THE SOUL LIBERATION MODEL

A Biblical Framework for Encounter, Transformation, and Lasting Freedom

Foundational Paper — Version 1.1

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"Jesus is the Engine. We build the rails. He does the liberating."

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Version 1.1 is the authoritative public definition of the Soul Liberation Model. It is deposited at https://doi.org/10.5281/zenodo.23656239 and is frozen as deposited; later editions will carry their own version numbers. Version 1.0 (October 2026) remains available at https://doi.org/10.5281/zenodo.23464117.

Publication Note

This document is the consolidated foundational paper for the Soul Liberation Model (SLM). It is intentionally different from the Field Manual, Seeker Workbook, Self-Guided Companion, and training materials. Those resources teach people how to walk or lead the model. This paper defines the model itself: its problem statement, theological premises, architecture, operational elements, measurement logic, boundaries, and research agenda.

This paper is based on the current 2026 SLM source set supplied by the author, including the Model Overview (V17), Leading the Six Sessions (V11) and the six Session Guides, Prayer Ministry (V14), Measurement & Follow-Up (V18), Train the Trainer (V26), the Seeker Workbook (V45), the Self-Guided Companion (v79), the Three-Day Training Handbook (v29), the Locked Terminology Glossary (v10), and the Seeker PRE, EXIT, and 90-DAY instruments (v9, v11, v11). Where the source documents use "locked terminology," this paper preserves it.

This paper does not claim that each individual Christian practice within SLM is historically novel. Prayer, confession, healing ministry, spiritual warfare, small-group discipleship, daily Scripture, pastoral follow-up, and apprenticeship all have long histories in the Church. The originality claim made here is narrower: SLM defines a particular integrated architecture that assigns Jesus and servant leaders distinct roles, orders the seeker's journey, specifies six operational rails, integrates four ministry areas, carries encounter into a daily rhythm and local church, measures fruit at three timepoints, and builds multiplication through supervised practice.

Changes in Version 1.1. Version 1.1 names the purpose the Model serves: the Father's mission — the sending of the Son, anointed by the Spirit, to bless every people, tongue, tribe, and nation. The Abstract, Sections 2, 2.1, 3.1, 4 (Step 5), 10, 11, 13, and 15.1, and the Conclusion carry that statement, with one new note (Wright), and §8.1 takes one terminology correction: the 5R Lifeline is a practice carried by the Daily Rhythm rail, not a seventh rail. The architecture, the Five-Step Journey, the Seven Questions, the Four Areas, the measurement rules, the boundaries, and the one-sentence claim are unchanged from Version 1.0.

Abstract

Jesus Christ personally, supernaturally, and measurably liberates the human soul from sin's ongoing power — and the Soul Liberation Model is a reproducible set of rails that keeps a seeker connected to Him long enough for that liberation to happen, take root, and multiply. Measurable carries, throughout this paper, the church's own register: testimony made honest and kept over time — asked before, asked after, asked again when the afterglow is gone. The Model stands inside a larger purpose: the Father sent the Son, anointed by the Spirit, to bless every people, tongue, tribe, and nation; soul liberation is that blessing arriving at the scale of one life. SLM begins from a strict division of labor expressed in its central metaphor: Jesus Christ is the Engine; servant leaders build the rails. The Engine represents the supernatural work attributed to Jesus—healing, cleansing, liberation from bondage, truth that renews identity, and new life. The rails are six humanly constructed conditions intended to keep seekers connected to Him: teaching that leads to encounter, prayer ministry in four areas, honest measurement, a sustainable Daily Rhythm, local church connection, and 90-Day follow-up. Seekers move through a Five-Step Journey—God's Design, The Infection, The Soul Liberator, The Conversation, and Liberation — The Likeness Revealed Again—

across six local-circle gatherings. The model uses seven sequenced questions to move from design and diagnosis through self-effort toward personal encounter and ongoing conversation with Jesus. It distinguishes Pardon from Liberation, incorporates Inner Healing, Soul Purification, Physical Healing, and Release from Demonic Oppression, and evaluates outcomes through PRE, EXIT, and 90-DAY measurements. The paper defines SLM's claims, safeguards, and present evidentiary limits and proposes a research program for testing durability, measurement reliability, and reproducibility across churches and cultures.

Contents

1. The Pastoral Problem SLM Was Built to Address 4
2. Theological Premises 4
3. The Architecture: The Engine and the Six Rails 5
4. The Five-Step Journey 7
5. The Seven Questions 9
6. The Four Areas of Ministry 10
7. Pardon and Liberation 11
8. The Daily Rhythm and the 5R Lifeline 12
9. Measurement: PRE, EXIT, and 90-DAY 13
10. Local Church, Community Attachment, and the Departure Gate 14
11. Practitioner Formation and Multiplication 14
12. Safety, Scope, and Pastoral Boundaries 15
13. The Original Contribution of the Model 16
14. Evidence Status and Research Agenda 18
15. Public Definition, Versioning, and Citation 19
Conclusion 20
Appendix A. Operational Map 20
Appendix B. Core Definitions 21
Source Documents 21

1. The Pastoral Problem SLM Was Built to Address

SLM begins with an observation familiar to pastors, retreat leaders, and camp ministries: an event can be sincere, moving, and spiritually significant, yet ninety days later many seekers may be living much as they did before. The model therefore asks a harder question than whether an event "worked" in the moment. It asks whether the ministry produced a durable connection to Jesus that continued to bear fruit after the event ended.

The model's diagnosis is not that every fading experience was false. Rather, an authentic encounter may be poorly carried. A retreat may create a concentrated environment for attention, prayer, confession, worship, and pastoral care, but when the seeker returns home those conditions disappear. If the ministry has not built repeatable structures that continue after the emotional and social intensity of the event, the initial movement may not become an enduring pattern of life.

SLM therefore shifts the central design question from "How do we produce a more powerful event?" to "How do we build conditions that keep seekers connected to Jesus long enough for what He begins to take root?" This shift is the conceptual starting point for the Engine-and-Rails architecture.

The aim: a different ninety-day answer

SLM defines success beyond the immediate room. A seeker may leave Session 6 reporting genuine movement, yet EXIT is deliberately treated as provisional. The model expects that the real test comes when ordinary life resumes, the group disperses, the teaching is no longer fresh, old pulls return, and local community either holds or does not hold. The 90-DAY timepoint is therefore not an optional evaluation added to the model; it is part of the model's definition of lasting fruit.

