



Closing Prayer and Commands

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I. Introduction: Over the past 25 years of facilitating emotional healing sessions, I have learned to be very conscientious about ending every session with prayer. I have also developed a number of specific components that I consistently include in this closing prayer, and the reasons I perceive these components to be important are included in the discussions below. I realize that subtleties of culture may vary from one therapy/ministry setting to the next, and that the specific language of my sample prayers may therefore feel awkward for some facilitators and recipients. If this is your experience, feel free to adjust the language so that it is most suitable for your specific context; however, I encourage you to try to include the same key components as much as possible.

I also realize that many emotional healing facilitators are much more relaxed/informal about the prayer they include at the end of each session, and I know that many of these people still get good results. If you are one of these people, I would at least encourage you to deliberately experiment with the different components described below, and then observe carefully with respect to possible benefits.

Caring for wounds and/or issues that are not yet fully resolved: Sometimes you will get to the end of an Immanuel session and the wounds and/or issues being addressed are not yet resolved.¹ In some of these situations it is important that the person be able to get back to a safe place and be able to distance herself from the unresolved content, so that she will not experience the Immanuel process as traumatic and/or experience functional impairment between sessions. This is especially the case with people who struggle with Post Traumatic Stress Disorder (PTSD), in that these people usually have trouble with being excessively connected to their trauma.²

On the other end of the spectrum are people who have great difficulty with finding and connecting with wounds and issues, and for these people it can sometimes be helpful to remain emotionally connected to the unresolved wounds and/or issues, even after the session has come to a close. As our friend and colleague, Dan Yutzy, says, “I think I need to walk around with this for a while.” This can be difficult and painful, but it will often encourage the overall healing process.³

¹ This should become less and less common as you gain more knowledge, experience, and personal healing, but even when you are well trained, experienced, and have more healing it will probably still happen on a somewhat regular basis.

² This concern is also important when the facilitator is a beginner and/or lay person, and therefore doesn't have as much training and experience with respect to helping the recipient handle, in productive ways, the experience of remaining connected to unresolved trauma/issues between sessions.

³ 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.

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. One of our e-newsletter readers responded to these comments about the value of remaining connected to unresolved wounds and/or issues (and the corresponding part of the closing prayer) 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.”

Fortunately, with the Immanuel approach we can let Jesus make the difficult judgment call regarding the level of ongoing connection that would be right for each particular recipient. If there are still unresolved issues/trauma at the end of the session, we coach the person to focus on Jesus and ask Him for guidance and help regarding this question.² And then, in the closing prayer, include a specific request for Jesus to care for this concern.

Dealing with 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.

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.³

Neutralizing curses: Spiritual and emotional issues sometimes have curses attached to them,

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² If the recipient cannot perceive the Lord’s interactive presence in the context of the unresolved trauma/issues, then coach her to return to the positive memory, appreciation, interactive connection from the beginning of the session. And then, in this context, coach her to focus on the Lord and ask Him for guidance and help regarding the unresolved trauma/issues.

³ 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.

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.

Dealing with 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 that the demonic spirits had previously been infecting. This is especially true if one’s response to the triggered wounds and lies is sinful behavior. We therefore agree with many others⁴ that it is best to bind⁵ demonic spirits until the underlying wounds and lies have been resolved.

Additional comments regarding “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” for additional comments, and also for references to other sources discussing this point.

Let Jesus make the judgment call: We feel that it is useful for the Immanuel approach facilitator to understand these principles, but a practical blessing with the Immanuel approach 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 make this judgment call. This is especially helpful, since there may be other considerations (besides whether the 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.”

⁴ 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.

⁵ See “General Introductory Comments Regarding Ministry Aids” for comments on “binding” demonic spirits.

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.”

Releasing additional blessings: We have also had many experiences where the Lord has prepared special “gift” blessings⁶, and seems to be waiting only for our prayers to release these additional blessings⁷. Sometimes they are not even directly related to the content of the session, but just something He has prepared as an extra gift.

Summary: In light of these experiences we have found it helpful to include the following in our closing prayer at the end of each Immanuel approach 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.
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 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. 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 discussions above, we discuss the thoughts, personal experiences,

⁶ Help the recipient 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.

⁷ 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.”

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 the Immanuel approach shares a number of important principles and process components with Theophostic[®], but that the Immanuel approach also includes principles and process components that are not part of Theophostic[®]. For example, starting each session with positive memory recall, deliberate appreciation, and re-establishing an interactive connection with Jesus are not parts of what we understand Dr. Smith to define as Theophostic[®] prayer ministry.⁸

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⁸ See “Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part I: A Brief Introduction to the Immanuel Approach,” for a detailed discussion of the similarities and differences between the Immanuel approach and Theophostic[®] Prayer Ministry.

Sample Closing Prayer and Commands⁹

“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, we claim this territory that _____ has brought under Your authority and protection today, and we ask You to 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 abiding in (his/her) mind and heart, and walking beside (him/her) each day.

We command all demonic spirits that have been allowed to linger for any reason¹⁰ – 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.

⁹ 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.

¹⁰ For example, demonic spirits that are still anchored to wounds, lies, bitterness, vows, or other problems that have not yet been resolved.