

# Torrey 1989 Household of the Soul: Remodeling Exercises

## By Karen Mains

[Speaker 1]

Karen Mains once again, please.

[Karen Mains]

That was wonderful. We served in a church in the inner city of Chicago, and we had an acapella choir, and we had a soul choir. And I felt like I was home. Thank you so much. That ministered to me deeply.

You know what? I really need you to find a piece of paper. And I need you to find a pencil if you don't have one, borrow, beg, steal from someone beside you. Because when I speak, I think the most effective kind of work is done when you work along with me and my speaking. So you don't know me enough to know that but I need you to find some paper.

And then I want to bless this room and invite the Holy Spirit to come into it. Because what I'm going to talk about tonight is probably crucial to the rest of your Christian journey. And I want him to do the work. I do not want to be the one who does the work here.

All right. Thank you. Let's pray. My Lord Jesus, I invite you into this room through the presence and the power of the Holy Spirit. I expect you to enter into our deepest heart and to do a work amongst us that will surprise us. That will surprise me.

I ask that you will diminish my features, that you will remove my form and in their place, that you will put the very presence of Christ and his personality and his word. Let that come through me to each person here. Let them go from this room. Never the same. Thank you for the great opportunity of being able to give this healing truth to these people here tonight in the name of our Lord Jesus Christ, amen.

I was in a meeting in St. Catherine, Ontario, speaking. I've had a great love-hate relationship with the speaking ministry. I'm basically a writer, and as I began to write, people invite me to speak, and lo and behold, I discovered that the Lord was blessing my work and using me on platforms. But it was nothing I wanted to do. I was not dying to be a public figure. I wanted basically to be able to go into my room, be a contemplative, learn the word the Lord was giving to me and put it on paper. And so I have struggled with the teaching ministry, my attitude toward it.

I often come home very fatigued. Sometimes I have to go to bed for two or three days, and I don't like it. In St. Catherine, Ontario, a woman wrote to me after that meeting, at which time I spoke on the very thing I'm speaking on tonight. And she said, I have to tell you what God did for me in your meeting.

She said "I was a woman who was desperate. I was a woman who was unhappy. I had been sexually abused by my older uncle from the age of about seven years of age to about 13 years of age. When my parents moved away from that location, I carried that with me all my life. I never

even spoke of it to my husband. But I was a desperate woman. I'd been a nurse in psychiatric wards. I knew I needed help. I just didn't know how to go about it."

I remember one time, she wrote, that she had put her little three children in the car, decided that she would drive very fast. She would drive over a cliff, and something had prevented her from doing that. She decided she would go into a store and she would shoplift, and certainly someone would stop her. They would put her into the court system, assign a psychiatrist to her, and he would help her to get to the root of her problem. This is a desperate woman, she said.

"I sat in your meetings. I had begun to attend a Bible study, and the only reason I went to those meetings is because those women invited me, and they had a nursery for the children. And as you sat there and you asked me to forgive, I immediately thought of this man who had taken sexual advantage of me as I was a young child, and I thought, I cannot forgive him." Now you have to understand this woman was not a Christian at the time. She said, "I can't forgive him."

"I won't forgive him." And I, from the platform, kept saying, this is the message I'm giving to you will not be free until you forgive these people who have wounded you. And she said, "Finally, I forgive. I said, I don't even know how to do it. But God, you helped me, and I forgive him."

And she mentioned the man's name in prayer. And she said, "I just have to tell you that all of a sudden I was absolutely bathed in the love of God, and something was released in me. I don't

even know what it was. I went home and I said to my husband, I'm a changed woman. I don't know what's happened to me, but I will never be the same."

I'm going to talk about her a little bit more tonight because she had something to give to me. And what I want to give to you is the whole concept of forgiveness in the church. We often teach about the concept, but we don't take people into the practice of it. And that's what I want to do with you tonight. In order for you to do that, you're going to have to understand how forgiveness works. And in order for you to understand how forgiveness works, you're going to have to understand a very simple concept of how the mind functions.

