



OVERVIEW OF IMMANUEL PRAYER FOR HEALING THE HEART

This is excerpted from Dr. Karl Lehman's book The Immanuel Approach: For Emotional Healing and For Life, pp 52-59, (Evanston, IL. Immanuel Publishing, 2016) Adaptations have been made for translation including deleting references

to other parts of the book.

This summary of the key components provides an overview of the Immanuel Approach. The first seven components are absolutely necessary, and they are also parts of the actual Immanuel Approach process.

1. *Deliberate appreciation, in the context of remembering previous positive experiences with the Lord, to prepare for an interactive connection with Jesus.*

Recalling past positive experiences and deliberately appreciating them prepares one's brain-mind-spirit system for positive relational connection. At the beginning of each Immanuel Prayer session, we therefore include reconnecting with memories of previous positive experiences with the Lord, and deliberate appreciation, to prepare the recipient's brain-mind-spirit system for refreshing/ re-establishing a living, interactive connection with Jesus.

2. *Refreshed perception of the Lord's living presence, and establishment of an interactive connection with Him as the foundation for the rest of the session.*

After the recipient has identified one or more memories of past positive connection with the Lord, has reconnected with the memory/memories, and feels appreciation in these past experiences, I coach the person to spend several more minutes reconnecting with/re-entering one of the memories. As he does this, I ask the Lord to help him perceive God's presence and establish an interactive connection, so that these are real and living in the present, and then I coach the person to describe whatever comes into his awareness. The recipient is usually able to transition smoothly and easily from positive memory recall and appreciation to a living, interactive connection with the Lord. (And if this doesn't happen, we troubleshoot regarding what's in the way.) This interactive connection with the living presence of Jesus is then the foundation for everything else in the session.

3. *Engaging directly with Jesus regarding every issue, question, need, and challenge.*

Once the recipient has established an adequate interactive connection with Jesus, the facilitator coaches him to turn to Jesus, focus on Jesus, and engage with Jesus directly regarding every issue, question, need, and challenge that comes up. The primary objective of the Immanuel Approach is to increase intimacy with Jesus. One intervention for helping the recipient increase intimacy with Jesus is to find and resolve specific blockages that hinder his heart from coming to Jesus. Another intervention for helping the recipient increase intimacy with Jesus is coaching him to turn to Jesus, focus on Jesus, and engage with Jesus directly regarding every issue, question, need, and challenge that comes up. That is, as the recipient repeatedly engages with Jesus to address a wide variety of issues, questions, needs, and challenges, he will be practicing and strengthening a real, tangible, personal, experiential relationship with Him. Furthermore, the simple intervention of repeatedly coaching the recipient to turn to Jesus, focus on Jesus, and engage with him directly, regarding every issue, question, need, or challenge that comes up, is sometimes all that is needed to keep the session moving forward. The person might engage with Jesus for guidance in choosing the issue to work on, for help with finding underlying traumatic memories, for assistance with resolving unfinished processing tasks, for capacity augmentation when dealing with inadequate capacity, or for help with any other issues, questions, needs, or challenges that come up. If the recipient immediately turns to Jesus and engages with him directly, as soon as these issues, questions, needs, or challenges come up, the session often just keeps moving forward without the perception of being stuck or the need for troubleshooting.

4. *Immanuel Approach troubleshooting.*

Many recipients are quickly able to establish an adequate interactive connection at the beginning of the session, they easily maintain this connection, and they receive a variety of beautiful, life-giving results, all with only the minimal Immanuel Approach interventions just described. However, others initially experience confusing, disappointing, or frustrating results, but then eventually receive enhanced friendship with the Lord, transformative emotional healing, and other beautiful, life-giving results as the facilitator helps them to identify and resolve blockages. I have become totally convinced 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 adequate troubleshooting is included. The simplest troubleshooting tool, the most common troubleshooting tool, and the troubleshooting tool that the facilitator should always start with is coaching the recipient to engage directly with Jesus for guidance and assistance regarding every difficulty that arises. For example, if the person does not immediately turn to Jesus when he encounters the issues, questions, needs, or challenges mentioned above, but instead tries to figure them out/resolve them himself (and then eventually perceives himself to be stuck), the first, most basic troubleshooting intervention is to coach him to turn to Jesus, focus on Jesus, and engage with Him directly for guidance and assistance regarding the problem. This simple intervention is often all that is needed to get the process moving again.

