



Immanuel Approach With People and/or Parts Who Don't Know Jesus

(©Copyright 2003 K.D. Lehman MD, New 2/6/2003, Last Revised 1/1/26)

December 2025 Note: I first published this essay in 2003, and for the past ten to fifteen years it has been somewhat “lost” on the kclehman website. (To be totally honest, I forgot that I had ever written much of the material in this essay.) So much of the material in this essay is more than twenty years old, and not fully synchronized with my more recent writing about using the Immanuel Approach with non-Christians.¹ Even so, this essay provides a lot of material that compliments/augments/supplements my more recent writing. And the content in this essay about working with internal parts who don't know Jesus is an especially valuable supplement to my more recent material about using the Immanuel Approach with non-Christians.

I. Introduction: We have received questions about doing Immanuel Approach work with people who are not Christians, and also about doing Immanuel Approach work with Christians who have internal parts that appear to be non-Christian. I have combined my thoughts about these two subjects into one essay because several of the principles and techniques discussed can apply to both. For example, many of the principles regarding dealing with demonic interference in non-Christians are the same as for dealing with demonic interference associated with internal parts that don't know about Jesus. The principles and techniques for working with internal parts that fear and/or are angry at Jesus can also be helpful for working with non-Christians, who often have many of the same kinds of lie-based fears and/or resentments regarding Jesus.

II. Immanuel Approach work with non-Christians:² This may surprise some readers, but I have seen consistently positive results when using the Immanuel Approach with any non-Christians who are willing to try it. In fact, willingness to try it seems to be the only prerequisite.³ When I am talking to someone who is not a Christian about the option of using the Immanuel Approach, I explain exactly what would be involved and then offer an invitation along the lines of, “You don't have to agree with me, and you don't have to believe any of this stuff, but would you be willing to just try it? Would you be willing to just try praying with me in this way, invite Jesus to be with you, and then simply describe whatever happens? And when you invite Jesus to be with you, it's totally okay to include the caveat, ‘If you actually exists and if you're not a toxic jerk.’”

When I first came up with this plan, I did not know what to expect regarding how well it would work. But I decided to go ahead and try it, and I have been thrilled with the results. In my personal experience, almost every non-Christian who has been willing to “just go ahead and try

¹ Note that the material in section II is from my more recent work.

² Again, the material in this section is from my more recent work.

³ Note that “willingness to try it” does not mean going through the motions externally, with no agreement or cooperation internally.

it” has eventually⁴ been able to perceive the Lord’s presence and experience some kind of positive interaction with him.

Many others have had similar experiences. For example, when a ministry team I helped train went to India to work with girls who had been rescued from human trafficking, all of the girls in the safe house they visited decided to try the Immanuel Approach. And even though a number of them were Muslims and Hindus, ever single one of the girls experienced profoundly positive interactions with Jesus.⁵

I also have a number of stories in which people were willing to try the Immanuel Approach, even though they were not yet Christians, and then decided to give their lives to the Lord after having powerful, beautiful encounters with Jesus in the context of the emotional healing session. Dr. Wilder’s experience with an Immanuel Approach training seminar he provided in Sri Lanka provides a good example. Two of the people attending the seminar started the week as non-Christians. However, even though they were not Christians, they were still willing to try the exercises; and by the end of the week, both of them had experienced the Lord’s living, personal, Immanuel presence, received healing from him, and decided to follow him.⁶

An experience Charlotte and I had at a seminar we presented in Panama in May of 2009 provides another example. A non-Christian mental health professional found one of the flyers for the seminar and decided to attend. However, even though he was not a Christian, he was still willing to participate in the Immanuel Approach group exercise that we included at the end of the seminar. And he was astonished by the results—he experienced God as a loving father for the first time in his life, he went to several traumatic memories and received profound healing in each of them, and then he ended the exercise by deciding to follow the Lord.⁷

Rhonda and Danny Calhoun’s experience with two young teenagers, Sarah and Claire, provides a third example. When Sarah’s non-Christian friend asked her for help, Sarah suggested they try Immanuel prayer, and even though her friend was not a Christian she was still willing to try it. After “close encounters of the Jesus kind” she said “Yes!” in response to a direct invitation from the Lord to be part of his family.⁸

And the case study/Immanuel story I share in supplementary chapter 33b of *The Immanuel*

⁴ An initial block of troubleshooting has been necessary in many of these sessions, before the person was able to perceive Jesus’ presence, and then more troubleshooting has sometimes been necessary before the person was able to have positive interactions with him; but almost everybody has *eventually* been able to perceive Jesus’ presence and have a positive interaction with him.

⁵ See Karl D. Lehman, *The Immanuel Approach: For Emotional Healing and for Life*, (Evanston, IL: Immanuel Publishing, 2016), pages 365-369, for a much more detailed version of this story.

⁶ See *The Immanuel Approach: For Emotional Healing and for Life*, pages 27 & 28, for a much more detailed version of this story.

⁷ See *The Immanuel Approach: For Emotional Healing and for Life*, page 29, for a much more detailed version of this story.

⁸ See *The Immanuel Approach: For Emotional Healing and for Life*, pages 29 & 30, for a much more detailed version of this story.

