

Title: World-Changing Forces and Vision for the Church

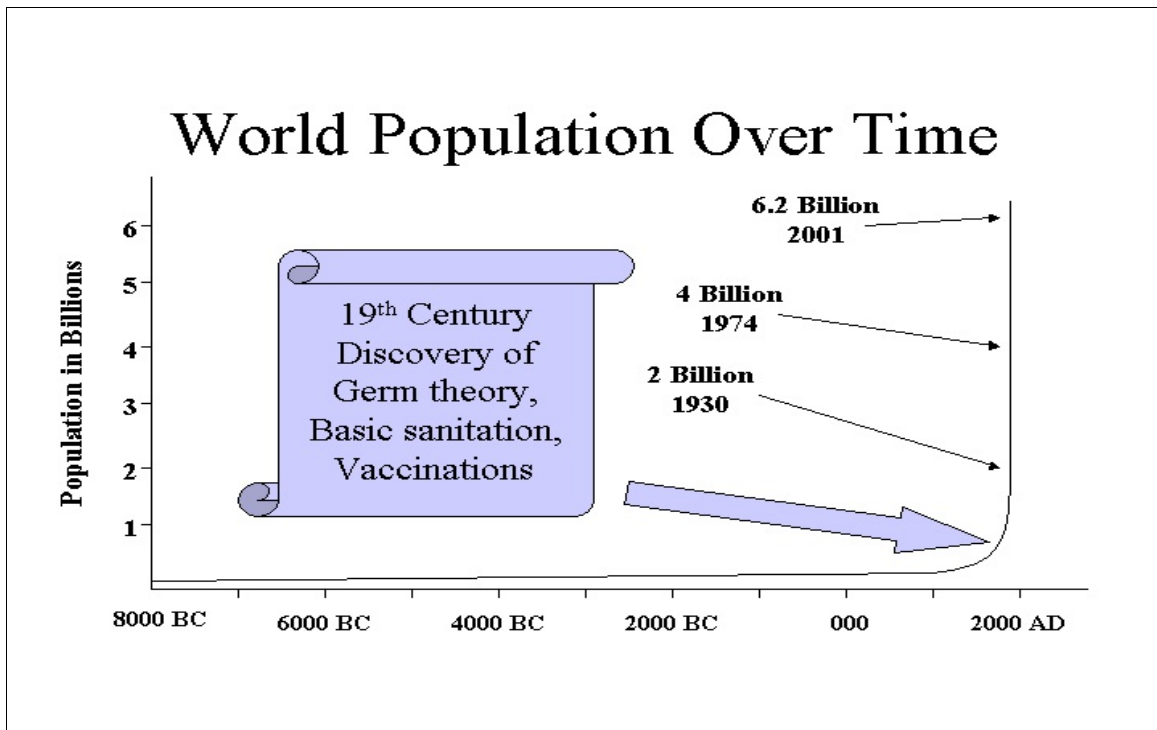
Greetings all,

At our 11/30-12/1 seminar last fall, people asked whether they could have notes from our presentations about lay people and Theophostic ministry. We have finally gotten them finished as essays, and have just posted them on the web site.

***2024 Addendum: Everything in this essay is even more true for the Immanuel Approach than it is for Theophostic.

Blessings,

Dr. Lehman/Karl



Part 1: World Changing Forces & Vision for the Church
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I. “World Changing Forces” – Microbial Theory and Theophostic Ministry

Microbial theory, basic infectious illness prevention, and the population explosion. Germ theory, basic sanitation, and vaccinations provide an excellent example of how a few key discoveries can change the world.

The total population of the world has remained essentially constant for most of the history

of mankind. The really short summary is that world population fluctuated between 10 million and 300 million for most of the last 10,000 years, never reaching 1 billion until the 19th century.

The biggest single factor in preventing sustained population growth has been infectious illness. Prior to the discovery of microbial theory in the 19th century, 50% of the people born into the world died before reaching the age of five, with infectious illness being the number one cause of death. An even more significant problem was infectious plague. Any time population became really dense, it was just a matter of time until an infectious illness plague exploded in the dense population and quickly returned the population to previous low levels. Smallpox plagues and the black death in Europe are examples. This is also the best theory for the “mysterious” disappearance of the huge Inca civilization.

