



Theophostic Ministry With People and/or Parts That Don't Know Jesus

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We have received a number of questions about doing Theophostic ministry with people that are not Christians, and also about doing Theophostic ministry with Christians who have internal dissociated parts that appear to be non-Christian. I have combined my thoughts about these two subjects into one essay because several of the principles and techniques discussed can apply to both. For example, the principles regarding dealing with demonic interference in non-Christians are the same as for dealing with demonic interference associated with internal parts that don't know about Jesus, believe lies about Jesus, or have lie-based fear and/or anger towards Jesus. The principles and techniques for working with internal parts that fear and/or are angry at Jesus can also be helpful for working with non-Christians, who often have many of the same kinds of lie-based fears and/or resentments regarding Jesus.

I. Theophostic ministry with non-Christians: We and many others have observed that Theophostic ministry seems to work just as well with non-Christians as with Christians. In fact, Theophostic ministry provides an exciting new evangelistic tool. As Dr. Smith comments:

“I counsel nonbelievers who have deep wounds and traumatic memory. I have had no problem getting them to cooperate with this process....God speaks to them just as He does to his own. It is exciting to hear these nonbelievers all identify God as the one who spoke to them. I have never had any say the truth came from another source. When they are set free by God from their years of pain and trouble, they become very receptive to receiving Him into their lives. I have the privilege of introducing people to Jesus who without healing would have strong resistance. It is very easy to do once they have heard His voice and received His healing.”¹

It is significant to note that Jesus and the early Christians used healing as an important part of their evangelistic outreach. My perception is that most of their healing ministry was to non-Christians.² In fact, there are only a few accounts of Jesus or other early Christians healing those who were already believers. Almost makes you wonder whether we should be more intentional about doing Theophostic ministry with non-believers.

¹ Smith, Ed. *Beyond Tolerable Recovery*, (Alathia publishing: Campbellsville, KY) 2000, p 349-350.

² I have not reviewed scholarly study on this point, but it seems clear from my “layman’s” review of the New Testament. In some passages it is clear that the persons being healed were not Christians (see, for example, Matt 8:28-34, Matt 15:21-28, Luke 17:11-19, Luke 22:50-51, John 4:46-54, John 5:1-15, John 9:1-38, Acts 3:1-7, Acts 28:7-8). Also, in most of the scenes where Jesus/Apostles healed many sick people in front of crowds of witnesses, the general impression is that these people were not already Christians (see, for example, Matt 4:23-25, Matt 9:35-37, Matt 11:20, Matt 15:29-31, Mark 1:32-34, Mark 1:45, Mark 3:7-12, Mark 6:53-56, Luke 5:15, Luke 6:17-19, Luke 9:37-43, John 6:1-15, Acts 5:15-16, Acts 8:4-8, Acts 28:9-10). The strongest point supporting my impression that most healing ministry was to non-Christians is simply comparing the numbers – thousands and thousands that were healed through Jesus’ ministry compared to the small group of “disciples” at Pentecost.

When doing Theophostic ministry with non-Christians, it is important that you explain the Theophostic principles and process³ and that you are open about your own beliefs. The key point is that the person receiving ministry *does* need to understand the Theophostic principles, and *does* need to be willing to participate in the Theophostic process, but he *does not* need to be a Christian, or to share your religious beliefs. The person receiving ministry doesn't need to pray, but he does need to be willing to let you pray. The person receiving ministry doesn't need to believe in Jesus, but he needs to be willing to let *you* ask Jesus to come with the truth. The person receiving ministry doesn't need to believe that Jesus will heal him, but he does need to be willing to try the process – to follow his emotions to the root memories, identify the lies that are anchored there, focus on the lies and negative emotions, and then “listen for truth.” Dr. Smith comments:

“Once we identify the lie and have them focus on it and the emotion, I ask them to be aware of a truth that will come to their minds. I ask them to speak it out loud when they hear it. God speaks to them just as He does to his own.”⁴

See Dr. Smith's newest book, *Healing Life's Deepest Hurts*, for additional comments about Theophostic ministry with non-Christians, including a brief account of a true story of Theophostic ministry leading to conversion.⁵

Please send us a note if you have encouraging stories and/or helpful insights from your own experience with working with people that don't know Jesus

Dealing with demonic interference/manifestations in non-believers: A number of people have asked about dealing with demonic spirits in non-believers, and have especially expressed the concern that dealing with demonic spirits in non-Christians might be more difficult. It is important to distinguish between a non-believer *doing/facilitating* Theophostic ministry vs. a non-believer *receiving* Theophostic ministry. Jesus routinely dealt with demonic spirits in non-believers. The Bible also reports Christians in the early church routinely dealing with demonic spirits in non-believers. Many Christians doing Theophostic ministry routinely deal with demonic spirits in non-believers.

