

# *The Immanuel Approach (to Emotional Healing and to Life)*

## **Chapter 13: Immanuel Approach Troubleshooting Part II:**

### **Immanuel Interventions (DRAFT VERSION)**

To refresh the larger context for Immanuel approach troubleshooting: Many people are quickly able to establish an adequate interactive connection, they easily maintain this connection, and they receive enhanced friendship with the Lord, transformative emotional healing, and a variety of other beautiful, life-giving results, all with only the minimal Immanuel approach interventions described in chapters two through nine. However, others initially experience confusing, disappointing, or frustrating results. Tens of thousands of hours of experience with EMDR, Theophostic-based emotional healing, and now the Immanuel approach have totally convinced me that the Lord is *always* present, that the Lord *always* wants to bless us with life-giving gifts, that the Lord is *always* able to accomplish this, and that the Immanuel approach will almost always (eventually) release these gifts and blessings *if the facilitator can help the person identify and resolve any blockages that are hindering the process*. This means that we need to be very persistent with respect to troubleshooting in situations where the person does not initially get good results, and it means that we need to be diligent in developing the best possible troubleshooting tools and skills.

**I. Immanuel Interventions at any point the person does not have an adequate interactive connection:** As just presented in chapter 12, the first part of Immanuel approach troubleshooting is to coach the person to turn to Jesus, focus on Jesus, engage with Jesus directly, and ask Jesus for guidance/help *at every point in the session, regarding every issue that comes up, and regarding every difficulty that arises*. The second part of Immanuel approach troubleshooting is to use Immanuel interventions if the recipient is having difficulty establishing an adequate interactive connection at the beginning of the session, and/or if she loses an adequate connection with the Lord at any point later in the session. Let us start our discussion of Immanuel interventions with recalling the definition from chapter 3:

*“Immanuel interventions” are specific, focused, systematic interventions with the goal of helping the person receiving ministry to perceive the Lord’s living presence, and to establish an adequate interactive connection with Him.*

Actually, the usual process for establishing an interactive connection at the beginning of the session (described in chapter 8) is the simplest, most basic form of Immanuel intervention. But for the purposes of this discussion, I think of Immanuel interventions as 1) the systematic trouble-shooting process for helping the person establish an adequate connection with Jesus when the initial steps of positive memory recall, appreciation, reentering the positive memory, and explicit request do *not* flow quickly and easily into an adequate interactive connection; and 2) interventions for helping the person *re-establish* an adequate interactive connection with Jesus at any point in the session that they might lose this all important foundation.<sup>1</sup>

You could also say that Immanuel interventions are “troubleshooting” with respect to establishing and/or reestablishing an adequate interactive connection with the Lord. As

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<sup>1</sup> As most readers will probably realize, helping the person establish an adequate interactive connection when she is “inside” unresolved traumatic memories is an especially important instance of using Immanuel interventions to help the person reestablish an adequate interactive connection.

mentioned above, tens of thousands of hours of emotional healing work have convinced me that the Lord is *always* present, that the Lord *always* wants to bless us with life-giving gifts, that the Lord is *always* able to accomplish this, and that the Immanuel approach will almost<sup>2</sup> always (eventually) release these gifts and blessings *if the facilitator can help the person identify and resolve blockages that are sometimes present*. One of the most important insights that came to me as I was first learning about Immanuel interventions was that we could “troubleshoot” with respect to perceiving the Lord’s presence and adequate interactive connection in much the same way that we could “troubleshoot” with respect to the overall emotional healing process; and the details of the conceptual framework for Immanuel intervention troubleshooting fell into place very easily when I realized that there were several very specific parallels between troubleshooting for the overall process and troubleshooting for Immanuel interventions:

With troubleshooting for the overall process, I assume that the Lord always *wants* to heal emotional and spiritual wounds, and that the Lord is always *able* to heal emotional and spiritual wounds. Therefore, if the person is not experiencing healing, I assume that there must be something in the way. My experience has taught me that the blockages can be identified and resolved, and that when this is done, the healing process will move forward. I therefore work very persistently to expose and resolve any blockages, and in almost every situation persistent troubleshooting eventually enables the person to receive healing.