I like to think of the mind as a vast household, maybe a Victorian home built around the late 1900's and, or, the early 20th century. One of those great vast homes with double parlors and a third floor and maybe a cupola up on top and a basement underneath it all a large attic and rooms off of rooms. Now the attic of that vast home is compared to the conscious mind. It's equal to what Scripture calls our will. And the will is the part of the mind for which you and I have been given.

The gift we've been given. The gift we're told by theologians of free will. We can decide, we can choose. That's the gift that God has given to us. And if you will think of the household of the mind or the household of the soul, with the attic being comparable to the will, that gift that God has been given to you, you will understand the allergy that I am creating and will create through this entire talk. The rest of the household, that vast rambling household is comparable to the

subconscious mind, the mind that is beneath the will, the vast subconscious, the source of our feelings and our emotions, the source of our memories.

It's a mysterious place just recently being charted by the Sciences. But it is a place that is well known and understood by the Holy Spirit. Your responsibility for this vast subconscious, part of the household of the soul, listen to me very carefully, is an expectation, is an expectation that God can and will work in this household, the rest of the household under the attic of the soul.

That is our human responsibility for the subjective mind. Experiments by the Canadian surgeon Dr. Wilder Penfield, as he was working with epileptic patients during brain surgery, discovered that when an electronic probe was placed in certain portions of the brain, a memory would be a vote memory that sometimes was long forgotten. Out of the consciousness, out of the will, out of the consciousness of this household of the soul, it had been closed away, locked away. And the longer the probe stayed in that portion of the brain, the more clear, the more concise, the more colored, the more detailed this memory became.

Now, when we talk about the mind, there's one rule we must remember. This is a truth. The conscious mind or the tip of the household of the soul. Conscious mind is continually influenced in ways of which we are often owned, unaware by the condition of the subconscious. The rule is this the conscious mind is continually influenced in ways of which we are often unaware by the condition of the subconscious mind.

There is a very poignant phrase. David and I saw Jason Robarts and Colleen Dewhurst in New York City doing the wonderful classic play. And it was a classic presentation, "A Moon for Misbegotten" by Eugenie O'Neill. Of course, O'Neill is not a Christian, but the line in the play is this. "There is no present. There is no present or future, only the past happening over and over again." Now humans seem unable to escape their past. You may not quite be of the age. But I remember when I was a young mother, I had vowed that I would never talk like my mother. I would never be like my mother.

But when I became a young mother, I heard myself saying exactly in the same tones. The things I had vowed that my mother said that I would never say we cannot escape the past. It keeps happening over and over again. Now I believe that we are dependent upon supernatural revelation to reveal what has been stored within the subjective mind. We are very needy people who need the Holy Spirit to work his healing process out within us.

Let me begin to build a little theology now into this simple explanation of how the mind functions. You see, the human mind is continually in dilemma, continually in distress or disturb one great human dilemma. And that is the dilemma of sin. When you were created. When you were created, when you were created, you were created to exist in a state of innocence.

It is called Eden or paradise. We were not equipped to deal with this fallen world. We were made for that place of great innocence and beauty. And yet sin, through the fall, entered into our world. And we suffer from the results and the effects of sin. It continually fowls up our human journey,

our plans, our soul. Sin comes into our life by one of two ways. There's our own sin. We sin. We err.

We do something that breaks the moral absolute that God has established for our own wellbeing. And when we do that, we experience this strange phenomenon called guilt. Guilt. And guilt is a universal phenomenon. The weight of guilt is so intolerable, writes Paul Tournier, in "Guilt and Grace," that everyone shows this self-justifatory reflex. And that reflex is simply to take the knowledge of our own guilt like Eve and hide even Adam and hide and to press it.

If I can take the analogy into a room within the subconscious mind, the household of the soul that part beneath the attic. We take our guilt, this thing that makes us cringe and feel bad about ourselves, that worries and worms at our self-image. And we put it into a room in the household of the soul. We closed the door on it, Slam it shuts firmly and tight, shake our hands, and we say "There, I took care of that."