³ Most of the Theophostic principles and process make sense and are good psychology. The average person, Christian or non-believer, can understand them. When explaining the parts of Theophostic principles and process that are explicitly Christian, take special care to avoid Christian terms/language/jargon that might confuse a non-believer. Also, take special care regarding discussion of demonic spirits. Some non-Christians have more experiential belief in a spiritual world than many Christians, and will understand and benefit from a discussion of the possibility of encountering spiritual opposition during the Theophostic process. Other non-Christians will bail out of the whole process if you try to discuss demonic spirits at the front end. If demonic interference becomes apparent during the Theophostic work, the person receiving ministry will probably be temporarily frightened and confused, but they will be very open to your discussion and explanations after the demonic spirits submit to simple commands in the name of Jesus.

⁴ Smith, Ed. *Beyond Tolerable Recovery*, (Alathia Publishing: Campbellsville, KY) 2000, p.349-350.

⁵ Smith, Ed. *Healing Life's Deepest Hurts* (Vine Books/Servant Publications: Ann Arbor, MI and New Creation Publishing: Campbellsville, KY) 2002, pages 167-169.

In my own experience with Theophostic ministry, I have not noticed any difference in dealing with demonic spirits in Christians as compared to non-believers.⁶ The key issues are the same in both situations: my spiritual authority as a Christian to lay down parameters regarding manifestations and to issue other commands, is the same whether I am praying for a Christian or for a non-believer, and the need for agreement from the person receiving ministry is the same whether I am praying for a Christian or for a non-believer. Whether the person receiving ministry is a Christian or a non-believer, if she truly agrees with the commands being given, demonic spirits will leave/obey, but if she (or an internal part) is giving them permission to stay and/or to continue to do what they are doing, the demons will be able to defy my commands.

Note: I'm sure that demonic spirits will be happy to behave in accordance with your belief if they discover that you think they have the right to behave differently when you are doing Theophostic ministry with non-Christians.

The one difference I can think of does not pertain to ministry sessions, but rather to the time between ministry sessions. Our experience is that Christians (even those with no prior experience with demonic spirits) can quickly learn to stand in their spiritual authority in order to deal with demonic harassment between sessions. Non-believers will not be able to do this. If you deal with demonic interference in a Theophostic session with a non-Christian, you might want to discuss the possibility of harassment between sessions. At the very least, be aware of this possibility so that you can spot it quickly if it is happening. This seems like a crude form of evangelism, but you might even point out that being able to deal with demonic harassment between sessions would be a good reason for them to consider becoming a Christian (this will probably be an easy sell if they are experiencing significant harassment, and if they have also seen you, as a Christian, deal easily and non-anxiously with demonic interference during ministry sessions).⁷

Non-Christians facilitating Theophostic ministry: It is interesting to me that a number of people have asked whether a non-Christian could facilitate Theophostic ministry. I guess an unbeliever could facilitate the Theophostic process, even including asking Jesus to come with the truth, but it would seem a little strange. If an unbeliever should try to facilitate Theophostic ministry it is important that they not try to deal with demonic spirits. They do not have the *protection* of being a member of the Lord's family (as a Christian does), and they do not have the *authority* of being the Lord's representative/ambassador (as a Christian does).⁸

As mentioned in the introductory paragraph, these principles regarding demonic interference when praying for non-Christians apply when working with internal parts that don't know about

⁶ We would like to receive input from any of you who are doing Theophostic ministry with non-Christians. Are you noticing any differences in dealing with demonic spirits in non-believers as compared to Christians?

⁷ Wanting to be able to protect oneself from demonic harassment is, of course, not all there is to becoming a Christian. My thought is that this pressing perceived need may provide interest and desire that will open the door for the next steps of evangelism and discipleship. Jesus clearly used authority over demonic spirits to validate His ministry, and people certainly noticed and responded (see, for example, Matt 12:22-29, Mark 1:23-28, 32-34, Matt 9:32-33).