Approach provides yet another example. A young agnostic came to me desperately seeking relief from his severe panic attacks and depression. However, even though he did not believe in God, he was still willing to try the Immanuel Approach—purely in hopes that it might help with his panic and depression. And then after encountering the living, tangible, interactive, personal presence of Jesus and experiencing beautiful healing, he ended our last session with asking, “Will you let me be a Christian so that I can keep experiencing Jesus like this?”⁹

It is significant to note that Jesus and the early Christians used healing as an important part of their evangelistic outreach.¹⁰ Almost makes you wonder whether we should be more intentional about offering Immanuel Approach to non-believers.

Another phenomenon that I have observed with respect to non-Christians is that many of them have chosen to turn away from Jesus in response to traumatic experiences with Christians/Christianity. The good news is that when I identify this history and help them to resolve it, they often embrace Jesus gladly. As I write this, I am working with two people who are having exactly this experience. In a recent Immanuel Approach session with one of these people, he commented spontaneously, “Everything that has felt true about God, for my whole life—that he’s angry, that he’s judgmental, that he’s unhappy with me, . . . [describes many more details, all negative]—it’s totally different than what I’m experiencing with the Jesus I’m encountering in these prayer sessions. He’s never angry at me; he’s totally non-judgmental; he’s unconditionally loving; . . . [describes many more details, all positive].” At the end of another recent session, he popped out with, “Wow! This is actually *good* news!”

III. Dealing with demonic interference/manifestations in non-believers: A number of people have asked about dealing with demonic spirits in non-believers, and have especially expressed the concern that dealing with demonic spirits in non-Christians might be more difficult. It is important to distinguish between a non-believer *facilitating* Immanuel Approach work versus a non-believer *receiving* Immanuel Approach ministry. Jesus routinely dealt with demonic spirits in non-believers. The Bible also reports Christians in the early church routinely dealing with demonic spirits in non-believers. And facilitators who do Immanuel Approach work with non-believers routinely deal with demonic spirits in these recipients.

In my own experience, I have not noticed any difference in dealing with demonic spirits in

⁹ See *The Immanuel Approach: For Emotional Healing and for Life*, supplementary chapter 33b (available as a free download from the “Special Subjects/Advanced Topics” section of the Resources page of www.immanuelapproach.com) for a much more detailed version of this story.

¹⁰ My perception is that *most* of their healing ministry was to non-Christians. I have not reviewed scholarly study on this point, but it seems clear from my “layman’s” review of the New Testament. In some passages it is clear that the persons being healed were not Christians (see, for example, Matt 8:28-34, Matt 15:21-28, Luke 17:11-19, Luke 22:50-51, John 4:46-54, John 5:1-15, John 9:1-38, Acts 3:1-7, Acts 28:7-8). Also, in most of the scenes where Jesus/Apostles healed many sick people in front of crowds of witnesses, the general impression is that these people were not already Christians (see, for example, Matt 4:23-25, Matt 9:35-37, Matt 11:20, Matt 15:29-31, Mark 1:32-34, Mark 1:45, Mark 3:7-12, Mark 6:53-56, Luke 5:15, Luke 6:17-19, Luke 9:37-43, John 6:1-15, Acts 5:15-16, Acts 8:4-8, Acts 28:9-10). The strongest point supporting my impression that most healing ministry was to non-Christians is simply comparing the numbers – thousands and thousands that were healed through Jesus’ ministry compared to the small group of “disciples” at Pentecost.

Christians as compared to non-believers.¹¹ The key issues are the same in both situations:

- My spiritual authority as a Christian, to lay down parameters regarding manifestations and to issue other commands, is the same whether I am praying for a Christian or for a non-believer;
- The need for agreement from the person receiving ministry is the same whether I am praying for a Christian or for a non-believer. Whether the person receiving ministry is a Christian or a non-believer, if she truly agrees with the commands being given, demonic spirits will leave/obey; but if she (or an internal part) is giving them permission to stay and/or to continue to do what they are doing, the demons will be able to defy my commands.
- It is important to care for the wounds that give demonic spirits a place in the person's life. As explained in the essay about dealing with demonic opposition/interference during sessions, and also in the explanatory portion of the essay about our closing prayer, demonic spirits "infect" psychological wounds just like bacteria infect physical wounds that break through the usual protection provided by your skin.¹² Once you have helped the recipient work with Jesus to resolve the wounds, it is easy to deal with the demonic spirits that had previously been infecting the no-longer-present wounds. In contrast, if you expel demonic oppression but do not resolve the wounds that allowed them to enter and gave them a place to stay, they will usually return the next time these wounds are triggered.¹³

The one difference I can think of does not pertain to ministry sessions, but rather to the time between ministry sessions. Our experience is that Christians (even those with no prior experience with demonic spirits) can quickly learn to stand in their spiritual authority in order to deal with demonic harassment between sessions. Non-believers will not be able to do this. If you deal with demonic interference in a session with a non-Christian, it is important to discuss the possibility of harassment between sessions. This seems like a crude form of evangelism, but you might even point out that being able to deal with demonic harassment between sessions would be a good reason for them to consider becoming a Christian. (This will usually be an easy sell if they are having life-giving experiences with the living presence of Jesus, if they are experiencing significant harassment, and if they have also seen you, as a Christian, deal easily and non-anxiously with demonic interference during ministry sessions.)¹⁴

IV. Non-Christians facilitating Immanuel Approach ministry?: It is interesting to me that people have asked whether a non-Christian could facilitate Immanuel Approach ministry. I guess

¹¹ We would like to receive input from any of you who are facilitating Immanuel Approach ministry for non-Christians. Are you noticing any differences in dealing with demonic spirits in non-believers as compared to Christians?