But there's a door shut within the household of the soul. Closed, locked. Then sin comes into our life in another way. Someone sins against us. We are wounded, we're hurt. We're rejected. Love is withheld from us. And what do we experience when sin comes into our life from someone else? We experience pain and it grinds and it winds its way into our life. And we hurt. Now let me say something here. The sins of others against us may be overt. They may be intentional. Someone may be out to get us my personal opinion is that most of the time when we are wounded, these sins against us are not intentional.

The person who did them to us didn't mean or didn't understand what they were doing or how they heard us or how they wounded us. And that's the dilemma of the human journey. We walk in relationship with one another. These sins against us may be real or they may even be imagined, but we will hurt from them just the same. We will have pain. What do we do with pain? We do the same thing that we did with guilt. We find a room within the subconscious household of the soul. We put this pain, perhaps into a closet. We shove it into the back of the closet. We closed the door. We do not want to walk back into this full of shade. In the room. We walk out into the hallway. We slam the door. We put a bar on the door and a double lock in a sign that says "No Trespassing." "Do Not Enter." "Stay away from my pain." "Don't you mess with my pain."

And we think that we've taken care of our human dilemma caused by sin. The problem is, the problem is this that after many years of responding to our own guilt, from our own sin or to pain from someone else's sin against us in this fashion that many rooms within the household of the soul become locked. Barricaded, shuttered, closed. I'm sure that you have seen that old abandoned house that seems to be in every town, sometimes right in the middle of the town. The porch steps are falling off, their weeds growing up all around it. The underbrush has taken over. There's shutters on the windows. The roof looks like it leaks. It is abandoned and barricaded. And in this room tonight, in this room tonight, some of you have a household of the soul that is as abandoned and barricaded and boarded up as that house that I just described to you.

Jesus summarized the Old Testament in one Church directive. The lawyer said to him, which is the great commandment? And the reply was, you shall love the Lord your God with all your heart, soul, mind and strength. And you shall love your neighbor as yourself.

When sin has boarded the household of the soul, you see, we cannot respond to God and love Him with all our heart, soul, mind and strength. We cannot love our neighbors as ourselves. We cannot love ourselves. When the shades are drawn in a room and there are shutters across the window, the light cannot come in and we cannot see out. We cannot see out. If we have stored poison in the kitchen, believe me, that is what we will serve to whomever we serve a meal. We'll give them the poison in our own soul. If the house, the living rooms are filled with junk, the accumulated junk of sin and disease it is an uncomfortable place for those who seek to visit us. And it is an uncomfortable place for those of us who live within.

So what is the secret for this boarded household? How do we become unlocked unboarded? Well, there is a remarkable truth. There is a remarkable truth, and the remarkable truth is that we cannot do this by ourselves. And the other side of the remarkable truth is that Christ has come to deliver us from our boarded selves.

And there is a key that unlocks all of these doors. And that key is forgiveness. It is forgiveness. To receive God's forgiveness for our own sins which we have committed death. We experience guilt for and to give therefore God's forgiveness to those who have sinned against us, no matter how grievous their sins against us, no matter how grievous their sins against us.

Surely he has borne our griefs and carried our sorrows. But he was wounded for our transgressions. He was bruised for our iniquities upon him was the chastisement that made us whole. And with his stripes we are healed. The message of the Scripture is redemption.

The message of the Scripture is reclamation. The message of the Scripture is reconciliation. It is at-one0ment atonement it works in our soul, but it also works, you have to understand this, in our psyche. It works in our psyches so that we are delivered in this Christian journey as whole people before God whole intellectually, whole, spiritually, whole, physically and whole, emotionally, psychologically.

Don't you ever settle for less than that. Don't you ever settle for less than that. That is the bigger and bigger part that Jill was talking about this morning. C. S. Lewis has said, I am a universe within. Do not settle for a truncated Christianity or a truncated Christ.

God's forgiveness is the key that unlocks all doors shut by our guilt. Now, just as there are two levels of sin, there are two levels of forgiveness that we must experience. One is the forgiveness for our own sin. Let me go back to my friend who was in St. Catherine. When the Lord gives you a ministry and asks you to be obedient, you must do that whether you want to do that or not.