5. *Immanuel Interventions.*

Since the foundation for an Immanuel Approach session is the recipient having an adequate interactive connection with Jesus, one of the most important responsibilities of the facilitator is to make sure that this foundational connection is in place. And as the reader may remember, Immanuel Interventions are specific, systematic interventions with the very focused goal of helping the person receiving ministry to perceive the Lord's presence and establish (or regain) an adequate interactive connection with Him. So the first two steps at the beginning of every Immanuel approach session are actually the most basic Immanuel Intervention—the positive memory recall, the deliberate appreciation, and the simple invitation and request, are specific, systematic interventions with the very focused goal of helping the recipient to perceive Jesus' presence and establish an initial connection. And if the recipient is not able to establish an adequate connection with the usual initial steps, the facilitator then employs the rich toolbox of Immanuel Interventions [provided elsewhere]. Once an adequate interactive connection has been established at the beginning of the session, one of the most important responsibilities of the facilitator during the rest of the session is to monitor the recipient's connection, and then to employ Immanuel Interventions at any point that he loses adequate connection with the Lord. If the recipient does lose his connection at some point in the session, the facilitator should start with the second half of the most basic Immanuel Intervention from the beginning of the session, which is to coach the recipient to repeat the simple invitation and request from step two. For example, recipients usually lose their connection with the Lord when they first go into a traumatic memory. So the first thing the facilitator should do when the recipient goes into a traumatic memory is to check if he still has a good connection with Jesus. And if he has lost his connection, start Immanuel Intervention troubleshooting by coaching him to offer the simple invitation and request along the lines of, "Lord, I make a heart invitation for You to be with me, here in this place. I also ask You to help me perceive Your presence, and to help me establish an adequate interactive connection with You." If this simple invitation and request does not enable the recipient to re-establish his perception of the Lord's presence and re-establish an adequate interactive connection, the facilitator will then need more advanced tools not provided here.

6. *The safety net of returning to the initial positive memory and interactive connection.*

As mentioned above, if the recipient gets stuck and other troubleshooting efforts do not resolve the problem, the facilitator can coach him to return to the initial positive memory and interactive

connection with the Lord. In the context of the positive memory and the refreshed initial interactive connection, the person can engage directly with Jesus regarding the stuck point. Also, if they are coming to the end of the session and the person is still in the middle of an unresolved traumatic memory, the facilitator can coach him to return to the initial positive memory and interactive connection as a way to end the session in a safe place. As mentioned above, this very simple Immanuel Intervention serves as a safety net, and this is especially important for groups, lay ministers, and beginners

7. *The recipient describing everything that comes into his awareness, regardless of whether it makes sense or feels important.*

It is important for the recipient to describe everything that comes into his awareness, regardless of whether it makes sense or feels important. This simple discipline of describing his mental content to another person pulls the content through the parts of his brain that help him to feel the importance of the content, and that help him to recognize how it fits into the emotional healing work he is doing. Another way to think about this phenomenon of being more able to feel the importance and recognize the meaning of our mental content as we describe it to another person is that God has designed our brains to work better in community. The practical bottom line is that the recipient will miss many subtle but important clues if he does not describe everything that comes into his awareness, and he will gain the benefit of these clues if he does exercise this discipline. Therefore, it is important for the facilitator to repeatedly and persistently coach the recipient to describe everything that comes into his awareness, regardless of whether it makes sense or feels important. I am naming this as one of the foundational components of the Immanuel Approach because it is not just tremendously important, but also under appreciated and sometimes missed. The eighth component is part of the Immanuel Approach process, but it is an optional ideal as opposed to an absolute requirement.

