



1. Unconfessed Sin as Clutter that Hinders Prayer for Emotional Healing, and 2. Truth-based Guilt

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This ministry aid addresses sin that is a willful act of disobedience. See corresponding separate ministry aids for the reactive¹ sins of bitterness, bitterness towards the Lord, judgment, self pity, embellishment, entitlement, vows, and psychological defenses.

Dr. Ed Smith has an excellent chapter discussing a number of important aspects of sin in the context of prayer for emotional healing.² We strongly encourage you to read his material if you are not already familiar with it.

I. Sin as clutter that hinders the healing process

See *Beyond Tolerable Recovery*, especially pages 106, 146-147, and 349 (additional comments forthcoming).

II. Truth-based guilt

See *Beyond Tolerable Recovery*, especially pages 161-164, 222, and 236-237 (additional comments forthcoming).

III. Practical comments regarding sample prayers and commands

For *truth-based* guilt: These prayers and commands are to be used for truth-based guilt associated with past and/or present sin. The person will describe feeling guilty, and when you ask “why” questions to clarify the source of the emotions, they will describe *truth-based* thoughts. For example, “I am just thinking how much I regret fondling that girl – how much I hurt her. There is no way I can undo the pain I caused. I feel so bad about what I did,” or “I am thinking about how badly I hurt my children with my drinking – I feel so bad about how my selfish choices have affected their lives.”

Local strongholds, demons, and curses: There are often spiritual strongholds, demonic spirits, and curses that are connected to/associated with the specific sin and guilt that are being addressed, and therefore lose their protection/anchor when the sin and guilt 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 of Jesus, we command that all spiritual strongholds connected to or associated with *John lying to his wife about pornography* be torn down now.” See “General Introductory Comments...” for additional comments.

¹Sins we take on in reaction to being wounded. See “General Introductory Comments...” for additional discussion of reactive sin.

²Smith, Ed. *Beyond Tolerable Recovery*. Alathia Publishing: Campbellsville, KY, 2000, p.218-238.

More than one location: Our perception is that the adult core self carries the primary responsibility for sinful choices, and also the primary truth-based guilt associated with these sinful choices. However, our experience indicates that it is also possible for one or more internal parts to carry both responsibility and truth based guilt for sinful choices. Internal parts that carry agenda that drive the sinful choices will carry truth-based guilt, and internal parts that were “connected”/participated in the sinful choices will carry truth-based guilt. If one or more of these parts do not participate in the prayer, their respective portion of truth-based guilt will remain. See “General Introductory Comments Regarding Ministry Aids” for additional discussion.

Common problems: There are a number of common problems that can get in the way of resolving sin and truth-based guilt.

1. Lies still present: The most common reason the person receiving ministry doesn’t receive relief from the subjective experience of guilt is that the guilt being addressed is not purely truth-based guilt. The enemy is happy to add lie-based condemnation to any legitimate, truth-based guilt. The subjective sense of guilt will not be completely gone until both lie based condemnation and truth-based guilt have been identified and resolved.
2. Guardian lies: As with almost every other aspect of Theophostic^{®3}-based⁴ work, guardian lies can block the attempts to resolve sin and truth-based guilt. “I need _____ (*name the sin in question*) to be happy. It is the only source of joy in my life,” and “I need _____ (*name the sin in question*) to cope with the pain in my life” are common guardian lies blocking confession, renunciation, and release of sin. “I deserve to suffer. I have to keep this guilt in order to pay for what I did” is a common guardian lie that hinders the release of truth based guilt.

As with any Theophostic[®] target, guardian lies can be detected by asking “Are you sure you are ready to release this sin and guilt?” and then investigating any sense of uncertainty or lack of internal unity. If the guilt is not gone after going through the prayer, you can also scan for guardian lies by going through the prayer again and having the person watch for any guardian lie type statements that come into her mind during the process.

3. Vows: Vows can block the release of sin and truth-based guilt. Guardian lies often have associated vows. For example, if an alcoholic father really believes “I deserve this guilt. I have to keep it to pay for what I did to my children,” he might make the vow “I *will* keep this guilt.” If a man really believes “Pornography is the only source of joy in my life, and I deserve it because my wife won’t go on a diet,” he might make the vow “I *won’t* let go of it.”

³Theophostic is a trademark of Dr. Ed Smith and Alathia, Inc.