And I did not want to be a public speaker teacher. And I put together a book because of my travels and because of the fact that I've dealt with many, many women in my travels, I began to realize that there was a high incidence of child sexual abuse amongst church women. They had experienced great pain. And so I put together a book called "Child Sexual Abuse, a Hope for

Healing," using everything that I had learned from my work with women and for their sake, I became their advocate.

One of the case studies in the book was the study of the woman from St. Catherine's, and as I was working with her story in the writing, all of a sudden, the Holy Spirit said to my heart, Karen, this woman has been mightily delivered by my power. And you were the vehicle I chose to bring about that deliverance. If there had been, only this one wouldn't have been worth it.

Wouldn't it have been worth it if there had only been this one? But there have been hundreds and hundreds. I have never been so ashamed before. The Lord here, he had given me a ministry. I was dragging my feet, complaining about it, going into it with half a heart, the other half at home, longing to be other places.

And I felt like it was such a grievous error that I went to my pastor and said, I need to confess this sin. I'm a public person. It's a public ministry. I have erred in my heart on a public level, and I need to make a public pronouncement. And so he listened to my confession. He reminded me of forgiveness. And at that point in time, God began to pour out His spirit on me in a way that I had never received it before.

We have our own petty sins. We are hateful toward people that are not like us. We have sexual sins in this generation. You will have sexual sins. Some of you are addicted to pornography. You need to be freed from them. Some of you are struggling with lust. Your mind has been captured

by the enemy of the air, what you've seen and watched on television or in X rated movies. And you need to be freed from that. And I would like to promise you that you can be.

Some of you have tongue problems. You have the disease of the tongue. Some of you have tongue problems, and you talk about other people hatefully because you hate yourself. You sinned against yourself. Some of you are not in good relationship with your parents. Some of you have a professor here on campus who you hate. Hate. You have sinned, and you call yourself Christian, and you need to face that sin and own that sin and confess that sin and be freed from that sin. Not only the sin, but the guilt, the guilt.

Because you see, you were not meant to go through life guilty. Not Christ ones, not Christ ones. You were meant to stand upright before your maker, not bent toward humans and their opinion toward you, but upright before God, your Creator, with your whole heart, soul, mind and strength. You cannot do that if sin is in your soul. And if you are hiding guilt in some room within the household within, there needs to be a daily confession, a check that you go through at the end of every day that says, not in a way that is morbid or self-introspective that says, how have I erred?

How have I erred against you, God against my neighbor, against myself? And then the Holy Spirit will bring those things up to you tenderly, and you'll confess them and you'll be freed of them. You do that enough. And those do bills begin to come current.

Do you realize I heard that some of you are concerned about revival on this campus? That's wonderful. That's been my husband and my message for all 28 years of our marriage, renewal in the church. A sweeping, classic revival across this nation. Do you realize there have never been any times of classic revival, sweeping movements of God? But at some point in time, men and women stood up and began to openly confess their sins to one another.

Their hearts were broken before God. A spirit of conviction moved in on campuses, in churches, in meetings. And they humbled themselves and said, I have sinned. I have sinned. And then God's Spirit came in a great brush. This is scripture we must take personally. Is any among you sick? We have a sickened church. Let him call for the elders of the Church and let them pray over him. Anointing him with oil in the name of the Lord.

And the prayer of faith will save the sick man. And the Lord will raise him up. And if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed and that God may do his work amongst his people.

Now I'm going to take you into prayers. I'm not going to ask that you stand up and confess publicly. That is the Holy Spirit's Word. But I would love to give you a chance to take that piece of paper. I will take you into prayer. You take that piece of paper and you write on it. God, I have sinned. And this is the name of my sin. This is a private work between you and the Holy Spirit.

And then I will direct you in prayer. We'll offer that up as a holy moment and let us see what God does amongst us. Let us pray. Father, I know what is in the soul of many of these young people. These young adults here tonight, and with the tenderest kind of compassion and love which comes from you, I ask that you free them to do this work and then free them because of the work. Now the Holy Spirit is here and he is the presence of Christ to us.

