

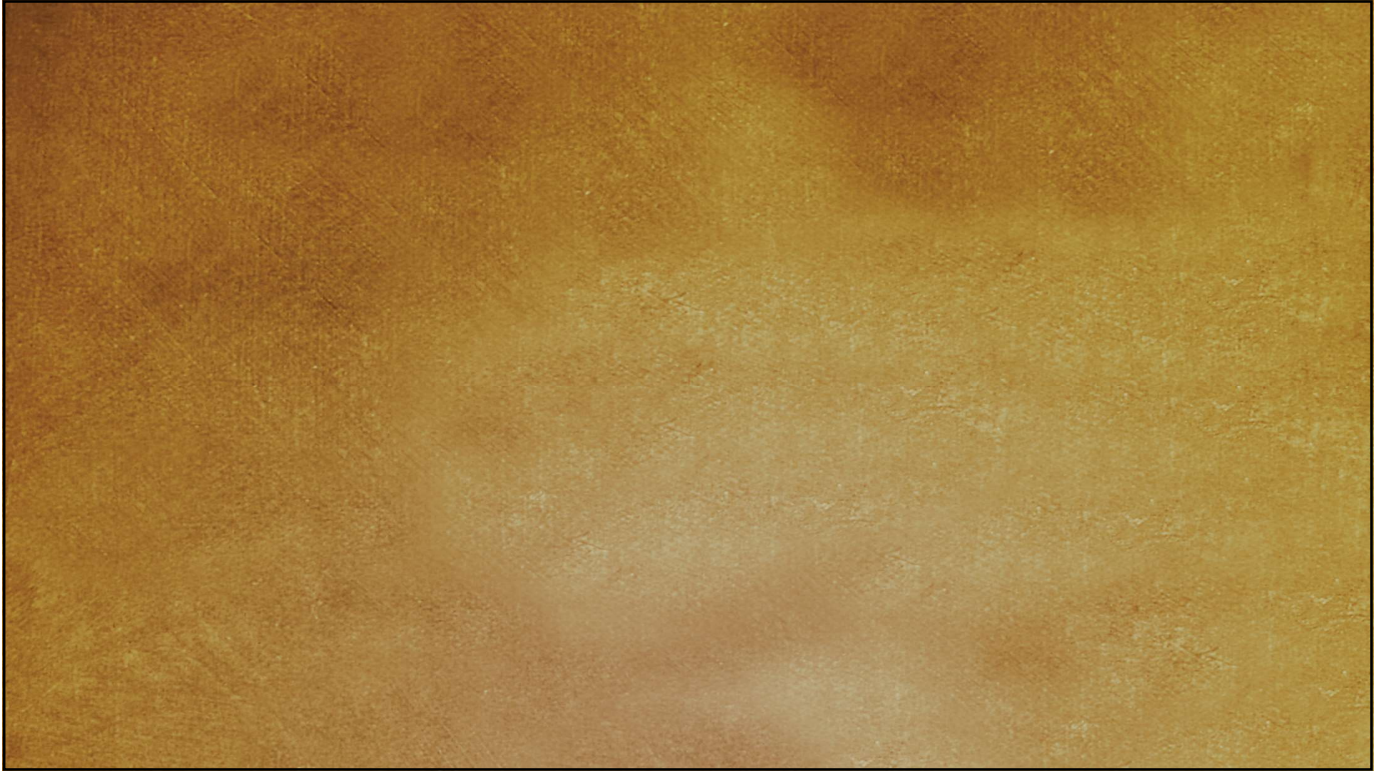
An Introduction to the Immanuel Approach for Mental Health professionals

AACC Annual Convention
September 2023

Karl D. Lehman, M.D.



I. A *really, really* short summary:



➤ Just enjoy spending time with Jesus



- Just enjoy spending time with Jesus
- "Is there anything else that You have for me today?
Or that You want me to know today?"



- Just enjoy spending time with Jesus
- "Is there anything else that You have for me today?
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- Receive comfort



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- Intercessory prayer



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- "Is there anything else that You have for me today? Or that You want me to know today?"
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- Spiritual direction
- Emotional healing work



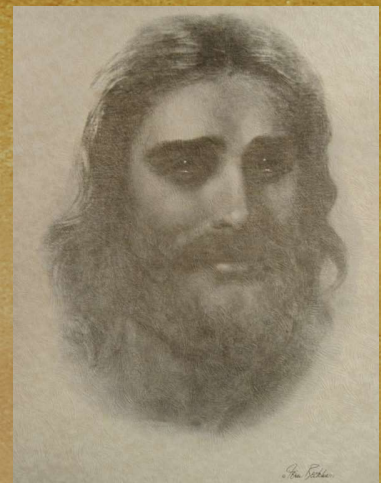
- Just enjoy spending time with Jesus
- "Is there anything else that You have for me today? Or that You want me to know today?"
- Receive comfort
- Intercessory prayer
- Spiritual direction
- Emotional healing work
- Look at, and think about, an issue or question *with Jesus*



II. Foundational biblical truths:

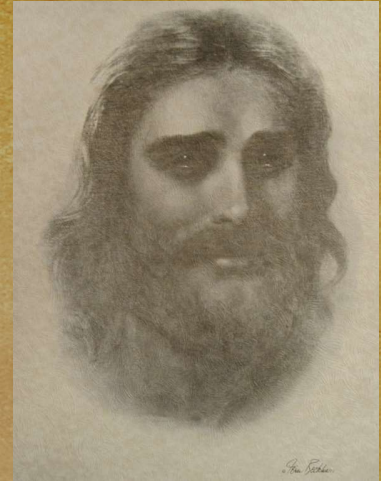
II. Foundational biblical truths:

- God is *always* with us.



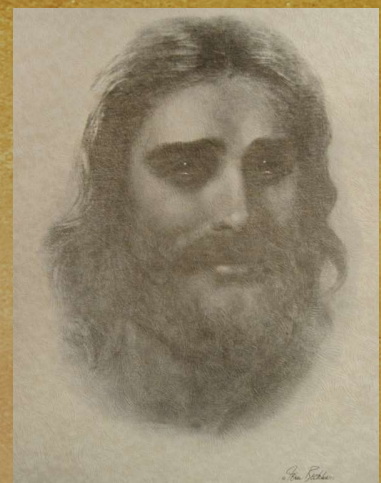
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- God *always* wants to connect with us.



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- God is *always* with us.
- God *always* wants to connect with us.
- The average person can establish a two-way, interactive connection with God.





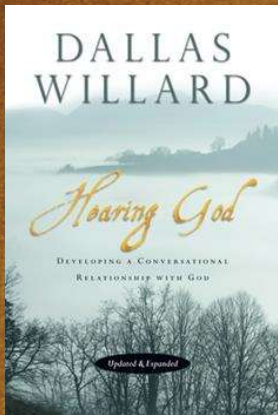
Chapter 35, in *The Immanuel Approach:
For Emotional Healing and for Life,*
by Karl Lehman



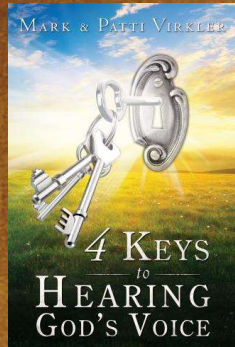
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Appendices 3 through 10, in *Immanuel:
A Practicum,*
By Patti Velotta



*Hearing God: Developing a
Conversational Relationship with God,*
by Dallas Willard

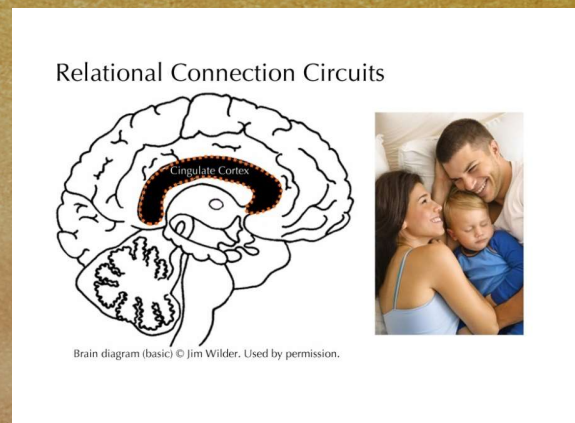


4 Keys to Hearing God's Voice
And
How to Hear God's Voice
by Mark and Patti Virkler

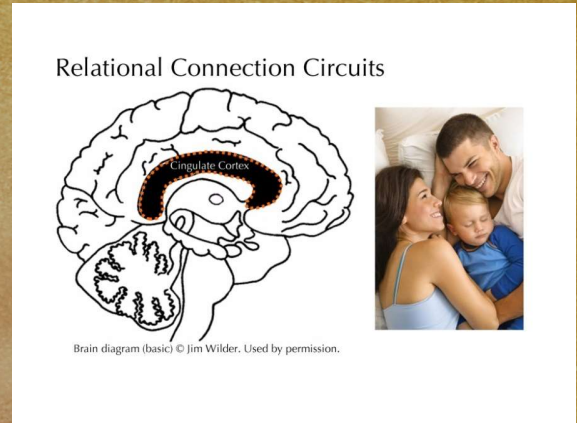


III. Simple-but-powerful brain-science principles:

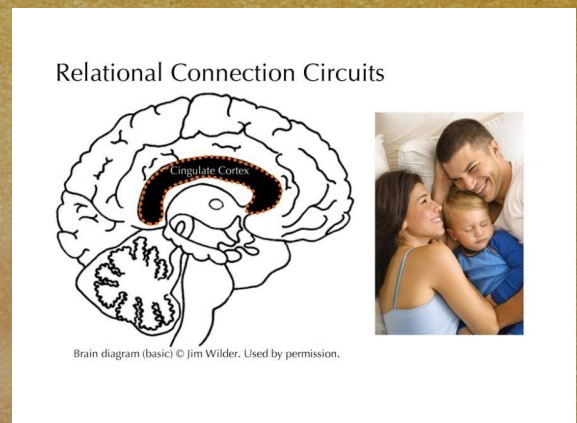
A. Relational circuits:



A. Relational circuits: God has created a big chunk of our brains to serve as the neurological hardware for running relationships....