The 19th century discovery of microscopic organisms as the cause of infectious illness lead quickly to simple tools – basic sanitation and protective vaccinations – that essentially eliminated infectious plague as the single biggest population limiter. After 10,000 years with no significant sustained population growth, the world population grew from about 1 billion in 1800 to 2 billion by 1930, 3 billion by 1960, 4 billion by 1974, 5 billion by the late 1980's, and 6.2 billion in 2001¹. Note that with infectious plagues out of the picture, this population growth occurred in spite of the biggest wars in human history. In my assessment, the discovery of microbial theory and the development of basic infectious illness prevention have resulted in a population explosion that has changed the ecology of the entire planet in the space of 200 years. This is an example of how a single strategic discovery can change the whole world.

Theophostic principles and tools. Our perception is that the discovery of Theophostic principles and tools for the church is analogous to the discovery of microbial theory and basic infectious illness prevention for world population.

Endemic psychological wounds, and the core lies anchored in them, have crippled the church in much the same way as infectious disease crippled world population prior to the 19th century. Any time more than a few Christians try to work together, triggering each other's wounds and lies eventually leads to conflict and division. When this happens, they either split or spend so much time and energy dealing with conflict that they can't get much else done.² Psychological wounds and core lies also make Christians much more vulnerable to demonic harassment (including temptation), resulting in chronic and widespread problems with deception, confusion, and persistent sin. Our assessment is

¹“Population: Trends in World Population,” Encyclopedia Britannica, Copyright 1994-1998; <http://www.mukil.com/english/script/worldpopulation.htm> 11/2/2001.

²Christian missions provides a sad example. Irreconcilable interpersonal conflict is currently the number one reason for Christian missionaries leaving the mission field (I have heard this particular point from several different people, but cannot remember the sources they quoted; if anyone knows the reference, please let me know).

that psychological wounds, and the associated core lies and demonic infections, are the single biggest reason that the Church has crippled along for 2000 years, surviving as opposed to sweeping the world in true victory.

*Theophostic ministry is much more effective than any previous healing tools*³. We have been using Theophostic principles and process in our professional work since May 1998, and received the advanced training in October 1998. Our assessment after 3,000+ combined hours of study and writing, and 5,000+ combined hours of clinical experience with Theophostic ministry is that it is much more effective than any other tools, techniques, principles, or approaches of which we are aware. As of January 2002, medical and psychological research shows psychiatric medication, EMDR (Eye Movement Desensitization and Reprocessing), and cognitive-behavioral therapy to be the most effective treatments for psychological trauma. Our experience is that Theophostic ministry is significantly more effective than any of these other tools or techniques. To our assessment, a number of other prayer for emotional healing ministries include many of the principles of Theophostic in their prayer ministries. However, we perceive that the Lord has given Dr. Smith some new insights which have dramatically improved the bottom line effectiveness of his approach to prayer for emotional healing. Our experience with prayer for emotional healing in other ministry settings is that almost everyone experiences some benefit, but that the really dramatic, profound, and rapid healing (e.g., when Jesus comes into the memory in a very powerful way) is rare. If we were painfully honest, our own experience has been that this kind of dramatic healing occurs in less than 5 percent of non-Theophostic prayer for emotional healing sessions. Our experience with Theophostic is that experienced Theophostic ministers with their own wounds and lies out of the way see significant, permanent healing in 85-95% of ministry sessions. With respect to our own healing, Theophostic ministry has been significantly more effective than any other therapy or healing ministry we have received.

Dramatic increase in realistic availability. We believe that every church member can learn the principles of Theophostic Ministry, and that many lay people will be able to use the tools of Theophostic Ministry as lay ministers. This will result in a dramatic increase in the real availability of effective healing.

Summary: We believe that this new tool can change the world. Because Theophostic ministry is providing a dramatic increase in healing for emotional and spiritual problems, we are expecting a dramatic increase in the emotional and spiritual health of each individual Christian, and a dramatic increase in the ability of Christians to work together. These changes should result in a whole new level of “victory” and effective ministry

³See “Theophostic Ministry: Assessment and Recommendations,” “Theophostic: What is Unique?,” “Cognitive Therapy and Theophostic Ministry,” and “Theophostic & EMDR: F.A.Q.’s and Common Misunderstandings” on the Articles and FAQs page for additional comments regarding our assessment of Theophostic ministry, and for thorough comparison between Theophostic ministry and traditional prayer for emotional healing, cognitive-behavioral therapy, and EMDR.

throughout the world church, and this should eventually result in an explosive increase of non-Christians coming to know Jesus. We are hoping and expecting that we are about to experience something that has never been seen before, and that this “new thing” will change the world as dramatically as microbial theory, basic sanitation, and vaccinations.

