



Judgments and Bitterness Towards the Lord

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Many of us have judged the Lord, and feel anger/bitterness/resentment towards Him. For example, when I am connected to a certain wounded, angry child place in my heart, I say amazingly judgmental and angry things to the Lord: “You are stupid, negligent, incompetent and uncaring because you did not protect me on the playground, because you did not help me when I was stuck and couldn’t figure out how to read, because you let the bad people win and don’t take care of the helpless children, because you don’t take care of Your creation, etc.” As outrageous as it seems, when I am connected to this place I feel like God is a failure and that I am better than He is – I truly think I could do a better job if he would just let me be in charge. “If He would just let me be God, I could fix these situations that He seems unwilling or unmotivated to take care of.” I want to punish him to discharge the energy of my bitterness — at the very least make Him suffer the pain and fear that His incompetence and negligence caused me to experience. Then I want Him to acknowledge that I am right, to apologize (publicly), to fix the problem and make restitution, and then to promise that it will never happen again. If He can’t handle this, I want Him to get out of the way so that somebody else can get the job done right. My experience is that many of us have these outrageous thoughts and feelings, but are often afraid to admit them (even to ourselves). The good news is, God responds with grace, forgiveness, and healing when we bring these outrageous thoughts and feelings to Him (trust me – no lightning bolts – just grace, forgiveness, and healing).

Judgments and bitterness towards the Lord are sins, block the healing process, and certainly need to be confessed and released. Initially I thought I would just use the “regular” prayers for judgments and bitterness when dealing with judgments and bitterness towards the Lord. However, I found that it didn’t feel right to include the usual wording. “I am willing to forgive and release *Your* sins against me” clearly implies that the Lord has sinned against me. The unique thing about this situation is that we know the “offender” is innocent – we know that the Lord is perfect, that He has not done anything wrong, that He has not sinned against us. We know that we have been deceived in some way whenever we conclude that the Lord has done something wrong.¹ I tried using the “regular” judgments and bitterness prayer, modifying the words spontaneously each time I would use it, but found that I often got tangled in the process (especially if I was in an emotionally loaded child ego state when trying to use the prayer) – hence, a sample prayer customized for confessing and releasing judgment and bitterness towards the Lord. I have been blessed through using this simple prayer, and pray that others will also find this sample prayer helpful.

We have seen the Lord come with many interesting and powerful interventions when people

¹ Our experience is that when we conclude the Lord has done something wrong, and/or have any kind of negative feelings towards the Lord, there is *always* some old wound and lie distorting our perception of the Lord. Resolving the lies in these old wounds transforms our present *experiential* relationship with the Lord. “God, the Psychotic Cult Leader,” “Dad/God isn’t all-knowing or all-powerful: a case study and discussion,” and “Theophostic® ministry and personal spiritual growth: a case study and discussion” on our web site provide examples and additional discussion.

confess their judgment and bitterness, and ask Him to come with forgiveness and truth. Some have seen Jesus on the cross, and report “He showed me that when I was being hurt, He was on the cross preparing the way for my healing.” A number of people have had a profound experience of being aware of Jesus in the traumatic memory, superimposed over their bodies, experiencing the trauma with them. The Lord often tells people that He is sorry/sad about the trauma they experienced, but He doesn’t apologize or ask for forgiveness. At the end of a profound Theophostic^{®2} session, one of our clients reported “He was sad that I suffered so much pain, but He didn’t apologize for my life. He showed me how He used all the bad things in my life to shape me into the jewel He created me to be.” When the person receiving ministry reports that the Lord is apologizing and/or asking for forgiveness, we immediately suspect either a part of the person’s own mind trying to “help,” or demonic spirits trying to deceive.

I usually get very un-dramatic results. Sometimes I will suddenly understand the situation differently, seeing how the Lord did not “wrong” me after all. At other times, no new insight will come, but the judgments and bitterness towards the Lord will quietly leave.

More than one location: Like “regular” bitterness, vows, and demonic infection, judgments and bitterness towards the Lord can be carried in a number of different locations. A person can carry judgments and bitterness towards the Lord about several different memories and/or issues, and sometimes the person will deal with these different memories and/or issues separately. Judgments and bitterness towards the Lord can also be carried separately by different internal parts.

When evaluating whether prayers and commands have been effective, it is important to realize that resolving judgments and bitterness towards the Lord *associated with a specific memory or issue, or carried by a specific dissociated part*, is different than resolving judgments and bitterness towards the Lord *in all locations*. When checking to see whether the judgments and bitterness are gone it is important to check the *specific target* that has been addressed. Sometimes when the judgments and bitterness associated with a specific memory and/or carried by a specific internal part has been successfully resolved, but the person receiving ministry still carries judgments and bitterness in other locations, the person will experience significant improvement but will have the sense that there is still more judgments and bitterness “somewhere else.” They will say something like “The judgments and bitterness towards the Lord for letting my mother die is gone, but I can feel that there is still judgments and bitterness about...” At other times the person receiving ministry will feel completely free of judgments and bitterness towards the Lord at the end of the session, but then will later discover judgments and bitterness in other locations when these other memories, issues, or internal parts get triggered. See “General Introductory Comments Regarding Ministry Aids” for additional comments.