¹² See "Dealing With Demonic Interference/Opposition During the Session, Prayers and Commands to Neutralize Demonic Interference" (available as a free download from the Kclehman Website Archives" section of the Resources page of www.immanuelapproach.com) and "Closing Prayer and Commands," (available as a free download from the "Special Subjects/Advanced Topics" section of the Resources page).

¹³ Note that in our closing prayer, we ask the Lord to designate any spiritual forces that have lost their place due to the healing work from the session, and then we command these spiritual forces that the Lord has just designated to leave.

¹⁴ Jesus clearly used authority over demonic spirits to validate His ministry, and people certainly noticed and responded (see, for example, Matt 12:22-29, Mark 1:23-28, 32-34, Matt 9:32-33).

an unbeliever could facilitate the Immanuel Approach process, even including welcoming Jesus and asking Him to help the recipient establish an interactive connection, but it would seem a little strange. If an unbeliever did decide to try facilitating Immanuel Approach ministry, it would be important that they not try to deal with demonic harassment/opposition. They do not have the *protection* of being a member of the Lord's family (as a Christian does), they do not have the *protection* of the Holy Spirit dwelling in them (as a Christian does), and they do not have the *authority* of being the Lord's representative/ambassador (as a Christian does).¹⁵

****For any who have experience with non-Christians facilitating Immanuel Approach sessions – I would greatly appreciate any observations and/or thoughts you would be willing to share with me.****

As mentioned in the introductory paragraph, these principles regarding demonic interference when praying for non-Christians apply when working with internal parts that don't know about Jesus, that believe lies about Jesus, or that have lie-based fear and/or anger towards Jesus.¹⁶

V. Immanuel Approach ministry with Christians who have “non-Christian” internal parts: The first and most important point is that *there aren't any non-Christian internal parts inside the mind of a Christian*. The key to understanding this is to differentiate between internal parts that *need to be saved* and internal parts that *don't know about Jesus*, that *believe lies about Jesus*, or that *have lie-based fear and/or anger towards Jesus*. A person's mind can be compartmentalized, but a person's spirit cannot be compartmentalized. If a person has given his life to Jesus, then his *whole* spirit has been saved and transformed by the indwelling presence of the living Jesus. With Christians who are severely dissociated, it is common to have internal dissociated parts that don't know they are saved, and sometimes don't even know who Jesus is, but that have Jesus living in their spirits nonetheless (because they are parts of Christians). It is also common, in these same people, to find internal dissociated parts that believe lies about Jesus and/or have lie-based fear and anger towards Jesus.

We first learned these principles from Dr. Ed Smith, who bases these conclusions on his study of scripture and on his clinical experience. Dr. Smith describes working with a number of Christian clients who had internal dissociated parts that believed they were non-Christian, unforgivable, and going to hell. But when Dr. Smith asked Jesus to come with the truth, *in every case* the internal parts reported that Jesus showed them that He was already living in their spirits – that they were already Christian even though they had not known they were saved.¹⁷

Our clinical experience has provided additional support for these conclusions. For example, in sessions with highly dissociated ritual abuse survivors, I have worked with many internal parts that had been forced to participate in satanic rituals, and therefore came forward believing that

¹⁵ The Bible includes an account of disastrous results when non-believers tried to confront demonic spirits in the name of Jesus (see Acts 19:13-16). See also Dr. Smith's comments, *Beyond Tolerable Recovery* (Alathia Publishing: Campbellsville, KY) 2002, page 308.

¹⁶ The one caveat being that the internal parts discussed in this essay would only need to *learn about* Jesus, and/or resolve their issues with Him, in order to be able to deal with demonic harassment between sessions, whereas non-believers need to take the *spiritual* step of becoming Christians.

¹⁷ Smith, Ed. Verbal comments made during advanced training and apprenticeship seminars, Campbellsville, KY, 1998, 1999, 2000, 2001, & 2002.

they belonged to the devil, that they were going to hell, that they had committed the unpardonable sin, that they had given their lives to satan, etc. Many of these internal parts would even say that they hated Jesus – either because they were angry that He didn't prevent their suffering, or because they were deceived into believing that Jesus actually participated in hurting them.¹⁸ Each of these clients is a Christian, and it is significant to note that Jesus has never told any of the internal parts of these Christian clients that they needed to be saved. Sometimes He has said “I forgive you.” And sometimes He has said things like “You don't belong to the devil. I died for you and *I* own your soul.” But He has never in any way indicated that they needed to be saved. As soon as they learned the truth about the *true* Lord Jesus, these internal parts always immediately shared the adult Christian commitment of the person receiving ministry, without needing to stop for any kind of “salvation” process.