Similarly, with Immanuel Intervention troubleshooting, I know with absolute certainty that the Lord is present – He has been present with the person in every past experience, and He is present now. And my experience has taught me that the Lord always wants the person to be able to perceive His presence, connect with Him, synchronize with Him, receive from Him, and be *with* Him (the Lord always wants to establish an adequate interactive connection). Therefore, if the recipient is not initially able to establish an adequate interactive connection I assume that there must be something in the way. My experience has also taught me that the blockages can be identified and resolved, and that when this is done, the person *will* be able to perceive the Lord’s presence, connect with Him, synchronize with Him, receive from Him, and be with Him. I therefore work very persistently to expose and resolve any blockages, and in almost every situation, persistent troubleshooting eventually enables the person to perceive the Lord’s presence and establish an interactive connection.

**A. Basic, simple, easy, safe Immanuel Interventions:** There are a number of Immanuel interventions that are so basic, simple, and easy that the average layperson can learn to use them quickly, and so safe that they can be used in the context of group exercises. The following five Immanuel interventions fall into this category.

**1. Coach the person to direct her attention back to Jesus:** As mentioned earlier, people can forget about the Lord and/or lose track of the Lord, *even when He is still standing right beside them*. The recipient can get so focused on some aspect of the issue she is working on, and/or so overwhelmed by the negative thoughts and emotions she is experiencing, that she totally forgets about Jesus. Therefore, before trying any other Immanuel intervention troubleshooting, check to see if the person has simply forgotten about and/or lost track of the Lord. As described above, when this is the case, the person is still able to perceive the Lord’s

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<sup>2</sup> On very rare occasions, a person will persistently choose to indulge in bitterness and/or self-pity and/or rebellion. This will block the Immanuel approach process, and cannot be resolved with any of the usual troubleshooting tools.

tangible presence and can easily maintain an adequate interactive connection, *as long as they choose to focus their attention on Him*. In these situations, all you need to do to restore an adequate interactive connection is to identify the problem and then coach the person to direct her attention back to Jesus. (In fact, just asking the question, “Can you still perceive Jesus with you?” is often all that’s needed to prompt the recipient to look for him, find him, and restore the connection.)

**2. Heart invitation and explicit request:** As I have carefully observed the details of the many Immanuel approach sessions I facilitate, I’ve noticed that an explicit invitation and request are often not needed at the beginning of the session. Often, after recalling a positive memory of previous connection with the Lord, stirring up appreciation, and reentering the memory, the person will report that the memory flows spontaneously into a living, interactive connection in the present, even without any explicit invitation or request.<sup>3</sup> Many of my colleagues (for example, Dr. Wilder) have also noticed this, and have therefore decided to omit explicit invitation and request as regular components at the beginning of Immanuel approach sessions. With respect to the initial connection at the beginning of the session, I would encourage you to experiment with both options, and notice what seems to work best for you and the people you work with.<sup>4</sup>

In contrast, if the recipient loses her interactive connection *at some point later in the session*, you should always coach the recipient to make a simple, explicit invitation and request. (This should be the first Immanuel intervention you try after checking to make sure that the recipient hasn’t just accidentally forgotten about or lost track of Jesus, and that the problem can’t be solved by simply directing her attention back to him.) **See alt text**

It is very common for a person to temporarily lose her interactive connection with the Lord at some point later in the session. For example, it’s very common for people to temporarily lose their interactive connection when they first enter a memory that still carries unresolved trauma. And this is true even for people who are able to *clearly* perceive the Lord’s presence and establish a *strong* interactive connection at the beginning of the session. So at any point later in the session that the person loses her interactive connection, the next basic Immanuel Intervention to try (after making sure that she hasn’t just accidentally lost track of Jesus) is to coach her to make a very simple heart invitation and explicit request. I usually coach the recipient to make an invitation and request along the lines of:

“Lord, I thank You for the truth that You are here. I make a heart invitation – I invite You to be *with me*, here in this place. I also ask You to help me perceive Your presence, and to help me reestablish an interactive connection.”