A. Relational circuits: God has created a big chunk of our brains to serve as the neurological hardware for running relationships.... And we can connect with each other and with God much more easily when these relational circuits are online and strongly active.



B. Positive memory recall and deliberate appreciation:

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Recalling a positive memory and deliberately stirring up appreciation will predictably, consistently, reliably activate our relational circuits.

B. Positive memory recall and deliberate appreciation:



B. Positive memory recall and deliberate appreciation:

We can deliberately, predictably generate appreciation and activate our relational circuits by recalling and reconnecting with a positive memory, *and this will prepare our brains to connect with God.*



C. Our relationships are memory-mapped:

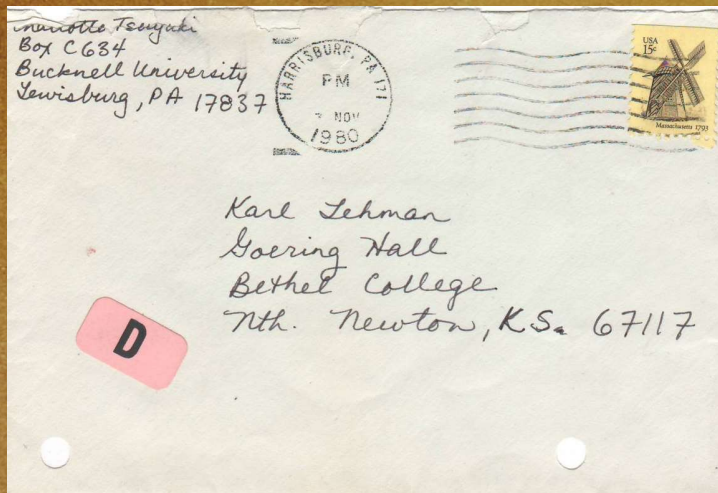
C. Our relationships are memory-mapped:

Our relationships with other people are *carried in the memories* for our past experiences with them.

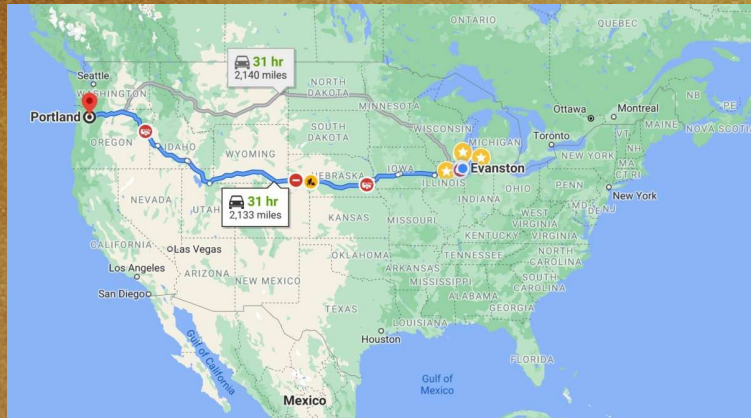
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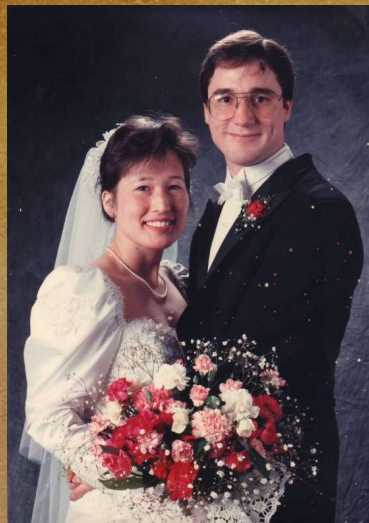
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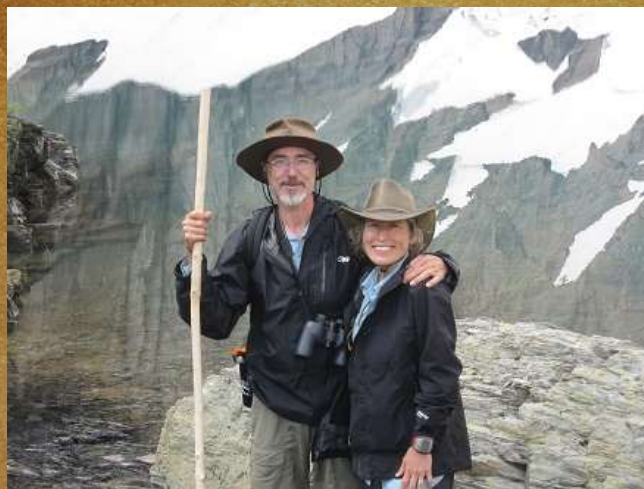
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C. Our relationships are memory-mapped:

It is a very small step from being inside a memory for a previous experience of connecting with the Lord, and *feeling appreciation*, to being inside of this same memory and *experiencing God's presence become living and interactive*.

D. Our brains are designed to work best in community:



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Our brains are more able to *feel the importance* and *understand the meaning* of our mental content when we describe it, out loud, to another person.



Therefore,...

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- coach recipients to re-enter the memory for a previous experience of connecting with God,
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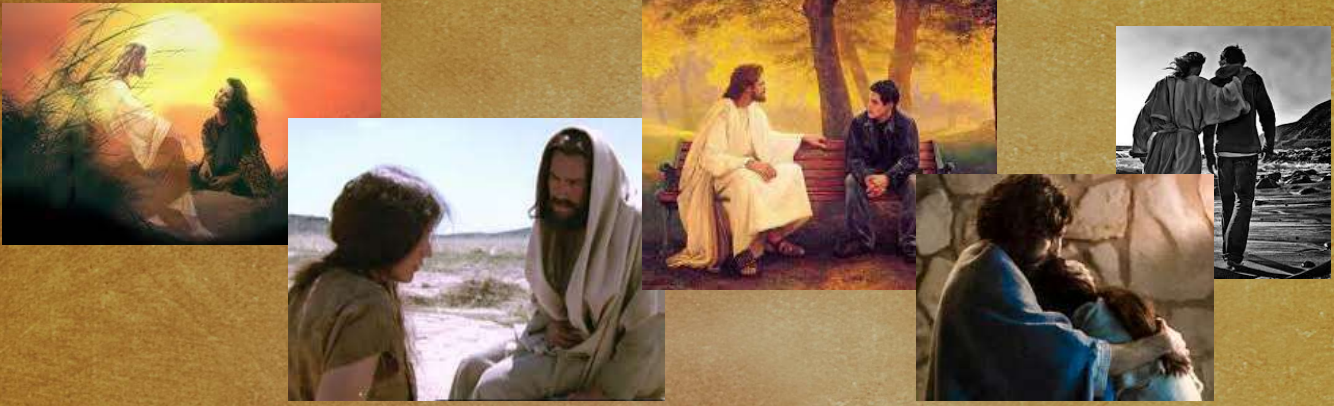
Therefore,...if we:

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Therefore,...if we:

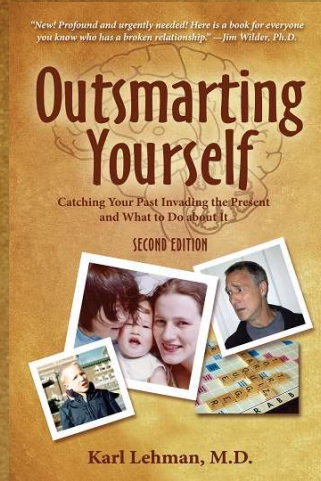
- coach recipients to re-enter the memory for a previous experience of connecting with God,
- coach them to deliberately stir up appreciation in the context of this positive memory,
- coach them to invite God to be with them and to help them establish a connection, and
- coach them to describe whatever comes into their awareness,

...most recipients will reliably, predictably, consistently perceive God's presence and be able to establish an interactive, two-way, back-and-forth connection with Him.