VI. Practical comments regarding the ministry aid included below: (flow sheet, sample comments, and sample prayers for work with internal parts that don't know about Jesus, have lies about Jesus, or have lie-based fear and/or anger towards Jesus)

A. Hearing directly from Jesus: This is the best option, when it works, and I always try this first. Internal parts that simply don't know about Jesus are usually able to receive the truth about who He is directly from Him. I simply ask the internal part “Would you be willing to let the true Lord Jesus tell you about who He is?” and then “Jesus, would you please come with Your truth about who You are?” The result is usually simple and beautiful. For example, the person receiving ministry will often start crying, and say things like “The little girl says she can go to the memories now, because Jesus is with her and she trusts Him. She says she can go anywhere with Jesus.”

Even with internal parts that believe lies about Jesus and/or have lie-based fear or anger towards Jesus, I still start with the simplest approach: “Would you be willing to let the true Lord Jesus tell you about who He is?” I have been surprised by how many internal parts that believe lies about Jesus and/or claim to fear or hate Jesus are still willing to hear the truth from Him. If they are willing to hear the truth from Jesus, the results are again usually simple and beautiful. The person receiving ministry will usually start crying, and say things like “Jesus isn't small and powerless! He's growing and growing – now He's much bigger than the bad things that were happening to me,” or “He *isn't* angry with me. He says I'm not a bad girl, and that He loves me – I was just doing what I thought I had to do to survive,” or “The little girl says Jesus says He has always been with her. She couldn't see Him when it happened, but now she can see Him in the memory. He's standing behind her with His arms around her, and He's crying....”

B. Afraid to hear directly from Jesus: Sometimes internal parts will be afraid to hear from Jesus to the point that they will be unable/unwilling to engage directly with Him to resolve the lies they believe about Him and/or their lie-based fear or anger towards Him. When I have encountered these situations, we have always eventually identified very specific guardian-lie fears. For example, internal parts afraid of hearing from Jesus have said things like “I'm afraid to hear from Jesus because I'm afraid He will confirm my greatest fear – that I am unforgivable – that I am doomed to hell,” or “I'm afraid to ask Jesus for help because I don't want to be a

¹⁸ For example, it is common for ritual abuse perpetrators to have one of the people hurting the child dress up with a robe and a beard, and claim to be Jesus.

burden – I'm afraid He will be angry at me for bothering Him.” If you are watching for blocking fears, and even ask a few questions about this possibility, you can usually identify the blocking fears that are hindering the process.

When I encounter this situation, my first step is to ask whether they would be willing to ask Jesus about these specific blocking fears. “Would you be willing to ask Jesus for help about this fear? Can you hold this up to Him and say ‘Jesus, I'm afraid to ask you for help because I am afraid that...’ What do you want me to know about this? Can You please help me?” I realize that this might sound silly and circular, but I have been surprised by how often these parts *are* willing to ask Jesus about their blocking fears, especially once they have been named and identified as a lie-based blocking fears. This simple intervention often works, and then they are able to engage directly with Jesus to resolve any other lies they believe about Him, any other lie-based fear about Him, and any other lie-based anger towards Him. (And then the results are usually simple and beautiful).

C. *So angry at Jesus that they won't work with Him:* Sometimes internal parts will be so angry at Jesus that they will be unable/unwilling to engage directly with Him to resolve the lies they believe about Him and/or their lie-based fear or anger towards Him. When I have encountered these situations, we have always eventually identify very specific reasons. For example, internal parts have said things like “I hate Jesus because He let _____ (something really horrible) happen. I don't want to have anything to do with Him,” or “I hate Jesus because He never came when I needed Him. I don't want to hear or see Him.” If you are watching for it, and even ask a few questions about this possible blockage, you can usually identify the blocking anger that is hindering the process.

When I encounter this situation, my first step is to ask whether they would be willing to engage directly with Jesus about their anger. “Would you be willing to engage directly with Jesus about this anger? Can you hold this up to Him and say ‘Jesus, I don't want to have anything to do with you because I'm so angry at You – You let my mother die from cancer!! But I'm really stuck. What do you want me to know about this? Can You please help me?’” Again, this may sound silly and circular, but I have been surprised by how often these parts *are* willing to engage directly with Jesus about the anger that was blocking the way moments earlier. This simple intervention often works, and then they are able to engage directly with Jesus to resolve any other lies they believe about Him, any other lie-based fears about Him, and any other lie-based anger towards Him. (And then the results are usually simple and beautiful).

D. *Negotiating/working with internal parts to find acceptable plan:* If these simple, basic interventions for blocking fears and/or blocking anger do not resolve the problem, the next thing I try is negotiating/working with the internal parts to find an acceptable plan for engaging directly with Jesus. The key being that ***they feel it is acceptable – they are willing to try it.***

With blocking fears, I help them to focus the blocking fears as clearly as possible, and then work with them to find a plan that adequately addresses their specific concerns. For example, one part I was working with was able to clarify that she was afraid Jesus might get angry and hit her if she let Him be tangibly present in any way. But she was willing to allow Him to be tangibly present once we came up with the plan that He would agree to be very far away. And we included this in the prayer for perceiving Jesus and establishing an interactive connection: “Jesus, I'm afraid that You might get angry and hit me, but I'm willing to let You be present if You agree to be very far away.” (For additional discussion of blocking fears, and this particular

intervention for addressing them, see Karl D. Lehman, *The Immanuel Approach: For Emotional Healing and for Life* (Evanston, IL: Immanuel Publishing, 2016), pages 355-359.)