2. Theological Premises

SLM is explicitly theological rather than religiously neutral. It assumes the truth of the Christian Scriptures and centers its ministry logic on the living, present agency of Jesus Christ. Its operative biblical anchors include Acts 10:38 and John 15:5: Jesus is presented as the One who heals and liberates, while His followers are presented as dependent branches who cannot produce spiritual fruit apart from Him. Acts 10:38 describes the Spirit-anointed ministry of the Son whom the Father sent (Luke 4:18; John 20:21): God anointed Jesus of Nazareth with the Holy Spirit and with power, and He went about doing good and healing all who were oppressed by the devil, for God was with Him. The Engine verse already names the Father who anointed, the Spirit with whom the Son was anointed, and the Son who heals and liberates. Section 2.1 states the mission that sending serves.

2.1 The Father's design and mission

The journey begins in Genesis rather than in pathology. The seeker is first taught God's Design: humanity was made in God's likeness, blessed, and commissioned. The model interprets liberation not merely as relief from an unwanted behavior but as the progressive reappearance of the likeness God intended. This is why the locked name of Step 5 is "Liberation — The Likeness Revealed Again."

The Model's driving force is older than the Model and larger than any one seeker. God the Father Almighty sent His Son. Long before Bethlehem He promised Abraham that through his offspring all the families of the earth would be blessed (Genesis 12:3; 22:18), and Paul reads that promise as fulfilled in Christ (Galatians 3:8, 14). At Nazareth Jesus announced the mission He was sent on: the

Spirit had anointed Him to bring good news to the poor and liberty to captives (Luke 4:18–19; Acts 10:38). Theology calls this the *Missio Dei*: the mission is God's own, and the Church is taken up into it. SLM stands inside that mission. Each seeker's liberation matters for its own sake; no one is a means to someone else's blessing. Yet the likeness the Son reveals again is not meant to stay hidden. The Son the Father sent draws liberated people into carrying His mercy to others, until the knowledge of the glory of the LORD fills the earth (Habakkuk 2:14) and the blessing reaches every people, tongue, tribe, and nation. This is why the arc of the Model runs outward — through family, church, community, service, and multiplication — and why Community Attachment is measured as an outcome rather than assumed.

2.2 Jesus as present Soul Liberator

Jesus is not treated merely as the doctrinal content of the sessions or as the historical basis of forgiveness. SLM presents Him as the present Healer and Soul Liberator with whom the seeker enters personal, specific conversation. The model repeatedly resists replacing this personal center with technique: the leader is not the healer; the workbook is not the liberator; measurement does not cause change; the Daily Rhythm does not create power. Each is a rail that serves relationship with Jesus.

2.3 Dependent ministry

The servant leader's role is deliberately limited. The leader can teach, ask, structure, protect, observe, measure, follow up, and connect the seeker to church community. The leader cannot manufacture healing, cleanse a conscience, break spiritual bondage by human technique, or produce Christlike character. SLM treats acceptance of that limit not as ministerial weakness but as the condition for faithful ministry.

3. The Architecture: The Engine and the Six Rails

The Engine-and-Rails metaphor is the defining architecture of SLM. It separates divine agency from ministry design without separating them in practice. The Engine is Jesus Christ and what only He provides. The rails are the repeatable human practices and structures that place seekers before Him, protect the process, and extend it beyond the event.

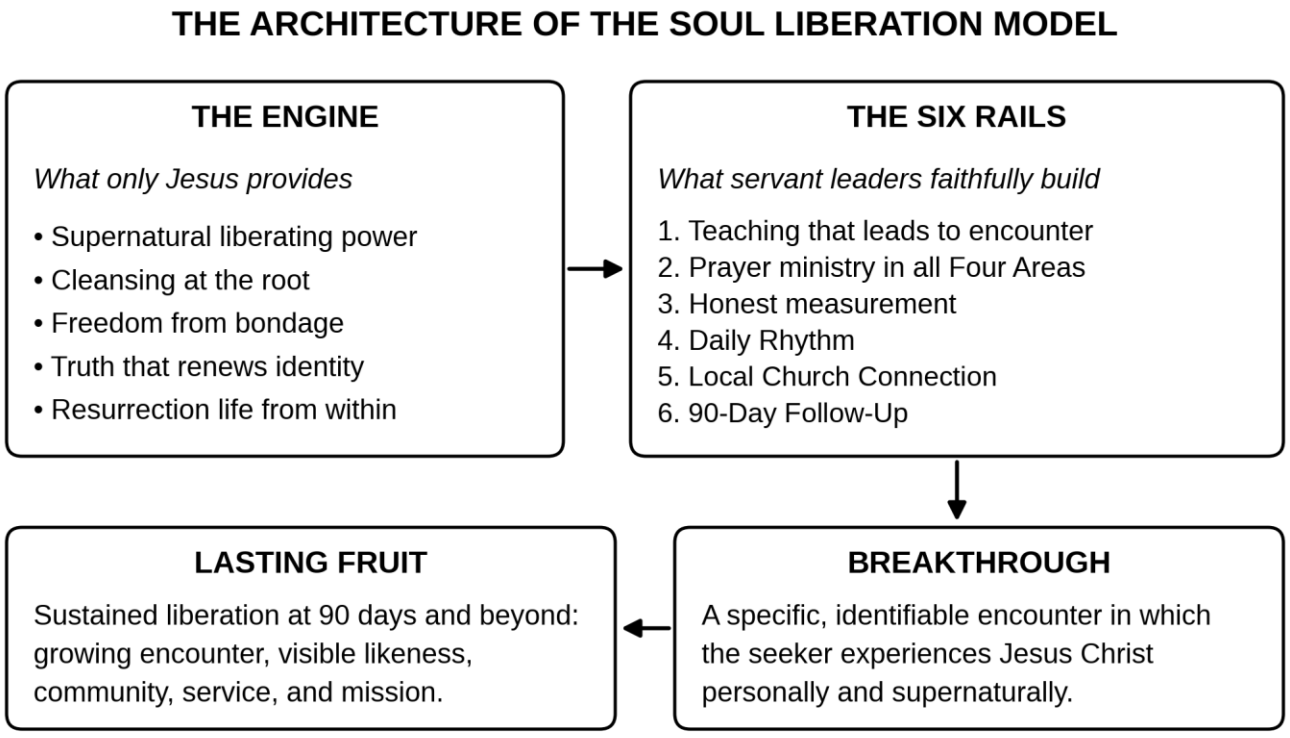


Figure 1. The architecture of the Soul Liberation Model. The six rails are distinct from the Five-Step Journey.

