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Note regarding the appropriate use of this document: These notes were developed from an e-mail we wrote to KKLA 99.5 FM at Dr. Smith's request¹, and are especially intended as a resource when interacting with people who are making negative comments about Theophostic[®] but do not accurately understand the foundational principles and basic process. A *very* brief summary is obviously needed in this situation, since those making negative comments about Theophostic[®] are usually not interested in watching the videos or reading either of the books written by Dr. Smith. These notes are *not* intended to be a stand-alone introduction to Theophostic[®] for those who know nothing about it, nor are they intended as instruction regarding how to do Theophostic[®]. See Ed Smith's *Healing Life's Deepest Hurts* (Vine Books, 2002) for a 184 page introduction to Theophostic[®] ministry, and *Theophostic Prayer Ministry Basic Seminar Manual* (New Creation Publishing, 2005) for a 343 page presentation of Theophostic[®] ministry (written for Theophostic[®] facilitators).

We have formatted this document so that the material below can be used independently of this introduction (we thought there may be situations where this material would be helpful, but where the person receiving the material would not appreciate these introductory comments).

Regarding our place in the Theophostic[®] community: We respect Dr. Smith tremendously and value our friendship with him, however, we are not in any way officially connected with or endorsed by Dr. Smith and Theophostic[®] Prayer Ministry. We want to share our reflections, experiences, and discoveries regarding the Christian ministry of emotional healing, and many of the thoughts we share have arisen as we have integrated Theophostic[®] principles and process into our professional psychiatric and lay pastoral counseling practices. But we want to be clear that the material on our web site does not *define* Theophostic[®] ministry. "Theophostic[®]" is a trademarked name, and Dr. Ed Smith, the founder and developer of Theophostic[®] ministry, is the only one who has the right to define Theophostic[®] ministry.

We have studied many sources, including medical psychiatry and neurology, psychological research, various secular psychotherapies, and various Christian emotional healing ministries. Our emotional healing ministry includes the core Theophostic[®] principles and techniques, but we also include "non-Theophostic[®]" material. For example, our material on medical psychiatry and the biological brain, EMDR, dealing with curses, dealing with spiritual strongholds, dealing with generational problems, and our material on journaling, spiritual disciplines, community, and on dealing with suicide-related phenomena are not a part of what we understand Dr. Smith to define as Theophostic[®] Prayer Ministry.

The material on our website is not a substitute for the Basic and Advanced Theophostic[®] Ministry Training provided by Dr. Smith. For further information about Theophostic[®] Ministry, its developer Ed Smith, D.Min., or to order training materials, please visit www.theophostic.com.

¹ See "Misunderstandings We Have Seen" for additional comments about this interaction.



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Theophostic^{®1} Ministry: A Brief Review

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This document includes a brief summary of our experience with, and assessment of, Theophostic[®] ministry, a list of what Dr. Lehman feels are the most important, foundational principles of Theophostic[®] Ministry, and a very brief summary of the process.

Brief Summary of Our Experience with, and Assessment of, Theophostic[®] Ministry: In 1996, Dr. Ed Smith, a Baptist pastor and professional counselor, discovered a new approach to helping wounded people find genuine emotional healing in Jesus Christ. He named this new approach to prayer for emotional healing “Theophostic[®]” ministry – from the Greek roots “theo” meaning God, and “phos” meaning light – so it could be conveniently distinguished from other approaches to prayer or counseling. We began to use Theophostic[®] ministry in May of 1998, and have found it to be consistently more effective than any other technique we have ever seen or used. We have experienced progressive, deep, and lasting changes in our own lives as we regularly use Theophostic[®] ministry to address our emotional wounds, and we have experienced tremendously increased efficacy in our professional practice and ministry as we have included Theophostic[®] principles and process. It seems to us that God allowed Dr. Smith to see more clearly the mechanism by which the events of our lives, especially painful ones, shape us and keep us in bondage in the present, though the original events are long over. The Lord has also helped Dr. Smith to see more clearly the mechanisms by which we can be freed from bondage to these past events. By understanding the mechanisms more clearly, the Theophostic[®] minister can cooperate with God more effectively, and can help wounded persons to get in the right place to receive the Lord’s healing truth and touch.² We are hoping to see the body of Christ become more effective in accomplishing her mission as individual believers are freed from bondage to old wounds and lies, and the sins which accompany them.

Brief Summary of the Most Important Principles:

- Unresolved traumatic memories are the true source of many current negative emotions, problematic reactions, etc.
- Jesus guides the client and Theophostic[®] facilitator from the current symptoms to the underlying traumatic memories.
- The lies/negative cognitions carried in traumatic memories are an especially important source of pain and toxic power in the memories.
- Healing needs to take place in the traumatic memory, where the painful emotions and the lies/negative cognitions are carried.
- An especially important “active ingredient” in the healing process is Jesus’ replacing the lies/negative cognitions in the traumatic memories with His healing truth.
- The living Jesus Christ is uniquely effective in providing the healing truth

¹ Theophostic[®] Ministry is a trademark of Dr. Ed Smith and Alathia Ministries, Inc., of Campbells-ville, Kentucky.