II. The whole church must participate

This “new thing” will require the whole church learn Theophostic principles and participate in Theophostic ministry. We can win the war, but all the soldiers have to get on the battle field. We’re not going to do well if 95% of our soldiers sit at home watching television coverage of the other 5% actually fighting the war.

Microbiology discoveries did not change the world through a few superstar doctors healing everybody. Microbiology discoveries changed the world when every grade school taught its children about germs, every child learned to wash his hands after going to the bathroom, every community built sewage and garbage disposal systems, every family learned to wash its dishes, and every child got vaccinations.

Theophostic will not change the world through a few superstar ministers healing everybody. Charlotte and I could do Theophostic prayer 24 hours per day, 7 days per week, and we would still only get to a few thousand people. Theophostic will change the world as the whole church embraces this challenge and participates in this ministry.

Our vision

Everybody learn the basic principles. Our hope is that all Christians will incorporate the basic principles of Theophostic ministry into the way they understand the world. This will be part of the foundation from which we can all work to bring healing into the church, just as the whole population understanding germ theory is part of the foundation for everybody participating in basic sanitation. The average person is not a doctor or a public health worker, but the average person understands germ theory well enough to wash her hands, wash his dishes, and get vaccinations.

Also, as congregational members learn the principles of Theophostic ministry, they will be able to incorporate them every time they receive prayer in any ministry setting. For example, if a person is receiving prayer for emotional healing and the Lord brings guardian lies into a her mind, she will recognize them and know what to do with them; if the Lord brings judgments or vows into her mind, she will recognize them and know what to do with them.

Every church have a team of lay people who can provide Theophostic ministry. Our hope is that every church will have a team of lay people who can provide Theophostic ministry. These lay ministry teams will not be able to deal with the most difficult cases, but they will be able to harvest a huge amount of “low hanging fruit.” Our hope is that mental health professionals trained in Theophostic ministry will be able to provide consultation

when lay ministry teams get stuck.

Families and friends provide Theophostic ministry for each other. An especially exciting possibility (that we have already seen working in a few situations) is for spouses and close friends to use these tools to facilitate healing for each other. Parents can also learn to use Theophostic principles and tools to provide healing for their children.

III. It's not simple, but it is possible for lay people to do this if we let Jesus be the general

Some people jump in, and experience Theophostic to be easy. Even as lay people they experience great success very quickly. Others, like ourselves, experienced more difficulty in learning to use Theophostic ministry.

When we first began to do Theophostic, we thought that the therapist/minister had to be very active in figuring things out, especially in figuring out what was in the way when the process became stuck. I approached the task of finding and moving blockages in much the same way I approach medical problems – I would carry in my head a “differential diagnosis” chart of all the possible problems, and would then ask questions and try ministry tools in order to test and clarify the different possibilities. As we gained experience, the list of “common problems” on my differential diagnosis chart and the number of ministry tools in my tool box both kept growing. This was good, in that we learned more and more about what could be blocking the way, and were able to find and move the blockages in more and more cases. But at times we wondered whether lay people could really use these tools. The growing complexity felt challenging and tiring at times, and we are full-time mental health professionals. How could we expect lay people to master this material at the level necessary to use it in the way we were using it?

The key is to understand what we need to know and what we do not need to know, what we need to do and what we do not need to do. Fortunately, we have also been gaining confidence in the Lord's ability and desire to guide many of the details of the Theophostic process, and we have recently come to a clearer understanding about an important aspect of how He does this.

Jesus is the Commander in Chief who can see the whole battle, and we are the soldiers in the field who can only see what is immediately in front of us. He's the one who carries the “big picture” in His head, the one who knows where to find the memories where the core lies are anchored, the one who knows what is in the way and the order in which the different pieces need to be removed. Our experience is that He does *not* require us to “figure out” these aspects of the big picture. Our experience is that He *does* require us to know enough to recognize what He shows us, and to know how to use the tools required to play our part in the Theophostic process.