⁸ The Bible includes an account of disastrous results when non-believers tried to confront demonic spirits in the name of Jesus (see Acts 19:13-16). See also Dr. Smith's comments, *Beyond Tolerable Recovery* (Alathia Publishing: Campbellsville, KY) 2002, page 308.

Jesus, believe lies about Jesus, or have lie-based fear and/or anger towards Jesus.⁹

II. Theophostic ministry with Christians who have “non-Christian” internal parts: The first, and most important point, is that there aren't any non-Christian dissociated internal parts inside the mind of a Christian. The key to understanding this is to differentiate between internal dissociated parts that need to be saved and internal dissociated parts that don't know *about* Jesus, that believe lies about Jesus, or that have lie-based fear and/or anger towards Jesus. A person's mind can be dissociated and compartmentalized, but a person's spirit cannot be dissociated or compartmentalized. If a person has given his life to Jesus, then his *whole* spirit has been saved and transformed by the indwelling presence of the living Jesus. With Christians who are severely dissociated, it is common to have internal dissociated parts that don't know they are saved, and sometimes don't even know who Jesus is, but that have Jesus living in their spirits nonetheless (because they are parts of Christians). It is also common, in these same people, to find internal dissociated parts that *are* aware that they are saved, but that believe lies about Jesus and/or have lie-based fear and anger towards Jesus.

We first learned these principles from Dr. Smith, who bases these conclusions on his study of scripture and on his clinical experience. Dr. Smith describes working with a number of Christian clients who had internal dissociated parts that believed they were non-Christian, unforgivable, and going to hell, but when Dr. Smith asked Jesus to come with the truth, *in every case* the internal parts reported that Jesus showed them that He was already living in their spirits – that they were already Christian even though they hadn't known they were saved.¹⁰

Our clinical experience has provided additional support for these conclusions. For example, in sessions with highly dissociated ritual abuse survivors, I have worked with many, many internal parts that had been forced to participate in satanic rituals, and therefore came forward believing that they belonged to the devil, that they were going to hell, that they had committed the unpardonable sin, that they had given their lives to satan, etc. Many of these internal parts would even say that they hated Jesus – either because they were angry that He didn't prevent their suffering, or because they were deceived into believing that Jesus actually participated in hurting them.¹¹ Each of these clients is a Christian, and it is significant to note that Jesus has never told any of the internal parts of these Christian clients that they needed to be saved. Sometimes He has said “I forgive you,” and sometimes He has said things like “You don't belong to the devil. I died for you and *I* own your soul,” but He has never in any way indicated that they needed to be saved. As soon as they learned the truth about the *true* Lord Jesus, these internal parts always immediately shared the adult Christian commitment of the person receiving ministry, without needing to stop for any kind of “salvation” process.

Practical comments regarding the ministry aid included below (flow sheet, sample comments,

⁹ The one caveat being that the internal parts discussed in this essay would only need to *learn about* Jesus, and/or resolve their issues with Him, in order to be able to deal with demonic harassment between sessions, whereas non-believers need to take the *spiritual* step of becoming Christians.

¹⁰ Smith, Ed. Verbal comments made during advanced training and apprenticeship seminars, Campbellsville, KY, 1998, 1999, 2000, 2001, & 2002.

¹¹ For example, it is common for ritual abuse perpetrators to have one of the people hurting the child dress up with a robe and a beard, and claim to be Jesus.

and sample prayers for work with internal dissociated parts that don't know about Jesus, have lies about Jesus, or have lie-based fear and/or anger towards Jesus):

Hearing directly from Jesus: This is the best option, when it works, and I always try this first. Internal dissociated parts that simply don't know about Jesus are usually able to receive the truth about who He is directly from Him. I simply ask the internal part "Would you be willing to let the true Lord Jesus tell you about who He is?" and then "Jesus, would you please come with Your truth about who You are?" The result is usually simple and beautiful. For example, the person receiving ministry will often start crying, and say things like "The little girl says she can go to the memories now, because Jesus is with her and she trusts Him. She says she can go anywhere with Jesus."