And if Jesus were to walk into this room physically, we would see Him with the eyes of our body. And because he is not here physically, we must see Him with the eyes of our soul through the Ministry of the Holy Spirit. So let us attend. Let us attend to the fact that Christ is present. He is as near to you through the Ministry of the Holy Spirit as that person sitting next to you in the chair or in the stands.

He is that close. He is that close. You have sinned. Something haunts you from childhood. Something has happened that you have done and you know it is wrong and you bear guilt. It has transgressed the moral code, the absolutes which are laid down in Scripture, which our world tells us not to pay any attention to. But they are in the Bible.

I want you to recognize the endearing, tender presence of Christ sitting as close to you as that person who is beside you. And on your piece of paper, I want you to write, dear Lord, I have sinned. Don't look on anyone else's paper. Of course you won't. Dear Lord, I have sinned. And this is the name of my sin. And when you've done that, fold your paper over.

Now I want you to ask him to forgive you for that sin. Do it in your heart. Ask him to forgive you for that sin. And then I want you to hear these words because these are the words he spoke so frequently. He said, Child, your sins are forgiven. You put your name in there. Karen Mains, your sins are forgiven you. Do you hear him whisper your name?

Your sins are forgiven. You say that to yourself, and I will say to you, if you are truly faithful in your intent and you have confessed your sin and you have asked for forgiveness. Forgiveness indeed is given. Now, would you like to hear the sound of forgiveness? Look up here. Take those papers and tear them in half. Take those papers that you've written that down and tear them in half.

Now someone has sinned against you. Someone has sinned against you. You must understand that Scripture teaches us we must forgive. In the Lord's Prayer, we say and forgive us our debts as we have also forgiven our debtors.

Christ elaborates on that statement right after that prayer in Matthew. For if you forgive men their trespasses, your Heavenly Father also will forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. This doesn't mean that we have an obdurate God who will not do what we need Him to do if we don't behave the way he wants us to behave, I think it's much more closer to the analogy of the soul. We have boarded the household or the room, and his love is not able to reach us. His light is not able to reach us until we are willing to forgive the way we have been forgiven.

Mark 11:25-26 reads and whenever you stand praying, forgive if you have anything against anyone, anything against anyone so that your Father also, who is in heaven, may forgive you your trespasses. Colossians. This is quite a body of literature we have here. 3:12, put on then, as God's chosen one's Holy and beloved. Compassion, kindness, loneliness, meekness and patience for burying one another, putting up with one another.

And if one has a complaint against another forgiving each other, as the Lord has forgiven you. So you also must forgive. Now I'm going to take you into forgiveness. Four. But first, let me explain what you're doing. I found an old Bible dictionary that said, forgiveness is being willing to bear the pain. You thought forgiveness was being willing to have the pain all taken away.

Forgiveness is being willing to bear the pain. Remember the household of the mind, the attic. This simply means that you bring your will into obedience to those scriptures that I have just read to you. You don't say, but I want them to get their just desserts. But when does vengeance come?

When do I get my turn back? You say I will bear the pain. And in that willingness you become ultimately Christ like. Because you see, that is exactly what he did in Gethsemane. He was willing to bear the pain of the world's sin from history to the future against him and his father's plan.

Not my will be done, but Thy will be done. He is our precedent. He is our prototype. He is our example, and we will learn forgiveness from him. Forgiveness must be offered even when it has

not been requested. I had this unusual idea about forgiveness that, of course, I would forgive when they came crawling down the aisles on their hands and knees, asking me to forgive them. Then I'd give them forgiveness.

That's not what Scripture teaches. There was no one at the foot of the cross saying, oh, God, you are my God, and I am the reason you're there. And Christ said, Forgive them for they know not what they do.

Forgiveness must be given again and again. Peter had been fussing with his brother Andrew. And he said, how often should I forgive my brother? As many as seven times in Christ. Who knows?

All there is to know about forgiveness said no seven times 70. 490 times. Now I can't think of anyone who has sinned against me that much. But believe me, I have sinned against my Lord that much.

When you offer a forgiveness, when you are willing to forgive, then you must learn to wait for God to do his work. Because this truly is a supernatural work. This is nothing that you can do. Forgiveness is inhuman. It is nonhuman. It is unhuman. It is a work of the divine.