*Additional comments regarding heart invitation:(edit in InDesign)* One might ask, “If He’s *always* with us, and we’re making a point of thanking him for this truth (in faith), then why are we *inviting* Him to be with us?” My perception is that this invitation applies to our *hearts*.

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<sup>3</sup> A number of our live session DVDs provide examples of this phenomena. See, for example, *Rita #3: Jesus Is Better than Candy*, *Maggie #3, Labor and Deliberation Trauma*, and *Steve: “Just” Be with Jesus*.”

<sup>4</sup> Even as I recognize that they often don’t seem to need it, for the reasons outlined below I still usually coach recipients to include an explicit invitation and request as part of establishing the interactive connection at the beginning of the session.

The scripture that helped me clarify this point is from Rev 3:20: “Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.” My understanding is that this scripture is referring to our hearts. The Lord is always present and everywhere present, but even as we claim and thank him for the truth that He is with us, we also need to invite Him into our hearts.

Another data point that helped me recognize the importance of this invitation has been discovering that the opposite message is one of the most common blockages hindering a person from perceiving the Lord’s presence. In many situations where the person is initially unable to perceive the Lord’s presence, we discover that she *does not want Him to be with her*, either because she’s afraid to let Him be present or because she’s angry at Him, and that instead of making an invitation she is (often non-consciously) sending the exact opposite message: “Lord, stay away from me!” When we are *not* making an invitation – when we do *not* want the Lord to be with us in a given memory or experience, the Lord seems to respect our desire that He stay away.<sup>5</sup> Furthermore, we often see people who are initially *not* able to perceive the Lord’s presence *become* able to perceive His presence when we identify that they do not want Him with them and help them to resolve this blockage, and then they replace “stay away from me” with an invitation.

*Additional comments regarding direct, explicit request (edit in InDesign):* I’m not a theologian, and have not done a careful theological study regarding the role and importance of asking, but my Layman’s/Lehman’s experience is that asking does seem to make a difference. My experience is that the Lord, out of His grace, sometimes gives us what we need and/or want without even waiting for us to ask, but that more often He seems to want us to ask.

“You have not because you ask not” (James 4:2) seems to be a very simple summary of this point.

The importance of asking was especially visible early in our journey with Immanuel interventions and the Immanuel approach, before we began to start each session with helping the person perceive the Lord’s presence. As described in chapter 3, there was a block of time during which we would not try an Immanuel intervention unless/until we encountered a problem with inadequate capacity. In these early sessions, we would usually be half way through the session, the person would be having difficulty with a painful memory, and I would finally suggest trying an Immanuel intervention. And in some of these situations the person reported that she became able to perceive the Lord’s presence *immediately in response to our asking*. Some told me that they had become able to perceive the Lord’s presence at the moment we finished the prayer, and others described becoming able to perceive the Lord’s presence “before we even finished praying.” Several people specifically commented: “Now I realize that He’s been here, with me, the whole time, but I wasn’t able to see Him (feel Him/hear Him/sense His presence) until we prayed (asked).”

In each of these situations, my perception was that the Lord had been waiting for us to ask – that He had wanted to be tangibly present, to be more connected, and to provide more assistance, but that He had been *waiting for us to ask*. In fact, in one session, after the

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<sup>5</sup> I believe that He is actually still with us, but when we do not *want* Him with us, He seems to respect our desire/request by allowing us to not perceive His presence.

recipient made an invitation for Jesus to be with her, asked for His help in perceiving His presence, and then became able to see Him with her in the memory we were working with, she paused for a moment and commented spontaneously, “Jesus says He was waiting for me to ask.”

