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General Introductory Comments Regarding Our Ministry Aids

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The purpose of this document is to gather together concepts and comments that apply to many or all of the ministry aids. Our hope is that putting this material all together in one place will both make it easier for you to find and make it easier for us to update as we continue to learn.

“Sample” prayers and commands – Where they come from: We are trying to provide practical ministry aids, especially to assist those who are getting started. We have thought very carefully about the ideas and principles included in our sample prayers, and have reviewed other authors addressing the same ministry concerns. We are also constantly experimenting and observing to see what is most effective. If we observe consistent benefit every time we include a certain component, then we add it to our “sample” prayers and commands. Explanations of the different components in each set of sample prayers and commands are available in this “general introductory comments” essay and/or in the explanatory essay included with each ministry aid. We try to discuss the principles, observations, and literature references leading us to include each component. If we perceive specific wording to be particularly important we will also comment on any principles, observations, and literature references behind the words we have chosen.

“Sample” prayers and commands – how to use them:

Getting started: The most important purpose for our sample prayers is to help those who are just getting started. Many who are just getting started have never facilitated any other kind of emotional healing prior to their experience with the Immanuel approach, and some beginning facilitators have never before prayed out loud in any context. These people tend to find the very specific, concrete examples in our sample prayers especially helpful.

Repetition learning: It is important to have a firm grasp of the rules when dealing with demonic spirits. Understanding the concepts and knowing the specifics well enough to recognize them is not the same thing as having a sharp, clear knowledge in the front of our minds. For example, my perception is that we need to know the rules/parameters with respect to demonic spirits well enough to be able to immediately recognize when one is being broken. Grade school substitute teachers provide a good analogy. Whenever we had a substitute teacher, the rules only existed to the extent that she knew them. One of the primary objectives for the day was to figure out how well that teacher knew the rules, so that we could know to what extent we could bend or ignore them. A wise substitute would read through the regular teacher’s rules at the beginning of the day, to remind both herself and us. I use our sample prayers for repetition learning. Until I had the rules/parameters for demonic manifestation sharp and clear in the front of my mind, I included each of the specific parameters under “You will manifest only as the true Lord Jesus allows and requires” in the sample opening prayer. Now I streamline the prayer, and simply say “You will manifest only as the true Lord Jesus allows and requires,” without mentioning the additional specifics. The demonic spirits know the rules. I know the rules. They know that I know the rules. Neither of us need to be reminded.

Teaching/discipleship: Many of the sample prayers contain teaching/discipleship content for the person receiving ministry and/or those we are training. For example, most of the paragraph in section 5 of the opening prayer and the first sentence in section 6 are included primarily for teaching/discipling those we train and/or minister to. If I am not in a training setting and/or the person receiving ministry already understands these principles, I will streamline the opening prayer. For example, the whole paragraph in section 5 becomes “Lord Jesus, we ask that you would be the judge regarding whether the demonic spirits present have complied with our commands, and that you would deal with demonic disobedience whenever it occurs.” If I am not in a training setting and/or the person receiving ministry deeply understands the principles pertaining to judgment and bitterness, the long sample prayer regarding judgment and bitterness can often be shortened to “Lord Jesus, I know that this anger is in the way of feeling the painful emotions. I am ready to release it. Please come and take this anger and give me the grace to stand straight in the honest pain.” If the short version doesn’t work, you can always take a step back and go through the more thorough version.¹

Self-ministry and “homework”: My experience is that it is easy to get distracted and “wander off the track” when I am doing emotional healing ministry on myself. I have found that using the structured, thorough sample prayers can help me stay on the trail when I am doing self ministry. I have also found that it can be helpful to use the sample prayers when doing “homework” to prepare for receiving emotional healing ministry. For example, if I am aware that being judgmental is a problem area in my life, and that I still have judgments and bitterness towards those who have hurt me, I can go through the judgments and bitterness sample prayers as a spiritual discipline in my personal quiet time. This “homework” will help things move more quickly in the actual session, making the best use of the time when someone is ministering to me.

Not Magic: Note that we have chosen specific wording in an attempt to most clearly express certain underlying principles, but the exact words are NOT magic, like “incantations” where simply speaking the exact words is supposed to produce some kind of magical effect. It is important for the person using the prayers² and commands to understand what he or she is doing, and to be emotionally “present”/connected. We have repeatedly observed that nothing changes when the prayers and commands are simply parroted, in a rote/mechanical way without understanding or emotional connection. If you wish to pray more spontaneously, we would encourage you to include the same basic ingredients that we discuss in the explanatory essay accompanying each set of “sample” prayers and commands.

“Reactive”³ sins: “Reactive” sins are sinful patterns of thought and behavior that we take on in reaction to being wounded, as opposed to being willful choices of rebellion and disobedience. This would include sins like bitterness, judgments, and self pity, as well as sinful vows and psychological defenses that are no longer necessary for survival. Psychological defenses, vows,

¹ As discussed in the respective explanatory essays, sometimes the longer version is necessary to help the person be connected emotionally as they are going through the prayer.

² The therapist/minister is the one to speak some of the prayers and commands, like the opening and closing prayers and commands and the prayers and commands to deal with demonic interference during the session. The person receiving ministry speaks the prayers and commands in other situations.

³ We want to thank Dr. Smith for introducing us to the concept of “reactive” sins. See Smith, Ed. *Beyond Tolerable Recovery*, (Campbellsville, KY: Alathia Publishing, 2000), p.218, 223.

and other reactive sins like judgments, bitterness, and self pity are sinful because they hurt others, hinder our healing, and interfere with our relationship with the Lord. However, most people don't experience these phenomena as conscious choices. These phenomena *feel subjectively* like spontaneous reactions to being wounded – problems that come forth “all by themselves” in response to the wounds that have been inflicted upon us.

For example, we don't choose to begin repressing painful memories as a child, we usually don't stop and make a conscious choice to make vows, and we don't choose to judge others. It makes logical sense that I repress memories of experiences that I don't know how to handle, but I am not consciously aware of stopping to make a *choice* about whether or not to use these psychological defenses. Repression *feels subjectively* like a psychological phenomenon that “just happen” in response to being in overwhelming situations that I don't know how to handle. It makes logical sense that I make vows to protect myself from feeling powerless and vulnerable in the face of pain and injustice, but I have never been aware of stopping to *choose* to make a vow. Vows *feel subjectively* like decisions that spring forth spontaneously in response to feeling powerless and vulnerable in the face of pain and injustice. It makes logical sense that I judge when I am being injured in some way and can't do anything about it. It makes logical sense that judging and condemning those who hurt me would protect me from feeling powerless, and give me the feeling that some kind of justice is being done, but I am not aware of any of this when it happens, and I have never been aware of consciously *choosing* to call forth judgments in my heart. Judging *feels subjectively* like a spontaneous psychological/ spiritual phenomena that “just happens” in response to somebody hurting me. It just seems to come, spontaneously. I don't choose or decide to judge someone, I don't choose to condemn them or to feel self righteous towards them – I just become aware that I have judged them, that I have condemned them, and that I am self righteous towards them.

Note that we do make choices that make us vulnerable to these reactive sins and choices that will protect us from them. Choices that we have made in our spiritual lives before the particular wounding event occurs will affect how we respond to being wounded. We can choose to deal with conflict and anger quickly and appropriately. We can choose to cultivate a spiritual life of confessing and releasing patterns of judgments and bitterness. We can choose to learn to stand humbly in our honest pain, turning to God for strength, truth, and healing. These choices will put us in a place where we will be less likely to respond to wounds with reactive sin. A strong and well-conditioned athlete, who has made many choices in order to be in good shape, may take a certain physical challenge in her stride, whereas the average “couch potato” would be injured by that same challenge.

We also make choices regarding what to do with these reactive sins. We can choose to examine our hearts and to ask the Lord to reveal these reactive sins, and we can choose to confess and release them when we find them. If we choose to continue in patterns of reactive sin after we see them and understand what they are, then this becomes a choice of willful disobedience.

We have found this understanding of “reactive” sin to be helpful as we work with people to identify and remove the clutter that hinders prayer for emotional healing. My experience is that understanding the difference between reactive sin and willful disobedience makes it much easier for me to see and acknowledge the psychological defenses, vows, judgments, etc. in my life. It is easier for me to acknowledge that these reactive sins are present, that they hurt others, that they hinder my healing, and that they hinder my relationship with the Lord if I don't feel like I am being accused of “doing them on purpose.” — Understanding the concept of reactive sin as a part

of the ministry context will help the person receiving ministry be less defensive and less fearful of being judged during the ministry process.