With blocking anger, most parts eventually agree to try some version of the following: “What if the rules are that you get to be angry at Jesus, and tell Him exactly why you’re angry, and He will just listen? What if Jesus agrees that He will just listen, without responding in any way until you give Him permission? And what if He especially agrees that He will not punish you or retaliate in any way in response to your anger and what you tell Him? Furthermore, I’ll help you – we’ll get in the ring with Jesus together, and we’ll wrestle with Him about why you’re angry until you tell me that you are completely satisfied with His response.” (For additional discussion of blocking anger, and this particular intervention for addressing it, see Karl D. Lehman, *The Immanuel Approach: For Emotional Healing and for Life* (Evanston, IL: Immanuel Publishing, 2016), pages 359-364.)

I have been very pleasantly surprised by how well this particular intervention has worked.

E. Going to the memories where the lies and fear are anchored: In my experience, blocking fears and blocking anger almost always (always?) come from specific memories. Sometimes internal parts that carry blocking fears and/or blocking anger are unable to resolve these blockages until they go to the underlying trauma where the fears and/or anger are anchored. So if the blocking fears and/or blocking anger still remain after the above interventions, the next thing I do is ask the parts if they are willing to go to the memories where they learned _____ (their particular guardian-lie fears) and/or where the anger comes from. If they say ‘yes,’ then we go to the anchor memories.

Note: I have found that we can often save time by asking Jesus to take us directly to the memories once the parts have agreed to do this. I coach the recipient to ask Jesus to take her to the memories, or I offer a simple prayer such as “Lord Jesus, please take _____ to the memories where this part of her mind learned (*Lies about Jesus*).” If the recipient does not go directly to the memories after this prayer, I help her follow the lies and negative emotions back to the memories. Once she is at the memories, we proceed with the usual Immanuel Approach process for resolving trauma.

Once the anchoring traumatic memories are resolved, the blocking fears and/or blocking anger lose their power. And once the blocking fears and/or anger lose their power, the internal parts are able to engage directly with Jesus to resolve any other lies they believe about Him, any other lie-based fears about Him, and any other lie-based anger towards Him. (And then the results are usually simple and beautiful).

F. “Just hold it up to Jesus”: Unfortunately, finding and resolving the underlying memory anchors can sometimes be slow and difficult work. Furthermore, some parts have blocking fears that are especially triggered by components of the Immanuel Approach process itself – blocking fears that are triggered by waiting to perceive Jesus’ presence, asking Jesus for help, listening for truth, waiting to receive something from Jesus, or some other aspect of the Immanuel Approach. For example, parts can have blocking fears along the lines of “He won’t say anything, and that will prove He doesn’t like me,” or “I won’t hear anything, and it will be my fault,” or “He won’t come, and that will confirm that I’m not really saved.”

Just as with other blocking fears, you can help the parts recognize these Immanuel-Approach-

focused blocking fears, name them to Jesus, and ask for help, even though this seems especially silly and circular with respect to these particular blocking fears. And sometimes the whole process will move forward as soon as you implement this simple, basic intervention. Also, you can help the recipient find and resolve the underlying memory anchors for these Immanuel-Approach-focused blocking fears if this basic intervention does not work.

However, if the simple-basic interventions have not worked, and you have not yet been able to find and resolve the roots for the “regular” blocking fears and blocking anger or for the Immanuel-Approach-focused blocking fears, then the situation will feel like a “catch 22” – the parts can't get help from Jesus because of the blocking fears and/or blocking anger, and they can't get rid of the blocking fears and/or anger because they can't get help from Jesus.

This is where “Just hold it up to Jesus” comes in. If the internal parts are persistently unwilling/unable to ask for and receive help from the Lord regarding these blocking fears and/or their blocking anger, you can ask them if they would be willing to “just hold it all up to Jesus?” You explain that they don't have to listen to Jesus, they don't need to hear anything, they don't need to make anything happen, they don't need to ask Jesus for anything, they don't need to receive anything from Jesus, and then finish with, “but would you be willing to just hold it all up to Jesus?”¹⁹ And then you coach them through a simple prayer along the lines of “Jesus, I'm afraid _____ (Name their blocking beliefs. For example, “I'm afraid to ask You for help, I'm afraid to listen to You...etc), and I don't know what to do – I just hold this up to you,” **and/or** “Jesus, I want to get healed, but I am so angry at you that I don't even want Your help. I don't know how to get out of this mess, and I just hold this anger up to You.”