IV. Source of psychological trauma, process for resolving psychological trauma, and Immanuel Approach emotional healing:

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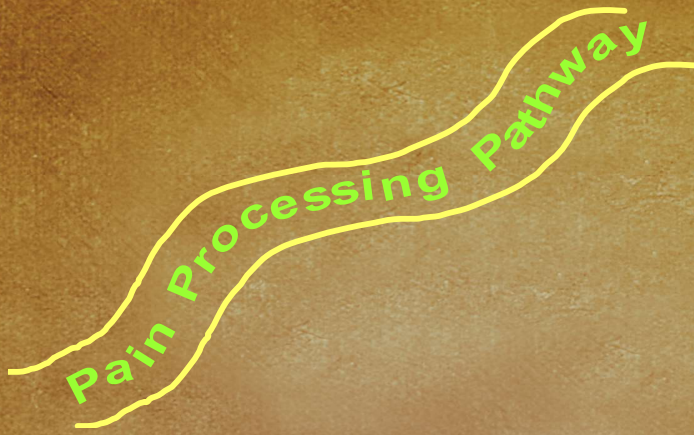


A. The pain processing pathway:

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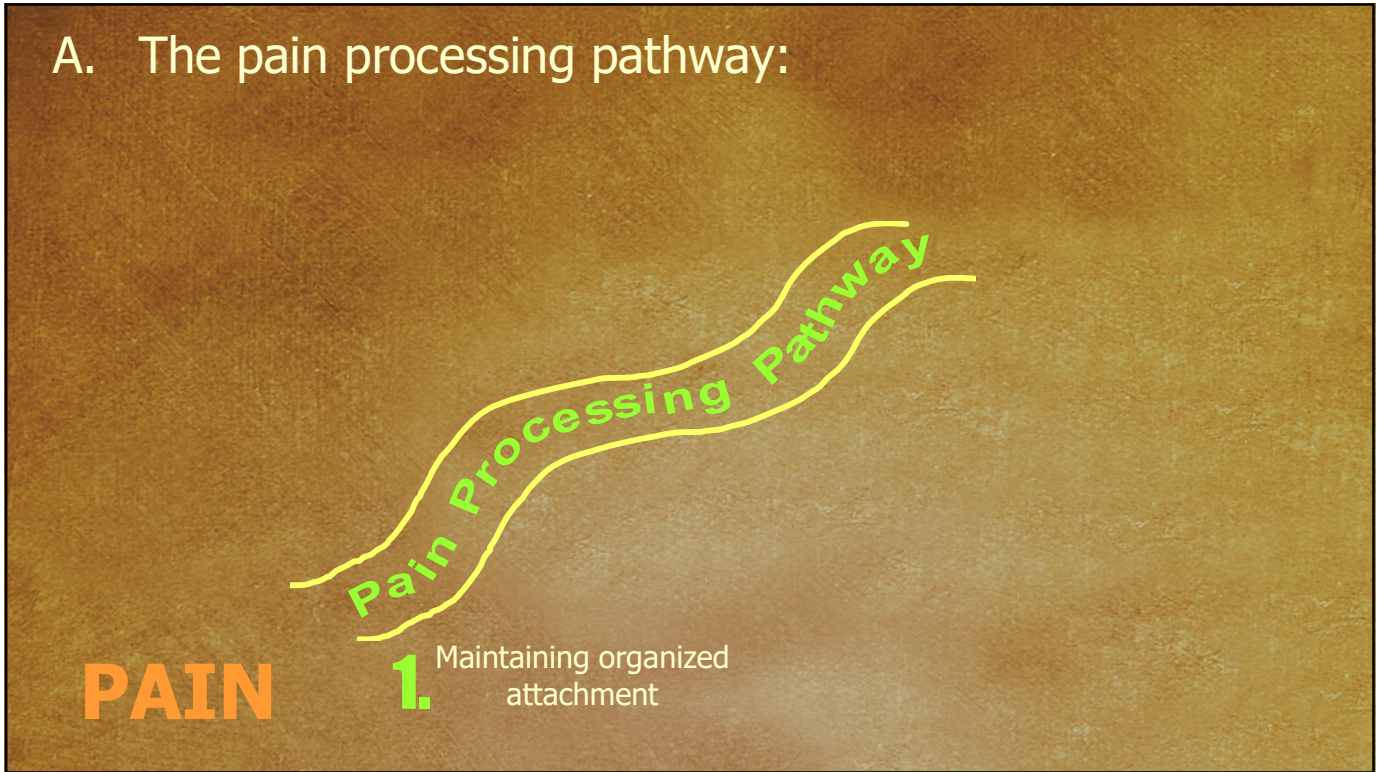
PAIN

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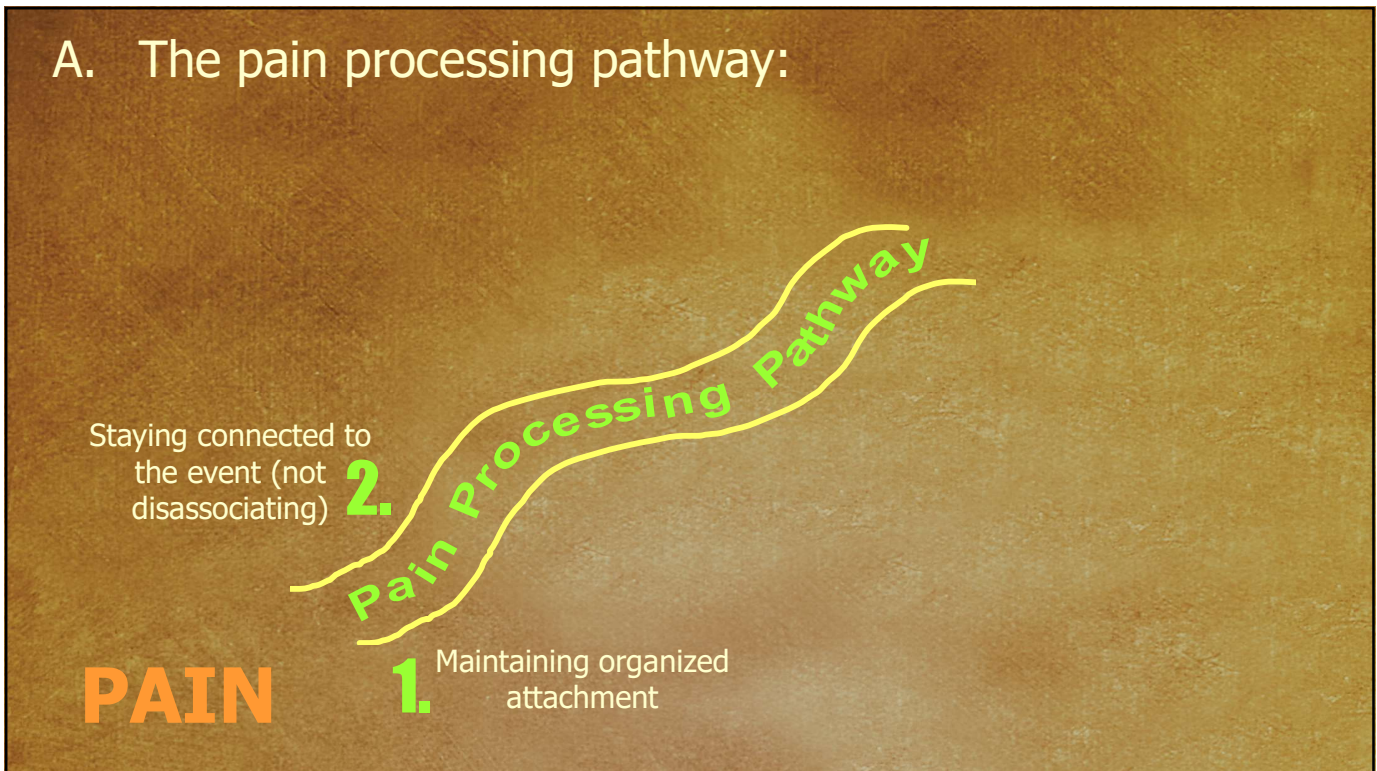