With internal dissociated parts that believe lies about Jesus and/or have lie-based fear or anger towards Jesus, I still start with the simplest approach: "Would you be willing to let the true Lord Jesus tell you about who He is?" I have been surprised by how many internal parts, that believe lies about Jesus and/or claim to fear or hate Jesus, are still willing to hear the truth from Him. If they are willing to hear the truth from Jesus, the results are again usually simple and beautiful. The person receiving ministry will usually start crying, and say things like "Jesus isn't small and powerless! He's growing and growing – now He's much bigger than the bad people," or "He *isn't* angry with me. He says I'm not a bad girl, and that He loves me – I was just doing what I thought I had to do to survive," or "The little girl says Jesus says He has always been with her. She couldn't see Him when it happened, but now she can see Him in the memory. He is standing behind her with His arms around her, and He is crying...."

Afraid to hear directly from Jesus: If an internal part is afraid to hear from Jesus it is usually (always?) because of a specific guardian lie fear. For example, internal parts afraid of hearing from Jesus have said things like "I'm afraid to hear from Jesus because I'm afraid He will confirm my greatest fear – that I am unforgivable – that I am doomed to hell," or "I'm afraid to ask Jesus for truth because I don't want to be a burden." When I encounter this situation, my first step is to ask whether they would be willing to ask Jesus about the reasons they are afraid to ask Him for truth. "Would you be willing to ask Jesus for the truth about this fear? Can you hold this up to Him and say 'Jesus, I'm afraid to ask you for truth because I am afraid that....' What do you want me to know about this?" This sounds silly and circular, but I have been surprised by how often the person receiving ministry *is* willing to ask Jesus about her guardian lie fear, especially once it has been named and identified as a guardian lie. This simple intervention often works, and then they are able to hear from Jesus regarding the other lies and lie-based fear and/or anger (and then the results are usually simple and beautiful...).

Angry at Jesus: If an internal part doesn't want to hear from Jesus because he/she is angry at Jesus, there is always a reason. For example, internal parts have said things like "I hate Jesus because He never came when I needed Him. I don't want to hear or see Him." When I encounter this situation, my first step is to ask the person receiving ministry if he would be willing to ask Jesus for truth about his anger and the situation that caused it. "Would you be willing to ask Jesus for truth about this anger? Can you hold this situation up to Him and say 'Jesus, I don't want to listen to you because I am angry at You – You never came when I needed You (or whatever the situation was). What do you want me to know about this?'" Again, this may sound silly and circular, but I have been surprised by how often the person receiving ministry *is* willing to ask Jesus about the anger that was blocking the way moments earlier. This simple intervention often works, and then they are able to hear from Jesus regard-

ing the other lies and lie-based fear and/or anger (and then the results are usually simple and beautiful...).

Going to the memories where the lies about Jesus are anchored: In my experience, lies about Jesus almost always (always?) come from specific memories. Sometimes internal parts that believe lies about Jesus are unwilling and/or unable to receive the truth about who He is until they go to the memories where the lies are anchored. If the internal part is still unwilling to hear from Jesus after the above interventions, or if she is willing to hear from Jesus, but nothing seems to happen and the lies about Jesus still *feel* true, the next thing I do is ask the part if she is willing to go to the memories where she learned _____ (*the lies that feels true*) about Jesus. If she says 'yes,' then we go to the anchor memories. Note: I have found that we can often save time by asking Jesus to take us directly to the memories once the part has agreed to do this. I help the person receiving ministry pray directly to Jesus, asking Him to take her to the memories, or I offer a simple prayer such as "Lord Jesus, please take _____ to the memories where this part of her mind learned (*Lies about Jesus*)." If the person doesn't go directly to the memories after this prayer, I help her follow the lies and negative emotions back to the memories (as with the usual Theophostic process). Once she is at the memories, we proceed as with the usual Theophostic process for lies anchored in specific memories. The internal part is often then able to hear from Jesus in the context of the memories where the lies about Jesus are anchored (and then the results are usually simple and beautiful...).

