



Understanding and Dealing with Demonic Oppression and Interference: Introduction

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With respect to the physical creation, our understanding of the patterns in creation and our confidence regarding our understanding determine our practical/usable authority (for example, the ability to build a bridge and drive over it). We believe that these same principles apply to the spiritual creation as well. Our experience is that the enemy can tell when we are confused and/or lack confidence, and he is happy to take advantage of our muddy thinking and lack of faith. We are constantly trying to increase the clarity of our understanding regarding our authority in Christ and the principles involved in dealing with demonic interference, because the more clearly we understand these the more effectively we are able to exercise our authority in tearing down the enemy's strongholds and in preventing the enemy from oppressing us or interfering with the Lord's work in our lives. We perceive that the Church has been given a much larger gospel than we usually live out, and we believe that understanding the patterns in the spiritual creation and walking in our appropriate spiritual authority are required for releasing the fullness of this gospel.

Introductory thoughts regarding demonic “infection”: As might be expected for a physician with degrees in physics, chemistry, and biology¹, I started out very skeptical about demonic phenomena; however, I have become increasingly convinced of this reality as I have heard others (that I trust) describe their experiences and as I have personally observed clinical phenomena which are hard to explain in any other way. Sometimes this is in the form of observable physical manifestations, such as neurological twitching that I know medically cannot be produced voluntarily and that resolves immediately with prayer in Jesus' name². At other times it is much more subtle, as described in our notes about exposure and binding prayer. In fact, during my first several years of working with EMDR and Theophostic³-based⁴ tools I observed visible manifestations of demonic infection every week (and sometimes almost

¹ This may seem a bit crazy to some of you, but I indeed completed majors in physics, chemistry, *and* biology (with a minor in mathematics just for good measure).

² See “EMDR, Traumatic Memories, and Physical Phenomena” (in the Articles/F.A.Q.'s section of our web site) for additional comments.

³ Theophostic Ministry is a trademark of Dr. Ed Smith and Alathia Ministries, Inc., of Campbellsville, Kentucky.

⁴ We use the term “Theophostic[®]-based” to refer to therapies/ministries that are built around a core of Theophostic[®] principles and techniques, but that are not exactly identical to Theophostic[®] Prayer Ministry as taught by Dr. Ed Smith. Our own therapy/ministry prior to 2007 would be a good example – it was built around a core of Theophostic[®] principles and techniques, but it sometimes also included material that is not a part of what we understand Dr. Smith to define as Theophostic[®] Prayer Ministry (such as “Immanuel Interventions,” our material on dealing with curses, spiritual strongholds, generational problems, and suicide-related phenomena, and our material on journaling, spiritual disciplines, capacity, community, and medical psychiatry).

everyday)⁵.

An analogy that is making more and more sense to me is that of wounds and infection. Bacteria are very common, and we assume that any wound occurring outside of a sterilized operating room will be infected. We don't even take the trouble to examine the wound with a microscope or to do a culture to test for bacteria. We assume the wound is infected and routinely treat with antibiotics. Empirical research shows that even minor cuts and abrasions heal more quickly when treated with antibiotic cream, which supports the assumption that wounds are usually infected. The assumption that wounds are usually infected is verified whenever they are cultured or examined microscopically. NOTE: Most of these wounds are not obviously infected – they are not swollen, hot, red, and oozing pus. Most of the time the infection is low grade and not apparent to the naked eye. Nevertheless, this “invisible” low grade infection slows the healing process.

My experience has been that most emotional and spiritual wounds have some degree of demonic “infection” trying to oppose the healing process. I now routinely use the simple prayers described in the essays about “binding” prayer and my usual “Opening” prayer, and have found this to significantly facilitate the healing process for many of my patients.

Discovering and proving our profound authority in Christ with respect to dealing with spiritual opposition has been like rediscovering part of the gospel for me. I had known this *cognitively* for many years, but it had not been *experientially* real. Thankfully this has changed. For example, several weeks prior to writing the first draft of this essay I had a client who was having terrible panic attacks waking him in the middle of the night. My intuitive discernment told me there was a demonic component, and then he called late one evening in the middle of a hyper-ventilating, heart-pounding panic attack that had been going continuously for 30 minutes. We talked for a minute and then I prayed four minutes of binding prayer (he was watching the clock). Short summary: “I command that all spirits of fear and panic be bound in the name of Jesus Christ. If you choose to defy this command, you defy the authority of Jesus and will go and deal with Him directly.”⁶ After my four-minute prayer I asked how he was doing. “This is amazing. It's gone. I feel fine.” I had given him a copy of our binding prayer and encouraged him to try it himself. He tried it the next time he felt the panic thoughts starting to attack him. It worked. He was then able to “hold them at bay” with a simple rebuke in prayer until his next appointment. He experienced observable physical manifestations when we addressed his panic during his next EMDR/Theophostic-based session, and these manifestations resolved when the Lord addressed the underlying wounds and lies. Again, this has been like rediscovering part of Jesus' good news: “I have come to set the captives free.”

Lehman website resources discussing demonic phenomena: For those who have a lot of time and want to be especially thorough, using the www.kclehman.com “search” function will generate a complete list of references to demonic phenomena. However, if your time is more

⁵ Clients still occasionally experience visible manifestations of demonic opposition, but this has become less and less common over the past five to seven years. For our thoughts regarding this progressive decline with respect to visible manifestations see: “Our changing experience in dealing with the demonic,” Section VII of the essay “Dealing With Demonic Interference/Opposition During the Session, Prayers and Commands to Neutralize Demonic Interference,” available as free download from www.kclehman.com).

⁶ The complete version of my “four minute prayer” was essentially the sample prayer presented in our essay “‘Binding’ the Enemy: Prayers and Commands to Alleviate Demonic Harassment and/or Oppression.”

limited I would recommend starting with the following documents (all available as free downloads from www.kclehman.com):

“Understanding and Dealing with Demonic Oppression and Interference: Common Concerns.”

“Dealing With Demonic Interference/Opposition During the Session, Prayers and Commands to Neutralize Demonic Interference.”

“‘Binding’ the Enemy: Prayers and Commands to Alleviate Demonic Harassment and/or Oppression.”

“General Introductory Comments Regarding Ministry Aids.”

“Opening Prayers and Commands: Prayer for the Facilitator, Dealing with the Demonic, and General Introductory Prayer.”

“Distinguishing Between Demonic Spirits and Internal Parts.”

“Deceiving Spirits and Counterfeit Manifestations: How Wounds, Lies, Internal Parts, Repression, and Denial Can Give Them a Place.”

“EMDR, Traumatic Memories, and Physical Phenomena.”

“Physical Behavior, Phenomena, and Manifestations: Summary, Practical Applications, and Sample Prayers.”

Note regarding balance with respect to focus on demonic phenomena: Our primary goal is to see the name of Jesus Christ glorified in the life of every Christian with whom we work. We seek to cooperate with the Holy Spirit in healing emotional wounds, which oftentimes involves exposing bondage to the enemy and his deceptions. This is quite different than being interested in evil for its own sake.