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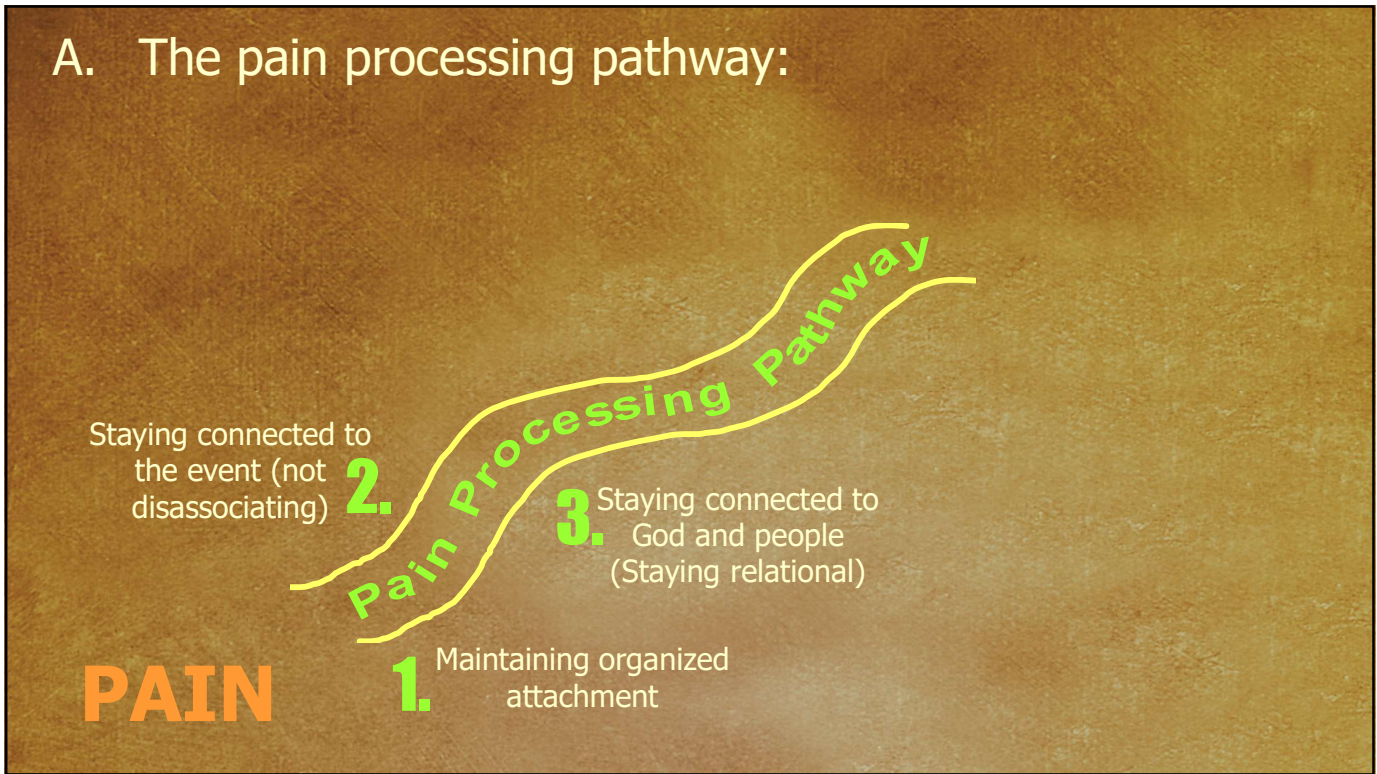
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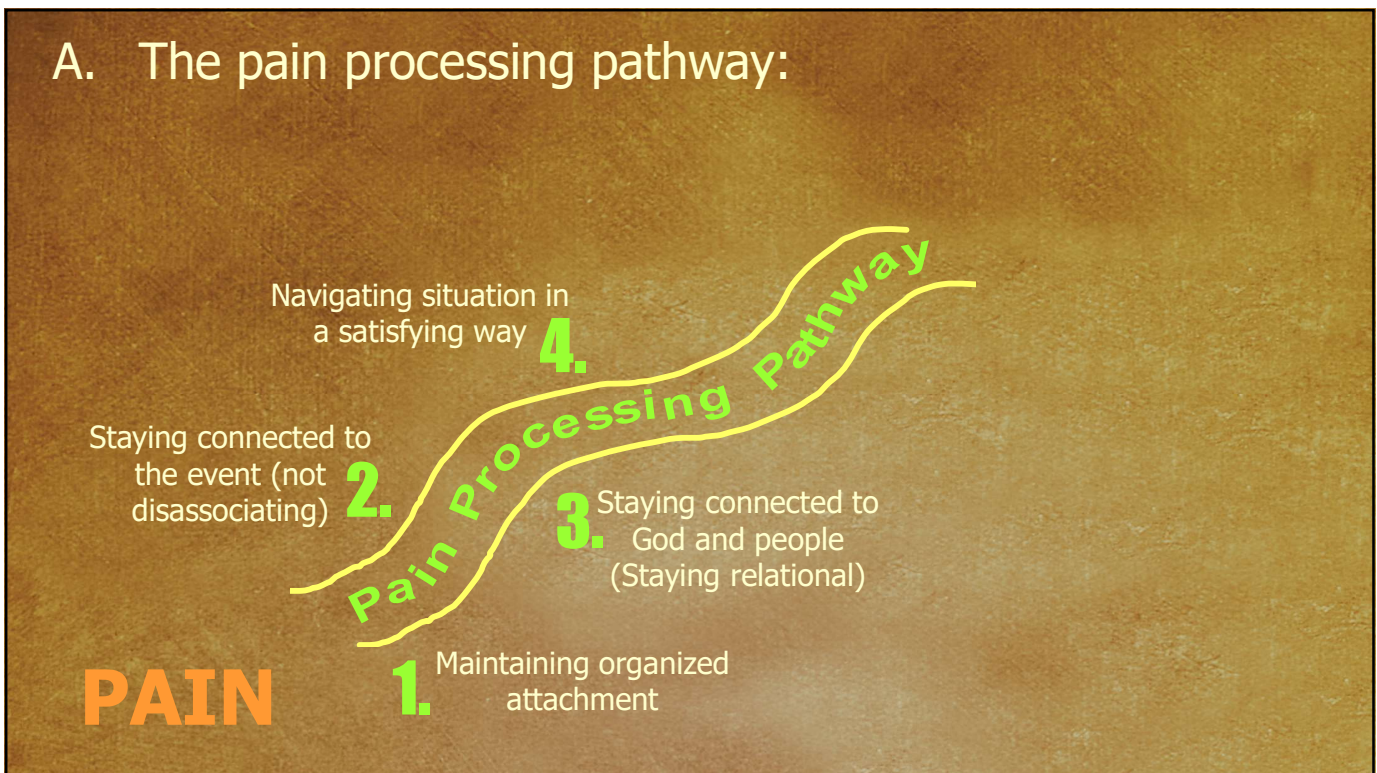
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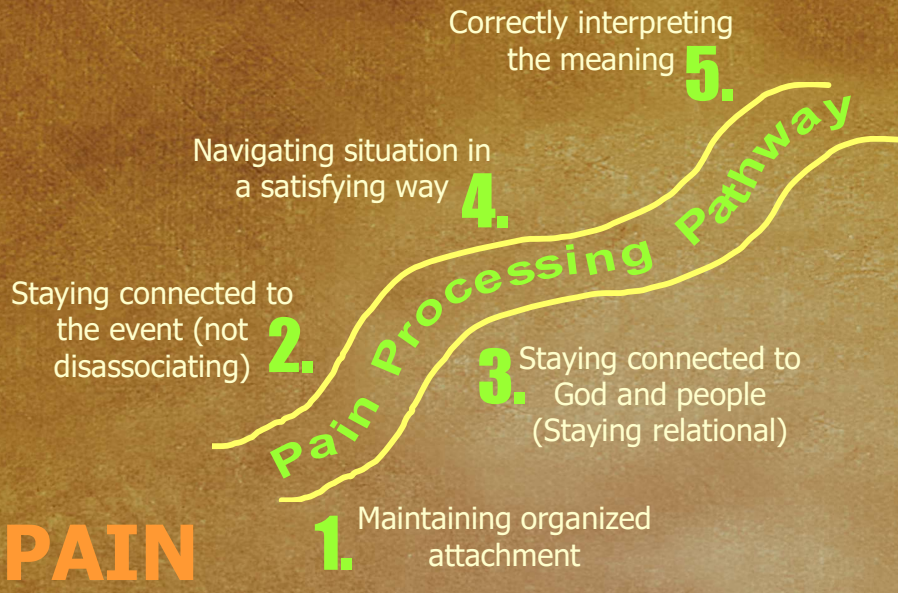
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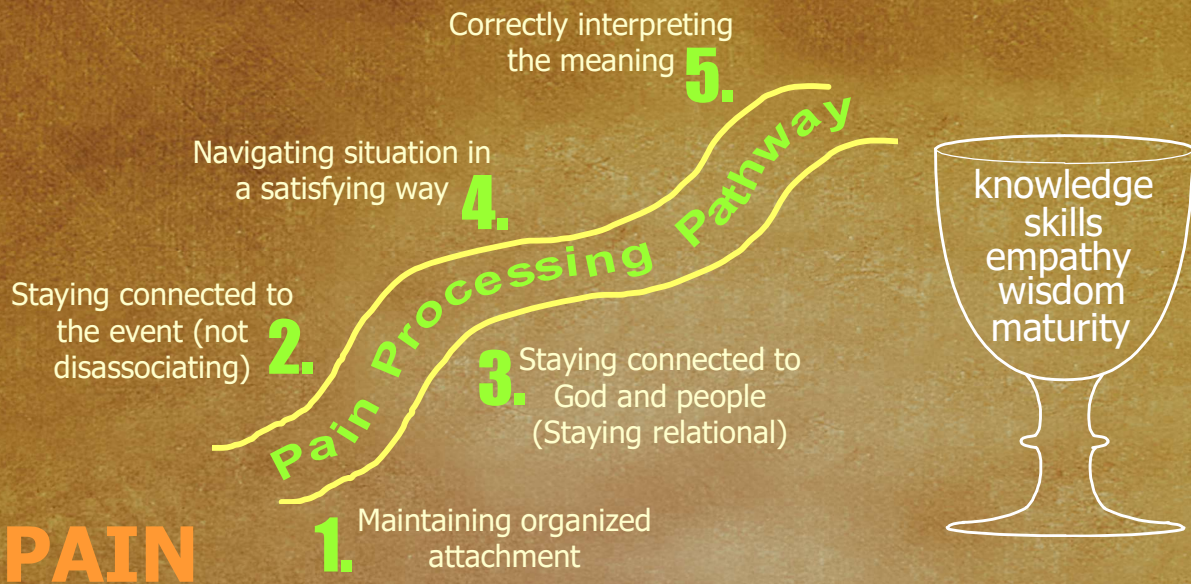