Reduce or expand the reactive sin target words to facilitate connection: One of the most important goals for our sample prayers is to help the person receiving ministry to connect experientially/emotionally with the core concepts, and to stay connected throughout the prayer – to stay emotionally connected to the meaning of the prayer as they go through it. Our choice of target words is designed to accomplish this goal. For example, when I go through the prayers to release judgments and bitterness I usually use “judgments, bitterness, condemnation, and self righteousness.” I occasionally shorten the target to just “judgments and bitterness,” but I find that when I do this it is especially easy for me to lose my experiential/emotional “grip” on self righteousness as a part of judgment. If I feel the need for more help making and maintaining experiential/emotional connection, I will include additional target words, for example “judgment, condemnation, self righteousness, harbored anger, bitterness, resentment, unforgiveness, hatred, rage, and desire for revenge.” Use fewer target words if a longer list is hindering emotional connection by becoming distracting or confusing. Include additional target words if doing so seems to help make and maintain experiential/emotional connection.

The same principle applies to whether or not to include the reactive sin target words at each point in the prayer. Sometimes it feels important to name the reactive sin in question at each point in the prayer: “I confess this judgment, condemnation, self righteousness, and bitterness, I ask your forgiveness for this judgment, condemnation,..., I renounce this judgment, condemnation,..., I ask You to change my heart and mind regarding this judgment,..., etc.” At other times this doesn’t seem necessary. I will include the specific reactive sin target words periodically, and simply refer to “these sins” the rest of the time. Once again, the goal is to facilitate experiential/ emotional connection.

We cannot manufacture repentance or free ourselves from sin: As we have experimented with many variations of the sample prayers, we have found it important to acknowledge that we cannot repent (change our minds and hearts) by simply choosing to do so.⁴ We ask the Lord to do what we cannot do – to give us His mind, His heart, and His truth regarding our defenses, vows, judgments, bitterness, self pity, and other sins. We have also found it important to acknowledge that we cannot free ourselves – we can only cooperate with the Lord’s desire to free us by asking Him to free us and by choosing to release and renounce the defenses, vows, judgments, etc.

My experience with praying to release judgments and bitterness most dramatically confirms this truth that we cannot free ourselves, but that the Lord will free us when we ask Him to do so. My experience is that it is easy to feel the subjective presence of judgments and bitterness as long as they are still there, and it is easy to tell that they are gone after they leave. The subjective sense of judgment, condemnation, self-righteousness, bitterness, and desire for revenge do not leave as I am reading the essay, discussing and acknowledging why I need to release these sins, confessing them, asking forgiveness for them, acknowledging my powerlessness, asking for repentance, or choosing to release and renounce them. I can feel the judgment and bitterness still present throughout the prayer, no matter how long it takes (even when I pause after releasing and renoun-

⁴ See Smith, Ed. *Beyond Tolerable Recovery*. (Campbellsville, KY: Alathia Publishing, 2000), p. 227-228 and Sheets, Dutch *Intercessory Prayer*. (Ventura, CA: Regal Books, 1996), p. 162-163 for discussion of this “repentance = change of mind” and “we can’t do it ourselves” perspective on repentance.

cing to go back and include additional details). But the subjective sense of judgment and bitterness almost always resolves within seconds after I finish the final *request* for the Lord to wash me with His blood – to cleanse me and free me from judgments, condemnation, self-righteousness, bitterness, and desire for revenge. I don't always feel it leaving, but when I check, it is gone – I can't find it even if I try to stir it up.

Renouncing sinful defenses, vows, judgments, bitterness, other sins: Francis MacNutt contributes a helpful insight regarding the importance of explicitly renouncing our sinful defenses, vows, judgments, bitterness, self pity, and other sins: “Renouncing adds a deeper dimension. In addition to being sorry for what we have done in the past and resolving to change our life, we repudiate, cast off and take back our previous commitment by making an explicit declaration of abandonment.”⁵ Explicitly renouncing our sinful defenses, vows, judgments, bitterness, self pity, and other sins, is part of taking back the spiritual and psychological territory that we have previously surrendered to the enemy.

Source of authority for commands to demonic spirits: It is important to keep clearly in mind that we give commands to demonic spirits, not in our own strength, but in the authority of Jesus Christ, the Son of God (Eph.1:19-23, see also “*Binding*,” below). Therefore, whenever a demonic spirit chooses to disobey us, it is choosing to disobey the authority of Jesus through us. If any demonic spirit contests our authority, we delegate “up” the chain of command by commanding them to go and deal with Jesus directly.

“Binding:” There is much scholarly debate about the meaning of “binding” and “loosing” found particularly in Matthew 16:19 and 18:18. While some believe it refers to the Christian’s authority over evil spiritual forces, many do not. Our usage of the word is not intended to invoke the authority referred to in these verses. Rather we are using the term as a simple way to express the idea of rendering harmless any evil which may be attached to some wound, deception or sin in a person’s mind. That we as Christians do have authority over evil spirits is attested elsewhere in Scripture (Matthew 10:1, Luke 9:1, Luke 10:17-20).

“The true Lord Jesus Christ:” This is another small but helpful detail we learned from Dr. Smith. He has encountered demonic spirits that have been named “Jesus” or “Jesus Christ,” for the specific purpose of hindering prayer for emotional healing. Whenever demonic spirits infecting the person’s wounds are commanded to obey whatever “Jesus” or “Jesus Christ” tells them to do, they report to their demonic supervisor named “Jesus” or “Jesus Christ,” and of course are given permission to continue blocking the healing. Dr. Smith has found that the simple intervention of learning to use the phrase “the true Lord Jesus Christ” has eliminated this particular game.

Although Dr. Smith has encountered this particular demonic game primarily when working with victims of occult ritual trauma, we believe it is wise to learn to use this specific wording routinely. Our experience is that occult ritual trauma victims are more common than most realize, and usually do not know they are occult ritual victims at the time they begin receiving prayer for emotional healing. Using “the true Lord Jesus Christ” routinely will block this game in clients with occult ritual trauma that has not yet been recognized.

Note that we use this detailed wording only when speaking commands to demonic spirits, and not when speaking directly to Jesus in prayer (Jesus knows who He is, and doesn't play word games).

⁵ Francis MacNutt, *Deliverance from Evil Spirits* (Grand Rapids, MI: Chosen Books, 1995), p. 168.

Prayers to the Lord, commands to demonic spirits: In our explanatory essays, and in the titles of our ministry aids, we often use the expression “prayers and commands” instead of just “prayers.” This is because we think it is important to make a clear distinction between offering prayers to the Lord and issuing commands to demonic spirits. We pray to the Lord, but we do not pray to demonic spirits – we stand in the authority of Christ and tell them what to do.

“Don’t come back and don’t send anything in your place”: Many of our ministry aids include “clean up” commands to remove any demonic spirits that have lost their “place” with the resolution of the unconfessed sin/sinful defenses/truth-based pain/core lies in question. Our “clean up” commands include “You will never come back and you will never send anything in your place.” We want to discuss this briefly, since there is some disagreement between different authors in the field of prayer for emotional healing. Some authors teach that we should be sure to forbid demonic spirits from returning. One author states that demonic spirits will not return, *even if the person receiving ministry does not address the underlying behavior, wounds, and lies*, as long as the prayer minister specifically forbids them from coming back⁶. Other authors teach that there is no point in forbidding demonic spirits to return, since “the demon will return no matter what we command” if the corresponding behavior, wounds, and lies are not resolved⁷. Our experience is that our commands forbidding return or replacements will *not* prevent demonic spirits from returning if the person does not resolve the behavior, wounds, and lies that gave the demonic spirits a place. A “window” for re-entry seems to open whenever something triggers the wounds and lies the demonic spirits previously infected, and this is especially true if the person receiving ministry responds to the activated lie and accompanying negative emotions with sinful behavior. However, it occurred to us that there might be situations where the person receiving ministry has addressed the behavior, wounds, and lies that gave the demonic spirits a place, but the demonic spirits return to harass her simply because nobody issued a simple command forbidding them from doing so. This would be much like the “cleanup” commands at the end of the session, where there may be demonic spirits that have nothing left to hold onto but that linger if the facilitator does not think to speak simple “clean up” commands. In light of this possibility, and our current incomplete understanding of the spiritual patterns and principles in creation, it seems wise to include simple commands forbidding demonic spirits from returning or sending replacements.