3.1 The Engine: what only Jesus provides

The source materials describe the Engine in terms of supernatural liberating power, cleansing that reaches the root of sin, liberation from bondage, truth that rewrites broken identity, personal initiation with the soul, and resurrection life from within. The metaphor is intentionally asymmetrical: the rails do not contain a smaller version of the Engine's power. They carry no power in themselves. Their value is relational and structural—they keep the seeker in front of the One to whom the model attributes the transforming work. The Engine metaphor does not describe an independent mission. Jesus does what He sees the Father doing (John 5:19), and He was sent (John 20:21). It describes the Son's work and never detaches Him from the Father who sent Him or the Spirit who anointed Him.

3.2 The six rails: what servant leaders build

Rail	Function in the model
Teaching that leads to encounter	Gives the seeker a biblical and conceptual map without making information the goal.
Prayer Ministry in all Four Areas	Creates a structured place for the specific wound, pattern, physical need, or oppression to be brought to Jesus.
Honest Measurement	Makes visible the need the seeker brings, how fully it was met, and whether it held; also identifies weak rails.
Daily Rhythm	Carries personal conversation with Jesus into ordinary daily life through ASK / RESPOND / RECEIVE.
Local Church Connection	Prevents liberation from returning to isolation and locates the seeker in a body that can know, support, and commission them.
90-Day Follow-Up	Tests durability after the event environment is gone and hands the seeker to a named 90-Day Companion.

These six rails should not be collapsed into five for convenience. In particular, local church connection and 90-Day follow-up are related but distinct. One establishes embodied community; the other establishes a future truth-telling and pastoral review point.

3.3 Breakthrough and lasting fruit

SLM defines Breakthrough as a specific, identifiable moment in which the seeker experiences Jesus Christ personally and supernaturally in the area brought to Him. Breakthrough may be dramatic or quiet. It is not equated with the final outcome. The model's stronger claim is longitudinal: an encounter should become a continuing conversation, an increasingly visible likeness, and a continuing attachment to the Christian community. For this reason, the model distinguishes "Breakthrough" from "Lasting Fruit at 90 Days and Beyond."

4. The Five-Step Journey

The Engine-and-Rails architecture answers how the model works. The Five-Step Journey answers what the seeker walks through. These are two different maps and should not be visually or conceptually merged.

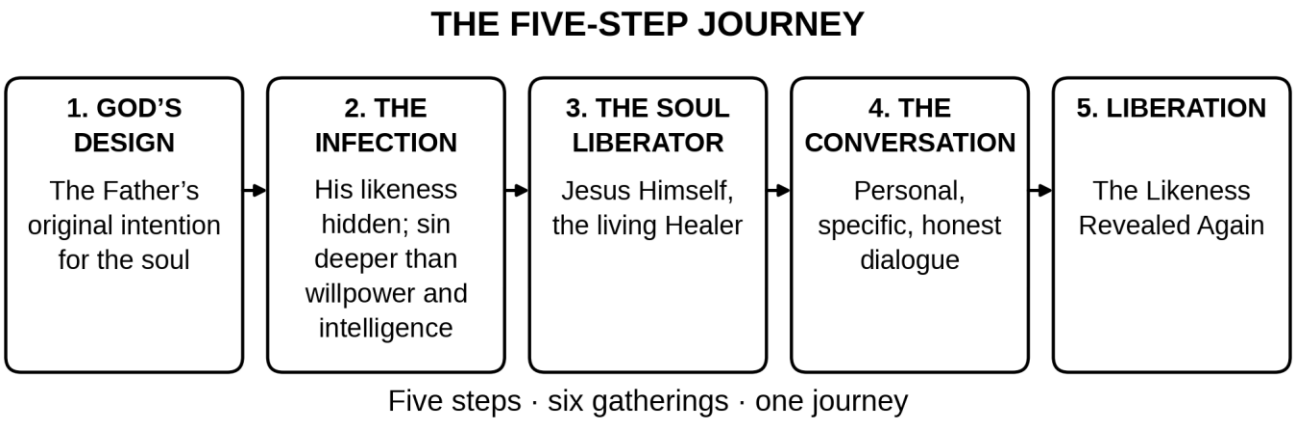


Figure 2. The Five-Step Journey. The five steps are the seeker's map; the six rails are the ministry architecture.

Step 1 — God's Design

The journey begins with the original rather than the defect. The seeker reflects on the life God designed the soul to live and then names the gap between that design and present experience. The step begins where God begins: with the likeness He carved into every soul, veiled by the Infection but never destroyed. Against that design, the struggle is named for what it is — the place where the likeness has been hidden, not the seeker's identity.

Step 2 — The Infection

The model names sin and bondage as deeper than willpower and intelligence — a root-level condition, not a run of isolated bad choices. It uses the term Supernatural Soul Infection (SSI) for that condition: a corruption that entered through humanity's own rebellion (Genesis 3) and that the deceiver who tempts still exploits. Paul calls it a law (Romans 7:21–23), binding like the law of gravity, working whether or not a person understands it, permits it, or sets the will against it. The Infection veils the soul's likeness to God; it never destroys it. The Son of God appeared to destroy the works of the devil (1 John 3:8). The image is the church's oldest: sin as a disease of the soul and Christ as its Physician (Mark 2:17), Augustine's *Christus medicus*. Supernatural Soul Infection is a teaching name for that reality, not a new doctrine.

Step 3 — The Soul Liberator

The center of gravity turns from self-effort toward Jesus. The seeker names what has already been tried and then asks what Jesus wants to do in the specific area. Session 4 intensifies this step through the Encounter and prayer in the Four Areas.

Step 4 — The Conversation

The seeker moves from a discrete encounter toward an ongoing relationship. Honest prayer replaces polished performance. The Daily Rhythm is deepened so the person learns to speak to Jesus, listen, write what surfaces, and receive Scripture daily.