8. *Formulating and sharing the Immanuel story.*

The ideal Immanuel Approach process is to end each session with the facilitator helping the recipient to formulate his experience into a narrative story. This Immanuel story describes what it was like before the recipient perceived the Lord's presence in the place of pain, it describes what happened when he perceived the Lord's presence in the place of pain, and it describes how things are/have been different since perceiving the Lord's presence in the place of pain. Note that the recipient can still connect to Jesus, get healing, and enjoy lasting fruit even if he does not formulate and share the story of his Immanuel session. However, formulating a narrative with these three key components, and then sharing it with at least three other people, helps the recipient begin to integrate the Immanuel Approach into his daily life. Formulating and sharing the Immanuel story will especially help the recipient to remember and apply the Immanuel Approach at points in the future when he notices that he is triggered.

9. *Switching the first priority from symptom relief to removing blockages that hinder our intimacy with Jesus.*

A subtle but important part of the Immanuel Approach is to switch the primary purpose from symptom relief to removing blockages that hinder our hearts from coming to Jesus. We recognize that resolving trauma is an important part of removing blockages that hinder our connection to the Lord. And we gratefully accept the resolution of psychological trauma and the associated symptom relief as side benefits. But the primary purpose and most important priority with the Immanuel approach is to remove blockages that stand between our hearts and Jesus. Note that this new priority focus is not actually part of the Immanuel Approach process, and it is not necessary for the Immanuel Approach to work. That is, you can connect with Jesus, you can get healing, and you can enjoy good, lasting fruit even though you do not name, understand, believe, or internalize this priority. Furthermore, intimacy with Jesus as the first priority is hard to hold onto because most recipients come in asking for symptom relief.

However, I was facilitating a session in which Jesus said that the primary, most important purpose of emotional healing is to remove the blockages that are between our hearts and Him, and this continues to feel profoundly true to me. So I feel strongly that this new priority focus should be included not just as one of the foundational components, but as the most important component of the Immanuel Approach. The last three components are not required, nor are they parts of the actual Immanuel Approach process; but they are valuable resources, principles, and tools that definitely augment the effectiveness of the Immanuel Approach. It is certainly ideal to include them, and they become increasingly valuable as one moves from basic to more advanced Immanuel Approach work.

10. *The facilitator establishing an interactive connection for herself, and then engaging with the Lord to obtain ongoing guidance.*

As just mentioned, this is not necessary or required. The recipient will often be able to connect with the Lord and have a fruitful session even if the facilitator has little or no interactive connection. However, it is certainly ideal for the facilitator to have an interactive connection as well, so that he can benefit from ongoing guidance by engaging directly with the Lord throughout the session. And this becomes increasingly important with more advanced work. With more advanced work, the recipient can sometimes encounter intense and complex blockages that cause him to lose his connection for extended periods of time, and the facilitator must therefore troubleshoot to resolve the complex blockages without the benefit of the recipient being able to engage with Jesus. In this situation it is obviously valuable and important for the facilitator to have his own interactive connection, so that Jesus can still provide guidance and help with the advanced troubleshooting work.

11. *Faith.*

Faith in the Lord's presence, in the Lord's goodness, in the Lord's guidance, in the effectiveness of the Immanuel Approach, and in the effectiveness of Immanuel Interventions will help the process move forward more easily and more powerfully. This faith can be brought by either the facilitator or the recipient, and ideally by both. And the more faith the better. However, as just noted faith is not a necessary component. Amazingly, the Immanuel Approach will sometimes still work even when neither the facilitator nor the recipient bring much faith to the endeavor. But the presence of faith is certainly ideal, and it becomes increasingly valuable as one moves into more advanced Immanuel Approach work.

12. *Key insights, principles, and tools for intermediate and advanced troubleshooting.*

As just mentioned above, an important aspect of more advanced Immanuel Approach work is that intense and complex blockages can cause the recipient to lose his connection with the Lord for extended periods of time. With the loss of the recipient's interactive connection, the facilitator can obviously no longer rely on the number one troubleshooting tool of coaching him to engage directly with Jesus, and the facilitator must therefore rely on other troubleshooting resources. Presently there are not many resources available in Ukrainian. Perhaps in due time.

Note again that with basic Immanuel Approach work, where the recipient has an adequate connection with Jesus, He takes care of all of these issues and needs, and neither the facilitator nor the recipient needs to understand or have skill with more advanced insights, principles, and tools.