In concrete and specific terms:

We ask “Jesus, what do you want _____ (the person receiving ministry) to know about this?” as the backbone of our Theophostic ministry prayer. We pray this simple question over and over and over in our Theophostic sessions.

After praying this simple prayer, we pay attention, observe carefully, and follow Jesus’ guidance by dealing with whatever He brings forward. Our belief is that it is possible for lay people to learn to do this. The goal of most of Dr. Smith’s material and most of our training material is to teach lay people how to do this. It is not simple, but it is possible. I think it is possible to do this with the same or less time and energy as we spend on hobbies, watching sports on TV, and other things we find time to do that are less important than healing and transforming the world church.

Our experience is that Theophostic ministry is not a quick and easy solution. It is not a pill you can take to solve all your problems. It is not a painless procedure. For us, Theophostic principles have become an important new part of the paradigm through which we understand the world. We have developed a new lifestyle, in which Theophostic ministry has become part of our daily spiritual disciplines – the spiritual disciplines of turning away from denial and other defenses, of turning towards the truth, no matter how painful, of embracing triggers and going with Jesus to find and resolve the wounds, lies, judgments, etc. that hinder our relationship with the Lord and our Christian discipleship.⁴ It has not been simple and it has not been painless, but it has been worth it.

See “Lay People and Theophostic Ministry, Part 2: Promoting Healing, Preventing ‘Breakage’” on the Articles/FAQs page of our website for more practical specifics on implementing this vision.

Lay People and Theophostic Ministry
Part 2: Promoting Healing, Preventing “Breakage”
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IV. There is risk in training and releasing lay-people to use powerful healing tools such as Theophostic Ministry, but the risk of *not* doing this is much greater.

A. There are a number of ways in which lay-people using Theophostic ministry can cause harm.

For the lay ministers doing Theophostic, the single biggest problem we encounter is discouragement and drop-out.

- Poor overall effectiveness: Some lay ministers are quickly discouraged by a series of disappointing sessions, and eventually conclude that Theophostic ministry is just another “new idea” that doesn’t live up to its

⁴See “Symptom Relief vs. Life Transformation” (forthcoming) for additional discussion of Theophostic ministry and ongoing spiritual disciplines.

promises. In our experience, initial discouraging results are most often caused by either unresolved issues in the lay minister⁵ that are hindering their efficacy or inadequate training for the cases they are seeing.

- Specific lies triggered by difficult sessions: Other lay ministers have exciting initial success, but then become intensely triggered by one or several difficult sessions that stir up their lies. For example, a lay minister may be working with one of his children or a close friend, this very important person is in severe emotional pain and looking to the lay minister for help in a time of crisis, and the session becomes stuck for some reason. This situation can stir up miserable lies and emotions from the lay minister's childhood, such as "I can't do it" lies, and emotions of intense discouragement, associated with memories of being dyslexic in school; or "God won't help me when I really need Him" lies, and emotions of deep disappointment, associated with memories of his mother dying of cancer despite their prayers; or "It's my fault – something's wrong with me" lies, and an overwhelming sense of failure, associated with memories of not being able to keep his parents from getting divorced. Getting these deep wounds and lies really stirred up is *very* unpleasant, and the enemy works hard to convince the new minister "This Theophostic stuff is for the birds! I don't know what's the matter, but I sure don't need to do this again." We have seen very gifted and effective lay ministers decide to drop out of Theophostic ministry after one or several really miserable sessions that triggered their deep wounds (fortunately, we were able to help them see that they were being triggered, and they were able to resume Theophostic ministry after addressing the underlying wounds and lies). The lay minister is especially vulnerable to this kind of "triggering" drop out if they are not in community where someone else can help them identify and resolve the wounds and lies that are being stirred up.

An especially sad long-term cost of these lay ministers who have negative experiences with Theophostic is that they are now "inoculated" against Theophostic ministry. "I tried it, but it was a big disappointment – lots of promises but no results," or "No thank you, I had a bad experience with Theophostic." They will also be a source of growing resistance in the Body, since they will often tell others about their unhappy experiences.