² See “Theophostic[®], What is Unique?” on the Articles and FAQs page of our web site for additional thoughts about why Theophostic[®] Ministry is so much more effective than other tools and techniques.

- Profound, immediate, and permanent healing of a given traumatic memory occurs when the living Jesus Christ comes to the memory with His healing presence and healing truth.
- Many things (bitterness, psychological defenses, unconfessed sin, demonic interference, etc.) can hinder the Theophostic® process.
- It is possible to address these hindrances with the Lord's direction and assistance.
- The Lord always comes with healing once the interfering problems are removed/resolved.
- The Lord is able to and wants to resolve each wound to the point that the "traumatic" memory is completely peaceful and calm – to the point that all toxic power has been removed from the memory.

Brief Summary of the Theophostic® Process:

- Identify a "target" present distressing emotion. If the presenting problem is a behavior, identify the present distressing emotion that comes immediately before the behavior. For example, a person may feel intense loneliness coming immediately before bulimic bingeing.
- Have the client focus on and stir up the present distressing emotion. Ask Jesus to lead him to the true source and origin of the problem. Ask the client to describe any thoughts, images, memories, emotions, and body sensations that come as he focuses on the present distressing emotion.
- Jesus guides the thoughts, images, memories, etc. that come into the client's mind, and these lead the client and therapist to memories with the same emotion as the presenting problem.
- As the client comes to these memories, the facilitator helps him identify the negative cognitions/lies that are attached to these memories and that produce the negative emotions.
- The client and therapist continue to follow Jesus until the client has found the deepest memories with this same pattern of negative emotions and lies/negative cognitions (the memories where the negative emotions and lies/negative cognitions are anchored).
- "Stir up the darkness": The facilitator then helps the client focus on the memory, negative cognitions, and negative emotions – the client must put his "mental cursor" on the memory, lies/negative cognitions, and negative emotions.
- Ask the living Jesus Christ to come to this place of darkness with His healing presence and truth.
- Jesus reveals His healing truth directly to the client. This healing truth from Jesus permanently replaces the lies/negative cognitions previously anchored in these memories. Jesus also comes with healing to address any toxic power that is not coming from lies/negative cognitions. The "traumatic" memories lose their toxic power as the lies/negative cognitions are replaced with truth and as Jesus provides any other necessary healing.
- Trouble shooting: As mentioned above, bitterness, psychological defenses, unconfessed sin, demonic interference, and other problems can hinder the healing work. If the process gets stuck at any point, the facilitator helps to identify and resolve the problems that are in the way. The therapist and client ask Jesus for guidance and assistance frequently during the troubleshooting work.

As many of you will perceive, Theophostic® has much common ground with the prayer for emotional healing that others have been doing (Bennett's, InterVarsity, Kraft, Linn's, MacNutt's, Payne, Sandford's, Sanford, Schlemmon, Seamands, Toronto Airport Christian Fellowship, Vineyard, and others)³. There is also important agreement/consistency between Theophostic® and the

³ See Rita Bennett: *You Can Be Emotionally Free*, (1982); Flynn & Gregg: *Inner Healing*, (1999); Charles Kraft: *Deep Wounds, Deep Healing*, (1993); Dennis and Matthew Linn: *Healing of Memories*,

best secular research regarding emotional trauma⁴, and between Theophostic® and the most effective secular psychotherapy techniques for treating emotional trauma⁵. In the chart, “Compare and Contrast: EMDR®, ‘Traditional’ prayer for emotional healing, Theophostic® Ministry, and Cognitive Therapy” we summarize points of comparison between these different approaches to emotional healing. In the essay “Theophostic®, What is Unique?” we identify and discuss especially what we perceive to be new/unique with Theophostic®.

(1974); Francis MacNutt: *Healing*, chapter 13 “The Inner Healing of Our Emotional Problems” (1974); Leanne Payne, *Restoring The Christian Soul*, chapters 6 -10 (1991); John & Paula Sandford: *The Transformation of the Inner Man* (1982); Agnes Sanford: *The Healing Gifts of the Spirit*, chapter 7 “The Healing of the Memories” (1966); Barbara Shlemon: *Healing the Hidden Self* (1982); Wimber & Springer: *Power Healing*, chapter 5 “Overcoming the Effects of Past Hurts” (1987). Most of these authors also have other resources (books, tapes, videos, etc.) on prayer for emotional healing.

⁴ See, for example, Judith Herman, *Trauma and Recovery*, (1992) and Shapiro & Silk Forrest, *EMDR: The Breakthrough Therapy for Overcoming Anxiety, Stress, and Trauma*, (1997).

⁵ See again Shapiro & Silk Forrest, *EMDR: The Breakthrough Therapy for Overcoming Anxiety, Stress, and Trauma*, (1997).