"Just hold it up to Jesus": My perception is that many people have guardian lies that get triggered when they think about "listening" for truth, "waiting" for Jesus, receiving something from Jesus, or by some other aspect of the usual Theophostic requests. As just described above, sometimes the whole process will move forward as soon as you identify the guardian lies and ask Jesus for His truth about them. But at other times the situation feels like a "catch 22" – the person can't listen to Jesus because of the guardian lies, and they can't get rid of the guardian lies because they can't listen to Jesus. If the person receiving ministry is persistently unwilling to ask the Lord for truth, or to listen to Jesus about the issue in question, I ask them if they would be willing to "just" hold the lie/fear/anger/painful emotion in question up to Jesus. I explain that they don't have to listen to Jesus, they don't need to hear anything, they don't need to make anything happen, they don't need to ask Jesus for anything, they don't need to receive anything from Jesus, they "just" need to hold it up to Jesus. If they are willing, I coach/lead them in a simple prayer along the lines of "Jesus, I'm afraid to listen to You. I'm afraid to look at You. I'm afraid that _____, and I don't know what to do – I just hold this up to you," or "Jesus, I want to get healed, but I am so angry at you that I don't even want You to help me. I don't know how to get out of this mess, and I just hold this anger up to You."

Once the person gets started with this process of "just holding it up to Jesus," often a whole string of lies, fears, angers, and painful emotions will flow forward. I help them hold each one up to the Lord until they feel like they are "done" and /or they feel like they are ready to move forward. If an important issue comes forward spontaneously during or at the end of this process, I work with them to resolve it. If not, I go back and see whether they are able to hear from Jesus about the original lies regarding Him. (See "Just' Holding It Up To Jesus" on the Articles and FAQs page of www.kclehman.com for additional comments.)

Other parts helping: It seems that sometimes "don't know about Jesus"/"lies about Jesus"/fearful/angry internal parts that *aren't* able and/or willing to hear the truth directly from Jesus *are* able and/or willing to hear the truth from other internal parts. My current hypothesis is that this

happens when the blocking internal parts and/or other issues are focused specifically on Jesus, but do not oppose truth from other sources. In this case, asking for help from other internal parts is like finding a detour that can by-pass the bridge that has been washed out. So, if each of the previously described approaches at getting the “stuck” part to hear directly from Jesus don't work, I ask if she is willing to hear from other parts that know the truth about Jesus. If she says “yes,” I then ask the other parts to share what they know. Sometimes this intervention works enough for the “don't know about Jesus”/lies-about-Jesus/fearful/angry part to be able to move forward. Note that the goal is not to address the original questions/lies/resentments towards Jesus, but rather to address the guardian fears and/or resentments to the point where the “stuck” part can hear truth directly from Jesus (and then the results are usually simple and beautiful...).

Cognitive therapy: If the “stuck” part is not willing to participate in any of the earlier interventions that include going directly to Jesus for help, and help from other internal parts is either unavailable or ineffective, it can sometimes be helpful to do cognitive therapy directly with the “stuck” part. I start with asking “why” questions to identify the reasons it won't participate in the above interventions, and then use cognitive therapy techniques to address the guardian fears and/or resentments identified. Note that the goal is not to address the original questions/lies/resentments towards Jesus, but rather to address the guardian fears and/or resentments so that the “stuck” part can hear truth directly from Jesus.

For example, I worked with an internal part that had such intense shame and fear of rejection that he was curled into a ball, “not listening,” and with his eyes tightly shut. He would not listen to Jesus, or even look at Jesus, for fear that Jesus would confirm his fears about himself or that he would see disapproval on Jesus' face. I talked with the part for about 30 minutes, trying to help him get past his fears and objections. By slow degrees he decided to be more open: first uncurling from his fetal position, then opening his eyes (but still looking at the ground), then sitting, then standing, then listening, and finally looking into Jesus' face and hearing all that the Lord had to say to him (and then the results were simple and beautiful).

A specific cognitive intervention is to talk about why the part might believe Jesus is “bad.” Sometimes an internal part will say something like “I don't want to hear from Jesus because He's mean,” or “I hate Jesus. He's bad.”¹² I don't want to listen to Him,” and then doesn't want to interact with Jesus in any way. I then explain how we can misunderstand things that happen to us, and come to mistaken conclusions about Jesus (I sometimes give examples from my own life). I explain that sometimes people tell children lies about Jesus, and that there are even Jesuses that are bad – that sometimes people pretend to be Jesus and then hurt children so that the children will think Jesus is bad. And I explain that the *true* Lord Jesus – the Jesus that I know – is good. Then I ask if they would be willing to listen to the *true* Lord Jesus – the good Jesus – the Jesus that I know.¹³ Sometimes this intervention is effective, and the internal part is then willing to ask Jesus for the truth about who He is (and then the results are usually simple and beautiful...).