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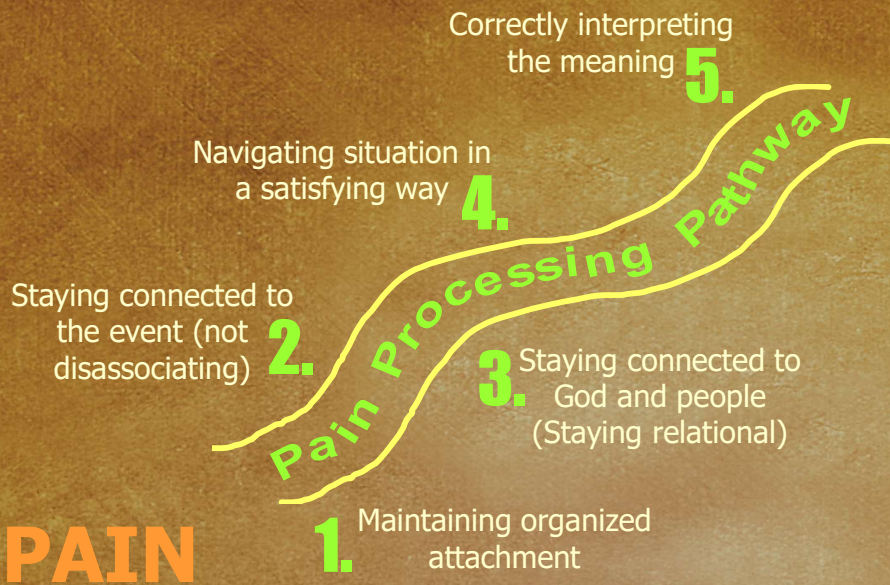
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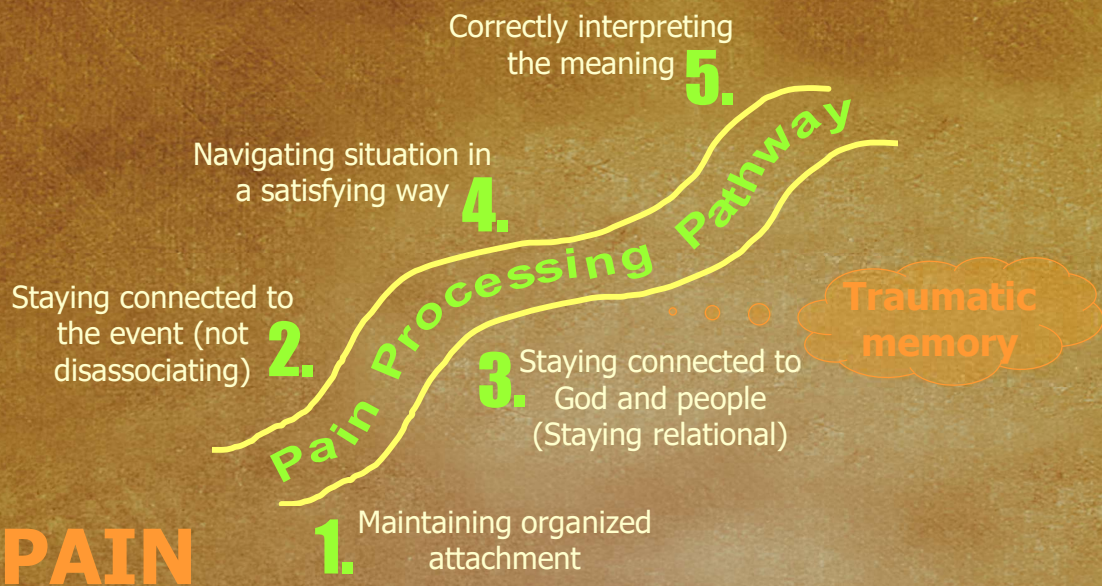
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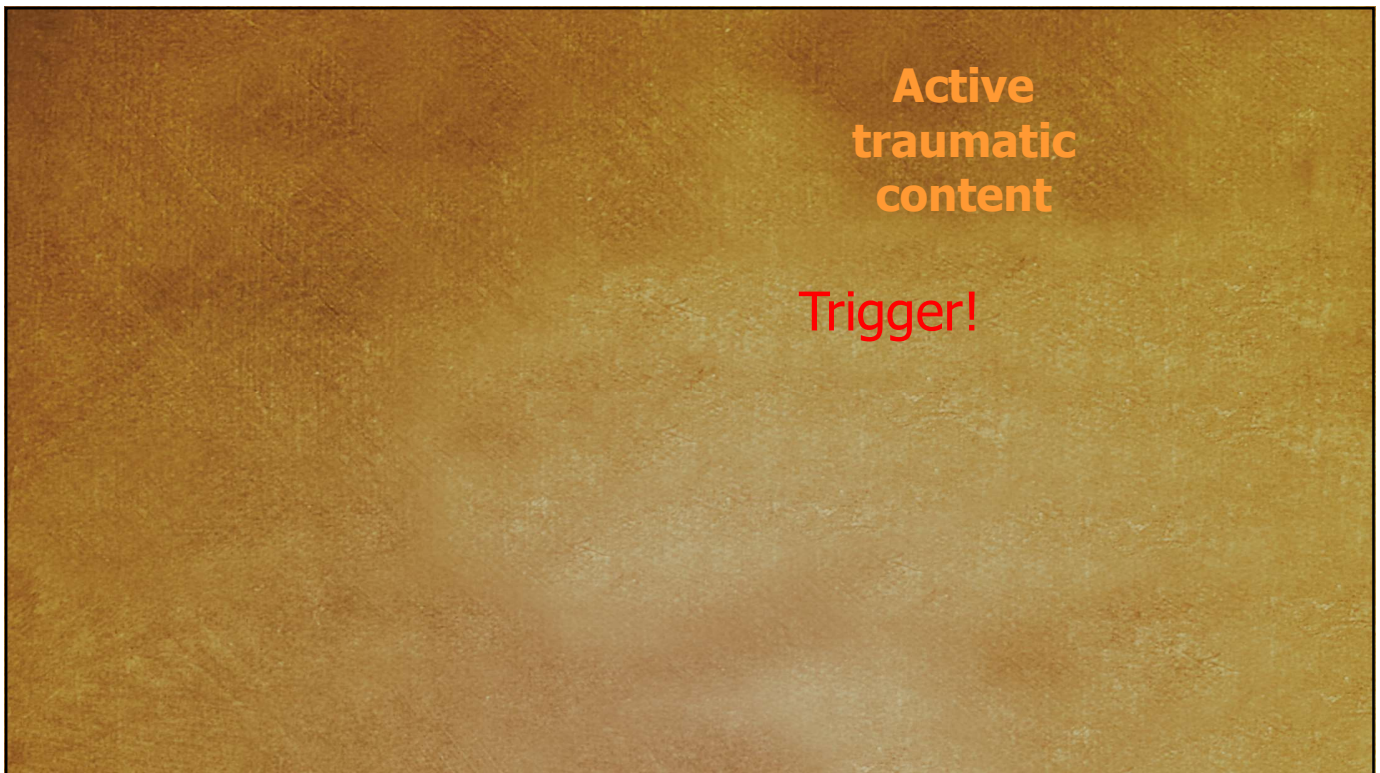
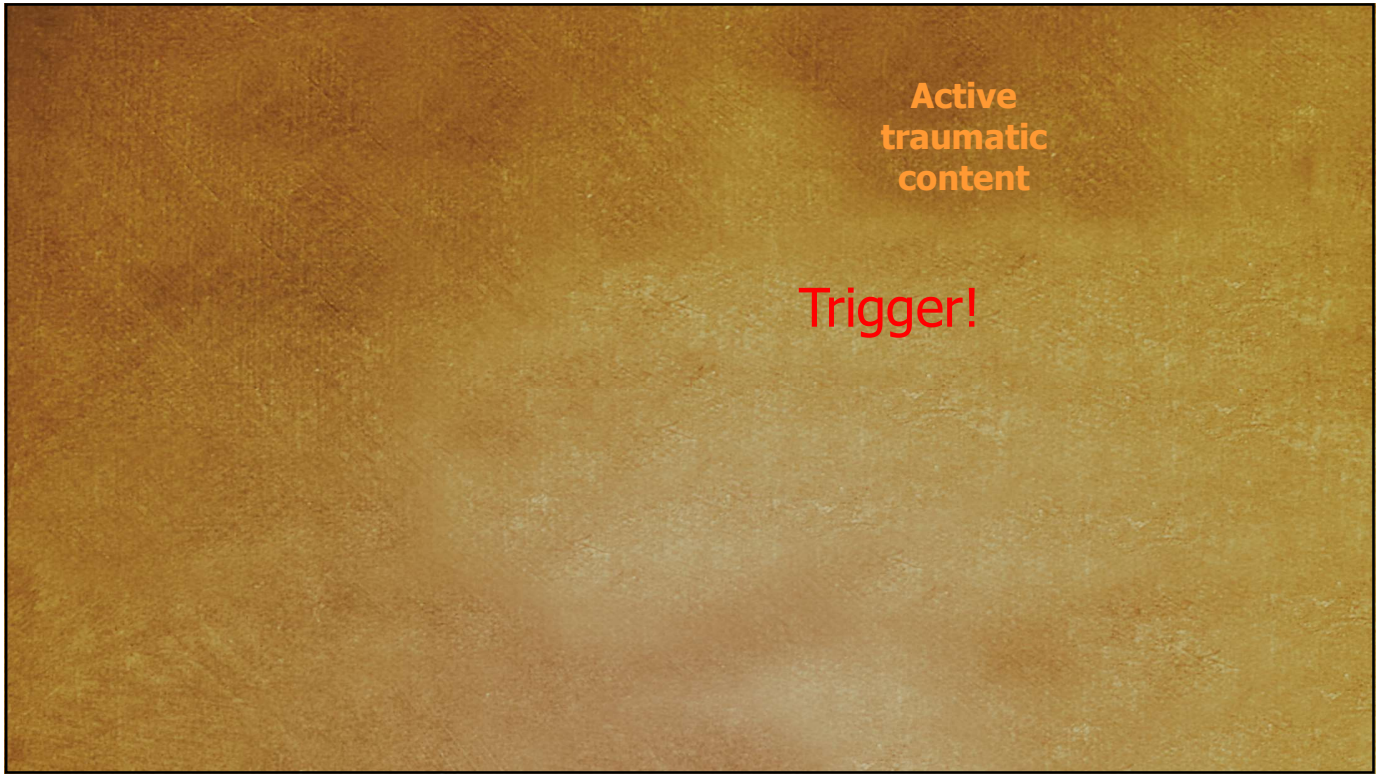
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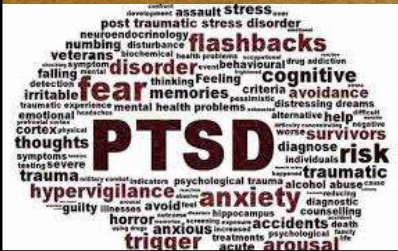