For the client, one of the biggest risks is being blamed by the minister for not getting healed. This risk is not inherent in Theophostic itself; a counselor aligned with any number of other schools of thought might do the same inappropriate blaming. There is, however, a particular risk in the Theophostic paradigm, in that Dr. Smith teaches that

⁵See "Unresolved Issues In the Therapist: One of the Most Important Hindrances to Theophostic Ministry" (forthcoming) on the Articles and FAQs page of our web site for additional discussion of how unresolved issues in the facilitator can hinder their efficacy in Theophostic ministry.

if all the essential elements are present (lies, original memories, uninhibited emotions from the lies) and all the “clutter” is removed, Jesus will *always* bring his healing truth. A minister who is getting triggered into her *own* issues by something in the prayer session will more easily lose the non-judgmental, non-anxious curiosity and listening to the Holy Spirit which is needed to trouble-shoot a stuck process. She is also more likely then to lash out in her own frustration, and say, “I’ve done everything I’m supposed to, and Jesus always wants to heal, so the problem must be you!” It *may* be true that what is blocking the healing is the client’s choice to hold on to some sinful defense rather than repent of it, face the painful memories, and receive the Lord’s healing, but we have found this to be rare. Inadequate training and/or unresolved issues in the minister are much more common causes of the process being stuck. Even if the problem is of the client’s choosing, judgmental blaming by the minister will not help the situation, and is a sin in its own right. Many people were blamed for the events that traumatized them, and carry lies about their wounds being their own fault. These people will be re-traumatized by being judged and blamed for “not trying hard enough,” “not really wanting to be healed,” or “blocking” the Theophostic process in some other way.

Another risk for both lay Theophostic ministers and their clients is that of falling into deception. As with the other pitfalls discussed here, the biggest risk factors are the minister’s own unresolved issues⁶. For example, a minister may have a lot of shame lies himself, and have struggled for years with feeling unworthy. Then he has a few experiences of success in praying for folks and is overjoyed, feeling finally that he is “somebody,” after all. “God *does* answer my prayers! I *am* special!” It can be a heady experience, seeing the power of God gloriously transform people, and being an integral part of it. Gradually, he loses the safety of humility. He begins to think that he doesn’t need any help or supervision or accountability, because “the results prove that I’m doing it right.” The enemy gladly fans the sparks of pride into a flame, and pride, in combination with lack of supervision or accountability, give the enemy space and authority to lead the minister and his clients astray.

Finally, a serious problem can develop when the minister does not realize and take responsibility for her own power and influence in the Theophostic process. While it is true that in the Theophostic approach, it is Jesus who guides the overall process and who heals by providing the truth, the minister still plays an important role. The minister contributes leadership and direction by recognizing the Lord’s guidance, asking questions, helping to focus lies, helping to identify and remove “clutter,” and by helping to discern whether any words received are genuinely from Jesus. Another important part of this picture is that when the person receiving ministry goes back to childhood memories, he often gets triggered back to childhood emotions, and even “child” ego states, making him especially vulnerable. A client who is triggered back to a child ego

⁶“Unresolved Issues In the Therapist: One of the Most Important Hindrances to Theophostic Ministry” (forthcoming) on the Articles and FAQs page of our web site includes discussion of how unresolved issues in the facilitator increase the risk of injuring the person receiving ministry.

state will be much less able to protect himself from judgment, anger, or any other errors on the part of the facilitator who is in the adult leadership role. As we have observed many lay people using Theophostic ministry, we have been very encouraged by how safe these lay facilitators have been when they are humble and careful with this position of power. However, we have also heard Theophostic facilitators disavow any leadership or power in the ministry session, claiming that they don't influence the prayer time in anyway: "It's all Jesus, I don't do anything." This lack of recognition of the reality of the human vehicle, and his/her powerful position in regard to the client, can make a minister dangerous.

There are indeed risks to lay people practicing Theophostic Ministry, although it should be noted that all the potential pitfalls which we've described are also possible for pastors and for mental health professionals, though hopefully less likely. Even though pastoral counselors and mental health professionals are trained to watch for and avoid these problems, they are still human and make mistakes. One reason it is so important for pastors and mental health professionals to get their own healing is that their professional training and judgment become impaired when their own wounds and lies get triggered. If they are triggered intensely enough, child-level emotions and agenda can be temporarily "in the driver's seat," with the professional training carried in their adult minds being temporarily "offline." And if pastors or mental health professionals judge and blame the client, or make some other error, they'll just do it with more sophisticated theological and psychological language.

B. The risk of not training and releasing lay people to use Theophostic ministry is that the HUGE problems in the Church will continue.