Step 5 — Liberation — The Likeness Revealed Again

Liberation is not defined as perfection or the permanent absence of struggle. It is the beginning of sustained life with Jesus in increasing freedom, with the likeness of Christ becoming more visible and flowing outward into service and the Father's mission, so that the blessing reaches every people, tongue, tribe, and nation.

The step's locked description echoes 2 Corinthians 3:18: as our relationship deepens, the veil is lifted, the infection weakens, and our soul's likeness to God shines again — reflecting His image from one degree of glory to another. The movement runs forward, toward fullness.

5. The Seven Questions

The Five-Step Journey is operationalized through seven sequenced questions. The order is part of the model. The questions are designed to move from the Father's design, to honest diagnosis, to the limits of self-effort, to an expectation of Jesus' action, and then into continuing conversation and concrete response.

Question	Function
Q1. What kind of life do you think God originally designed your soul to live?	Names the original design and gives the seeker a positive theological horizon.
Q2. Where do you feel your life is not matching that design?	Names the gap without prematurely solving it.
Q3. How long have you been carrying this?	Moves beneath the latest incident toward duration and possible root.
Q4. What have you already tried to fix this?	Surfaces the history and limits of self-effort.
Q5. What do you think Jesus wants to do in this area of your life?	The pivot: attention turns from the seeker's effort to the Soul Liberator.
Q6. What would you want to say to Jesus about this right now?	Moves from analysis into honest, direct conversation.

Q7 (Workbook — vision). What would freedom look like for your soul?	Names a concrete picture of liberation.
Q7 (Circle Leader's Card — action). What is the one thing you will do differently this week because of what happened here?	Carries that picture into one concrete response before the seeker leaves the room.

Q7 is deliberately a pair, not one question. The Workbook gives the seeker a picture of liberation; the Circle Leader's Card carries that picture into one concrete response before the seeker leaves the room.

Q4 and Q5 are especially important. The source materials require real isolation for this transition in the local-circle form, because the contrast between "what I have tried" and "what I believe Jesus wants to do" is intended to become experiential rather than merely conceptual. The model treats Q5 as its major pivot.

6. The Four Areas of Ministry

SLM organizes prayer ministry into four distinct areas. The model insists on diagnosis before prayer: a leader first identifies what kind of need is being presented, then uses the posture and prayer language belonging to that area. The areas are not presented as four interchangeable prayer styles.

The fourfold division has a well-known precedent. Francis MacNutt's *Healing* (1974) distinguished four basic kinds of healing — repentance and forgiveness for personal sin, inner healing of emotional wounds, prayer for physical healing, and prayer for deliverance (his term) from demonic oppression — and taught that the one praying must first discern which is needed.[1] John Wimber's *Power Healing* (1987) made that discernment an explicit step between the interview and the prayer.[2] SLM shares the division and the rule, but its teaching differs. MacNutt wrote within Catholic sacramental practice. SLM grounds Soul Purification in Pardon settled once at the cross and in continuing conversation with Jesus; it leads Release from Demonic Oppression as a calm command in Jesus' name, followed by asking Jesus to fill the place; and it declines leader-directed searching of memories. What SLM adds is a written posture and prayer framework for each area, written Stop Conditions, and measured items for each area at three timepoints.

Area	**Diagnostic emphasis**	**Ministerial posture**

[1] Francis MacNutt, *Healing* (Notre Dame, IN: Ave Maria Press, 1974).

[2] John Wimber with Kevin Springer, *Power Healing* (San Francisco: Harper & Row, 1987).

Inner Healing	A wound from something that happened—grief, rejection, abuse, unforgiveness, painful memory.	Presence work. Invite Jesus into the remembered place; create space and silence; do not interpret for the seeker.
Soul Purification	A repeating pattern, lie, sinful response, shame, or root-level entanglement.	Root-healing work. Listen and own; ask specifically; turn; receive cleansing. Keep pardon distinct from ongoing cleansing.
Physical Healing	A concrete condition in the body.	Healing-power work. Name the condition, obtain consent for touch, pray boldly, do not predict outcome, and trust Jesus' timing and means.
Release from Demonic Oppression	What feels driven rather than chosen, external rather than merely internal.	Authority work. Calm, brief, specific use of Jesus' authority; never theatrical, never a solo practice, and subject to strict stop conditions.

6.1 Diagnose before you pray

The operational rule "diagnose before you pray" is one of the model's most important safeguards against vague or mismatched ministry. The core distinction between wound and repeated pattern often separates Inner Healing from Soul Purification; physical need and perceived external oppression are then treated in their own categories. The leader is instructed to follow where Jesus appears to be opening rather than force a preferred ministry style onto every seeker.

7. Pardon and Liberation

One of SLM's central theological distinctions is between Pardon and Liberation. The model teaches that the legal debt of sin is settled at the cross, while the believer may still experience continuing bondage, entrenched patterns, woundedness, or relational distance from Jesus. Pardon therefore answers the question of forgiveness and reception by God; Liberation addresses the ongoing power of what still binds the believer in lived experience.

Pardon	**Liberation**
Settles the legal debt of sin.	Addresses sin's continuing experiential power and bondage.
Grounded in the finished work of the cross.	Lived progressively in relationship and conversation with Jesus.
Answers: "Am I forgiven and received?"	Answers: "Why am I still bound here, and how does Jesus meet me in it?"

Not repeated as though Christ must re-secure forgiveness.	Ongoing transformation, cleansing, healing, and increasing freedom.

Pardon is what the church has called justification: the legal debt of sin settled, once, at the cross. Liberation is what the church has called sanctification — definitive at regeneration, progressive in experience.[3] In union with Christ, sin's dominion is legally broken (Romans 6:14); yet a pardoned seeker can still live as if bound — position and experience out of joint (Romans 6:12). The Model exists precisely for that gap: not a second work of grace, but rails that help experience catch up to position. This ground is Calvin's and John Owen's before it is ours — Calvin's "double grace" of justification and sanctification, both received in union with Christ,[4] and Owen's mortification of indwelling sin — and the Model claims it as inheritance, not invention.[5] SLM uses Liberation more broadly than the classical term, to include the healing and liberating work of the Four Areas; the underlying distinction is inherited, not invented.