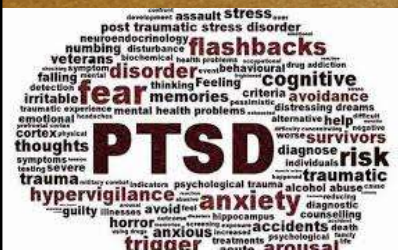





Active
traumatic
content



Active
traumatic
content





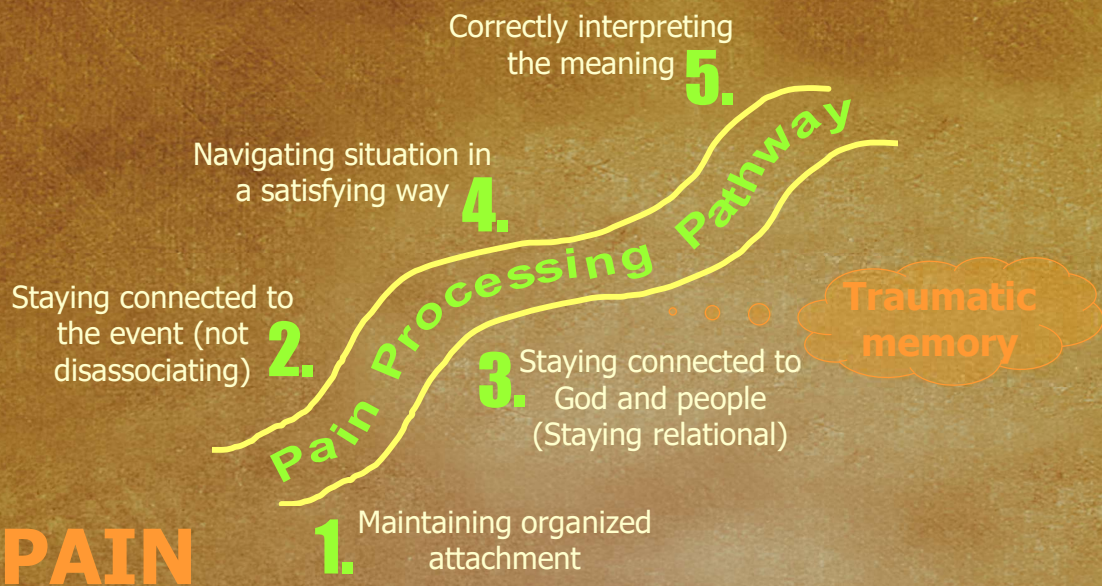




C. Resolving psychological trauma:

The traumatic content will be *permanently* resolved, and the memory previously known as traumatic will be transformed into one of the experiences that contribute to my knowledge, skills, empathy, wisdom, and maturity.

D. Immanuel Approach emotional healing:



D. Immanuel Approach emotional healing:

Navigating situations in a satisfying way

Staying connected to the event (not disassociating)

2. Pain P...

1. Ma

PAIN

traumatic memory

D. Immanuel Approach emotional healing:

- Set up the safety-net home-base and refresh the recipient's connection with God by helping her to establish an interactive connection in the context of a positive memory.

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- Help her to connect with God inside the traumatic memory.
- Help her to work *with God inside* the traumatic memory to finish the necessary processing tasks.

V. Immanuel Approach safety nets:



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If we encounter any difficulties that we are not able to handle with other troubleshooting resources, we can just coach the recipient to go back to the positive memory, appreciation, and interactive connection from the beginning of the session; and then in this safe, positive context, we can coach her to engage directly with Jesus and ask Jesus for guidance and help regarding the problem.

V. Immanuel Approach safety nets:

If we are approaching the end of an emotional healing session and the recipient is still connected to negative emotions from a traumatic memory,...

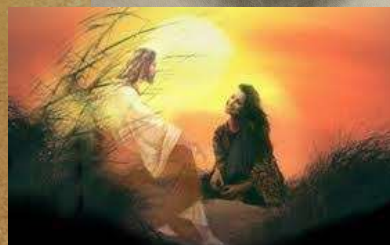
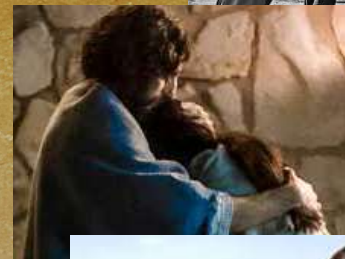
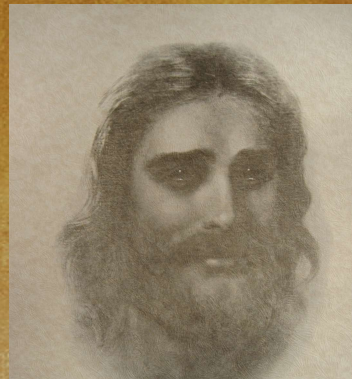


V. Immanuel Approach safety nets:

If we are approaching the end of an emotional healing session and the recipient is still connected to negative emotions from a traumatic memory,...we can just coach the recipient to go back to the positive memory, appreciation, and connection with the Lord that were all refreshed and put in place at the beginning of the session.

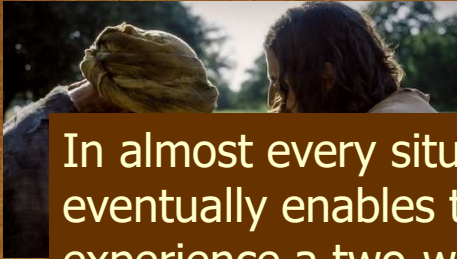


VI. Immanuel-intervention troubleshooting:



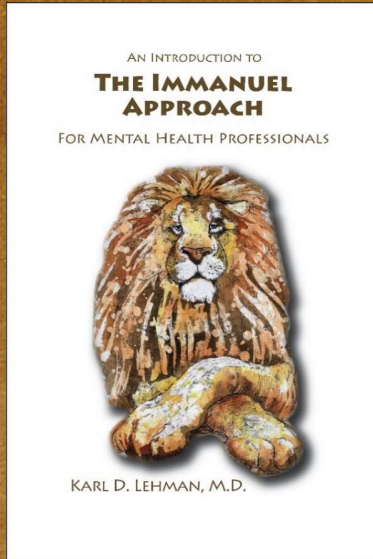
VI. Immanuel-intervention troubleshooting:

In almost every situation, persistent troubleshooting eventually enables the recipient to perceive God, and to experience a two-way, interactive connection with His tangible, personal, living presence.



