



Closing Prayer and Commands

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Unresolved wounds and/or issues: Sometimes you will get to the end of the ministry time and the wounds and/or issues being addressed are not yet resolved. This has become less and less common as we have gained more knowledge, experience, and personal healing, but it still happens on a regular basis. We have found that it is good to acknowledge this, and to ask the Lord to especially care for the person regarding any wounds and/or issues that are not yet fully resolved.

We have also found that it is sometimes helpful for the person receiving ministry to remain connected to the unresolved wounds and/or issues, as opposed to just burying them again. As our friend and colleague, Dan Yutzy, says: “I think I need to walk around with this for a while.” This is difficult and painful, but can often encourage the overall healing process.¹ For example, choosing to remain aware of, and connected to, an issue that has previously been buried can be an important part of releasing denial and avoidance. Note: There is a wide range with respect to how fully/intensely we remain aware of and connected to painful memories and/or issues. It is important to submit this “judgment call” to the Lord, and ask Him to adjust/manage/care for the intensity.

One of our e-newsletter readers responded to our material about “Unresolved wounds and/or issues” with the following:

“I have been receiving Theophostic® prayer with a licensed counselor for about 3 years....As the “receiver” of ministry, I feel very favorably about what you have just shared and have found it to be helpful in sessions with my counselor. Retaining some level of connection with the issues has left the door open for the Holy Spirit to work in my writing and journaling until the next ministry time. I feel more prepared and ready to enter what the Lord has for the next session. When my counselor and I used to try to “close down” or “bury” the painful issues, I found myself frustrated and angry. For one who has spent her life burying things, I found it very frustrating when I perceived my counselor as telling me to bury it again....The prayer you are suggesting has been very helpful for me personally. The Holy Spirit has been faithful to answer in the way most beneficial to me.”

Demonic spirits that have lost their place: Earlier in our journey as healing ministers, I (Karl) would systematically check for any evidence of demonic spirits lingering at the end of each session, and then check for evidence of their leaving after doing a “demonic clean-up” prayer and command. I often found demonic spirits lingering quietly and invisibly. It seemed that they no longer had any wound or lie to hang onto, and they always left quickly and easily with a simple “clean-up” prayer and command.

¹ We have “taken our own medicine” with respect to this point. It has been painful and difficult, but consistently helpful in speeding our personal healing and growth.

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Since that time, our understanding, discernment, faith, and experiential authority have grown steadily, and we now see much less demonic manifestation during emotional healing ministry sessions. Our perception is that now demonic spirits more often leave quietly during the session, when the issues that gave them a place are resolved, and that there are fewer demonic spirits still lingering by the end of the session. I no longer take the time to check for demonic spirits at the end of each session, but we both still include “clean-up” prayers and commands in our closing prayer as a part of good “spiritual hygiene,” and we do still occasionally see manifestations that indicate demonic spirits leaving with the closing prayer.²

Neutralizing curses: Spiritual and emotional issues sometimes have curses attached to them, and these curses are easily neutralized once the associated issues are resolved. See “General Introductory Comments Regarding Ministry Aids” on the Ministry Aids page of www.kclehman.com for additional comments and discussion regarding curses.

Demonic spirits that still have an anchor: There may be other demonic spirits that are anchored to wounds and lies that have not yet been resolved. If deliverance prayer is attempted, these spirits either refuse to leave or leave only after long and difficult prayer. They also come back easily. A “window” for re-entry seems to open whenever something triggers the wounds and lies the demonic spirits previously infected. This is especially true if one’s response to the activated lie and accompanying negative emotions is sinful behavior. We therefore agree with many others³ that it is best to bind⁴ demonic spirits until the underlying wounds and lies have been resolved.

“Don’t come back and don’t send anything in your place:” Our experience is that our commands, “You will never come back and you will never send anything in your place” 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. As just mentioned, a “window” for re-entry seems to open whenever something triggers the wounds and lies the demonic spirits previously infected. 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. In light of this possibility it seems wise to include simple commands forbidding demonic spirits from returning or sending replacements. See “General Introductory Comments Regarding Ministry Aids” on the Ministry Aids page of our web site for additional comments, and also for references to other sources discussing this point.

Let the Lord decide: We feel that it is useful for the Theophostic facilitator to understand these principles, but a practical blessing is that we don’t need to be able to figure out which demonic spirits have lost their place and which demonic spirits still have anchors. The Lord seems willing to designate the demonic spirits that He wants removed at the end of the session, so we let Him decide. This is especially helpful, since there may be other considerations (besides whether the

² See section VII of “Dealing With Demonic Interference/Opposition During the Session, Prayers and Commands to Neutralize Demonic Interference” on the Ministry Aids page of www.kclehman.com for additional observations and discussion regarding our changing experience in dealing with the demonic.

³ See, for example, Francis MacNutt *Deliverance From Evil Spirits*, p.182-195, and Charles Kraft *Deep Wounds, Deep Healing* p. 255-273, *Defeating Dark Angels* p.119-156, 177-198.

⁴ See “General Introductory Comments Regarding Ministry Aids” for comments on “binding” demonic spirits.

anchor has been removed) that the Lord is aware of but that we do not yet understand.

Don't restrict the Lord by designating "permanently:" We used to pray "Lord Jesus, we ask that You would designate all demonic spirits that You want to *permanently* remove at this time," but then we realized that this prayer could actually place an unnecessary restriction on the Lord's work. What if there are demonic spirits He knows may come back, but He wants them removed anyway? For example, there may be demonic spirits that He knows will come back at some point in the future if the person chooses to participate in certain behaviors, but He wants to remove them now in order to make it easier to work between now and then. We have therefore removed this restriction, and simply ask "Lord Jesus, please designate all demonic spirits that you want to remove at this time."