The model does not intend this distinction to weaken justification or imply that the cross is incomplete. Its training materials repeatedly warn against "re-applying" pardon as if the believer had to become forgiven again. Liberation is framed as the ongoing sanctifying and healing work of the same Jesus whose cross secured pardon.

8. The Daily Rhythm and the 5R Lifeline

SLM treats the daily practice after the encounter as a load-bearing rail. The Daily Rhythm is deliberately small: approximately five minutes, built around three movements—ASK, RESPOND, RECEIVE. The goal is sustainability rather than intensity.

Movement	**Practice**
ASK	Bring the same specific area back to Jesus and ask, "Jesus, what do You want to change in me today?"
RESPOND	Listen and write what surfaces: a thought, memory, Scripture, sense of direction, or even "nothing surfaced today."
RECEIVE	Read one verse slowly, usually twice, and carry it into the day.

The model's rationale is relational: the rhythm is not a technique performed on the self and is not the power source. It is a repeated place of availability to the Engine. The practice also protects against a common failure mode of retreat ministry—trying to preserve a past breakthrough as a memory rather than continuing the relationship in which transformation grows.

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[3] John Murray, "Definitive Sanctification," *Calvin Theological Journal* 2 (1967). The definitive/progressive distinction is his formulation.

[4] John Calvin, *Institutes of the Christian Religion* (1559), 3.11.1.

[5] John Owen, *Of the Mortification of Sin in Believers* (1656) and *Of the Nature, Power, Deceit, and Prevalency of the Remainders of Indwelling Sin in Believers* (1667), in *The Works of John Owen*, ed. William H. Goold, vol. 6 (Edinburgh: Johnstone and Hunter, 1850–1855; repr. Edinburgh: Banner of Truth, 1965).

8.1 The 5R Lifeline

When the old pull returns, the Daily Rhythm rail carries a second practice: Recognize, Reconnect, Renounce, Replace, Report & Rejoice. The 5R Lifeline is framed as a movement toward Jesus rather than an autonomous self-management protocol. Its social component—Report & Rejoice—also prevents the struggle from returning to secrecy and isolation.

9. Measurement: PRE, EXIT, and 90-DAY

SLM makes measurement an explicit rail rather than an optional administrative add-on. The purpose is diagnostic and pastoral, not to reduce spiritual transformation to numbers. The source materials repeatedly state that the numbers evaluate the rails, not the worth of the person.

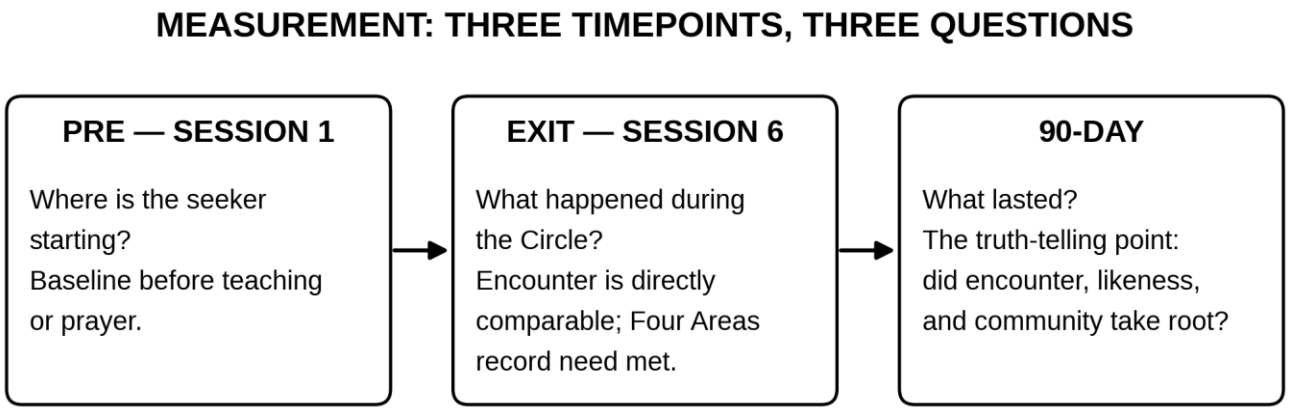


Figure 3. Three timepoints. PRE records the need the seeker brings; EXIT, how fully it was met; 90-DAY, whether it held.

9.1 The three indices

Index	Construct as presently defined
Encounter Index (EI)	The seeker's living sense of Jesus' personal love, presence, and recognizable communication. F1–F3 are repeated in the same wording at PRE, EXIT, and 90-DAY.
Likeness Growth Index (LG)	Visible fruit and reported inner change emerging from the encounter and the Four Areas.
Community Attachment Index (CA)	At 90-DAY, whether the seeker is actually rooted in Christian community and serving; includes the 90-Day Companion's separate corroborating observation (CA-P).

9.2 A crucial scoring distinction

The current measurement architecture does not support treating every Four-Area score as a simple repeated-measures scale. At PRE, the Four Areas primarily record the depth of need. At EXIT, they ask how fully that need was met during the Circle. At 90-DAY, they ask whether the work has held. Only the Encounter Foundation (F1–F3) is asked in the same wording at all three timepoints and therefore functions as the cleanest direct longitudinal comparison in the current instruments.

9.3 The diagnostic principle

The phrase “low scores are a rail problem, not a people problem” functions as an ethical and operational principle. It prevents leaders from blaming seekers for disappointing outcomes and turns the data back toward ministry design: Was the Daily Rhythm thin? Did the encounter fail to become a specific ask? Was local church connection weak? Was the follow-up not completed? This posture also creates the possibility of iterative improvement across successive Circles. That principle is pastoral — a rule for how leaders treat seekers, never a shield for the claim. Empirically, the Model states what would count against it: if Circles run with intact rails show no movement on the Encounter Foundation across many seekers, and holding at 90-DAY proves the exception rather than the rule, the claim fails as stated.