VII. What is unique/new/different about the Immanuel Approach?:

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VII. What is unique/new/different about the Immanuel Approach?:

- A. Starting with positive memory and appreciation to activate the recipient's relational circuits and prepare their brain to connect with God

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VII. What is unique/new/different about the Immanuel Approach?:

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- B. Starting with memories for past positive experiences with God
- C. *Starting* with connection with Jesus, letting Jesus drive from the beginning
- D. Jesus inside traumatic memories ASAP

VII. What is unique/new/different about the Immanuel Approach?:

- E. Interactive connection with Jesus is necessary, central, and foundational

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- H. Brain-mind-spirit capacity – the Immanuel presence of Jesus as an exceptional resource

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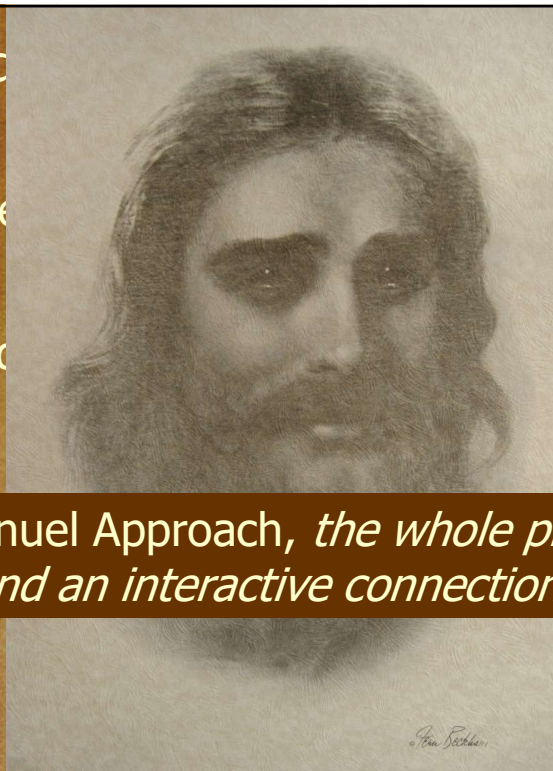
The recipient spends very little time in the trauma without the presence of Jesus right there with her.

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With the Immanuel Approach, the whole process is organized around an interactive connection with Jesus.

VII. What is unique about the Immanuel Approach?:

D. Jesus inside

E. Interactive connection is central, and

the Immanuel

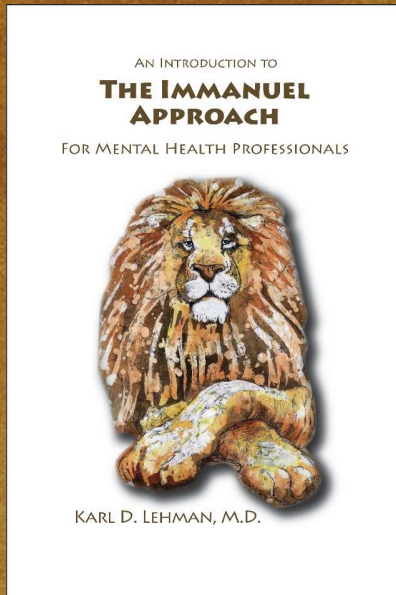
necessary,

With the Immanuel Approach, perceiving Jesus' tangible presence and establishing an interactive connection is a *necessary, central, foundational* component that we *deliberately, systematically, consistently facilitate*, as part of the *standard* process.

VIII. Jesus is an exceptionally effective therapist:



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VIII. Jesus is an exceptionally effective therapist:

- A. Jesus often employs basic principles and tools, but with exceptional effectiveness



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- C. Jesus is exceptionally effective in working with absence wounds



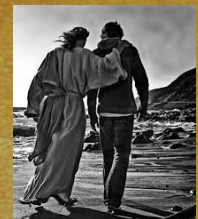
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- B. Jesus sometimes comes up with interventions that are exceptionally elegant, clever, and creative.
- C. Jesus is exceptionally effective in working with absence wounds
- D. Jesus' living presence is an exceptional resource for addressing capacity issues



VIII. Jesus is an exceptionally effective therapist:

- E. Jesus can address truth-based guilt with exceptional authority



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- F. Jesus provides exceptional resources for resolving bitterness



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- F. Jesus provides exceptional resources for resolving bitterness
- G. Jesus provides exceptional resources for resolving self-hatred
- H. Jesus provides exceptional resources for working with internal family systems



VIII. Jesus is an exceptionally effective therapist:

- I. Jesus displays exceptional skill and provides exceptional help in complex, difficult cross-cultural situations



VIII. Jesus is an exceptionally effective therapist:

- J. Jesus sometimes provides "impossible"/miraculous interventions



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 - 1. The miraculous power of Jesus' mere *presence* for neutralizing trauma



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6. Spontaneous miraculous physical healing



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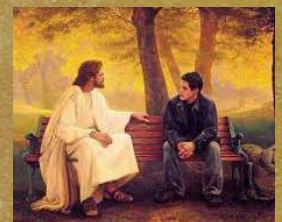
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 - 2. Caleb, absence wounds, camel riding, and Jesus



VIII. Jesus is an exceptionally effective therapist:

- A. Jesus often employs basic principles and tools, but with exceptional effectiveness
- B. Jesus sometimes comes up with interventions that are exceptionally elegant, clever, and creative.
- C. Jesus is exceptionally effective in working with absence wounds

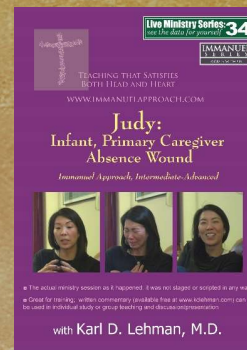
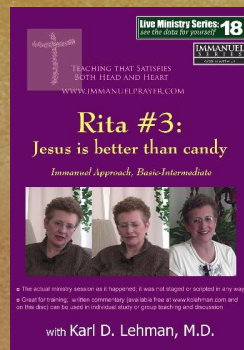
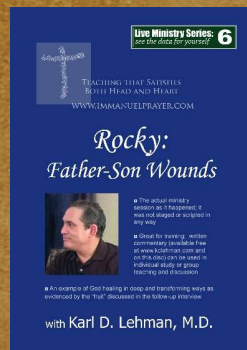
It feels like right here, today, my child self actually did all of these things with Jesus.



VIII. Jesus is an exceptionally effective therapist:

For more examples of Jesus healing absence wounds:

- *Rocky: Father-Son Wounds,*
- *Rita #3: Jesus is Better than Candy,*
- *Judy: Infant, Primary Caregiver Absence Wound.*



VIII. Jesus is an exceptionally effective therapist:

D. Jesus' living presence is an exceptional resource for addressing capacity issues



VIII. Jesus is an exceptionally effective therapist:

D. Jesus' living presence is an exceptional resource for addressing capacity issues

- If a recipient does not have enough brain-mind-spirit capacity to connect with a given traumatic memory, and to *stay* connected with the memory, they will not be able to accomplish the processing necessary for healing.



VIII. Jesus is an exceptionally effective therapist:

D. Jesus' living presence is an exceptional resource for addressing capacity issues

- If a recipient does not have enough brain-mind-spirit capacity to connect with a given traumatic memory, and to *stay* connected with the memory, they will not be able to accomplish the processing necessary for healing.
- Lack of capacity is a very common, often unrecognized reason for emotional healing work to bog down.



VIII. Jesus is an exceptionally effective therapist:

D. Jesus' living presence is an exceptional resource for addressing capacity issues

1. Spend time being with Jesus



VIII. Jesus is an exceptionally effective therapist:

D. Jesus' living presence is an exceptional resource for addressing capacity issues

1. Spend time being with Jesus
2. Borrow/share Jesus' capacity to help connect with trauma

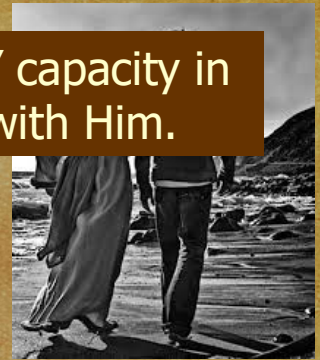


VIII. Jesus is an exceptionally effective therapist:

D. Jesus' living presence is an exceptional resource for addressing capacity issues

1. Spend time being with Jesus
2. Borrow/share Jesus' capacity to help connect with trauma

Recipients can temporarily borrow/share Jesus' capacity in proportion to the strength of their connection with Him.



VIII. Jesus is an exceptionally effective therapist:

D. Jesus' living presence is an exceptional resource for addressing capacity issues

1. Spend time being with Jesus
2. Borrow/share Jesus' capacity to help connect with trauma
3. Borrow/share Jesus' capacity to help *stay* connected

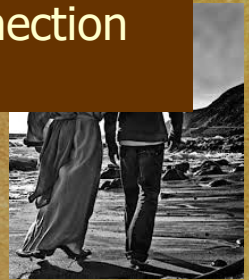


VIII. Jesus is an exceptionally effective therapist:

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Again, recipients can temporarily borrow/share Jesus' capacity in proportion to the strength of their connection with Him.