⁴While we encourage folks to study the Theophostic[®] principles as taught by developer Ed Smith, we don’t actually use them as a stand-alone model in our practice. We have therefore developed the term “Theophostic[®]-based” therapy/ministry to more accurately describe what we do, and how we use Dr. Smith’s principles: We use the term “Theophostic[®]-based” to refer to therapies/ministries that are built around a core of Theophostic[®] principles and techniques, but that are not exactly identical to Theophostic[®] Prayer Ministry as taught by Dr. Ed Smith. Our own therapy/ministry would be a good example of “Theophostic[®]-based” therapy/ministry – it is built around a core of Theophostic[®] principles and techniques, but it sometimes also includes material that is not a part of what we understand Dr. Smith to define as Theophostic[®] Prayer Ministry (such as our material on dealing with curses, spiritual strongholds, generational problems, and suicide-related phenomena, and our material on journaling, spiritual disciplines, and medical psychiatry).

4. Demonic interference: The demonic spirits associated with the sin and guilt in question will certainly try to hinder the adult self and/or internal parts from participating in prayer to address the sin and guilt. As discussed in “Dealing with Demonic Interference/Opposition during the session...,” it is helpful to “focus the target” when dealing with demonic interference. If I were dealing with possible demonic interference hindering prayer to address sin and truth-based guilt, I would address my commands to “all demonic spirits connected to ____ (*describe the sin*) and the guilt associated with it.”
5. Internal parts that do not participate: As discussed above, it may be possible for internal parts to carry separate responsibility and truth-based guilt for sinful choices. For complete resolution of the sin and truth-based guilt, all internal parts carrying responsibility and truth-based guilt for the sin in question must be present, stay connected, and participate in the prayer. See “General Introductory Comments Regarding Ministry Aids” for additional discussion.

It is ideal to identify and resolve these problems before going through the prayer. Ask the person if she is sure she is ready to release the sin and guilt in question, and check for any sense of uncertainty or lack of internal unity. This usually picks up guardian lies, 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 subjective sense of guilt will still be there when the person is done with the prayer. If the person receiving ministry does not experience relief from his subjective sense of guilt, ask the Lord “what do you want ____ (*name of the person receiving ministry*) to know about this guilt?” 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 release a person from his subjective sense of guilt when lie-based condemnation has been resolved, the sin has been confessed and released, and blocking problems have been resolved.

These prayers and commands do not address the roots of the sin: Note that these prayers and commands address truth-based guilt and unconfessed sin as clutter hindering the Theophostic® process, but they *do not* address the wound and lie roots of the ongoing pattern of sinful behavior. These prayers and commands will therefore routinely result in removing *unconfessed* sin so that the healing work can continue, and will routinely result in relief from subjective guilt, but they will not result in ongoing freedom from the sin in question. Freedom from the sin will come with resolving the wounds and lies that drive the ongoing pattern of sinful behavior. See *Beyond Tolerable Recovery*, chapter 14, especially pages 229-236, for an excellent discussion of the way in which lies contribute to sin.

Sin as Clutter, Truth Based Guilt: Sample Prayers and CommandsAdapted from Genuine Recovery, 1996 ed. by Edward M. Smith, p.54

This ministry aid addresses sin that is a willful act of disobedience (see separate ministry aids for reactive sins). Never assume the person is ready to release his sin. Always ask “Are you sure you are ready to release _____ (name the sin)?” If there is any sense of anger, uncertainty, or lack of internal unity, look for guardian lies, core lies being triggered, and internal dissociated parts that are not ready to release the sin in question.

“Lord Jesus, I confess that I sinned against you when I chose to _____ (*describe the sinful behavior*). I have hurt You and _____ (*name any others that were injured*), and for this I am very sorry. I ask you to forgive me for _____ (*sinful behavior*). I renounce _____ (*sinful behavior*).”

“I acknowledge that I cannot change my own heart and mind regarding this sin, so I ask You to give me true repentance – I ask you to change my heart and my mind regarding this sin. I also acknowledge that I cannot free myself from this sin or the guilt it has produced, but I am willing to be freed. I cooperate with Your desire to free me by asking you to free me, by choosing to confess, renounce, and release this sin, and by choosing to turn away from this sin and turn to You.”

“Lord Jesus, I ask now that you would wash me with your blood, cleansing me and freeing me from this sin and from the guilt it has produced.”

Go back to the memories being addressed and try to stir up the guilt and shame associated with the sin in question. Sometimes the guilt and shame will already be gone. If they are still present, stir them up and then 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 guilt and shame.

If the guilt and shame are not gone, ask the Lord “What do you want _____ (*name of the person receiving ministry*) to know about this guilt and shame?” 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 guilt and shame when the sin has been confessed and all hindrances have been resolved.

Optional: *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 _____ (*name the area of sin being addressed*) be torn down now.”

“In the name of Jesus, we now command all demonic spirits connected to or associated with _____ (*name the area of sin being addressed*) in my life 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 _____ (*name the area of sin being addressed*) in my life be broken and rendered powerless, null, and void.”