10. Local Church, Community Attachment, and the Departure Gate

SLM treats isolation as a major threat to lasting freedom. For the local-circle model, the final session therefore includes a Departure Gate. No seeker leaves Session 6 without all three: their 90-Day Companion briefed, a Daily Rhythm Card in hand, and a 90-day check-in scheduled. The 90-Day Companion is one named person in the seeker’s own life — a pastor, a youth leader, a small-group leader, or a mature believer the seeker trusts — chosen by the seeker at Session 1, never assigned, and briefed by the Circle Leader before Session 6; the gate is confirmation of rails already built, not a last-minute administrative task. Because the Companion must be named, local, briefed, and believing but not necessarily ordained, the gate never depends on a clergy title being available.

Community Attachment becomes a distinct 90-DAY outcome because the model’s intended trajectory is not private spirituality. Encounter is the root, likeness is the fruit, and community/service is the outward harvest, by which the Father’s mission (Section 2.1) moves through one liberated life into others. The 90-DAY instrument asks whether the seeker is attending a local church or Christian community and serving others. The seeker’s 90-Day Companion, who sits with the seeker at ninety days, adds three corroborating observation lines (CA-P): present in fellowship, known to the Companion, and walking the Daily Rhythm. The Companion’s observations are recorded separately and never overwrite the seeker’s own scores.

11. Practitioner Formation and Multiplication

The model’s missional logic extends beyond seeker outcomes to practitioner multiplication. A practitioner is expected not only to run Circles but eventually to train others. The present architecture uses two tracks — Track 1, pastors and servant leaders formed at the three-day Soul Liberation Training, and Track 2, seekers who first experience the six-week Circle — but one certification: a name on CHR’s Practitioner list.

11.1 Apprenticeship gates

The training materials establish non-optional apprenticeship principles: receive the ministry before leading it; serve before leading independently; be observed before authorization; and treat Release from Demonic Oppression as a separate authorization gate requiring prior supervised exposure. This is meant to keep the model from spreading merely as vocabulary detached from pastoral posture and safety.

11.2 Two Tracks, Two Circles, Two Lists

Track	How the two Circles are led	Mentor role
Track 1 — Training graduate	Authorized on graduation by the signed Circle-Ready Checklist; leads Circle One and Circle Two; the co-lead from the training is a first call if wanted.	None required; the graduate is never tethered to a mentor; a CHR mentor debriefs each Circle.
Track 2 — Circle graduate	Circle One — Lead with Mentor Present, leading as much as agreed, ideally all of it; Circle Two — Lead Independently.	Circle One: present, silent unless asked, debriefs after each session; Circle Two: in touch, not present.
Practitioner list	Two Circles led, both Rosters and narrative reports submitted, both CHR debriefs done, one person named who wants to lead.	The Release authorization gate is signed off separately.
Multiplier list	A Practitioner who has also mentored a Circle graduate's first Circle.	May mentor new leaders.

The multiplication standard is intentionally stronger than mere competence. A practitioner who can run the model but never begins forming another practitioner has not yet completed the model's long missional arc — the arc that serves the Father's mission named in Section 2.1.

12. Safety, Scope, and Pastoral Boundaries

SLM is a ministry framework, not a crisis-care system, psychotherapy protocol, or replacement for medical treatment. The Self-Guided Companion explicitly instructs readers to stop and obtain live help when active suicidal thoughts, self-harm urges, severe trauma, significant mental-health symptoms, or perceived oppression arise. It also states that soul work and professional care are not competitors and that many people may need both.

12.1 Trauma and mental-health boundaries

The local-circle materials likewise require referral when a situation exceeds the leader's capacity. Active suicidal ideation, present crisis, untreated severe mental-health symptoms, severe trauma, and certain psychiatric or physical manifestations are not treated as matters for improvisation in the Circle. The model's strongest safety principle is mechanical rather than intuitive: when a written Stop Condition is present, the leader stops, prays and comforts, refers up, and documents according to the model's oversight process.

12.2 Physical healing

Physical Healing is included as a prayer domain, but the model instructs leaders not to predict an outcome and the 90-DAY instrument explicitly allows Jesus' work to be recognized "through prayer,

medicine, or means" the seeker may not fully understand. Prayer does not replace evaluation, diagnosis, prescribed treatment, emergency care, or other appropriate medical services.

12.3 Release from Demonic Oppression

This is the model's most tightly bounded ministry area. It is never recommended as a solo practice; the self-guided form tells the seeker not to attempt it alone. In the Circle, the model requires the seeker's consent, calm rather than theatrical practice, a co-leader for the encounter session, written Stop Conditions, referral upward when the case exceeds the leader, and awareness that mental illness can present in ways that require clinical evaluation. These limits are stated here, in the model's definition, and not only in the training documents.

12.4 What SLM does not claim

- SLM does not claim that every seeker will experience dramatic breakthrough in every area.
- SLM does not claim that a disappointing score means deficient faith or a defective seeker.
- SLM does not claim that spiritual interpretation replaces medical or mental-health assessment.
- SLM does not claim that a servant leader can manufacture or guarantee supernatural outcomes.
- SLM does not claim that a six-week Circle completes sanctification or removes the need for church, pastoral care, or long-term discipleship.
- SLM refuses six practices by design: no memory excavation, no guided imagery, no combat theatrics, no marathon session, no open-ended program, and no extraction of the seeker from the local church. No memory excavation means no leader-directed digging and no recovered-memory technique; in Inner Healing the seeker brings the memory Jesus surfaces and waits before Him, and the leader does not interpret for the seeker. No guided imagery means no scripted or leader-directed guided imagery; ordinary imaginative engagement with a remembered scene is not what is refused.

13. The Original Contribution of the Model

The strongest defensible originality claim for SLM is architectural, not historical. Individual components have precedents in Christian Scripture and practice. Indeed, the Field Manual explicitly describes some practices as ancient rather than novel. What SLM contributes is a defined integration with locked relationships among the components.

The integrated contribution can be stated in nine propositions:

1. Divine agency and human ministry design are separated through the Engine-and-Rails architecture: Jesus does the liberating; leaders build conditions of faithful access and continuity. The separation is the church's confession, not the Model's invention; the contribution is to specify the rails as six named, repeatable conditions and to measure whether each one held.
2. The seeker follows a fixed Five-Step Journey from original design through diagnosis and self-effort toward Jesus, conversation, and increasing freedom.
3. Seven questions create a repeatable conversational progression, with Q4–Q5 functioning as the pivot from self-effort to expectation of Jesus' action.
4. Prayer ministry is differentiated into four diagnostic areas — a division with a precedent in MacNutt — each tied to a written posture, written Stop Conditions, and its own measured items.