The current system, in which only mental health professionals and pastors with extensive training can provide care for deep emotional wounds, is more controlled and less risky for the providers and for the few that can afford this care, but it is not "safe" for the larger Church. The risk of not training and releasing lay people to use Theophostic ministry is that conflict and division between Christians, persistent sin, divorce, child abuse, substance abuse, depression, apathy, anxiety, suicide, etc. will continue to cripple the church.

V. What can be done to minimize the risks and maximize the benefits of lay Theophostic ministry, getting more genuine healing to more people in a responsible, godly way?

- A. Make sure you have the basic spiritual foundation (spiritual/Biblical/theological maturity):
- Salvation, the presence of the Holy Spirit to guide and enlighten
 - Grounding in the Word of God, so that you can help the client recognize false words, and
 - Grounding in good Biblically-consistent teaching: Having a clear vision of what being healed would look like will help both the minister and the client recognize woundedness that needs to be healed. What can a healthy

family look like? A marriage of two increasingly lie-free partners? What do ministries of service and compassion look like when derived from and motivated by our calling and freedom in Christ rather than our woundedness? We need to recognize the gap between what we're living and what God wants for us; if we don't have good teaching, we might just assume that our lies are reality. For instance, we might think that everyone is supposed to feel unworthy and undeserving of anything good; we might even spiritualize that feeling, calling it humility and a recognition of the greatness of God. When we get good teaching about our identity in Christ, we recognize that feeling unworthy and undeserving of anything good is distortion, and we begin to ask ourselves why we feel that way. This is the first step in the healing process.

- B. Find and/or develop specific ministry accountability and support structures.
- Spiritual oversight – if possible, talk to your pastor, and get his/her blessing. Or, you may become part of a different ministry group that provides a spiritual “covering.”
 - Clinical supervision – debrief with your ministry peers, and connect with a Theophostic-trained mental health professional every so often.
 - Set up your life and ministry *purposely* so that some trusted others see you in action, and can and will give you their honest feedback. Work on your own heart so that you are open to hear what they say, especially if you disagree at first hearing.
- C. Make a commitment to *regularly* working on your own healing journey:
- Learn to look out for your own triggering – at any time – but particularly while you're ministering to others. Pay attention to your own emotions. Are you feeling anxiety, shame, despair? Anger or judgment? You may not have to stop the session if your own stuff is getting triggered, but you should at least make a mental note of what you were feeling to follow up later.
 - The fewer triggers you have waiting to be pulled, the less stressed and the more effective you will be. The negative results of your wounding are already there. Just because you don't know it, doesn't mean you're not affected. So it's good news when you actually become aware of some area of wounding that needs to receive healing from the Lord; the only way to go is up! This is healthy humility.
 - *If you are getting “triggered” frequently and intensely in sessions, you may need to reassess whether you are ready to do this kind of ministry. Spending your energy getting more of your own healing first would be wiser, and also very educational for your later ministry.*
- D. Keep in mind a realistic assessment of what it takes to become an effective Theophostic minister
- The videos and manual are just the beginning

- You *must* be willing to deal with your own unresolved issues
- This approach is better learned by apprenticeship than by book, although some people do get the knack of it from the videos and manual only, and can do basic work successfully right away. Many people are more like us, who didn't do any harm, but were very inefficient – bumbling along with trying the process until we had actually seen it done successfully. There is a certain faith transfer that happens there, and an internal calibration of how much emotion is enough, what it looks like when Jesus has spoken, etc. It can be likened to medical residents getting used to how much blood is normal in delivering a baby. Having seen the Lord work in this way, people grow in their confidence to try ministering with others.
So be patient with yourself, keep learning and practicing, get your own healing, and pursue opportunities to observe experienced Theophostic facilitators.