**3. Ask “What’s in the way (of perceiving the Lord’s presence and establishing an interactive connection)? And then coach the person to describe whatever comes into her awareness:** Often the simple heart invitation and explicit request are all that’s needed, either at the beginning of the session, when the person first invites the Lord to be with her and asks Him to help with perceiving His presence and interactive connection, or as the first, most basic Immanuel intervention for any point later in the session at which the person temporarily loses her connection with the Lord. However, in some situations this simple, initial intervention will not be enough to reestablish the interactive connection. When this occurs, the next step with respect to Immanuel intervention troubleshooting is to ask, “What’s in the way of \_\_\_\_\_ perceiving Your presence and establishing an interactive connection?,” and then coach the person to describe whatever comes into her awareness. As soon as a blockage is identified, ask the Lord for guidance with respect to how to resolve it. I usually ask (or coach the person to ask) something along the lines of, “so now what do we do?/how do we cooperate with Your plan for moving forward?/what do we do to take the next step forward?” And once you have asked for direction regarding how to resolve the blockage, coach the person to describe whatever comes into her awareness, notice what the Lord reveals, and then cooperate with His guidance.

*Notice that something important has come forward and then ask again:* Just as describe in the earlier section on coaching the person to engage directly with Jesus at every point in the session, helping the person to recognize that something important has come forward, and then encouraging her to ask again is a subtle but important variation that the facilitator should be aware of as an option for augmenting the coaching. The person may not *recognize* any answer to the question she just asked, but when I coach her to describe whatever is coming into her awareness she reports new information and/or emotions that I can usually perceive to be significant. As mentioned above (and discussed at much greater length in chapter 17, below), the person often does not perceive their meaning or importance until she describes them to me, and even after recognizing their significance, in many of these situations the person still does not *feel* that the new, important content is coming from the Lord. Even so, as long as the new content seems to be part of the session moving forward, I encourage her to notice the significance of the new content, to consider the possibility that it is from the Lord, and then to ask again for perception of the Lord’s presence, interactive connection, and any other help that we need.

As mentioned in Chapter Twelve, the *Charlie: “See this works!”* session provides an excellent example of this phenomena. For instance, at several points in the session we asked Jesus to help Charlie perceive His presence and establish an interactive connection (in the context of a memory that had already come forward), but Charlie did *not* perceive anything he could recognize as an answer to our requests. However, when I coached him to describe “whatever” was coming into his awareness he reported new memories coming forward. My sense was that the new memories were significant and part of the session moving forward, so with each new memory I just kept coaching Charlie to notice the significance of the content that *had* come forward, and then to continue asking for help with perceiving the Lord’s presence and establishing an interactive connection. We did this in each situation in which Charlie was initially unable to perceive the Lord’s presence, and in each of these situations

the Lord kept bringing new memories forward until Charlie eventually landed in a memory in which he *was* able to perceive the Lord's tangible presence and establish an interactive connection. In each of these situations, the pieces eventually all fit together and we could then see that bringing the new memories forward had, indeed, been part of the Lord's guidance and help.<sup>6</sup>

As with Charlie's session, in most sessions in which we ask for awareness of God's tangible presence, establishment of interactive connection, and other help, but then the person describes new mental content that we do *not* initially recognize as answers to our requests, the different pieces coming forward eventually all fit together, and we then look back and see that the Lord had indeed been leading the process all along.

*Help the person recognize what's in her heart, get words to describe it, and then share whatever she has formulated/articulated with Jesus:* Just as describe in the earlier section on coaching the person to engage directly with Jesus at every point in the session, additional careful coaching to help the person recognize what's in her heart, get words to describe it, and then talk directly to the Lord about it is a simple intervention for increasing the effectiveness of any other piece of the process. For example, we might ask the Lord, "What's in the way?," and the person might report mental content that doesn't seem to go anywhere, but my intuition/guidance from the Lord is that there's something else coming forward that the person has not been able to identify or articulate. In these situations, before trying anything more complicated I simply try a slower, more careful, more deliberate form of coaching the person to "describe whatever is coming into your awareness." I coach her to carefully look through her internal awareness, and help her to notice, identify, and get words for whatever she finds there. Then I help her to present it to Jesus as clearly, honestly, humbly, and vulnerably as possible.