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 judgments and bitterness towards the Lord that are being addressed, and therefore lose their protection/anchor when the judgments and bitterness 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. I target the specific, local strongholds, demons, and spirits in question by including the local “address” in the commands. For example, “In the name

²®Theophostic Prayer Ministry is a trademark of Dr. Ed Smith and Alathia Ministries, Inc., of Campbellsville, Kentucky.

of Jesus, we command that all spiritual strongholds connected to or associated with *these judgments and bitterness towards the Lord regarding his allowing Mary to be abused* be torn down now.” See “General Introductory Comments...” for additional comments.

Systemic patterns of judgmentalism and bitterness towards the Lord: We have also observed that, in addition to being carried in multiple, specific, local infections, judgmentalism and bitterness towards the Lord can also be carried as a wide spread and deep seated *systemic* infection. It is important to watch for systemic judgmentalism and bitterness towards the Lord because every local “infection” will be easier to deal with once the systemic judgmentalism and bitterness has been addressed. The first time someone deals with judgments and bitterness towards the Lord is a good time to check for a widespread and deep seated pattern behind the immediate situation, but sometimes the systemic judgmentalism and bitterness towards the Lord does not become apparent immediately. Look especially for a systemic pattern if judgments and bitterness towards the Lord pop up over and over again. When you find systemic judgmentalism and bitterness towards the Lord, 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 judgmentalism and bitterness towards the Lord as opposed to addressing specific, local judgments and bitterness. For example, “I confess this *wide spread and deep seated pattern of judgmentalism and bitterness towards the Lord* in my life,” 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 and bitterness towards the Lord* be torn down now.”
3. Addressing any family tree/generational patterns.

“Full course of antibiotics” means:

1. Confessing judgmentalism and bitterness towards the Lord, renouncing judgmentalism and bitterness towards the Lord, asking the Lord for true repentance regarding judgmentalism and bitterness towards the Lord, and asking the Lord to free you from judgmentalism and bitterness towards the Lord.
2. Going through the prayers to address corresponding spiritual strongholds, demonic spirits, and curses.
3. Looking for others in the family tree with judgements and bitterness towards the Lord, and then going through the prayers for generational sins, strongholds, spirits, and curses as appropriate.

See “General Introductory Comments...” for additional comments.

Common problems: Comments especially relevant to problems that hinder releasing judgments and bitterness towards the Lord will be included here. See “General Introductory Comments Regarding Ministry Aids” for additional discussion of each of the common problems that can get in the way of releasing defenses/vows/judgments/self pity/other sins/etc.

1. Core lies being triggered:
2. Guardian lies: We often find guardian lies hindering the release of judgment and bitterness towards the Lord. For example, “If I admit my anger is wrong, then I will be blamed for everything (just like with my Dad),” “I can’t let go of this, it’s the only card I have to make Him restore all the loses He allowed,” or “I can’t let go of this, it’s the only way I can punish the Lord for what He has done to me.”

3. Vows: Judgment and bitterness towards the Lord can be protected by vows, the most common being “There is no excuse — I will never forgive Him for letting _____ (my mother die, my father leave, my brother molest me, etc).”
4. Demonic interference: Any demonic spirits associated with judgments and bitterness towards the Lord will try to block the person and/or internal parts from participating in the prayer. As discussed in “Dealing with Demonic Interference/Opposition during the session...,” it is helpful to “focus the target” when dealing with demonic interference. When I am dealing with possible demonic interference hindering release of judgments and bitterness towards the Lord, I will address my commands to “spirits of judgment, bitterness, and any other demonic spirits associated with this judgment and bitterness towards the Lord.”
5. Avoidance of the whole truth: The person receiving ministry needs to truly “see” the wound before they can fully release judgment and bitterness associated with it. It will hinder release of judgment and bitterness towards the Lord if the person is still avoiding the whole truth about how badly they have been hurt.
6. Internal parts that do not participate: For complete resolution of the judgment and bitterness towards the Lord associated with a given memory or issue, any internal parts carrying the judgment and bitterness associated with the target memory or issue must be present, stay connected, and participate in the prayer.

It is ideal to identify and resolve these problems before going through the prayers and commands to address judgment and bitterness towards the Lord. Discuss the possibility that judgment and bitterness towards the Lord could be hindering the healing process, ask the person receiving ministry if she is sure she is ready to release judgment and bitterness towards the Lord, 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 the discussion, and often picks up internal parts that aren't ready to participate. See “General Introductory Comments Regarding Ministry Aids” for additional comments.

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 judgment and bitterness towards the Lord 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 these judgments and bitterness towards You?” 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 judgment and bitterness when the relevant traumatic memories are fully connected and all interference has been resolved.