I usually start with asking other internal parts to help, because it seems other internal parts

¹² Not surprisingly, this is especially common with survivors of ritual abuse.

¹³ We learned this specific approach (explaining about “bad Jesuses,” and asking if the part would be willing to listen to the Jesus that we know) from Dr. Smith, who demonstrated it at an advanced apprenticeship (Campbellsville, KY. 2002).

often have more “credibility” with the stuck part, but sometimes it works best to talk to the part directly. Some people have “stuck” parts that are willing and/or able to accept help from other internal parts, while other people have “stuck” parts that are *not* able to receive help from their internal colleagues. Some people have certain internal parts that are trusted, helpful, and know the truth about Jesus, while other people do not yet have other parts that know the truth about Jesus, or that are sufficiently trusted and/or helpful to be “internal assistants.” Also, some people experience their internal parts as vague and tenuous, and do not perceive clearly defined parts that can talk to each other. If you have a number of sessions with the same person, you will often learn which of these approaches work best with that person.

Note: It is sometimes easy to “slip into” doing cognitive therapy directly with the “stuck” part (especially for those of us who are trained therapists, and sometimes feel less anxious when we are more in control and using tools that we are familiar with). Only do cognitive therapy, talking directly with the “stuck” part, when all the approaches to helping the part hear directly from Jesus have failed. Even when you do decide to do cognitive therapy directly with the part, keep watching for opportunities to hold questions and fears up to Jesus. He is SO much more effective than we are.

Unresolved issues and/or other internal dissociated parts blocking the way: If the internal parts are not willing to cooperate with the interventions described above, or if the interventions described above don't work (for example, the internal part goes to the memories where the lies about Jesus appear to be anchored, but is still unable to hear truth from Jesus), then there are unresolved issues and/or other internal dissociated parts blocking the process. This can include just about any kind of clutter that can occur in Theophostic ministry, such as vows, denial, self pity, judgments towards the Lord, other parts with guardian lies about why they need to block the process, and demonic spirits.

For example, one person I worked with had memories from infancy and young childhood of being neglected. Her parents wouldn't come when she needed them, and would leave her hungry, wet, or cold for hours. She eventually concluded “They won't come,” “It's hopeless,” and “It hurts more to want, ask, hope,” and made corresponding vows along the lines of “I won't let them hurt me, disappoint me,” “I won't feel, I won't ask, I won't want, I won't expect anything.” These lies and vows would get triggered by the Theophostic process, especially *waiting for the Lord to come* with truth and healing. When I talked about asking the Lord to come with His truth, and *waiting for the Lord to come*, what *felt* intensely and painfully true for her was: “It's hopeless,” “He won't come,” and “I will just get hurt again.” She had internal parts with vows along the lines of “I won't ask, or expect anything, so that He can't disappoint me,” and “I won't *listen*, so that He can't disappoint me.” These parts wouldn't let her listen for the Lord to bring truth because they expected that He wouldn't come, nothing would happen, and she would just be hurt with disappointment again. Intense bitterness and judgments towards her parents for “not coming” also got transferred onto the Lord, and further interfered with turning to the Lord for help.

This is the part of the process where you keep asking the Lord for guidance, and apply everything you know about Theophostic ministry and working with internal dissociated parts.

Note: These ideas/techniques/approaches have worked wonderfully for many people I have worked with, but there have been some “don't know about Jesus”/“lies about Jesus”/“fearful or angry towards Jesus” parts that still remain stuck, even after many sessions. My best guess at

this time is that these situations remain stuck because there is a complex tangle of “blocking” internal parts and issues that I haven't yet been able to unravel.

Note also that the “flow chart” (like everything in Theophostic), is best used as a flexible tool, constantly submitted to the possibility that the Holy Spirit might lead you to improvise and/or rearrange things. It will hopefully serve as a guideline to help organize your thinking, especially when you are just getting started in working with this kind of situation, but it is not an infallible, rigid tool, and it will not always fit what is happening in front of you. For example, if I am working with a person who has had many other parts that had to go memory anchors, but that had *not* been intentionally deceived about Jesus, I will skip #4 (explain about lies about Jesus and “bad Jesuses”), and go instead from #3 directly to #5 (anchoring memories). With a ritual abuse survivor, I will still start with #1 (ask Jesus), but if the part is intensely fearful and uncooperative, I will quickly move to #4 (explain about lies about Jesus and “bad Jesuses”) because ritual abuse survivors have usually been intentionally deceived about Jesus, and often have “bad Jesus” memories.