*Lots of edits all through chap 13 (in InDesign)*

An interesting point here is that this intervention is still surprisingly effective, *even though the person is not experiencing an interactive connection or even perceiving the Lord's presence*. I coach the person to stand in faith, claiming the truth that Jesus is always with us, and talk to Him directly, even though she doesn't yet perceive Him in any tangible way. That is, I coach the person to operate out of the invisible truth that Jesus is always with us, and talk to Him *as if she can perceive His presence*. And when she does this, something usually shifts in a good way and the process moves forward.<sup>7</sup>

Even with just these simple Immanuel intervention tools, we usually find something that explains the blockage. For example, the person might discover that she has a lot of ambivalence about experiencing Jesus' presence in the memory we are working on. After

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<sup>6</sup> For more information regarding the *Charlie: "See this works!"* Live Ministry Series #27 training DVD, see the "Store" page of [www.immanuelapproach.com](http://www.immanuelapproach.com).

<sup>7</sup> As mentioned earlier, these two variations can provide additional help in recognizing and understanding whatever the Lord is sending forward. When we ask for guidance/help, *and we don't receive the kind of response we're expecting*, these two simple coaching variations – noticing that something important has come forward and then coaching the person to ask again, and helping the recipient to recognize what's in her heart, get words to describe it, and then share whatever she has formulated/articulated with Jesus – can help the session keep moving forward.

asking “What’s in the way?” she realizes that the memory includes sinful choices on her part, and she is afraid that Jesus will be angry and condemn her if He should show up in the memory. And when I help her recognize this, get words for it, and then talk directly with Jesus about it, the blocking thought/fear/concern/issue loses power and she becomes willing to *allow* the Lord’s presence. As soon as we notice this shift, I coach her to try the heart invitation and explicit request again, and she is then able to perceive the Lord’s presence and quickly establishes an interactive connection. In fact, the person often becomes able to perceive the Lord’s presence as soon as the shift occurs, before we even get around to repeating the invitation and request.

These steps in the Immanuel intervention troubleshooting process, including the two subtle variations for augmenting the process, might look something like the following:<sup>8</sup>

*The person receiving ministry is working inside a memory in which she was traumatized by her mother’s harshness, judgment, and unfairness. Immediately prior to the portion of the session presented here, we have clarified that the recipient lost her interactive connection when she entered the memory, she has taken the first Immanuel intervention troubleshooting step of making an explicit invitation and request (but she is still unable to perceive the Lord’s presence), and I have just coached her to ask the Lord for guidance regarding “What’s in the way?”*

Rita: “Lord, please show me what’s in the way – what’s hindering me from perceiving You and connecting with You?”

Dr. Lehman: “Good. Now just describe whatever comes into your awareness.”

Rita: (pause) “I’m just realizing that I still feel bitter towards my Mom in this memory. (pause)... The thought comes to me that maybe my bitterness is somehow blocking me from connecting with Jesus.”

*I coach Rita to ask the Lord for guidance regarding how to move forward, she does this, and I again coach her to describe whatever comes into her awareness.*

Rita: (pause) “The thought comes to me that I need to let go of this bitterness towards my mother.”

Dr. Lehman: “Do you feel like you’re ready to do that?”

Rita: “Yes, of course. It’s in the way, so I need to let it go.”

*I lead Rita through a prayer for releasing bitterness, and she appears to cooperate, but nothing changes. So I coach her to ask for more guidance regarding what’s in the way and how to take the next step forward. She does this.*

Rita: (Pause) “Nothing’s happening.”

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<sup>8</sup> All of the details in this example are taken directly from an actual Immanuel approach session, and are used with permission.

Dr. Lehman: “Just describe whatever’s coming into your awareness. Don’t worry about whether it feels like it’s coming from the Lord, don’t worry about whether it feels important, and don’t worry about whether it makes sense – just reports anything you notice coming into your awareness.”