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. Use fewer target words if a longer list is hindering emotional connection by becoming distracting or confusing (for example, just “judgments and bitterness”). Include additional target words if doing so seems to help make and maintain experiential/emotional connection (for example,

“judgments, condemnation, and self righteousness, bitterness, resentment, unforgiveness, and hatred”). The same principle applies to whether or not to include the reactive sin target words at each point in the prayer. See “General Introductory Comments...” for additional comments.

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 an increasing 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 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, our material on medical psychiatry, EMDR³, dealing with curses, dealing with spiritual strongholds, dealing with generational problems, journaling, spiritual disciplines, and on dealing with suicide-related phenomena are not a part of what we understand Dr. Smith to define as Theophostic® prayer ministry.

³ EMDR® refers to Eye Movement Desensitization and Reprocessing, developed by Francine Shapiro, Ph.D. in 1987. For more information, see www.emdr.com; see also “Theophostic® & EMDR®: FAQs and Common Misunderstandings,” on www.kclehman.com.

Sample Prayer for Releasing Judgments and Bitterness Towards the Lord

Never assume the person is ready to release judgments and bitterness towards the Lord. Always ask “Are you sure you are ready to release your judgments and bitterness towards the Lord?” If there is any sense of uncertainty or lack of internal unity, look for guardian lies, vows, and internal dissociated parts that are not ready to release the judgments and bitterness.

It is important for the person receiving ministry to understand how we use judgments and bitterness to protect ourselves from painful emotions, and to understand why it is important to release them. If she does not already understand these principles, it can be helpful for her to review the essay “Judgments and Bitterness as Clutter That Hinders Prayer for Emotional Healing.”

“Lord, I was deeply hurt when _____ (examples: “my mother died of cancer,” “my father abandoned us,” “my brother molested me.” Describe the details of the situation, including the helplessness and powerlessness – talk about it until it feels emotionally connected), and it feels like You have wronged me by _____ (examples: “not being with me in a way that I could perceive/receive,” “allowing these things to happen,” “not rescuing me”). I know it is deception to believe that You have wronged me, but it feels so true. I _____ (describe your judgments and bitterness. For example “I hate You and judge You for not protecting me. There is no excuse for your failure to protect me. I feel like I would take better care of my children if I were You, etc.” Talk about it until it feels emotionally connected).

“I acknowledge that I have these judgments and bitterness towards You as a way to protect myself from the painful emotions – especially from feelings of powerlessness and helplessness. I *do* want protection from situations where I am hurt, powerless, and helpless, but I don’t want this judgment, condemnation, self-righteousness and bitterness to hinder my relationship with You or my healing, and I am ready to release and renounce this attempt to use judgment and bitterness to protect myself. I ask for Your protection, and also for the discernment and grace to participate in Your plans for my care. I accept that You don’t guarantee that I will never be hurt, powerless, and helpless, and I ask You for the grace and strength to be faithful to You in whatever You choose to allow. Help me to stand straight in my honest pain when I am hurt, powerless, and helpless.

“I confess these judgments and bitterness towards You as sin. I ask Your forgiveness for these judgments and bitterness towards You. I renounce these judgments and bitterness towards you. I acknowledge that I cannot change my own heart and mind regarding these judgments and bitterness towards You, so I ask You to give me true repentance – I ask you to change my heart and my mind regarding these judgments and bitterness towards you. I cannot free myself, but I am willing to be freed. I cooperate with Your desire to free me by asking you to free me and by choosing to confess, renounce, and release these judgments and bitterness towards You.

“I specifically release and renounce using this judgment, condemnation, self-righteousness, and bitterness towards you to protect myself from painful emotions, especially powerlessness, and helplessness.

“Lord Jesus, I ask now that you would wash me with your blood, cleansing me and freeing me from all judgments and bitterness towards You.”

Go back to the memories being addressed and try to stir up the judgments and bitterness towards the Lord. Often they will already be gone. Look for Jesus’ presence, listen for His voice, try to

sense His presence. Watch, follow, listen to whatever he does/says. After a few moments, try to find the judgments and bitterness.

If the judgments and bitterness towards the Lord are not gone, ask the Lord “What do you want _____ (name) to know about these judgments and bitterness towards you?” and then watch especially for the common problems discussed above. Return to the sample prayer when the blocking problems have been addressed. The Lord will always remove judgments and bitterness when the relevant traumatic memories are fully connected and all hindrances have been resolved.

If you feel lead to do so, you can tear down spiritual strongholds (2 Cor. 10), deal with demonic spirits, and break curses:

“In the name of Jesus, we command that all spiritual strongholds connected to or associated with judgments and bitterness towards the Lord regarding _____ be torn down now.”

“In the name of Jesus, we command all demonic spirits connected to or associated with my judgments and bitterness towards the Lord to go immediately and directly to the feet of the true Lord Jesus Christ. You will go bound. You will not touch or harm anything or anyone on the way. You will never return and you will never send anything in your place. He will deal with you as He sees fit.”

“In the name of Jesus, we command that all curses in any way connected to or associated with my judgments and bitterness towards the Lord be broken, nullified, and rendered powerless.”