The best plan is to get to the place where you are comfortable using each of the pieces as separate tools, and you are familiar with the patterns/sequences that are usually the most effective in different situations, but you are following the Holy Spirit's guidance about the best way to do things in each specific situation. **If you are not triggered, you will be surprised by how easy it is to do this. If you persistently have difficulty doing this, *strongly* consider the possibility that you are being triggered.**

Applying internal parts principles and techniques to non-Christians: As mentioned in the introductory paragraph, the principles and techniques for working with internal parts that fear and/or are angry at Jesus can also be helpful for working with non-Christians. My experience is that non-Christians often have many of the same kinds of lies about who Jesus is and lie-based fears and/or resentments towards Jesus. In the case of internal parts, these lies and lie-based fears and resentments make it hard for them to hear from Jesus or to “work with” Jesus in the Theophostic process. In the case of non-Christians, these lies and lie-based fears and resentments make it hard for them to hear Jesus, know Jesus, or give their lives to “work with” Jesus as His disciples. Also similar to internal parts, these lies and lie-based fears and resentments are usually anchored in specific traumatic memories. Addressing memory-anchored lies about who Jesus is, and addressing memory-anchored lie-based fears and resentments towards Jesus, can often open the door for non-Christians to “work with Jesus” in much the same way that addressing memory-anchored lies and memory-anchored lie-based fears and anger can open the door for internal parts to work with Jesus. Finally, as with internal parts, I think the plan we should *start with* is to see if non-Christians can hear directly from Jesus regarding the lies and lie-based fears and resentments that hinder their relationship with Him. I have not yet had opportunity to try this, but I think we might be surprised by how many non-Christians could take their lies, fears, resentments, and traumatic memories directly to Jesus if we worked with them in the same ways that we work with “don't know Jesus”/“lies about Jesus”/“fear or anger towards Jesus” internal parts in Theophostic ministry.

**“Don't know about Jesus”/Lies about Jesus/Fear or anger towards Jesus:
Flow Sheet, Sample Comments, Sample Prayers**

This ministry aid tries to match the pattern I most often find to be most effective, but it is *very important* to follow the Holy Spirit in each situation (see comments in explanatory essay).

1. Ask Jesus: Always try this first, with parts that don't know about Jesus, parts that believe lies about Jesus, or parts that have fear and/or anger towards Jesus. Ask the part if she is willing to hear the truth directly from Jesus. For example: **“Can you ask Jesus to tell you the truth about Himself?”** or **“Would you be willing to listen to Jesus about this fear?”** If the part says “no,” go to #2. If the part says “yes,” **help her pray directly to Jesus**, asking Him for the truth, or offer a simple prayer such as **“Lord Jesus, please come and tell this part of _____’s mind the truth about who You are,”** or **“Lord Jesus, please come with Your truth about this _____ (describe the fear and/or anger towards Jesus).”**

If this works, you're all done. If the lies about Jesus still feel true, go to # 3.

2. Guardian lie fears and/or resentments: If the part does not want to listen to Jesus, work with him to identify the guardian lie fears and/or resentments that are in the way. Name, explicitly, that these fears and/or resentments are the reason he doesn't want to listen to Jesus, and then ask **“Would you be willing to listen to Jesus about *this fear/this resentment* that is in the way?”** If the part says “no,” go to #3. If the part says “yes,” **help him pray directly to Jesus**, asking Him for the truth, or offer a simple prayer such as **“Lord Jesus, please come with Your truth about this _____ (describe the fear and/or resentment towards Jesus).”**

If this works, then go back to #1 and address the original questions/lies about Jesus. If the guardian fears/resentments remain, and the part is still unwilling to hear from Jesus, go to #3.

3. Anchoring memories: If the part is unwilling to participate in either of the above interventions, or if the steps described above don't work (the part cooperates, but “nothing happens” and the lies about Jesus still feel true), ask the part **“Would you be willing to go to the memories where you learned (*lies about Jesus*) ?”** or **“Would you be willing to go to the memories where (*lies about Jesus*) feels true?”** If the part says “no,” go to #4. If the part says “yes,” help her pray directly to Jesus, asking Him to take her to the memories, or offer a simple prayer such as **“Lord Jesus, please take _____ to the memories where this part of her mind learned (*lies about Jesus*).”** If the person doesn't go directly to the memories after this prayer, help her follow the lies and emotions back to the memories. When she is at the memories, proceed as with the usual Theophostic process for lies anchored in specific memories.