VIII. Jesus is an exceptionally effective therapist:

D. Jesus' living presence is an exceptional resource for addressing capacity issues

1. Spend time being with Jesus
2. Borrow/share Jesus' capacity to help connect with trauma
3. Borrow/share Jesus' capacity to help *stay* connected

E. Jesus can address truth-based guilt with exceptional authority



VIII. Jesus is an exceptionally effective therapist:

D. Jesus' living presence is an exceptional resource for addressing capacity issues

1. Spend time being with Jesus
2. Borrow/share Jesus' capacity to help connect with trauma
3. Borrow/share Jesus' capacity to help *stay* connected

E. Jesus can address truth-based guilt with exceptional authority

F. Jesus provides exceptional resources for resolving bitterness



VIII. Jesus is an exceptionally effective therapist:

G. Jesus provides exceptional resources for resolving self-hatred



VIII. Jesus is an exceptionally effective therapist:

- G. Jesus provides exceptional resources for resolving self-hatred
- H. Jesus provides exceptional resources for working with internal family systems



VIII. Jesus is an exceptionally effective therapist:

- G. Jesus provides exceptional resources for resolving self-hatred
- H. Jesus provides exceptional resources for working with internal family systems
- I. Jesus displays exceptional skill and provides exceptional help in complex, difficult cross-cultural situations



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 - 1. Mission work in remote Asia



VIII. Jesus is an exceptionally effective therapist:

- G. Jesus provides exceptional resources for resolving self-hatred
- H. Jesus provides exceptional resources for working with internal family systems
- I. Jesus displays exceptional skill and provides exceptional help in complex, difficult cross-cultural situations
 - 1. Mission work in remote Asia
 - 2. Jesus can speak Navajo



IX. New formulation of the role of the mental health professional/therapist:

- A. Provide framework for Immanuel Approach process
- B. Advanced troubleshooting resource for severe, complex trauma
- C. Initial resource, with progressive handoff
- D. Training
- E. Coaching, mentoring, and supervision for lay-volunteers

X. Is it appropriate to use the Immanuel Approach for the treatment of clinical mental illnesses without more research proving efficacy?:

- A. Initial empirical research support
- B. Case study evidence supporting efficacy
- C. Indirect research support for the Immanuel Approach (shared principles and techniques with research-supported psychotherapies)
- D. Using the Immanuel Approach on the basis of theoretical considerations

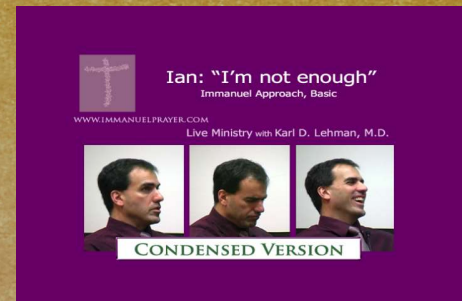
X. Is it appropriate to use the Immanuel Approach for the treatment of clinical mental illnesses without more research proving efficacy?:

- E. Recent research regarding memory reconsolidation
- F. Most psychotherapy approaches lack robust empirical support
- G. Informed consent

XII. Resources for learning more:

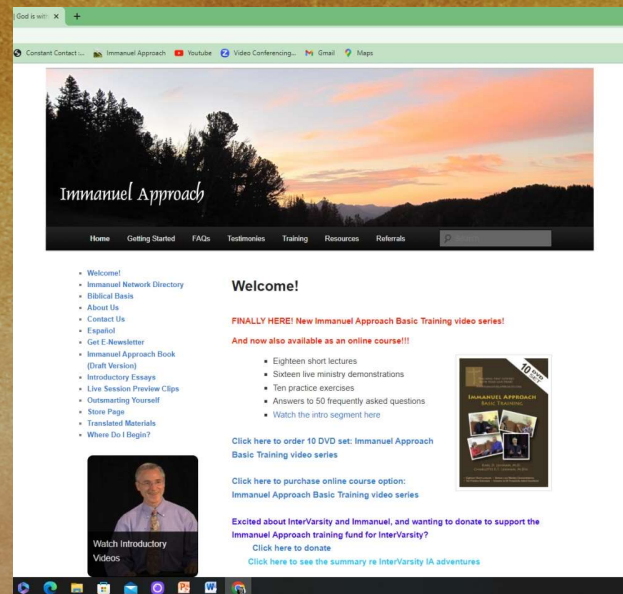
XII. Resources for learning more:

Live Ministry Sessions, special package
for September 2023 AACC Workshop



XII. Resources for learning more:

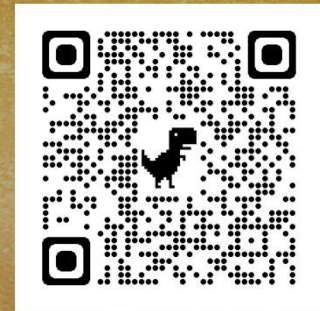
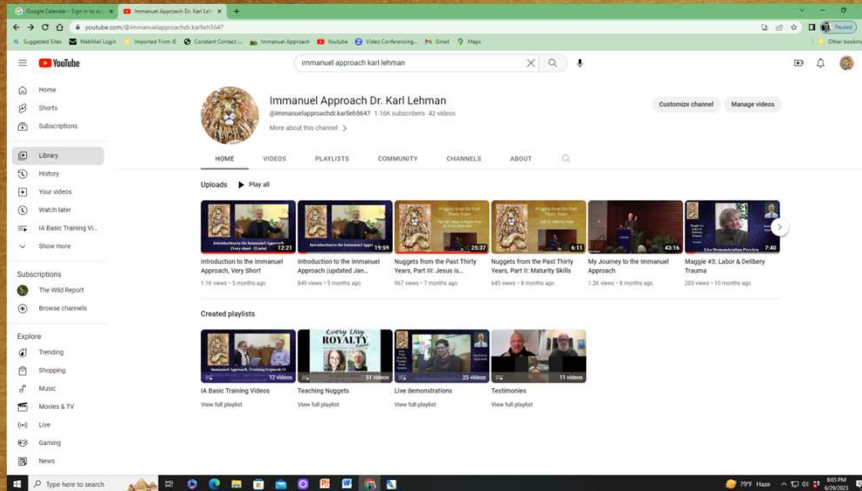
Immanuel Approach
Website:
Immanuelapproach.com



XII. Resources for learning more:

Immanuel Approach youtube channel:

<https://www.youtube.com/@immanuelapproachdr.karlleh5647>



XII. Resources for learning more:

Live Ministry Sessions:
full length and condensed versions



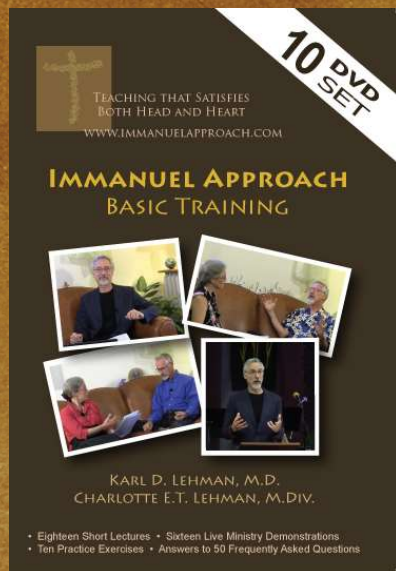
XII. Resources for learning more:



*The Immanuel Approach:
For Emotional Healing
and for Life
(the big lion book)*



XII. Resources for learning more:



Immanuel Approach
Basic Training Seminar



XII. Resources for learning more:

Getting Started page
of the Immanuel Approach
Website:
<https://www.immanuelapproach.com/getting-started/>



A screenshot of a web browser displaying the 'Getting Started' page. The browser's address bar shows 'Immanuel Approach'. The page title is 'Getting Started'. Below the title, there is a greeting: 'Greetings! I'm glad you are wanting to learn more about the Immanuel Approach. Here are some resources that should be helpful:'. A video player is embedded, showing a man speaking with the title 'Introduction to the Immanuel Approach' and a duration of '(Very short - 12 min)'. Below the video, the text 'Immanuel Approach Introductory Resources:' is followed by a numbered list of three resources: 1. 'Very short Intro video (above — 12 min): This very short video, excerpted from the intro for our Basic Training Seminar series, provides a 12 min introduction to the Immanuel Approach. It includes a brief overview of the Immanuel Approach, a very brief summary of the brain science and biblical principles that provide the foundation for the Immanuel Approach, and a very brief summary of some of the components/aspects that are new/unique with the Immanuel Approach. Very short intro video.' 2. 'Immanuel Approach Introductory/Promotional "Pamphlet" (both sides 1 page): This document/pamphlet provides a very, very short introduction/summary. It includes a very brief overview of the Immanuel Approach, a very, very brief summary of the brain science and biblical principles that provide the foundation for the Immanuel Approach, a bullet-point summary of the components/aspects that are new/unique with the Immanuel Approach, and a bullet-point summary of the kinds of healing and transformation we are seeing with the Immanuel Approach. Download PDF' 3. 'Super-short intro essay (5.5 pages): This document provides a very short'.