Pray with authority, but be aware of the conditions under which the demonic spirits can disobey: The reality that there are a number of situations in which demonic spirits can disobey caused me considerable confusion as I was learning to deal with demonic interference. “How can I be confident in my authority in Christ when the demonic spirits successfully defy me on a regular basis? I look like a fool, claiming to have all this authority, when they just laugh in response to some of my commands.” This confusion was based on the incorrect understanding that having confidence in my authority required that I *know, with complete certainty*, that the demonic spirits in question would always obey my commands. The correct understanding is that having confidence in my authority requires that I *know, with complete certainty*, that the Lord is present, good, and victorious over all demonic spirits, that He will be faithful to the principles and rules He has established to govern creation (including demonic spirits), that He has given me authority to enforce these principles and rules, and that demonic spirits *will* comply with my

⁶ See, for example, Kraft, Charles. *Defeating Dark Angels* (Servant Publications: Ann Arbor, MI. 1992) p. 169, 195, 217, 218.

⁷ See, for example, Sandford, John & Mark. *A Comprehensive Guide to Deliverance and Inner Healing* (Chosen Books: Grand Rapids, MI. 1992) p. 145.

commands unless there is some other more important consideration involved. It is important that the facilitator and the person receiving ministry understand this perspective so that demonic disobedience doesn't cause confusion and/or undermine their confidence. When demonic spirits are able to disobey, instead of being confused or concluding "I guess we don't really have authority over demonic spirits," they will non-anxiously work together to discern and resolve whatever is making it possible for the demonic spirits to disobey. See "Dealing With Demonic Interference/Opposition During the Session, Prayers and Commands to Neutralize Demonic Interference" on the Documents page of our web site for additional comments regarding this issue.

Angelic assistance: As many of you know, angels have become a popular topic, even for non-Christian authors and readers. Especially in this context, material is being published that is distorted and contrary to Biblical teaching. However, there *is* scriptural precedent for prayer releasing the assistance of angels. In Daniel 10:12, Gabriel says to Daniel: "Since the first day you began to pray for understanding and to humble yourself before your God, your request has been heard in heaven. I have come in answer to your prayer." In Acts 12, Peter is in prison awaiting trial and possible execution. "But while Peter was in prison, the church prayed very earnestly for him. The night before Peter was to be placed on trial, he was asleep, chained between two soldiers, with others standing guard at the prison gate. Suddenly, there was a bright light in the cell, and an angel of the Lord stood before Peter." (Acts 12:5-7) The narrative then describes how this angel rescues Peter from prison (Acts 12:8-11). Scripture also indicates that our prayers release power and authority to accomplish the Lord's will (see Dutch Sheet's book *Intercessory Prayer* for a discussion of this perspective on prayer). Charles Kraft describes benefit with specifically asking the Lord for angelic assistance⁸, and I have also seen this in some of our emotional healing ministry sessions. Please do not include parts of the sample prayers that ask the Lord to release angelic assistance if you are not comfortable with this.

Curses: My (Karl's) perception at this time is that curses provide channels through which demonic spirits are directed against a particular target (for example, a person, family, church, or nation). The spiritual/supernatural aspect of this process seems somewhat mysterious, and does not "make sense" to me intuitively, but our ministry aid samples include commands to address the possibility of curses because of Biblical references, and in response to the teaching and experience of a number of mature Christian ministers.

Scripture includes 230 references to cursing in its various forms, including the story of Balak, the Moabite king, trying to get Balaam to curse Israel. It is significant to note that this lengthy Biblical account (Numbers 22:1-24:25) is clearly written from the perspective that the phenomena of cursing is real and powerful. Other especially significant passages are the story of Jesus cursing the fig tree (which promptly died – Mark 11:14), the story of Paul, "filled with the Holy Spirit," cursing the sorcerer Elymas (who promptly became blind – Acts 13:9-12), and Galatians 3:13-14 "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: 'Cursed is everyone who is hung on a tree. He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.'"

Francis MacNutt, Peter Horrobin, Mahesh Chavda, and Derek Prince, men with decades of

⁸ See Kraft, Charles. *Defeating Dark Angels*, Ann Arbor, MI: Servant, 1992, p. 187.

experience, and internationally recognized⁹ teaching and practical ministries in the field of healing prayer and prayer for emotional healing, each believe that curses are real and include sections addressing this phenomena in recent books. Each of these men describe specific examples in which breaking curses appeared to be a part of opening the way for healing to occur, including examples where healing seemed to be directly and immediately connected to breaking curses.

Francis comments: “Whenever we wish evil on others, in the world view of the Bible, our words may carry not only the human freight of anger and ill-wishing, but a spiritual power to block or hurt people.” Peter comments: “Having ministered to many hundreds of people who have been the victims of curse, I know from much experience that the wiles and the determination of the enemy to neutralise the power of the body of Christ is such that he will stop at nothing to fulfil his purposes. Curses are one of his favourite means of operation,...” Mahesh comments: “When I first started praying for people years ago, I felt the Lord saying to me time after time, ‘Break the curse, break the curse.’ Even though I didn’t fully understand what it meant at the time, I began to pray, ‘In Jesus’ name, I break the curse.’ Immediately I saw some amazing results in my ministry.” Derek Prince discusses curses at great length in his book *Blessing or Curse: You Can Choose*, and comments: “This [incident in my own life] led me to make a systematic study of the Bible’s teachings on both blessings and curses....As a result of my study, I began to teach about curses in my public ministry. Each time I did this, I was surprised both by the powerful impact this teaching produced and by the number of people who obviously needed to hear it,” “Both blessings and curses belong to the invisible, spiritual realm. They are vehicles of supernatural, spiritual power. Blessings produce good and beneficial results; curses produce bad and harmful results. Both are major themes of Scripture,” and “The main vehicle of both blessings and curses is *words*. Such words may be spoken or written or merely uttered inwardly. Scripture has much to say about the power of words. The book of Proverbs, in particular, contains many warnings as to how words may be used either for good or for evil.”¹⁰

Charles Kraft, professor of Anthropology and Intercultural Communication at Fuller Theological seminary, also believes in the reality of curses and includes multiple comments about them in his 1992 and 1993 books about deliverance and prayer for emotional healing (respectively). He has been involved in healing ministry for more than 20 years, and also describes examples from his ministry experience where healing seemed to be directly connected to breaking

⁹ These ministers approach the subject of curses from a charismatic perspective. Other than Dr. Smith’s comments referenced below, we have not yet found material about curses from the perspective of other streams of Christianity.

¹⁰ MacNutt, Francis. *Deliverance from Evil Spirits* (Chosen Books: Grand Rapids, MI) 1995. Specific quote: page 102. Additional comments on curses: chapters 7 & 8 (pages 97-129). Horrobin, Peter. *Healing Through Deliverance Volume II: The Practical Ministry*. (Renew Books: Ventura, CA) 1995. Specific quote: page 180. Additional comments on curses: pages 44-45, 176-197. Chavda, Mahesh. *The Hidden Power of the Believer’s Touch*. (Destiny Images Publishers: Shippensburg, PA) 2001. Specific quote: page 129. Additional comments on curses: pages 129-136. Prince, Derek. *They Shall Expel Demons*. (Chosen Books: Grand Rapids, MI) 1998, pages 72&73, 138, 210-211, 234, and *Blessing or Curse: You Can Choose* (Chosen Books: Grand Rapids, MI) 1990. Specific quotes: pages 27, 32, 33 respectively.

curses.¹¹

The good news is that we have authority as Christians to break curses with simple commands in the name of Jesus Christ. Referring to Galatians 3:13-14, Francis MacNutt comments “Jesus can transform every curse that may have touched your life, changing it into love and blessing.”¹² In light of the many Biblical references and the teaching and experience of other trustworthy sources, it seems reasonable to include simple commands to break curses in our ministry aids samples.

Francis MacNutt refers to Proverbs 26:2 (“A curse without cause shall not alight”), and states: “...we remain free from curses unless there is some reason for the curse to settle on us. So whenever we need to remove a curse, it helps to know its cause so we can pull it out by the root.” All of the other authors mentioned above agree that curses are usually (always?) associated with other issues, such as sin or demonic spirits. Almost all of the specific examples described were situations where associated issues also needed to be addressed in order for the negative effects of the curses to be removed. Consistent with these observations and principles, we include our commands to break curses at the end of our ministry aid samples – simple commands to resolve any curses that may be associated with the issues that are addressed in the main body of the ministry aid.

“It’s all deception”: In contrast to this perspective that curses are a real phenomena, Dr. Ed Smith believes that any power curses appear to have is based totally in deception. He states: “Demons can neither touch you nor can any curse harm you.”¹³ Dr. Smith’s comments also come out of thousands of hours of personal experience with prayer for emotional healing, including dealing effectively with the demonic, and we respect him tremendously, but we also respect the other mature Christian ministers discussed above. At this point, we are studying all the material available, observing our own experience carefully, and working on our own conclusions. Certainly feel free to omit the commands to address curses if you do not feel comfortable with them.