And what you do is you say, I'm willing to bear the pain of that person's sin against me. I release that person unto you, and then God begins to do his work in our life. And I have seen it happen over and over again. And it has happened in me.

Now let us go to prayer. You have a pencil and paper.

Okay. Christ is near his presence is that close. I said in the last meeting that I've been in bed for two days before I came here. We call this in my family, Karen over-ministering. And it happens to me at inconvenient and odd times.

And as I go through recrimination and say, Why have you let this happen to you again? Karen Mains, can't you grow up and take care of your body? I consider how God feels about me. And I am overwhelmed with his love. He loves me.

He takes pleasure in me. I am truly someone who brings delight to his soul. And I feel that love.

If I could take this in pieces this love and give it to you tonight, I would do that. But that is how God feels about you. When you come to him and you confess your sin. Or when you say I am willing to forgive the sin of another, he loves you. He turns his face toward you and smiles.

You bring him the pleasure that a child who comes to table brings to his parents. When that child says, I have washed my dirty hands before we eat, you are washing your dirty hands.

Someone has sinned against you. I want you to write the name of the person on that page. And the sin this one has sinned. And this is the name of their sin. Now give you a few minutes to consider that a teacher in grade school, a father who abandoned you and was distant, someone who took advantage of your innocence, a seducer.

And now what you must do with Christ near in his love present is say, I forgive this person for this sin. I am willing to bear the pain. This is not easy work. It is not trite work. It's soul-wrenching work. I am willing to bear the pain. I forgive so and so for this deed. Can you write that out on your paper?

The Holy Spirit will bring that name to you. The work of God. I forgive the name for the deed. And when you're done, you can fold that piece of paper. And when you're done, you can tear that piece of paper in half.

Now listen to me. Stay in prayer. Scripture teaches that if we forgive the sins of any, they are forgiven. If we retain the sins of an any, they are retained. When you retain the sin of a sinner, you are bound to them. When you forgive them, you are freed from them. And now God begins to cleanse you and to take the pain away. He does because you see he is the pain bearer.

Sometimes this happens cathartically instantaneously, overnight. Other times it takes a while to work its way out. But you will be free from the pain of that person's act you have forgiven. God is not irresponsible concerning His promises. You see that household boarded, barricaded weeds all around, neglected, disused. That's a picture of the household of your soul. But listen. Ah, listen.

Footsteps are in the hall. Someone is walking in these rooms. A key is put into a lock door. The door is opened. Another key in another door. The footsteps walk to a window. The shutters are

pulled apart. The shade flaps up on its rollers. The window is thrust open and light fills the room. It is a dirtier room than any of us ever imagined.

A cleansing process must go on. Buckets and soap. Lysol, get into the back of those filthy closets, junk away the junk. Toss them out for the garbage people to pick up. A wall goes down. There's plaster dust. The old cracked linoleum is being taken up. The windows are being washed. The hardboard floor is being restored.

You thought this one who walked within the rooms of your house was making a house. That would be a lovely little cottage fit for you to dwell within. You were wrong. This is the King who walks within the household of your soul and he will create if you will let him out of your universe within a palace in which he can dwell.

Light a fire on the hearth. Smell the smell of paste wax and polish. New paint on the walls. The icky old chandeliers pulled down. Lovely crystal going up. Take out the brush in front. Repair the porch. Let this be a habitation fit for your King.

Spring is in the land. There is restoration. The householder has come again to the household of your soul and he will free you. He will free you from the sins that you have committed and the guilt that you have hid. And he will free you from the sins that others have committed against you and the pain that you have hid. And you will be his. Free to love him with your whole heart, soul, mind and strength. Free to love your neighbor. Free to love yourself.

Do this, Lord. I pray in our lives and then come sweep with your spirit through us so that we will be truly on fire of fiery people. We pray this in the name of the Father and the Son and the Holy Spirit, amen.

Now I am to dismiss you. And so I will dismiss you and I say to you tonight, go in peace. Go in peace to love and serve the Lord.