This specific wording detail is not that important, but the more general, more important principle is "think carefully before including specifics that actually limit the scope of the Lord's action."

Additional blessings: We have also had many experiences where the Lord has prepared special "gift" blessings⁵, and seems to be waiting only for our prayers to release these additional blessings⁶. Sometimes they are not even directly related to the content of the Theophostic session, but just something He has prepared as an extra gift.

In light of these experiences we have found it helpful to include the following in our closing prayer at the end of each Theophostic session:

1. A brief "thank you" to the Lord – for His presence and protection during the session and for whatever progress and/or healing has come.
2. Asking Jesus to care for the person regarding any unresolved traumatic memories and/or issues.
3. Asking Jesus to designate all demonic spirits that He wants to remove at this time (spirits that no longer have a place in the person's mind due to the healing work that He has just accomplished, spirits that He wishes to remove for any other reason).
4. Commanding these spirits to leave.
5. Neutralizing curses associated with the issues resolved in the session.
6. Asking the Lord to cleanse and then to fill all places left empty by the enemy.

⁵ Help the person receiving to exercise good discernment regarding any "words" she/he feels the Lord is speaking, especially at this point in the session, where the more obviously confirming aspect of the word bringing healing to a specific wound/lie is not available. The Lord does speak to us, but we must test what we "hear" by Scripture, prayer, and the larger community of believers.

⁶ See Dutch Sheets *Intercessory Prayer* for a discussion of the way in which we release/deliver the Lord's blessings with our prayers. This principle is also powerfully illustrated by the following dream image (author unknown): A woman was with the Lord, and He was showing her around heaven. They came to a huge building which was filled with packages – millions of packages – stacked from floor to ceiling and wall to wall. "What are all these packages?" she asked. The Lord replied sadly "These are all the gifts I prepared for my children but that they never asked for."

7. Binding all demonic spirits that the Lord has allowed to linger.
8. Asking the Lord to send angels to protect and encourage.
9. Asking the Lord to bring and release any additional blessings He has prepared for the person on this particular day.

Regarding our place in the Theophostic[®] community, and the place of our ministry aids in Theophostic[®] Ministry: Dr. Ed Smith, developer of Theophostic[®] Ministry, reports a number of people who seem to be confused about our place in the Theophostic[®] community. We ask that people carefully read and remember our “Home Page” disclaimer (see www.kclehman.com) regarding our relationship with Alathia and Dr. Smith. Dr. Smith has specifically mentioned people who think that our ministry aids are a required/necessary part of Theophostic[®] Ministry. We want to be very clear about this: In the explanatory essay (above), we discuss the thoughts, personal experiences, other references, and principles behind the sample prayers and commands at the end of the document. Please consider our discussion, consider for yourself how to interpret the experiences we describe, and then decide whether/how to use this ministry aid. Many have found our ministry aids to be helpful tools as a part of various forms of emotional healing ministry, but it is *not* necessary to use our ministry aids in order to do Theophostic[®] prayer ministry.

We also want to be clear that our emotional healing ministry is built around a core of Theophostic[®] principles and techniques, but that we also include “non-Theophostic[®]” material. For example, some of the material in the “Sample Closing Prayer and Commands,” below, is not a part of what we understand Dr. Smith to define as Theophostic[®] prayer ministry.

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Sample Closing Prayer and Commands⁷

“Thank you”: *Start with whatever you want to pray at the beginning of the closing prayer. I always include a brief “thank you” to the Lord for His presence and protection during the session and for whatever progress and/or healing has come.*

If applicable: Lord Jesus, we hold up to You these wounds (and/or issues) that have not yet been fully resolved. We ask that you would care for them, and that You would surround _____ with Your loving presence. We ask that You would manage the level of connection and intensity – giving him/her the grace to remain aware of and connected to these wounds (and/or issues) at whatever level is best for Your plans for healing.

Lord Jesus, please designate all demonic spirits that You want to remove at this time.

In the name of the true Lord Jesus Christ, we command that all demonic spirits that the true Lord Jesus Christ has designated must now go immediately and directly to His feet. You will go bound. You will not touch or harm anyone or anything on the way. He will deal with you as He sees fit. You will never come back. You will never send anything in your place.

We claim the truth in faith: that Jesus Christ, on the cross, took on Himself every curse that could ever come against _____. In the name of Jesus, we now command that every curse associated in any way with these issues that have just been resolved must now be broken, destroyed, and rendered powerless, null, and void.

Lord Jesus, we ask You to cleanse with Your light and Your love every place that has been left empty by the enemy. We ask you now to fill these places with your Holy Spirit and with Your living presence, so that _____ may experience Your living presence in his/her mind, in his/her heart, and walking beside him/her each day.

We command all demonic spirits that have been allowed to linger for any reason⁸ – you must now be completely bound in and under the name and authority of the True Lord Jesus Christ. You will not touch or speak to _____ in any way except as the true Lord Jesus Christ specifically allows to provide information He wants us to have to facilitate His healing work.

Lord Jesus, we ask you to send your angels to surround, protect, and encourage _____.

We also ask that you come with any additional blessings you want to deliver – anything else you have prepared for _____ today. We gladly deliver, with our prayers, all of the blessings you have prepared for him/her today.

⁷ We pray to the Lord. We do not pray to demonic spirits – we stand in the authority of Christ and tell them what to do.

⁸ For example, demonic spirits that are still anchored to wounds, lies, bitterness, vows, or other problems that have not yet been resolved.