Rita: (Pause) “Nothing’s happening, except that I feel uncomfortable.”

Dr. Lehman: Focus on your feeling of discomfort, keep asking the Lord for more guidance, and then report whatever comes to you.

Rita: (Pause) “Lord, what’s this discomfort about. What do You want to show me about this discomfort?” (Pause) “Well, when I think about letting go of the bitterness, I notice the discomfort. (Pause) “Maybe I feel anxious about letting go of the bitterness.”

Dr. Lehman: Focus on your anxiety about letting go of the bitterness, keep asking the Lord for more guidance, and then report whatever comes to you.

Rita: (Pause) “Lord, what do You want to show me about my anxiety about letting go of the bitterness?” (Pause) “Well, it feels like the bitterness helps me defend myself from my Mom. If I’m not angry, I won’t be able to protect myself from her unfairness – she’ll just win.”

Dr. Lehman: “Now that we’ve clarified the problem with being afraid to let go of the bitterness, I’d like to try something. Would you be willing to invite Jesus to be with you here, to help you let go of the bitterness?”

Rita: (Pause) “The thought that just pops into my head is ‘no.’” (Pause) “I’m noticing the thought that Jesus might make me let go of the bitterness.” (Pause) “I think maybe I’m afraid to let Jesus be here because I’m afraid He will make me let go of the bitterness.”

Dr. Lehman: “If you’re willing, I’d like you to speak directly to Jesus – talk to Him about all the stuff you just told me, and ask Him what He wants you to know about it. I realize you can’t perceive Him yet, but if you’re willing, stand in faith on the truth that He’s here, and talk directly to Him about all of this.”

Rita: (Pause) “Jesus, I think maybe I’m afraid to let go of my bitterness.” (Pause) “I’m afraid that if I let go of my anger, I won’t be able to defend myself. Mom will just yell at me, be unreasonable, not listen to me, blame me for all the problems with my sister, and I won’t be able to do anything about it. And I’m afraid to let You be with me here, because I’m afraid You will make me let go of the bitterness.” (long pause)

Dr. Lehman: “So, what’s happening? Just try to notice and describe whatever is happening inside, and then describe it.”

Rita: (Pause) “Well, this is kind of funny. I don’t perceive Jesus, and I didn’t notice anything dramatic happening, but it doesn’t feel as true any more. Somehow, it just doesn’t feel true that I won’t be okay if I let go of the bitterness.” (Pause) “I feel like I’m ready to let go of the bitterness, and I don’t feel afraid to let Jesus be here any more.”

Dr. Lehman: “So, would you be willing to try the invitation and request again?”



Rita: “Sure. Lord, I make a heart invitation for You to be with me here. Help me to perceive Your presence, and help me let go of this bitterness.” (Long pause, but Rita’s face changes dramatically during the pause, moving from anxiety and anger to an expression of peacefulness).

Dr. Lehman: “So, when you’re ready, let me know what’s happening.”

Rita: “This is so cool. As soon as I started, I could see Jesus standing beside me in the memory. I could tell that He understood everything about why I was so upset, and about why my Mom’s behavior hurt me so much. For just a moment I could feel all the pain from the memory, but then I could feel Him *with* me, and it all seemed to change.” (Pause) “I didn’t feel alone any more, and I didn’t feel helpless and unable to defend myself any more. Somehow, I suddenly realized that I’m not a little girl any more – I didn’t feel paralyzed, or weak, or small – it just felt like I could say what I would need to say if I were in a situation like that.” (Pause) And Jesus was showing me stuff about my mother – how she was overwhelmed and triggered. I think He gave me compassion for my mother.”

Dr. Lehman: “So where’s the bitterness?”

Rita: “Oh, wow! This is kind of weird. It’s totally gone. Now I just feel compassion....”