A common fear at this point is, “What if nothing happens?” to which I respond, “Let's hold that up to Jesus too – ‘Lord Jesus, I'm afraid nothing will happen.’” A common phenomena is for the parts to perceive that nothing happened, especially after the first one or two attempts to hold a blocking belief or blocking anger up to the Lord. When this happens, I help them identify their thoughts and feelings associated with “nothing happened,” and then help them hold this up to the Lord. Once the parts gets started with this process of “just holding it up to Jesus,” often a whole string of lies, fears, angers, and painful emotions will flow forward. I help them hold each one up to the Lord until they feel like they are “done” and/or they feel like they are ready to move forward. And once the blocking fears and/or anger are resolved, the internal parts are able to engage directly with Jesus, *with the usual Immanuel Approach process*,²⁰ to resolve any other lies they believe about Him, any other lie-based fears about Him, and any other lie-based anger towards Him. (And then the results are usually simple and beautiful).

One thought I've had regarding this “Just holding it up to Jesus” intervention is that maybe it is more of an *experiential* asking for help, that bypasses the cognitive processes and words that can trigger the blocking fears and/or blocking anger. It seems that this simple intervention provides some kind of a bridge, that helps the person receiving ministry get from where she is stuck to the next step. It provides an intermediate stepping stone that helps the person receiving ministry get from where she is stuck to the place where she can explicitly, verbally ask the Lord for help, and then listen, watch, and wait for His response. (See “Just Hold It Up To Jesus” on

¹⁹ These reassurances especially help to get around the Immanuel-Approach-focused blocking fears.

²⁰ As opposed to “Just hold it up to Jesus.”

the “Kclehman Website Archives” section of the Resources page of www.immanuelapproach.com for additional comments.)

G. Other parts helping: It seems that sometimes don't-know-about-Jesus/believe-lies-about-Jesus/afraid-of-Jesus/angry-at-Jesus internal parts that are *not* able/willing to hear truth directly from Jesus *are* able/willing to hear truth from other internal parts. In this case, asking for help from other internal parts is like finding a detour that can by-pass the bridge that has been washed out. So if the previously described interventions are not successful in helping the “stuck” parts to be able/willing to engage directly with Jesus, I ask if they are willing to hear from other parts who know about Jesus. If they say “yes,” I then ask the other parts to share what they know. Sometimes this intervention works well enough for the don't-know-about-Jesus/believe-lies-about-Jesus/afraid-of-Jesus/angry-at-Jesus parts to be able/willing to start engaging directly with Jesus to resolve any other lies they believe about Him, any other lie-based fears about Him, and any other lie-based anger towards Him. (And then the results are usually simple and beautiful).

H. Cognitive therapy: If the “stuck” parts are not willing/able to participate in any of the earlier interventions that include engaging directly with Jesus, and help from other internal parts is either unavailable or ineffective, it can sometimes be helpful to do cognitive therapy directly with the stuck parts. I start with asking “why” questions to focus/clarify the reasons they won't participate in any of the interventions that include engaging with Jesus, and then use cognitive therapy techniques to address the blocking fears and/or blocking anger. (And, as always, the goal is to address the blocking fears and/or anger so that the parts can engage directly with Jesus.)

For example, I worked with an internal part that had such intense shame and fear of rejection that he was curled into a ball, “not listening,” and with his eyes tightly shut. He would not listen to Jesus, or even look at Jesus, for fear that Jesus would confirm his fears about himself or that he would see disapproval on Jesus' face. I talked with this part for about thirty minutes, trying to help him get past his fears and objections. By slow degrees he decided to be more open: first uncurling from his fetal position, then opening his eyes (but still looking at the ground), then sitting, then standing, then listening, and finally looking into Jesus' face and hearing all that the Lord had to say to him. (And then the results were simple and beautiful.)

A specific cognitive intervention is to talk about why the parts might believe Jesus is “bad.” For example, sometimes an internal part will say something like “I don't want to hear from Jesus because He's mean,” or “I hate Jesus. He's bad.”²¹ I don't want to listen to Him,” and then refuses to interact with Jesus in any way. I then explain how we can misunderstand things that happen to us, and come to mistaken conclusions about Jesus. (I sometimes give examples from my own life.)²² I explain that sometimes people tell children lies about Jesus, and that there are even Jesuses that are bad – that sometimes people pretend to be Jesus and then hurt children so that the children will think Jesus is bad. And I explain that the *true* Lord Jesus – the Jesus that I

²¹ Not surprisingly, this is especially common with survivors of ritual abuse.

²² You can share your own examples, or you can ask the recipient to read the careful descriptions of my examples from supplementary chapter 35c for *The Immanuel Approach: For Emotional Healing and for Life* (accessible as a free download from the “Immanuel Approach Book (Draft Version)” section of the Resources page of www.immanuelapproach.com).

know – is good. Then I ask if she would be willing to listen to the *true* Lord Jesus – the good Jesus – the Jesus that I know.²³ Sometimes this intervention is effective, and the internal part is then willing to ask Jesus for the truth about who He is. (And then the results are usually simple and beautiful...).