If this resolves the original lies, you're all done. If this resolves the guardian lies/resentments, then return to #1 and address the original questions/lies/resentments towards Jesus. If the part perceives that nothing happens, and the lies about Jesus still feel true, go to #7.

4. “Just” hold it up to Jesus: If the “stuck” person receiving ministry is unwilling to participate in the above interventions, ask **“Would you be willing to just hold _____ (the lie/fear/anger/painful emotion in question) up to Jesus?”** Explain **“You don't have to listen to Jesus, you don't need to hear anything, you don't need to look at Jesus, you don't need to make anything happen, you don't need to ask Jesus for anything, you don't need to receive anything from Jesus,”** and ask again **“Would you be willing to just hold it up to**

Jesus?" If the part says "no," go to #5. If he says "yes," help him "hold the problem up to Jesus" in his own words, or lead him in a simple prayer along the lines of **"Jesus, I'm afraid to listen to You. I'm afraid to look at You. I'm afraid that _____, and I don't know what to do – I just hold this up to you,"** or **"Jesus, I want to get healed, but I am so angry at you that I don't even want You to help me. I don't know how to get out of this mess, and I just hold this anger up to You."** Once the person gets started with this process of "just holding it up to Jesus," often a whole string of lies, fears, angers, and painful emotions will flow forward. Help him hold each one up to the Lord until he feels like they are "done" and /or he feels that he is ready to move forward.

If he is still not willing to ask Jesus for truth, then go to #5. If the part is now willing, return to #1 and address the original questions/lies about Jesus. (Sometimes important issues come forward during or at the end of "holding it up to Jesus." Address these before returning to #1).

5. Getting truth from other internal parts (skip directly to #6 if the person receiving ministry does not perceive clearly defined parts that can talk to each other): If the part is unwilling to participate in the interventions described above, try recruiting help from other internal parts. Ask **"Would you be willing to hear truth from other parts that know about Jesus?"** If the part says "no," go to #6. If the part says "yes," ask **"Can the parts that know the truth about Jesus please share what you know with this part?"**

If guardian fears and/or resentments are resolved, go back to #1 and address the original questions/lies about Jesus. If the part continues unwilling to listen to Jesus, go to #7.

6. Cognitive therapy: If the part is not willing to participate in #1-#4, and #5 is either unavailable or ineffective, try direct cognitive therapy. Ask "why" questions to identify the reasons she won't participate, and then use cognitive therapy techniques to address the guardian fears and/or resentments.

Specific cognitive intervention: If an internal part doesn't want to have anything to do with Jesus, and says things like "I don't want to hear from Jesus because He's mean," or "I hate Jesus. He's bad," explain along the lines of **"Sometimes we can misunderstand things that happen to us, and come to believe lies about Jesus (can include specific examples). Sometimes people tell children lies about Jesus. There are even Jesuses that are bad – sometimes people pretend to be Jesus, and then hurt children so that the children will think Jesus is bad. But the true Lord Jesus – the Jesus that I know – is good."** Then ask **"Would you be willing to listen to the true Lord Jesus – the good Jesus – the Jesus that I know?"** If she says "no," go to #7. If she says "yes," help her pray directly to Jesus, asking Him for the truth, or offer a simple prayer such as **"Lord Jesus, please come with Your truth about _____ (lies about Jesus being 'mean,' 'bad,' etc)."**

If guardian fears and/or resentments are resolved, go back to #1 and address the original questions/lies about Jesus. If the part continues unwilling to listen to Jesus, go to #7.

7. Unresolved issues and/or other internal dissociated parts blocking the way: If the internal parts are not willing to cooperate with the interventions described above, or if the interventions described above don't work ("nothing happens," and the lies about Jesus still feel true), then there are unresolved issues and/or other internal dissociated parts blocking the process. Keep asking the Lord for guidance, and apply everything you know about Theophostic ministry and working with internal dissociated parts.

Theophostic Ministry: Sample Explanation for non-Christians

****Has anybody developed a simple explanation sheet with language specifically modified for non-Christians? If you are willing to share this with us, please e-mail me at drkarl@kclehman.com****