For those who want to study the subject of curses more thoroughly, I especially recommend Prince, Derek, *Blessing or Curse: You Can Choose* (Chosen Books: Grand Rapids, MI) 1990, and Horrobin, Peter, *Healing Through Deliverance Volume II: The Practical Ministry* (Renew Books: Ventura, CA) 1995, pages 176-197. I do not agree with everything they say, especially since their material is not written from within the Immanuel approach paradigm, but Prince and Horrobin do provide thorough discussion of what they see as the spiritual and emotional principles governing the phenomena of curses (including careful Biblical study). For the complete text of Dr. Smith’s comments regarding curses (several paragraphs), see Smith, Ed and Panozzo, Andrea, *Theophostic Ministry Troubleshooters Quick Reference Guide*. (New Creation Publishing: Campbellsville, KY) 2002. Page 55.

¹¹ Kraft, Charles. *Deep Wounds, Deep Healing*. (Servant Publications: Ann Arbor, MI) 1993. Pages 66, 99, 177, and *Defeating Dark Angels*. (Servant Publications: Ann Arbor, MI) 1992. Pages 74, 75-76, 108-109, 125, 143, 152, 179, 188-189, 212-213, 229.

¹² MacNutt, Francis. *Deliverance from Evil Spirits* (Chosen Books: Grand Rapids, MI) 1995. Page 119.

¹³ Smith, Ed and Panozzo, Andrea. *Theophostic Ministry Troubleshooters Quick Reference Guide*. (New Creation Publishing: Campbellsville, KY) 2002. Page 55.

Use good judgment regarding timing (don't freak people out): Many people receiving emotional healing ministry will be familiar with vows, curses, judgments, internal dissociated parts, demonic harassment, satanic/demonic seals, soul ties, and angelic assistance. To others, these will be new, strange, and often frightening realities. Please use good judgment regarding timing. Ask the person receiving ministry if they are familiar with these concepts and phenomena. Explain/discuss them before using prayers and commands that include them. If you feel that the person receiving ministry is not ready even to discuss some of these concepts and/or phenomena, then wait until you have established more relationship and trust with the person. The person receiving ministry will often become more open to these concepts and phenomena if they become stuck in the healing work and/or if they start to experience these realities during their prayer for emotional healing sessions. If the thought of discussing this material makes you anxious, check for your own triggering. I am amazed at what clients are able to discuss, without getting upset, when I am truly non-triggered and non-anxious.

More than one location: Any given psychological defense, a specific vow, judgments and bitterness towards a certain person, self pity, other sins, and any given type of demonic infection can each be carried in a number of different "locations." A person can carry each of these things associated with several different memories and/or issues, and sometimes the person will deal with these different memories and/or issues separately. Each of these things can also be carried separately by different internal parts. The person receiving ministry will often need to deal with any given psychological defense, a specific vow, judgments and bitterness towards a certain person, self pity, other sins, and any given type of demonic infection in more than one location and on more than one occasion.

When evaluating whether prayers and commands have been effective, it is important to realize that resolving a given psychological defense, a specific vow, judgments and bitterness towards a certain person, self pity, other sins, and any given type of demonic infection *associated with a specific memory or issue, or carried by a specific dissociated part*, is different than resolving the specific defense/vow/judgment/etc. *in all locations*. When checking to see whether prayers and commands have been effective, it is important to check the *specific target* that has been addressed. Sometimes when the defense/vow/judgment/etc. associated with a specific memory and/or carried by a specific internal part has been successfully resolved, but the person receiving ministry still carries that particular defense/vow/judgment/etc. in other locations, the person will experience significant improvement but will have the sense that there is still more "somewhere else." They will say something like "The judgment and bitterness towards the Lord for letting my mother die is gone, but I can feel that there is still judgment and bitterness towards the Lord about _____ (some other issue)." At other times the person receiving ministry will feel completely free of the particular defense/vow/judgment/etc. at the end of the session, but then will later discover the particular defense/vow/judgment/etc. in other locations when these other memories, issues, or internal parts get triggered.

Failing to understand these principles can cause unnecessary confusion and discouragement when the defense/vow/judgment/etc. in question "comes back." A person who has successfully addressed a reactive sin in one location could easily end up in the following unnecessary place of confusion and discouragement: "Why am I feeling resentment towards my father again? I already went through the bitterness prayer for him, and I felt so much better afterwards. I'm really disappointed – it felt like something had really changed, but I guess these prayers don't work after all."

Several recent experiences provide excellent examples of a particular problem being carried in more than one location. One of the lay ministers we have been training described working with a client who had a number of internal parts, each carrying bitterness towards the same person regarding the same traumatic memories: Barb went through the prayer to release bitterness, but when Bob asked Jesus to remove the bitterness and bring experiential reality of the bitterness being gone, she described mental images indicating that the bitterness was still present. Instead of concluding that the prayer had been ineffective, Bob discerned that there was an internal part who also carried bitterness towards the same person regarding the same traumatic memories. He took Barb through the prayer to release bitterness for this internal part, with the same experience after finishing the prayer – no experiential release, just more images indicating that bitterness was still present. Again, instead of concluding that the prayer had been ineffective, they identified another internal part with bitterness towards the same person regarding the same traumatic memories. They went through the prayer again, and once again Barb reported images indicating bitterness. At this point they realized that there were a number of internal parts all carrying the “same” bitterness, and went through the bitterness prayer with each of these parts. When they finished with the last part carrying bitterness, Barb reported immediate and spontaneous resolution of the lies in the memories they had been addressing.

The special blessing from this session was that Bob realized this phenomena of multiple parts carrying the “same” bitterness applied to himself. He had worked with me on certain childhood memories of being abused, but in spite of many hours of emotional healing ministry, he did not experience complete healing. We identified bitterness towards the perpetrator as a problem in the way of healing, and addressed this on several occasions. We had addressed the same, specific bitterness towards the same perpetrator regarding the same memories, and each time we went through the prayers the immediate subjective bitterness and hatred would decrease dramatically. However, on each of these occasions Bob sensed that the bitterness wasn’t completely gone. “It feels like there are still more layers of bitterness somewhere.” As we kept working, the “same” bitterness seemed to come back with full intensity. After the session with Barb, Bob realized that he had a number of different parts each carrying bitterness towards the person who had abused him. Each time the “same” bitterness appeared to come back it had actually been a new internal part coming forward. The Lord came with experiential release of bitterness and complete healing of the traumatic memories immediately after he systematically went through the bitterness prayer with each of the remaining internal parts that still carried this “same” bitterness. We spoke with Bob several months after this self-Theophostic session, and he continues to report important and lasting observable changes in his daily life – changes that are clearly related to the lies that were released.

Another example is my own experience with judgments and bitterness towards the Lord. When I first came to understand how I had judgments and bitterness towards the Lord, I was very encouraged to feel something change each time I went through prayers to release these judgments and bitterness. Eventually, I began to get discouraged and confused when I would get intensely triggered and it seemed like the “same” judgments and bitterness towards the Lord kept coming back. For example, over and over again, intense judgment and bitterness towards the Lord sprang up when I was in situations where I felt powerless and vulnerable and it seemed like the Lord wasn’t helping. Then we realized I was dealing with a series of closely related, but separate judgments.¹⁴ Judgments towards the Lord for not helping me learn to read in first grade, judgments

¹⁴ One reason we knew there were separate judgment-bitterness targets, and that they were being resolved, is that the overall pattern of judgments and bitterness towards the Lord was steadily losing

towards the Lord for not protecting me on the playground, judgments towards the Lord for not preventing destruction of nature, judgments towards the Lord for letting the “bad guys” run the world, and several other similar judgments were each separate, local, judgment-bitterness infections. When we looked closely, we realized that similar, but not identical, targets were getting triggered. Realizing that I was dealing with a series of closely related, but separate, judgments helped me continue moving forward instead of getting bogged down in unnecessary confusion and discouragement.

“Local” strongholds, demons, and curses: My sense is that there are sometimes spiritual strongholds, demonic spirits, and curses that are connected to/associated with the specific local reactive sin infections that are being addressed, and therefore lose their protection and/or anchor when the reactive sin infections in question are resolved. In these situations it is easy and important to finish with commands to deal with the spiritual strongholds, demonic spirits, and curses that have just been exposed. This is similar to the end of each session, where it is important and easy to include brief commands to throw out any demonic spirits that are still lingering quietly, but that have lost their protection and/or anchor during the ministry session. When I deal with strongholds, spirits, and curses associated with local reactive sin infections, I target the specific local strongholds, spirits, and curses by including the local “address” in the commands. For example, “In the name of Jesus, we command that all spiritual strongholds connected to or associated with these judgments *towards Mary’s father regarding his emotional absences* be torn down now.”