5. Immediate encounter is deliberately connected to a small Daily Rhythm and a 5R response for recurrence, making post-event continuity part of the model rather than an afterthought.
6. Outcome measurement is built into ministry design through PRE, EXIT, and 90-DAY timepoints and the Encounter, Likeness Growth, and Community Attachment Indices, with a stated falsification condition.
7. Multiplication is apprenticeship-based: the model is transmitted through Circles actually led and observed — in Rosters, narrative reports, and debriefs — with each practitioner naming the next person who wants to lead, rather than through information alone.
8. The exit is gated. No seeker leaves Session 6 without all three: their 90-Day Companion briefed, a Daily Rhythm Card in hand, and a 90-day check-in scheduled. The handoff that retreat and freedom ministries usually leave to chance is made mechanical.
9. Failure is assigned to the structure, not the seeker. Low scores are a rail problem, not a people problem: every disappointing score indicts a rail and instructs its repair.

The Model was developed independently, but each proposition has parallels, and the Model names them. The journey from God's design through brokenness and failed self-effort to the gospel is the church's creation-to-redemption arc; the evangelistic 3 Circles tool even opens with "God's Design."[6] SLM walks that arc with believers as a journey of sanctification, ending not in conversion but in continuing Conversation. The separation of God's work from ours is the classical doctrine of the means of grace, restated in Foster's disciplines, by which we place ourselves before God so that He can transform us,[7] and in the image of the trellis and the vine.[8] Q4 and the vision form of Q7 resemble the "what have you tried" and "miracle" questions of solution-focused counseling.[9] The 5R Lifeline shares its shape with relapse-prevention planning[10] and the Twelve Steps. Apprenticeship-based multiplication follows Coleman's *Master Plan*[11] and 2 Timothy 2:2. The mission framing in Section 2.1 is likewise inherited: Wright reads the whole of Scripture as the record of God's mission, from the promise to Abraham to the blessing of the nations, and the Model stands inside that reading rather than beside it.[12] What none of these holds is the combination — locked, measured, and gated at the exit — which is the claim this section makes.

For public release, this limited claim is preferable to language suggesting that every theological concept or ministry practice in SLM is unprecedented. It is also easier to defend historically and academically.

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[6] Jimmy Scroggins and Steve Wright, *Turning Everyday Conversations into Gospel Conversations* (Nashville: B&H, 2016).

[7] Richard J. Foster, *Celebration of Discipline* (San Francisco: Harper & Row, 1978).

[8] Colin Marshall and Tony Payne, *The Trellis and the Vine* (Kingsford, NSW: Matthias Media, 2009).

[9] Steve de Shazer, *Clues: Investigating Solutions in Brief Therapy* (New York: Norton, 1988).

[10] G. Alan Marlatt and Judith R. Gordon, eds., *Relapse Prevention* (New York: Guilford, 1985).

[11] Robert E. Coleman, *The Master Plan of Evangelism* (Westwood, NJ: Revell, 1963).

[12] Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006).

14. Evidence Status and Research Agenda

SLM currently has an operational measurement system, but the attached source set does not yet establish peer-reviewed effectiveness, psychometric validation, causal efficacy, or comparative superiority over other forms of Christian discipleship or pastoral care. The present instruments are ministry evaluation tools. They should not yet be described as validated clinical or scientific scales.

Two data streams exist and are kept apart. The Youth Encounter Stream holds 172 PRE/EXIT pairs from youth encounter events; it is reported on its own, never pooled with Circle data, and never labeled as Circle data. The Circle Stream — the six-session Circle measured at PRE, EXIT, and 90-DAY — is the stream that tests the claim; its first full cycles are now entering the field. Training data are likewise kept on their own Rosters.

14.1 What can presently be claimed

- The model is explicitly defined and operationalized in manuals, seeker materials, training pathways, and timepoint instruments.
- The model has prospective measurement built into its design rather than relying only on retrospective testimony.
- The Encounter Foundation has three items repeated in identical wording across PRE, EXIT, and 90-DAY, making longitudinal comparison possible within the current framework.
- The 90-DAY design includes a separate 90-Day Companion observation component (CA-P) for Community Attachment, providing a modest independent vantage point alongside self-report.
- The framework contains explicit pastoral safety and referral rules.

14.2 What should be tested next

Research question	Suggested next step
Do the EI items behave as a coherent index?	Pilot reliability analysis across multiple Circles; report item distributions, missingness, internal consistency, and change over time.
Does improvement persist?	Report PRE–EXIT–90-DAY trajectories for F1–F3 and retention/reach rates at 90 days.
Do the Four-Area items capture meaningful change?	Treat PRE as need and EXIT/90-DAY as need-met/lasting-fruit constructs; examine whether domain patterns correspond to narrative reports.
Does Community Attachment predict durability?	Test whether 90-DAY CA is associated with sustained EI/LG and continued Daily Rhythm.
Can different leaders reproduce the model?	Compare outcomes and protocol fidelity across trained practitioners, churches, languages, and regions.
What is uniquely contributed by the full model?	Later comparative work could contrast full SLM implementation with retreat-only, teaching-only, or follow-

	up-light implementations, with appropriate ethical and theological design.

14.3 Data practices for credible publication

Future public outcome reports should predefine scoring rules, distinguish reached from not-reached seekers at 90 days, report attrition transparently, preserve raw domain data, avoid changing scales after seeing results, and separate testimony from quantified outcomes. In current practice the form stays with the seeker and only numbers travel: each score is copied onto the seeker's own Journey card and from the card onto a Roster, number for number, with no averaging, and Circle and Training Rosters are never pooled. Where instruments are revised, version numbers should be retained so results are not mixed across materially different measures. Research involving public claims should also address informed consent, confidentiality, data governance, and appropriate independent review.

15. Public Definition, Versioning, and Citation

This paper is the authoritative definition of SLM. Manuals and workbooks evolve operationally; this foundational paper establishes a stable record of the model's name, author, components, version, publication date, and citation. Future changes will be released as subsequent numbered versions (for example, Version 1.2 or 2.0) rather than silently changing what "Soul Liberation Model" means.