I usually try asking other internal parts to help before trying this cognitive therapy intervention because other internal parts often have more credibility with the stuck parts than I do. But occasionally it works best for me to talk to the stuck parts directly. Some people have stuck parts that are willing and/or able to accept help from other internal parts, while other people have stuck parts that are *not* able to receive help from their internal colleagues. Some people have certain internal parts that are trusted, helpful, and know the truth about Jesus, while other people do not yet have other parts that know the truth about Jesus, or that are sufficiently trusted and/or helpful to be internal assistants. Also, some people experience their internal parts as vague and tenuous, and do not perceive clearly defined parts that can talk to each other. If you have a number of sessions with the same recipient, you will often learn which of these approaches work best with that particular person.

Note: We can sometimes unintentionally slip into doing cognitive therapy with the stuck parts. (This is especially true for those of us who are trained therapists, and sometimes feel less anxious when we are more in control and using tools that we are familiar with.) My assessment is that cognitive therapy with the stuck parts should be the last resort, to be tried only after all of the approaches that try to help the parts engage directly with Jesus have failed. And again, when you do decide to do cognitive therapy with parts that are stuck, remember that the goal is to resolve blocking fears and/or blocking anger so that they can engage directly with Jesus. He is SO much more effective than we are.

I. Other unresolved issues and/or other internal dissociated parts still blocking the way: If the don't-know-about-Jesus/believe-lies-about-Jesus/afraid-of-Jesus/angry-at-Jesus parts are not willing/able to cooperate with the interventions described above, or if the interventions described above don't work (for example, the internal parts go to the memories where the lies about Jesus appear to be anchored, but are still unable to hear truth from Jesus), then there are other unresolved issues and/or other internal dissociated parts still blocking the process. This can include just about any kind of clutter that can occur in Immanuel Approach ministry, such as vows, denial, self pity, judgments towards the Lord, as-yet-unidentified blocking fears, as-yet-unidentified blocking anger, as-yet-unidentified other parts with guardian lies about why they need to block the process, and demonic spirits.

For example, one person I worked with had memories from infancy and young childhood of being neglected. Her parents wouldn't come when she needed them, and would leave her hungry, wet, or cold for hours. She eventually concluded "They won't come," "It's hopeless," and "It hurts more to want, ask, and hope," and made corresponding vows along the lines of "I won't let them hurt me, disappoint me," "I won't feel, I won't ask, I won't want, I won't expect anything." These lies and vows would get triggered by the Immanuel Approach process, and especially by *waiting for the Lord to come* with truth and healing. When I talked about asking the Lord to come with His truth, and *waiting for the Lord to come*, what *felt* intensely and pain-

²³ We learned this specific approach (explaining about "bad Jesuses," and asking if the part would be willing to listen to the Jesus that we know) from Dr. Smith, who demonstrated it at an advanced apprenticeship (Campbellsville, KY. 2002).

fully true for her was: “It’s hopeless,” “He won’t come,” and “I will just get hurt again.” She had internal parts with vows along the lines of “I won’t ask, or expect anything, so that He can’t disappoint me,” and “I won’t *listen*, so that He can’t disappoint me.” These parts wouldn’t let her listen for the Lord to bring truth because they expected that He wouldn’t come, nothing would happen, and she would just be hurt with disappointment again. Intense bitterness and judgments towards her parents for “not coming” also got transferred onto the Lord, and further interfered with turning to the Lord for help.

This is the part of the process where you keep asking the Lord for guidance, and apply everything you know about the Immanuel Approach and working with internal dissociated parts.

Note: These ideas/techniques/interventions have worked wonderfully for almost all of the recipients I have worked with, but there are a few don’t-know-about-Jesus/believe-lies-about-Jesus/afraid-of-Jesus/angry-at-Jesus parts that still remain stuck, even after many sessions. My best guess at this time is that these situations remain stuck because there is a complex tangle of blocking internal parts and issues that I haven’t yet been able to unravel.

Note also that the ministry aid at the bottom of this document (like everything with the Immanuel Approach), is best used as a flexible tool, constantly submitted to the possibility that the Holy Spirit might lead you to improvise and/or rearrange things. It will hopefully serve as a guideline to help organize your thinking, especially when you are just getting started in working with this kind of situation. But it is not an infallible, rigid tool, and it will not always fit what is happening in front of you. For example, if I am working with a person who has had many other parts that had to go to memory anchors, but that had *not* been intentionally deceived about Jesus, I will skip #4 (explain about lies about Jesus and “bad Jesuses”), and go instead from #3 directly to #5 (anchoring memories). With a ritual abuse survivor, I will still start with #1 (ask Jesus), but if the part is intensely fearful and uncooperative, I will quickly move to #4 (explain about lies about Jesus and “bad Jesuses”) because ritual abuse survivors have usually been intentionally deceived about Jesus, and often have “bad Jesus” memories.