Systemic patterns of reactive sin: We have also observed that in addition to being carried in specific locations (memories and/or internal parts), reactive sins can also be carried *systemically*. For example, it seems that my adult core self had been carrying judgmentalism *systemically* – in a pattern that was deep seated and wide spread throughout my adult self. At the same time, individual judgments were carried *locally* by specific internal parts and attached *locally* to specific clusters of traumatic memories. It was very important for my adult self to address my systemic judgmentalism by confessing and renouncing this widespread pattern in my life, by asking the Lord for true repentance regarding judgmentalism, by asking the Lord to free me from judgmentalism, by praying to address spiritual strongholds, spirits, and curses of judgmentalism, and by praying to address generational patterns of judgmentalism. This important first step decreased the power of judgmentalism throughout my entire system, but I still had to address it “locally” when I found judgments carried by specific internal parts and/or associated with specific clusters of traumatic memories. Physical injury and infection provide a good analogy. When somebody is in an accident, antibiotics by mouth will disperse into her whole system, and will help prevent local infections from spreading, but the systemic antibiotics will not remove the dirt and bacteria in the individual wounds that are scattered over her body. The dirt and bacteria need to be removed from each wound at the site of the wound. Treating a systemic reactive sin “infection” in the adult core self is important, but it is also necessary to clean the reactive sin “dirt and bacteria” from *each* internal part and/or cluster of related traumatic memories. As illustrated by my

power. The intensity of the triggering when I was in the middle of it seemed the same, but I was getting triggered into judgments and bitterness towards the Lord less and less often. The feelings of anger and judgment also resolved much more quickly. Judgment and bitterness that once required hours of patient encouragement and cognitive therapy from Charlotte was resolving in minutes. I had to stir it up intentionally to keep it connected long enough to get through prayers to release it. It makes sense that when there were eight different areas of judgment and bitterness, it was much easier to stumble into them, and since the whole pile would usually catch on fire, it took much longer to crawl out of the tangled mess.

experience with judgmentalism and individual judgments, when a person's core adult self addresses a *systemic* reactive sin "infection," this particular sin will lose power throughout his entire system, but he will still need to address it *locally* when he finds it "infecting" specific internal parts and/or specific clusters of related traumatic memories.

Again, failing to understand these principles can cause unnecessary confusion and discouragement. A person who has successfully addressed an important systemic reactive sin could easily end up in the following unnecessary place of confusion and discouragement: "I spent a whole weekend retreat addressing the pattern of judgmentalism in my life – I spent hours confessing, renouncing, and releasing this pattern of sin. I dealt with strongholds, demonic spirits and curses, and I went through the prayers for every member of my family I could think of. Now I'm discouraged – it felt like something really happened, but judgments still come up every time I pray for emotional healing."

Watch for systemic reactive sin "infection," and treat it appropriately when you find it: It is important to watch for systemic reactive sin "infections" because every local "infection" will be easier to deal with once the systemic reactive sin has been addressed. The first time someone deals with a given psychological defense/vow/judgment/etc. is a good time to check for a widespread and deep-seated pattern behind the immediate situation, but sometimes the systemic nature of the reactive sin does not become apparent immediately. Look especially for a systemic pattern if the same reactive sin pops up over and over again. When you find a reactive sin "infection" that is systemic, make sure to treat it with a full course of systemic "antibiotics."

Systemic means:

1. Working with the adult core self as opposed to working with internal parts.
2. Addressing the wide spread pattern of reactive sin as opposed to addressing a local infection. For example, "I confess this wide spread and deep-seated pattern of judgmentalism in my life" as opposed to "I confess these judgments towards _____ regarding _____," and "In the name of Jesus, we command that all spiritual strongholds connected to or associated with this wide spread and deep-seated pattern of judgmentalism be torn down now" as opposed to "In the name of Jesus, we command all spiritual strongholds connected to or associated with these judgments towards _____ regarding _____ be torn down now."
3. Addressing any family tree/generational patterns.

"Full course of antibiotics" means:

1. Confessing the reactive sin, renouncing the sin, asking the Lord for true repentance, and asking the Lord to free you,
2. Going through the prayers to address corresponding strongholds, demonic spirits, and curses.
3. Looking for others in the family tree with the same defenses/vows/sins, and then going through the prayers for generational sins, strongholds, spirits, and curses as appropriate.

Common problems: There are a number of common problems that can get in the way of releasing defenses, vows, judgments, bitterness, self pity, or other sins.

1. Core lies getting triggered: Our experience is that negative reactions in the person receiving ministry often come from core lies that are triggered by the discussion of possible blocking problems. One of my own emotional healing ministry sessions provides an excellent example. I was remembering and describing traumatic memories, and was wanting Charlotte

to acknowledge how badly I had been wounded and to validate my negative emotions. This was during the time we were developing the material regarding the victim swamp, and Charlotte's first thought was to wonder if self pity might be hindering my healing work. I felt profoundly blamed and invalidated, and was very angry: "How *dare* you imply that I am doing something wrong? Can't you see that I am the one that got hurt?" We eventually figured out that her comment had triggered my memories of being a white kid in the 1960's in a liberal, mixed-race grade-school. The general philosophy was that white people were responsible for all the problems in the world, and that oppressed minorities were always the innocent victims. On my playground, this translated into being chronically insulted, taunted, threatened, and assaulted by angry minority kids, while the white liberal teachers talked about how the bad white people oppress the innocent minorities.¹⁵ These memories still carried unresolved pain around the injustice of being blamed, discredited, and invalidated when I was the one being injured.

Being blamed and/or invalidated are common childhood wounds, and these wounds are understandably triggered by the suggestion that the person receiving ministry might be carrying problems that hinder the healing work ("Oh, right! You think it's *my* fault that I have this problem?!"). It is wise to watch specifically for blame and invalidation wounds whenever the person receiving ministry experiences a negative reaction to reading the explanatory essays and/or discussing possible blocking problems.

Don't be distracted by trying to address the faulty "either or" logic: My "How *dare* you imply that I am doing something wrong? Can't you see that I am the one that got hurt?" reaction stands on faulty "either or" logic. **Either** you validate that I was wounded as an innocent victim **or** you say that my defenses/vows/judgments/etc. are hindering the healing process. In reality, **both** of these statements are usually true. I was wounded as an innocent victim and that needs to be acknowledged and validated, **and** my current bitterness, self pity, etc. are hindering the healing process. This faulty "either or" logic is usually present when blame and/or invalidation wounds are being triggered in the person receiving ministry. Recognizing the faulty "either or" logic will help you think more clearly as the therapist/minister, but don't be distracted by trying to discuss this faulty logic with the person receiving ministry. In the emotional healing ministry session described above, we spent a lot of time trying to correct my faulty logic before eventually realizing that I was being triggered and addressing the underlying trauma. It was a little bit helpful for my adult mind to see the faulty logic in my angry reaction, but it was much more valuable to identify and address the underlying traumatic memories. As always, working with Jesus to permanently resolve the underlying trauma was more effective than trying to use our adult logic to fight with the memory-anchored pain and distorted interpretations in the present. We would have moved forward more quickly if we had not gotten distracted by trying to correct my faulty logic.

We have found that triggering old wounds is especially common when addressing self pity and other sins of the victim swamp, but triggering old wounds can also occur when addressing other blocking problems. It is very helpful (and sometimes necessary) to identify and resolve the underlying traumatic memories that are being triggered before going through prayers and commands to address the blocking problem(s) in question.

¹⁵ Note that racism that favored white people and oppressed minorities was (and still is) a HUGE reality, with both children and adults in many areas, and in the *adult* world in my neighborhood. It's just not what was happening with the children in my neighborhood and on my playground.

2. Guardian lies: We often find guardian lies hindering the release of defenses, vows, judgments, bitterness, self pity, other sins, and demonic spirits. A common guardian lie hindering the release of vows is “It’s not safe to release this vow because I won’t be able to _____ without it.” A self pity guardian lie could be “It’s *not* okay to get healed (release my self pity, tragic hero position) because then they will never see or acknowledge how badly they hurt me.” A guardian lie hindering release of judgments might be “Not judging means there are no rules or consequences – if I let go of my judgments there will be no justice.” Probably the most common guardian lie hindering the release of bitterness is “It’s not safe to let go of this bitterness – it makes me strong so I can protect myself.” A guardian lie hindering release of bitterness towards the Lord might be “I can’t let go of this, it’s the only way I can punish the Lord for what He has done to me.” Guardian lies such as “I will go crazy if I remember,” “I will die if I feel these emotions,” and “I can’t handle these memories” will hinder the release of defenses like dissociation, repression, and denial. Additional specific examples are included in the “Common problems, Guardian lies” portions of the explanatory essays associated with each of the ministry aids. Guardian lies can often be identified by watching for thoughts like these as the person receiving ministry goes through the sample prayers.