*From this point I continued to coach Rita to focus on Jesus, to ask for guidance, and to engage directly with Him regarding everything that came up. We went through the memory in this way, looking for any splinters, and finished the session with the memory completely resolved.*

**4. Go back to initial interactive connection:** If you try the simple, basic Immanuel interventions just described but they don’t seem to be working, coach the person to go back to her interactive connection from the beginning of the session. And then, in the context of the positive memory and interactive connection from the beginning of the session, you can coach the recipient to engage directly with Jesus and ask Him for guidance and help regarding the point in the session at which she was *not* able to perceive His presence or establish an interactive connection.

If the recipient’s connection with Jesus at the beginning of the exercise was especially strong and her connection with the negative thoughts and emotions in the traumatic memory is only moderate, she may be able to go quickly, easily, and directly back to her initial interactive connection. However, if the recipient’s connection with Jesus at the beginning of the exercise was not so strong, and if she is intensely connected to the negative thoughts and emotions in the traumatic memory, you may need to coach her to review her positive memory, coach her to repeat the deliberate appreciation exercise, and then coach her to repeat the step for establishing an interactive connection in order for her to return to the positive, safe connection from the beginning of the session.<sup>9</sup>

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<sup>9</sup> The *Bob: Safety Net Demonstration* live session teaching DVD (#29 in the LMS series) provides a good example of quickly and easily going back to the initial interactive connection, without having to go through the positive memory recall and deliberate appreciation steps.

**5. “Back and forth” technique:**<sup>10</sup> Another very simple form of Immanuel intervention trouble-shooting is what I call the “back and forth” technique. When a person *is able to perceive the Lord’s presence and establish a good connection with Him at the beginning of a session*, but then has difficulty perceiving and/or connecting with the Lord once inside traumatic memories, one trouble-shooting option is to help the person go back and forth between the place where they feel connected to the Lord and the traumatic memory. For example, when it becomes clear that the person is unable to connect with Jesus inside her traumatic memory, I don’t try any other troubleshooting, but rather simply coach the person to return to the imagery from the positive connection at the beginning of the session and ask the Lord to refresh the connection as a living interaction in the present. After making sure that the person again *feels* appreciation, perceives the Lord’s presence as real in the present, and is experiencing a living, interactive connection with Jesus, I would then coach her to go back to the trauma. That is, without any other interventions (such as coaching her to talk to Jesus about the trauma), I coach her to focus on and talk about the traumatic memories until she is again emotionally connected to the trauma (until she *feels* the negative emotions carried in the memories). Then I would again coach her through the process of returning to the interactive connection with Jesus, making sure that she does this until she again perceives the Lord’s presence as real in the present and is experiencing a living, interactive connection. Our experience is that when a person keeps repeating this cycle, a bridge eventually forms between the two places and she will spontaneously begin to perceive the Lord’s presence and connect with Him *inside the traumatic memory*. Once this happens I simply coach the person to focus on Jesus and ask Him for help, and He then leads the process of working through any unresolved traumatic content.<sup>11</sup>

The main *disadvantage* with this tool is that it can take a lot of time, but a big *advantage* is that it is conceptually very simple, and can especially provide an easy to learn “safety net” trouble-shooting tool for beginners.<sup>12</sup>

**B. Intermediate – advanced Immanuel interventions:** As mentioned earlier, the Immanuel interventions that we have just described are so basic, simple, and easy that the average layperson can learn to use them quickly, and so safe that they can be used by beginners and in the context of group exercises. Many facilitators and recipients are surprised to discover that

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<sup>10</sup> I want to thank Dr. E. James Wilder for the conversation that prompted the development of this “back and forth” trouble-shooting tool.

