming sin, strongholds and debilitating lies. It took a number of months, but slowly a team began to form. Our ministry team started with two people, then grew into a team of eight. We now have a seasoned team of over thirty members. Over time—and carefully—we trained more people and our capacity to minister expanded. This*

*month alone our team will minister to over thirty people through our Freedom Prayer Ministry. This happens month after month. What a relief this is to me personally! But more importantly, God is receiving glory as more healing is taking place, more people are using their gifts and talents and more are guarding their freedom and reaching out in love to others.*

Kirk Freeman, lead pastor of  
CrossBridge Community Church,  
San Antonio, Texas

*Like many of us in ministry, I've witnessed a variety of approaches to inner healing, including the cumbersome, the bad and the ugly. That being said, this old Lutheran became delighted as he learned about and tried Freedom Prayer. Finally, a good, simple and gentle approach to this kind of care. Our leadership team and staff at both Hosanna! campuses are fully on board and delighted with the simple effectiveness of this ministry. As a community tool, we interact with a couple of family therapist centers that make referrals to us for this type of help. I would encourage you to try Freedom Prayer and partner with God to bring people to a place of freedom in Christ, so that they are empowered to live out their destinies in His Kingdom!*

Michael Swecker, pastor of Prayer  
and Freedom Ministries,  
Hosanna!, Lakeville and Shakopee, Minnesota

*Freedom Prayer is solidly based on the Gospel and biblical teaching while being immensely practical. Like few tools available to the Body of Christ, it has helped our leaders walk in increased freedom while we help many know the truth that sets them free.*

David McQueen, senior pastor,  
Beltway Park Baptist Church, Abilene, Texas

## Book Objectives and Organization

Our objectives in this book are to give a sound basis and clear understanding for giving spiritual first aid, and to make you familiar with various tools and techniques.

Our goal is to *impart* to you an expectation that God will use you both to set others free and to pass on what you are learning.

We do this in four parts:

- *Part 1: The Ten Foundations*—These ten key truths are embedded in our DNA and are the core principles for how we help one other. Do not skip them. Having the foundations without mastering the tools will still work. But we cannot stress this strongly enough: Having the tools without the foundations is disastrous.
- *Part 2: Getting Started*—Using biblical principles, we combine a simple five-phase process we call the “Fruit Loop” with five different kinds of issues we face (condensed to “WESUD”). It helps keep us on track and chasing only fat rabbits. You can minister with only these steps and basic core techniques. It is a good place to start.
- *Part 3: More Advanced Tools*—We have borrowed, modified and even developed some tools as powerful shortcuts to quickly get at the key issues of WESUD.
- *Part 4: Application in Church and Life*—Using the experiences of many strong Freedom Prayer ministries, we derive principles and approaches that will help you create both a more formal church-based ministry and a culture and lifestyle of freedom.

## Obligatory Disclaimer

We understand that this book will raise as many questions as it answers. As we stated earlier, humans can be very complex. But

it seems God often deals simply and wisely with that complexity. This book is not a treatise designed to convince anyone. It is a brief instruction manual, put together because of the great need out there for a first line of defense against demonic intrusion, pain, entanglement, lies and sin. We do not try to answer every question and objection raised about the foundations of, root doctrines for and use of tools in Freedom Prayer—though those answers do exist.

This book is a good start.