3. Vows: Defenses, judgments, bitterness, self pity, other sins, and demonic spirits can be protected by vows. Many of us have made self pity vows along the lines of “I’ll just sit out here in the rain until I die (I won’t do anything to fix the problem) – then they’ll be sorry.” A vow of judgment/self-righteousness might be “I may not be able to stop him from beating me, but I will be better than him.” A common vow hindering release of bitterness towards the Lord is “There is no excuse – I will never forgive Him for letting _____ (my mother die, my father leave, my brother molest me, etc.).” “I will not remember” and “I will not feel” will reinforce dissociation, repression, and denial. Additional specific examples are included in the “Common problems, Vows” portions of the explanatory essays associated with each of the ministry aids.

4. Demonic interference: Any demonic spirits associated with the defense/vow/judgment/etc. in question will understandably try to block the person, and/or internal parts, from participating in prayers and commands to release the defense/vow/judgment/etc. As discussed in “Dealing with Demonic Interference/Opposition during the session...,” it is helpful to “focus the target” when dealing with demonic interference. For example, if I am dealing with possible demonic interference hindering release of judgments, I will address my commands to “all demonic spirits connected to or associated with these judgments, this condemnation and self-righteousness.”

5. Avoidance of the whole truth: The person receiving ministry needs to truly “see” the wound before they can fully release any defenses, vows, judgments, bitterness, self pity, other sins, and demonic spirits associated with it. It will hinder release of the defenses, vows, judgments, bitterness, self pity, etc. if the person is still avoiding the whole truth about how badly they have been hurt.
 - Hiding part of the target memory: The person receiving ministry may be “hiding” (dissociation, denial, repression, avoidance, etc.) some aspect of the target traumatic memories.
 - Hiding connected and/or deeper traumatic memories: The person receiving ministry may be “hiding” (dissociation, denial, repression, avoidance, etc.) connected and/or deeper traumatic memories with the same theme. See “Incomplete Resolution, Deeper Wounds...” (forthcoming) on the “Case Studies” page for a case study example of this principle.

6. Internal parts that do not participate: For complete resolution of the defense/vow/judgment/etc. associated with a given memory or issue, all internal parts carrying the defense/vow/judgment/etc. associated with the target memory or issue must be present, stay connected, and participate in the prayer. If these parts are not ready and/or able¹⁶ to participate in the prayer, the prayer will not be effective in resolving whatever portion of the defense/vow/ judgment/etc. that they are carrying (kind of like racing the engine with the gear shift in neutral – the engine spins but it is not connected to the wheels).

In some situations, 1) the person's adult core self chooses to confess and release the defense/vow/judgment/etc., 2) there is an internal part carrying some portion of the defense/vow/judgment/etc. associated with the memory/issue in question, 3) this internal part, with its defense/vow/judgment/etc., has been present and connected, 4) the internal part disconnects during the prayer, and 5) it then returns as soon as the prayer is finished. When this happens, the person usually perceives immediate but *partial* release of her defense/vow/judgment/etc. associated with that particular target. "It has lost some of it's power, but it feels like the defense/vow/judgment/etc. is still here." If the person is experienced with internal parts phenomena, she will usually quickly realize that the remaining defense/vow/judgment/etc. is being carried by an internal part, and that the internal part did not participate in the prayer.

It is ideal to identify and resolve these problems before going through the prayers and commands to address the defense/vow/judgment/etc. in question. Discuss the possible blocking problem(s) in question, ask the person receiving ministry if she is sure she is ready to release the defense/vow/judgment/etc, and then check for any anger, sense of uncertainty, or lack of internal unity. This usually picks up guardian lies and lies being triggered by discussion of the blocking problem(s), and often picks up internal parts that aren't ready to participate. It is *necessary* to resolve guardian lies carried by the adult core self before going through the prayer (nothing will be accomplished if the adult core self still carries guardian lies). It is ideal, but not necessary, to care for dissenting internal parts before going through the prayer. If there are dissenting internal parts that seem to have an endless tangle of guardian lies and/or demonic infection, I will sometimes go through the prayer with the adult core self and any internal parts that are ready. This usually produces some benefit, and can clear the way for the next step forward.

Note that this whole process can be surprisingly quick and easy with people who are already familiar with our ministry aids. For example, a *very* short "discussion," checking for anger, uncertainty, or lack of internal unity, and then finding and resolving a guardian lie might go as follows: ****Note that this example needs to be updated to Immanuel approach, with much more coaching the person to engage directly with Jesus and let Jesus lead****

Person receiving ministry: "...My parents were so stupid and negligent – they didn't even *try* to protect me from my siblings!"

Dr. Lehman: "It sounds like judgment and bitterness are still present in this wound. They are probably in the way – do you feel ready to release them?"

Person receiving ministry: "Yeah, you're right – I really do have judgment and bitterness towards my parents. Am I ready to release them? Hmm. I know I need to release them, but I don't feel like I'm ready."

¹⁶ The same problems that can prevent the adult person from releasing the defense/vow/judgment/etc. in question can also cause internal parts to be unwilling and/or unable to participate (guardian lies, traumatic memories and emotions not fully connected, related memories not addressed, vows, spiritual opposition).

Dr. Lehman: “Lord Jesus, what do you want _____ to know about this reluctance to release judgment and bitterness towards his parents?”

Person receiving ministry: Brief pause. “I can tell that I’m afraid – I’m afraid that if I release my judgment and bitterness, I’ll lose power to make other people protect me.”

Dr. Lehman: (*to the person receiving ministry*) “Focus on that thought, and stir up the fear of losing power to make others protect you.” (*Prayer*) “Lord Jesus, what do you want _____ to know about this?”

Person receiving ministry: Brief pause. “I feel like the Lord is showing me that my judgment and bitterness don’t really help – they’re just keeping me stuck. He will show me how to get appropriate protection.” Pause. “I think I’m ready to go through the prayers now.”

Guardian lies, dissenting internal parts, and spiritual opposition will sometimes surface while the person is going through the prayers. I usually go through the prayer the first time without special measures. If the defense/vow/judgment/etc. doesn’t resolve, I ask the person to describe any thoughts, images, emotions, etc. that came to him during the prayer. He will often describe words/thoughts/images/emotions that reveal guardian lies, dissenting internal parts, or spiritual opposition hindering the process. If the person receiving ministry has difficulty remembering what was going through his mind during the prayer, I sometimes go through the prayer again and ask the person to specifically observe for any dissenting, angry, or opposing words/thoughts/images/emotions that come as he goes through the prayer. At this point in the process I am also experimenting with the technique described in “Our job vs. Jesus’ job,” below: asking “Jesus, what do you want *name* to know about _____ (for example: why this defense/vow/judgment/etc. hasn’t resolved)?” and then asking the person receiving ministry to describe any words, thoughts, images, emotions, etc. coming into his mind. Address any problems that surface, and then return to the prayer to release the defense/vow/judgment/etc. in question.

If it doesn’t work: Our experience is that we still sometimes miss something, especially quiet vows and deeper traumatic memories that are carefully protected. It is easy to tell when you miss something because the defense/vow/judgment/self pity/etc. will still be there when the person is done with the prayer. When this happens you can assume with a fairly high degree of confidence that one or more of the common problems just discussed is blocking the way. Ask the Lord “What do you want _____ (*name of the person receiving ministry*) to know about this defense/vow/judgment/etc.?” and then watch especially for the common problems discussed above. Return to the sample prayers and commands when the blocking problems have been addressed. The Lord will always free a person from defenses, vows, judgments, self pity, other sins, and demonic infestation when the relevant traumatic memories are fully connected and all interference has been resolved.