15.1 Canonical definition

The claim in one sentence. Jesus Christ personally, supernaturally, and measurably liberates the human soul from sin's ongoing power — and the Soul Liberation Model is a reproducible set of rails that keeps a seeker connected to Him long enough for that liberation to happen, take root, and multiply. Measurable carries, throughout this paper, the church's own register: testimony made honest and kept over time — asked before, asked after, asked again when the afterglow is gone. This is a claim of faith attested by seekers' own testimony, not a claim proved by scientific research; what the Model measures, and how far that evidence presently reaches, are set out in Sections 9 and 14.

Operational definition. The Soul Liberation Model (SLM) is a Christian ministry framework in which Jesus Christ is the Engine who performs the work of liberation and servant leaders build six rails that keep seekers connected to Him: teaching that leads to encounter, prayer ministry in four areas, honest measurement, a sustainable Daily Rhythm, local church connection, and 90-Day follow-up. Seekers walk a Five-Step Journey—God's Design, The Infection, The Soul Liberator, The Conversation, and Liberation — The Likeness Revealed Again—using seven sequenced questions, structured prayer ministry, daily conversational practice, and community follow-up. The model measures whether encounter becomes visible likeness and durable community attachment rather than treating a powerful event as the final outcome.

Purpose. The Model serves a mission it did not originate. The Father sent the Son, anointed by the Spirit, to bless every people, tongue, tribe, and nation; soul liberation is that blessing received and then carried.

15.2 Citation

Sharp, Keith. 2026. The Soul Liberation Model: A Biblical Framework for Encounter, Transformation, and Lasting Freedom. Foundational Paper, Version 1.1. Calvary Glorious Fellowship / Coastal Hope Retreat, Tuburan, Cebu, Philippines. https://doi.org/10.5281/zenodo.23656239

This version is frozen as deposited at the DOI above. Version 1.0 (19 October 2026) remains available at https://doi.org/10.5281/zenodo.23464117. The website maintains a readable canonical summary that points to the DOI record and to the authoritative deposited edition.

Conclusion

The Soul Liberation Model is best understood neither as a retreat curriculum nor as a collection of prayer techniques. It is an architecture for carrying encounter into durable discipleship. Its governing conviction is that leaders must stop trying to be the Engine and become better rail-builders. The Five-Step Journey brings the seeker from original design and honest diagnosis toward Jesus; the Four Areas make prayer specific; the Daily Rhythm continues the Conversation; measurement tells whether change is taking root; the local church and 90-Day follow-up keep freedom from becoming private; and apprenticeship carries the model to the next practitioner.

The next stage of SLM's development is therefore not primarily to add more material. It is to define the model publicly, stabilize its terminology and measurement rules, collect transparent outcome data, and invite serious theological and empirical scrutiny. This Version 1.1 makes a modest but clear claim: this is a defined Christian ministry model with a distinctive integrated architecture, a reproducible operational pathway, explicit safety boundaries, and a built-in commitment to ask whether what began in the room still bears fruit ninety days later. The Model has no purpose of its own. It serves the mission of the Father, who sent the Son to bless the nations; the Son now sends liberated people outward to carry that blessing, until it reaches every people, tongue, tribe, and nation.

Build better rails to the trustworthy Engine — Jesus.

Appendix A. Operational Map

Layer	Elements
Architecture	Engine (Jesus) + Six Rails (Teaching, Prayer Ministry, Measurement, Daily Rhythm, Local Church Connection, 90-Day Follow-Up)
Seeker Journey	God's Design → The Infection → The Soul Liberator → The Conversation → Liberation — The Likeness Revealed Again
Conversation	Seven Questions, Q1–Q7, ordered from design through diagnosis, self-effort, Jesus, conversation, and action
Prayer Ministry	Inner Healing · Soul Purification · Physical Healing · Release from Demonic Oppression
Daily Continuity	ASK · RESPOND · RECEIVE; plus 5R Lifeline when the old pull returns

Measurement	PRE · EXIT · 90-DAY; Encounter Index (EI) · Likeness Growth Index (LG) · Community Attachment Index (CA)
Handoff	90-Day Companion briefed · Daily Rhythm Card in hand · 90-day check-in scheduled
Multiplication	Practitioner Pathway (two tracks, one certification) · Two-Circle Mentoring Pathway for Circle graduates · Practitioner list · Multiplier list

Appendix B. Core Definitions

Engine — Jesus Christ as the sole source of the supernatural liberating work attributed to the model.

Rails — The six ministry conditions servant leaders build to keep seekers connected to Jesus and to carry the work beyond the event.

Breakthrough — A specific, identifiable encounter in which the seeker experiences Jesus Christ personally and supernaturally in the area brought to Him.

Soul Liberation — Progressive freedom in which the ongoing power of what bound the seeker is broken and the likeness of Christ becomes increasingly visible.

Supernatural Soul Infection (SSI) — SLM's term for the corruption of the soul that entered through humanity's own rebellion (Genesis 3) and that the deceiver who tempts still exploits — a force Paul calls a law (Romans 7:21–23), deeper than willpower and intelligence. It veils the soul's likeness to God but never erases it: veiled, never destroyed.

Daily Rhythm — The five-minute ASK / RESPOND / RECEIVE practice that carries personal conversation with Jesus into ordinary life.

5R Lifeline — Recognize · Reconnect · Renounce · Replace · Report & Rejoice—SLM's response when the old pull returns.

Departure Gate — The Session 6 rule that no seeker leaves without all three: their 90-Day Companion briefed, a Daily Rhythm Card in hand, and a 90-day check-in scheduled.

Encounter Index (EI) — The current three-item Foundation measure of Jesus' personal love, presence, and recognizable communication, repeated across the three timepoints.

Likeness Growth Index (LG) — The model's construct for visible and reported fruit of transformation.

Community Attachment Index (CA) — The 90-DAY construct for durable connection to church/community and outward service, supplemented by the 90-Day Companion's observation (CA-P).

Source Documents for Version 1.1

Sharp, Keith. Soul Liberation Model Field Manual, Section 1: Model Overview, V17 (2026).

Sharp, Keith. Soul Liberation Model Field Manual, Section 2: Leading the Six Sessions, V11, and Session Guides 1–6 (Session 1 V25, Session 2 V15, Session 3 V11, Session 4 V13, Session 5 V8, Session 6 V18) (2026).

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