<sup>11</sup> Just as an experiment, I once facilitated a session in which all we did was to go back and forth between the initial positive connection and the traumatic memory. That is, as soon as the person connected with the traumatic memory we immediately changed gears and went back to the initial positive connection, without applying *any* healing interventions of *any* kind (not even welcoming the Lord and asking for an interactive connection from inside the traumatic memory). And as soon as the person reestablished the initial positive connection, we immediately changed gears and went back to the traumatic memory, without even pausing in the positive connection place to talk to Jesus about the trauma. We just went back and forth, without any other healing or troubleshooting intervention of any kind. And after four or five “back and forth” cycles the person spontaneously began to perceive and connect with Jesus inside the traumatic memory. I then coached her to focus on Jesus and ask him for help, and he then lead the process of working through the trauma to complete resolution.

<sup>12</sup> As explained in more detail in the discussion of group exercises (chapter twenty-four), if a person gets stuck in a painful memory and other trouble-shooting options are not working, one “safety net” option is to help them get back to the interactive connection with Jesus from the beginning of the session.

they can usually successfully navigate through the Immanuel approach emotional healing process with only the simple, basic trouble-shooting tools described in chapter 12, and the simplest, most basic Immanuel interventions describe in this chapter. However, some people have complicated, memory-anchored blockages that hinder them from establishing an initial interactive connection with God, and other recipients will lose their interactive connection while working on intense trauma, and then have complicated, memory-anchored blockages that hinder them from reestablishing a connection. In these situations the facilitator will need to use more advanced Immanuel interventions (as discussed in Chapter twenty-six). Almost everybody is eventually able to perceive the Lord's presence, establish an interactive connection, and then receive powerful healing and blessings, but with these complicated, memory-anchored blockages the facilitator and recipient sometimes need to persist through extended troubleshooting with advanced Immanuel interventions.

My own experience provides a good example. I was not able to perceive the Lord's tangible presence or establish an interactive connection until I went through many emotional healing sessions to resolve memory anchored blockages, and to identify and untangle the components of my pernicious blockage; but in the long run this persistent work has been effective. *And it has been worth it!* I now routinely perceive the Lord's presence and am able to establish an interactive connection with Him, both of these pieces have become easier and easier to accomplish, and the strength and quality of my interactive connections with the Lord have been increasing steadily. A final encouraging thought along these lines is that I'm convinced my journey would have been considerably easier and shorter if our current Immanuel approach insights and tools had been available.<sup>13</sup>

**C. Immanuel interventions usually work, and when they do the person is *always* able to take the next step forward:** It is important to note that Immanuel interventions do not always work. There have been some situations in which we have *not* been able to find and resolve whatever was in the way.<sup>14</sup> However, mostly we are amazed with how often they *do* work. In our current experience Immanuel interventions are *usually* successful, and in *every* situation where Immanuel interventions are successful, and the person is able to perceive the Lord's presence and establish an adequate interactive connection, *something good happens and the person is able to take the next step forward.*

**D. Putting it all together:** So, putting all these pieces together, the application with respect to the Immanuel Approach is that the facilitator needs to help the person maintain an adequate interactive connection throughout the process. We need to actively watch for clues that the person may have lost an adequate interactive connection, we need to check-in regarding the person's interactive connection as part of routine troubleshooting whenever it seems the

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<sup>13</sup> For a detailed discussion of the pernicious blockage that hindered my connection with the Lord for many years, including the story of how the Lord helped me to resolve it, see either the essay or DVD set titled "Immanuel, An Especially Pernicious Blockage, and the Normal Belief Memory System." For discussion of my healing journey with respect to other memory anchored blockages, see "Dad/God Isn't All-knowing or All-powerful: A Case Study and Discussion," "Case Study: 'God the Psychotic Cult Leader,'" and "Emotional Healing and Personal Spiritual Growth: A Case Study and Discussion." These essays are all available as free downloads from [www.kclehman.com](http://www.kclehman.com).

<sup>14</sup> As mentioned earlier in chapter 3 (footnote #22), on very rare occasions the recipient will persistently choose to indulge in bitterness and/or self-pity and/or rebellion. This will block the Immanuel approach process, and cannot be resolved with any of the usual troubleshooting tools.

session is not moving forward, and we need to apply Immanuel interventions whenever we find that an adequate interactive connection is no longer present.