Being ready versus wanting to release the defense/vow/judgment/etc. in question: It is important to realize that being *ready* to release the defense/vow/judgment/etc. is not the same thing as feeling subjectively like you *want* to let go of the defense/vow/judgment/etc. Occasionally I feel subjectively like I truly *want* to release the blocking problem, but usually my immediate emotion is to want to hold onto the blocking problem. What I *do* experience when I am ready to release the blocking problem is a sense of internal unity, a sense of internal agreement: “I know this defense/vow/judgment/etc. is blocking my healing and hindering my relationship with You, Lord, and I *do* want that to change. I am truly *ready* to let go of this defense/vow/judgment/etc.” I can truly be *ready* to let go of the defense/vow/judgment/etc., even though I do not feel like I *want* to release it. I have started prayer to release judgments and bitterness with “Lord, I don’t want to forgive this person. I would really like him to burn in hell, and I want to watch. But I

know this judgment and bitterness is blocking my healing and hindering my relationship with you....” I continued to *feel* the subjective judgment and desire for revenge throughout the entire prayer, and chose to keep going because I truly was *ready* to release them. I understood how they were hindering my healing and my relationship with the Lord, and even though my direct emotion regarding my judgment and bitterness was that I *wanted* to keep them, I *chose* to release them because I wanted to move forward with my healing and in my relationship with the Lord even more than I wanted to hold onto my judgment and bitterness. My immediate emotions were still aligned with the judgment and bitterness, but my larger desire, my spirit, my mind, and my will were ready to release them. The Lord obviously honored my larger desire and the choice of my spirit, mind, and my will over my immediate emotion, since the judgment, bitterness, and desire for revenge resolved within seconds of finishing the prayer, even though my immediate/direct emotion throughout the entire prayer was that I didn’t *want* to release them. A subjectively odd part of the experience was that I was glad the judgment and bitterness were gone as soon as they left, even though my subjective emotion during the prayer was desire to hold onto them.¹⁷

Our job vs. Jesus’ job: As our advanced Immanuel approach theory and process become more complex,¹⁸ and as our Immanuel approach troubleshooting “tool box” grows, it is important to know the difference between our job and Jesus’ job. It is very important to understand what Jesus asks us to know and what He does not ask us to know, what Jesus asks us to do and what he does not ask us to do. It is important that we do our job and that we let Him do His job.

Emotional healing would be extremely easy if the Lord was willing to take responsibility for every aspect of the session and provide leadership and direction for every aspect of the session – we wouldn’t have to do anything except get the person to agree to do emotional healing work, and then sit back and watch.¹⁹ All this material on “common problems” and specific emotional healing techniques would be unnecessary. However, our experience is that there really is something to the “co-laborers” business (1 Cor 3:9). The Lord seems to have given us a real and important role in His work. He has given us real spiritual authority, and He expects us to take appropriate responsibility and leadership to fulfill this role.

This presents an important discernment challenge, because it is obviously best to let the Lord take responsibility and provide leadership in every place He is willing to do so. The way we see it, our goal is to figure out exactly what Jesus is willing to do, and stay out of His way in these areas so that He can do His job. We also want to figure out exactly what He asks us to do – where He expects us to take responsibility and provide leadership so that we can take our

¹⁷ C.S. Lewis vividly portrays this subjective experience in one of the scenes in *The Great Divorce*. The person “receiving ministry” asks to be delivered from lust, even though his immediate desire is clamoring to hold onto lust, but then he is grateful as soon as it is gone. (Lewis, C.S. *The Great Divorce* (New York, NY: MacMillan), 1946, page 98-105).

¹⁸ As we learn more and more about the emotional and spiritual patterns in creation our advanced Immanuel approach theory and process become increasingly complex. This is just like the physical sciences, where the text books grow as we learn more about the physical patterns in creation. 300 years ago students probably had a single text book titled something like “Natural Sciences,” and now the corresponding material fills an entire bookshelf. One hundred years ago, college organic chemistry text books were fifty page pamphlets, and now the corresponding material lives in 2,000 page tomes.

¹⁹ This would be simply reverting to one of the older approaches to emotional healing, where the primary task of the facilitator is to pray “Come, Lord Jesus. Come Holy Spirit.” Our experience is that this approach works in the small percentage of situations when there is not any clutter in the way.

appropriate role and learn as much as possible about how to do it well.

Note: I present a more current and thorough discussion of this topic in Chapter ****fill in****, “Let Jesus Drive” in the draft version of our upcoming book about the Immanuel approach (available as a free download from www.immanuelapproach.com); However, this section (originally written more than ten years ago) still presents some good thoughts:

At this time our perception is that Jesus is the commander in chief who can see the whole battle, and we are the soldiers in the field who can only see what is immediately in front of us. He’s the one who carries the “big picture” in His head, the one who knows where to find the memories where the core lies are anchored, the one who knows what’s in the way and the order in which the different pieces need to be removed. Our experience is that He does *not* require us to figure out the “big picture” and hold it in our minds. We do *not* need to direct the overall process. We do *not* need to know how to find the root memories where the core lies are anchored. We do *not* need to master the “common problems” material at the level of being able to hold the “differential diagnosis” chart in our heads. We do *not* need to know how to search for/find all these possible problems. We do *not* need to be able to analyze the sometimes complex way in which the blocking problems are woven together. We do *not* need to direct the process of untangling and removing the blocking problems. These are all the Lord’s jobs.

At this time our perception is that we *do* need to understand the Immanuel approach principles well enough to be able to cooperate with them. We *do* need to help the recipient to see, recognize, and describe what the Lord is showing him or her. After we ask the Lord for guidance, we *do* need to observe carefully and know how to *recognize*²⁰ the clues/ information that Jesus brings forward and holds in front of us. For example, we need to know enough about trauma to *recognize* physical memories that are re-enacting the original trauma, we need to know enough about common problems to *recognize* vows and judgments when the person receiving ministry speaks them. We *do* need to know how to use the ministry tools required to remove the different problems/clutter that can get in the way. For example, we need to be able to help the person understand how their vows are blocking their healing, and then be able to guide them through a prayer to release their vows. We *do* need to help the person receiving ministry test the “truth” they receive during emotional healing ministry sessions. We *do* need to help the person receiving ministry test the “fruit” over time. We *do* need to coach and disciple the people we minister to in the process of healing, so that they become adept at allowing the Lord to heal them at any time. Finally, we need to get our own healing so that our wounds, lies, sins, and demonic infection don’t interfere with our ability to perceive and follow the Lord’s guidance. This last piece is especially important. The more wounds, lies, sins, and demonic infections that remain in our minds, the less we are able to perceive Jesus’ presence and guidance as we facilitate. Conversely, the more healing we get, the more we are able to perceive Jesus’ presence and guidance so that He can lead us as we facilitate.

Helping the person receiving ministry to watch for, recognize, and describe: As just discussed, a necessary part of Jesus leading the process is us being able to see and recognize what He is showing us/pointing to/holding in front of us. We have asked the Lord to guide each thought, image, memory, emotion, and physical sensation coming into our minds and into the person receiving ministry’s mind. The Lord never leaves us without any guidance. A person’s mind is never empty. There are always clues present – the challenge for the facilitator and the

²⁰ Learning material to the point of being able to *recognize* it is MUCH easier than being able to hold it in your head with enough clarity and mastery to be able to use it in proactively analyzing a complex situation.

person receiving ministry is to recognize the clues for what they are. Therefore, an important part of letting Jesus lead the process is both the facilitator and the recipient watching for, recognizing, and reporting/describing what the Lord is showing them. An important part of the facilitator's role in Immanuel sessions is to help the recipient "observe and report."

Teach: The facilitator may have to teach the person receiving ministry how to watch for clues that the Lord brings forward as opposed to "figuring it out" – how to *wait* and *observe* for thoughts, images, emotions, and physical sensations that volunteer themselves, as opposed to getting in the driver's seat and trying to solve the problem with their own analysis. For many this will be a new skill. Those who have learned to cope with their pain by thinking about it and thereby feeling more in control usually find it challenging to simply watch, report, and feel. They may have read self-help books or done years of therapy to achieve a high level of self-awareness and insight. As they begin to get closer to actually *experiencing* their painful emotions, they may fall back into the familiar behavior of holding their feelings at arm's length by *thinking about them*. For those who are having difficulty, it can be helpful to demonstrate the difference between analysis and watching and reporting. You can also help them learn to recognize the difference by repeatedly pointing out and identifying the two different phenomena as they occur during sessions (like helping a beginner learn to recognize two different bird calls).

Another way to understand this is that we are trying to help the person receiving ministry to learn *receptive* thinking as opposed to *directive* thinking. With *receptive* thinking, the person receiving ministry receives the memories, images, emotions, thoughts, etc. that come, and connects them only in ways that they themselves suggest – simply by following their lead and being open to their genuine implications. The opposite of this "receptive" thought might be called "directive," since there we take the lead. We don't wait and then follow whatever is given, but take whatever we know beforehand, and then look for connections and implications (analyze) based on our prior knowledge and habits of thought.²¹

Remind and redirect: When a person is immersed in a memory and intensely triggered they will have difficulty holding onto these principles, and will often have to be reminded to "Let go of the analysis – just watch and report."