- E. Recruit prayer covering for yourself and your ministry, paying careful attention to the confidentiality regarding clients' personal issues. Encourage the people to whom you minister to recruit their own intercessors, who may or may not be present in the prayer session. See the handout on the Ministry Aids page of our website, "Recruiting Intercessory Prayer Support."
- F. Take confidentiality *very seriously*. Have a plan *before* you minister to someone, regarding whom you may want to talk to about the session, for debriefing, supervision, prayer support. Discuss the plan with the client in advance, and get his/her agreement about it. Make sure that the people in your plan with whom you chose to share are trustworthy and have the same understanding about keeping confidentiality that you do. Be especially careful when you are excited about what the Lord has done, and want to tell others about your ministry. It is far too easy to give too many details, even without any names, and have someone you tell be able to figure out whose story you're telling.
- G. Work with a partner.
- It is helpful to discuss places where a session becomes stuck or ambiguous, and it is especially helpful to debrief with a partner who was also in the session. Debriefing immediately after the session is most effective, and working with a partner generally makes this easier to do.
 - It provides additional intercession assistance and discernment
 - It helps to guard against inappropriate intimacy. Going to those deep emotional places with a person can be a very bonding experience. Don't underestimate the potential temptation to get some of your own emotional needs met through inappropriate intimacy with the person you're ministering to. Having another person present in the session can be a useful reality check if your own wounds and needs start to impair your judgment.
 - We recommend working with a partner, but we also recognize that there may be situations, such as praying with a sibling or a same gender close friend, that having a partner may be ideal but not necessary.

- H. Ask a few questions about what kind of support system this person has. If he/she were in a very emotionally stressed state after a prayer session, what resources of support would he/she have?
- I. Consider carefully with whom you work. Listen to your own gut; are you comfortable with this person? Ask yourself, “If this person were highly emotional (e.g., angry, anxious, fearful), would I be able to be relaxed, non-anxious, and continue praying?” How well a lay minister needs to know someone for ministry will vary greatly depending on the context of ministry. If you’re ministering as part of a church team, meeting at the church building, and there are other people present in the building in addition to your prayer partner, you can more safely minister to someone not well known to you, than if you’re ministering by yourself in your basement, with no one else around. If the church or para-church organization with which you minister employs someone with qualifications to pre-screen the folks receiving ministry, then risks are also minimized.
- J. Never force anything.
- Recognize that you are in a powerful position with regard to the client. When the person you are praying for is emotionally connected to intense and painful childhood memories, she may feel to some extent like she *is* the age of herself in the memory. You, on the other hand, are an adult. An adult arguing with a child is not a dialogue of peers, and the adult must be sensitive to not overpowering the child emotionally. Similarly, some people have lies about being unable to say “no,” which further complicate their ability to speak up if they disagree with the direction you are suggesting.
 - You could be missing a subtle guardian lie. Guardian lies are one of the most common reasons for the process to become stuck. If you feel like you want to force something, check again for subtle guardian lies.
 - Remember that it is possible to be coercive verbally, not just physically. Emphasize that the person receiving prayer has choices, and that he/she always has the freedom to choose whether or not to proceed with the ministry time, without being emotionally or otherwise “punished” for stopping. A red flag should go up in your mind if you find yourself angry or judgmental at the person you are praying for. You may disagree with the person’s choices, but you don’t have to be angry, anxious, or judging about that. If you are, you are definitely getting triggered yourself, perhaps with some sort of “I have to fix this” lie. If you get caught up in trying to be the rescuer or savior, you will likely push more than you should, and even get in the way of the client taking appropriate responsibility for his/her own choices and behavior.
 - The kind of forcing you want to avoid is different than coaching the person as he “stirs up the darkness.” Personal athletic trainers and labor coaches provide a good analogy – they aren’t forcing, but rather are helping, at the client’s request, to “push” in a very specific and focused way.

- K. Don't make symptom relief into an idol. Remember that our priority as Christians is being in relationship with Jesus. Symptom relief is important, but not as important as walking with Jesus. Both the Theophostic facilitator and the person receiving ministry should continue in all the basic disciplines of discipleship, such as being a vital member of a local body of believers, studying the Word, prayer (of others types besides Theophostic), service, fasting, silence/solitude, etc.
- L. Test the fruit over time as opposed to making pronouncements. When the session is over, don't make absolute pronouncements about what has been healed. This can inhibit the person from saying whatever he truly feels, rather than what seems to make the prayer minister feel good about his or her work. Instead, let the fruit of the work speak for itself over time. Coach the person who received prayer to observe his feelings over the coming days and weeks, especially in situations which previously have triggered the emotions and lies worked on in the session. Encourage him to take notes on what is different – where new responses are possible, because the lies are gone – and also to note any situations which still trigger lies. The latter can be addressed in future sessions. There may be “splinter lies” left in the same memories, or there may be entirely different memories and lies that are getting triggered.
- If you pronounce a bigger healing than has actually happened, then later the client is in a bind when evidence of the unhealed parts surfaces. The client either has to essentially renounce your pronouncement, or has to chose to go into denial in that area – which makes healing more difficult there.
 - You do not want to give the client any sense of conditional acceptance. You want to give the message that you will be glad to see them and will help them to the same extent you've already agreed upon, regardless of whether the prayer doesn't seem to have brought healing; you may be sad for the client, but not overwrought or angry if things “don't work.” Rigorously “testing the fruit” is one of the best safety nets for Theophostic ministry.
 - It is one of the easiest and best ways to identify that something hasn't been fully resolved, and it is one of the easiest and best ways to expose various forms of deception (for example, demonic spirits or internal parts trying to counterfeit healing). If you are uncomfortable with rigorously testing the fruit of your Theophostic ministry, then you are being triggered, and it is very important that you find and resolve the underlying lies.
- M. Be prepared for the possibility of referring people to someone else – someone with more experience and/or a mental health professional.
- This doesn't mean that you've failed. The person's issues may simply be beyond your training or experience to navigate.
 - You may also make a “horizontal” referral, asking one of your ministry peers to try leading a session with your client. We use the expression a “different set of eyes, and a different set of lies,” meaning that each person brings his or her own, unique perspective and also his or her own, unique

set of lies. If one of your lies has been creating a blind spot, causing you to repeatedly miss important clues, a fellow minister with a different set of lies may quickly spot what you have been missing.

N. **This is really important.** In order to defeat the enemy's plans for strife and division in the Body, everyone in your ministry grouping must *covenant* to release judgments and to apply Outsmarting Yourself and Immanuel Approach principles to any conflict that arises among yourselves. Our experience of observing and consulting in many situations has lead us to the conclusion that *almost every* significant conflict involves one or more of the people involved being triggered and/or judging. When this is the case, it is almost impossible to truly resolve the conflict without addressing the triggering and judgments. It is remarkably easy to resolve the conflict after the triggering has been resolved and judgments have been released.

- Look for triggering and judgments behind every significant conflict. Summarized in another way, look for judgments and triggering behind every significant conflict.
- Agree to “zero tolerance” for judgments against each other. Judgments are one of the enemy's most effective weapons for causing division in ministry teams, and they increase the toxic power of any wounds and lies that are being triggered. Charlotte and I have been amazed by how judgments make it difficult to resolve our conflicts with each other, even when we are already trying to resolve the conflict from the Theophostic perspective of each addressing our own triggering. We have been equally amazed by how easily these same “stuck” conflicts resolve once we have released our judgments against each other.
- Start with yourself regarding judgments. As we discuss at length in our essay on judgments, it is much easier to see judgments in others, but we can't do much about them. While it is very difficult to see judgments in ourselves, those are the ones we have complete authority to release.
- Start with yourself regarding triggering: Just as with judgments, it is much easier to see triggering in others, but we can't do much about it. It is much more difficult to see triggering in ourselves, but that's what we have complete authority to acknowledge and address. When you have a big reaction to something, when you get very anxious, angry, or upset – you are being triggered⁷. You won't solve the real problem by having a long talk with whoever precipitated your feeling upset and trying to get him or her to change or understand. Each person involved in the conflict needs to deal with his or her own issues. Then productive discussion of real disagreements in the present will be fruitful.
- Watch out for transference issues in your organizational relationships, such as projecting your issues with your parents onto your pastor or supervisor or team leader, and therefore erroneously interpreting their

⁷This may initially feel invalidating and/or offensive, but we encourage you to test this carefully in your heart. We have seen VERY few exceptions.

actions or words. Note when you yourself are in an “HTL” (High Transference Liability)⁸ position. Don’t judge someone who may be transferring his issues onto you, but find a time to calmly name that possibility, and suggest that each of you receive Theophostic ministry separately for whatever negative emotions are stirring.

VI. Conclusion: It should be clear by now that this kind of ministry is not to be undertaken by oneself! It should be no surprise that powerful healing is best carried out in the context of the body of Christ, in community. Theophostic Ministry principles are simply a new level of understanding and equipping which God has opened to His Church – both for the healing and growth of believers, and ultimately for the healing, deliverance, and salvation of the nations.

⁸We heard this catchy phrase from the ministry of Leanne Payne, at one of her Pastoral Care Ministry Schools.