Analysis vs. logical thoughts: The person receiving ministry will sometimes use analysis as a psychological defense that helps them stay in control of their emotions (at the very least it is a waste of time). This will hinder the process, and it is important for the facilitator to help the person receiving ministry to let go of analysis during the emotional healing ministry session. However, my perception is that the Lord will sometimes bring logical thoughts forward as a part of His work in an emotional healing ministry session, and that this is different than analysis. Even though these thoughts may be logical, and often look like the insights a person might describe when they are analyzing, my subjective experience is that the *process* feels very different. My perception is that there is nothing inherently problematic about logical thoughts. The problem is when the person receiving ministry is in the driver's seat, analyzing the situation, trying to "figure it out" instead of in a waiting/watching/listening mode, simply paying attention to the thoughts that the Lord brings forward and then describing them. I know that in my own experience, the Lord will often bring logical thoughts forward as a part of my emotional healing ministry sessions, and that I eventually get to important healing if I follow the Lord by observing and describing the thoughts that come forward.

²¹ Adapted from personal e-mail from Tom Finger, 8/26/2002.

Accidental failure to report – “I didn’t realize it was important”: The facilitator may also have to teach the person receiving ministry how to recognize and describe the clues that the Lord brings forward. Jesus most often²² sends His guidance directly to the person receiving ministry – in the form of thoughts, images, memories, emotions, and even physical sensations – but the person receiving ministry often does not recognize the guidance the Lord is sending. A common and important cause of an emotional healing ministry session becoming stuck is that the person receiving ministry doesn’t recognize the clue that Jesus is providing, and they don’t describe what the Lord is pointing to/holding in front of them because they don’t recognize it as important. Their subjective impression is “Nothing is happening, it’s not working.” Furthermore, the facilitator can’t help them recognize the clue because the person receiving ministry isn’t reporting it.

One of the most important techniques is to persistently and repeatedly coach the person receiving ministry to describe *whatever* thoughts, images, memories, emotions, or physical sensations they are experiencing. We have had many experiences where the person reported “Nothing is happening” after asking the Lord for guidance. Before learning this technique from Dr. Smith, we would have stopped at this point, concluding that the Lord was choosing not to provide guidance at that particular moment. We have been amazed at how much valuable information we obtain when we coach the person to simply describe *whatever* thoughts, images, emotions, or physical sensations they are experiencing, without editing or analyzing. Even after the prayer asking the Lord to provide guidance, the person receiving ministry often “misses” the information being revealed because it is not coming as they expect. Many expect guidance from the Lord to *feel* subjectively supernatural and/or foreign (like it’s coming from outside of their own mind). We all expect that important information should *feel* important. The information being revealed often comes in subtle ways, and the person receiving ministry will have thoughts, emotions, images, etc., that he doesn’t notice or report because they don’t *feel* supernatural, foreign, or important. Gently but persistently encouraging the person receiving ministry to describe *whatever* he experiences will help the facilitator and client to “see” the information Jesus is providing.

See “Not Reporting Everything – An Especially Sneaky Form of Interference” on the Documents page of our web site for additional discussion and multiple specific examples of accidental failure to report. See also the video tapes “Patricia: First Session with Internal Parts” (time on tape: 0:22-0:24, 1:21-1:40), and “Childhood Sexual Abuse Memory” (time on tape: 8:00-10:30), for live session examples of the “I’m not getting anything” phenomena.

NOTE: The importance of coaching the recipient to describe whatever comes into her awareness is discussed in much greater detail (along with compelling case study and research support) in chapter 17, “Describe Whatever Comes Into Your Awareness (Our Brains Work Better In Community,” in the draft version of our book about the Immanuel approach.²³

²² The Holy Spirit will sometimes give discernment, and even supernatural information, to the therapist/minister. This can be helpful if offered very humbly, for example, “I keep getting an image of a little, pink, stuffed animal puppy dog. Does that mean anything to you?” Dr. Smith has described situations in which he has used guidance from the Holy Spirit in this way. See *Beyond Tolerable Recovery* (Campbellsville, KY: Alathia publishing 2000), p.195, 399 for Dr. Smith’s written comments regarding “words of knowledge.”

²³ Again, the draft version of our upcoming book about the Immanuel approach is available as a free download from www.immanuelapproach.com.

Fear-based choosing to not report certain things: Sometimes the person receiving ministry is aware of a thought, image, memory, emotion, or physical sensation, *realizes it is important*, but repeatedly *chooses to not report it because she is afraid to deal with whatever is being revealed*. For additional discussion and multiple specific examples of fear based choosing to not report, see chapter 18 from the Immanuel approach book, “Describe Whatever Comes Into Your Awareness, Practical Tips,”²⁴ and the essay “Not Reporting Everything – An Especially Sneaky Form of Interference.”²⁵

Reasons for the process becoming “stuck”: At this point, our perception is that there are only a few reasons for the process truly becoming “stuck”²⁶:

1) In our experience, the most common reason prayer for emotional healing becomes stuck is the minister/facilitator getting triggered, causing his discernment to be impaired. Since the issue in question in the person receiving ministry will consistently trigger the same unresolved wounds in the facilitator, this phenomena can cause a discernment “blind spot” at the same place in session after session.²⁷

2) The next most common reason for the process becoming stuck is that the *minister/facilitator* has not yet learned to recognize the information/clues that the Lord is holding in front of him. Much of the material we write, especially on the Ministry Aids page of our web site, is designed to help the facilitator learn to recognize the clues that the Lord brings forward in emotional healing sessions.

3) Another common reason for the process becoming stuck is the recipient not reporting everything. As discussed above in “Helping the recipient to see, recognize, and describe,” this can be because the *recipient* has not yet learned to see, recognize, or describe the information/clues that the Lord is holding in front of her or because she is choosing to not report everything. Chapters 17 & 18 in the upcoming Immanuel approach book include a careful discussion of the recipient not reporting everything (both accidental failure to report and fear-based choosing to not report). These same two chapters also provide a convenient resource for teaching the recipient about these principles (an important piece of addressing the problem of not reporting everything is for the recipient to *really* understand it).

4) The least common reason is the recipient choosing to not cooperate with the process. On rare occasions the person receiving ministry will state clearly, “I know what I need to do/where I need to go, but I’m not ready to go there,” and will maintain this stance even after careful attempts to address guardian lies about the target being too painful/overwhelming, etc. Please be very slow to conclude that this is the reason for the process becoming stuck. Out of the hundreds of people we have worked with we have only seen this in a handful of situations.

Also, be especially careful to not judge any clients you think may be choosing to not cooperate.

²⁴ Available as a free download from the “Getting Started” page of www.immanuelapproach.com.

²⁵ Available as a free download from www.kclehman.com.

²⁶ “Truly stuck” means the process is not moving forward at all, which is different than complex clutter, requiring careful and tedious trouble-shooting, but the process is still moving forward.

²⁷ See “Unresolved Issues in the Facilitator: One of the Most Important Hindrances to Emotional healing” on the Documents page of our website for additional discussion of triggering and blind spots on the part of the facilitator.

The recipient (and her internal parts) will quickly detect any judgments from you²⁸, and this will contribute to blocking the process by creating an unsafe environment.

Use of Plural wording: Our ministry aids are intended to be used both when praying for yourself as a part of self-ministry and/or personal discipleship, and when ministering to others. With this in mind, we originally wrote the sample prayers and commands with singular/ plural alternative wording options, using I/we, me/us, myself/ourselves, etc. However, our observation has been that people often stumble over this awkward wording. We are now (12/20/2001) experimenting with simply using plural wording. When I (Karl) use these prayers, I use the plural wording and think of myself as praying in agreement with other Christians. You can certainly be confident that Charlotte and I are in agreement with you any time you use these prayers. We are happy to receive feedback regarding this change.

Too little or too much? Give us feedback: As we have integrated the “General Introductory Comments...” essay with each individual ministry aid, we have left varying amounts of material in the individual ministry aid essays. We would appreciate feedback. Do you prefer most of the material to be included in each essay, customized slightly for the particular ministry aid, so that each essay stands more independently? Or do you prefer we include less material in the individual essays, referring back to this essay whenever there is material relevant to individual ministry aids, but already covered as a general concept here? For the documents that include more of the material, which of the following better captures— your response?

- 1) “I like having everything I need ‘right there’ for each ministry aid. I don’t want to have to go referring to other documents,” or
- 2) “You keep repeating yourself! This is all in the ‘General introductory comments’ document, why do you include it again in each ministry aid essay? I don’t want to wade through all this redundant material in each ministry aid essay.”

²⁸ The person receiving ministry will usually detect that she is being judged long before you are aware that you are judging her. Examine yourself carefully for judgments against the person receiving ministry if you find yourself being triggered when the process becomes stuck, and especially if you perceive any anger in yourself when the process becomes stuck. See “Unresolved Issues in the Facilitator....” on the Documents page of our web site for additional comments regarding judgments towards the person receiving ministry.