The best approach is to get to the place where you are comfortable using each of the pieces as separate tools, and you are familiar with the patterns/sequences that are usually the most effective in different situations, but you are following the Holy Spirit’s guidance about the best way to do things in each specific situation. ****If you are not triggered, you will be pleasantly surprised by how easy it is to do this. If you persistently have difficulty doing this, *strongly* consider the possibility that you are being triggered.****

VII. Applying internal parts principles and techniques to non-Christians: As mentioned in the introductory paragraph, the principles and techniques for working with don’t-know-about-Jesus/believe-lies-about-Jesus/afraid-of-Jesus/angry-at-Jesus internal parts can also be helpful for working with non-Christians. My experience is that non-Christians often have many of the same kinds of lies about who Jesus is, and/or lie-based blocking fears, and/or lie-based blocking anger. In the case of internal parts, these lies about Jesus, blocking fears, and blocking anger make it difficult for them to hear from Jesus or to “work with” Jesus in the Immanuel Approach process. In the case of non-Christians, these lies about Jesus, blocking fears, and blocking anger make it hard for them to hear Jesus, know Jesus, or give their lives to “work with” Jesus as His disciples.

Just as with internal parts, these lies about Jesus, blocking fears, and blocking anger are usually anchored in specific traumatic memories. Finding and resolving the memory-anchors for the lies

about who Jesus is, blocking fears, and blocking anger can often open the door for non-Christians to “work with Jesus” in much the same way that finding and resolving memory-anchors for lies about Jesus, blocking fears, and blocking anger can open the door for internal parts to work with Jesus.

Finally, just as with internal parts, I think the intervention we should *start* with is to see if non-Christians can hear directly from Jesus regarding the lies about who He is, blocking fears, and blocking anger that hinder their relationship with Him. I have had the privilege of trying this with a handful of non-Christians, and I have been amazed by how easily they have been able to take their lies about who He is, blocking fears, blocking anger, and anchoring traumatic memories directly to Jesus when I work with them in the same ways that I work with “don't know Jesus”/“lies about Jesus”/“fear or anger towards Jesus” internal parts in Immanuel Approach sessions.

Don't Know About Jesus/Lies About Jesus/Blocking Fear/Blocking Anger: Flow Sheet, Sample Comments, Sample Prayers

This ministry aid tries to match the pattern I most often find to be most effective, but it is *very important* to follow the Holy Spirit in each situation (see comments in explanatory essay).

- 1. Ask Jesus:** Always try this first, with parts that don't know about Jesus, parts that believe lies about Jesus, parts that have fear regarding Jesus, or parts that have anger towards Jesus. Ask the part if she is willing to engage directly with Jesus. For example: **"Can you ask Jesus to tell you the truth about Himself?"** or **"Would you be willing to listen to Jesus about this fear?"** If the part says "no," go to #2. If the part says "yes," **help her pray**, asking Him for the truth, or offer a simple prayer such as **"Lord Jesus, please come and tell this part of _____'s mind the truth about who You are,"** or **"Lord Jesus, please come with Your truth about this _____ (describe the fear and/or anger towards Jesus)."**

If this works, you're all done. If the part works with Jesus but lies/fears/anger are not resolved, go to # 4. If the part is unwilling/unable to work with Jesus, go to #2.

- 2. Blocking fears and/or blocking anger:** If the part does not want to get help from Jesus, work with her to identify the blocking fears and/or blocking anger that are in the way. Name, explicitly, that these fears and/or anger are the reason she doesn't want to get help from Jesus, and then ask **"Would you be willing to hear from Jesus regarding *this fear/anger* that is in the way?"** If the part says "no," go to #3. If the part says "yes," **help her pray**, asking Jesus for help/truth, or offer a simple prayer such as **"Lord Jesus, please come with Your help and truth regarding this _____ (describe the blocking fear and/or anger)."**

If this works, then go back to #1 and address the original questions/lies/fears/anger re Jesus. If the blocking fears/anger remain, and the part is still unwilling to hear from Jesus, go to #3.

- 3. Negotiate/work with part to find acceptable plan:** If the part is unwilling/unable to participate in the above interventions, work/negotiate with part to find acceptable plan for engaging with Jesus to address blocking fears and/or blocking anger.

If this works, then go back to #1 and address the original questions/lies/fears/anger re Jesus. If the blocking fears/anger remain, and the part is still unwilling to work with Jesus, go to #4.

- 4. Anchoring memories:** If the part is unwilling/unable to participate in the above interventions, or if the interventions described above don't resolve the lies/blocking fears/blocking anger, ask the part **"Would you be willing to go to the memories where you learned _____ (lies about Jesus or fears regarding Jesus)?"** or **"Would you be willing to go to the memories where _____ (Anger towards Jesus) comes from?"** If the part says "no," go to #4. If the part says "yes," **help her pray**, asking Jesus to take her to the memories, or offer a simple prayer such as **"Lord Jesus, please take _____ to the memories where this part of her mind learned (lies about Jesus)."** If the person doesn't go directly to the memories after this prayer, help her follow the negative thoughts and emotions back to the memories. When she is at the memories, proceed as with the usual Immanuel Approach process for resolving trauma.

If this resolves the original lies re Jesus, you're all done. If this resolves the blocking fears/anger, then return to #1 and address the original questions/lies/fears/anger towards Jesus. If the part perceives that nothing shifts/resolves, go to #8.

5. ***Just hold it up to Jesus:*** If the part is unwilling/unable to participate in the above interventions, ask **“Would you be willing to just hold _____ (the blocking fear/anger) up to Jesus?”** Explain **“You don’t have to listen to Jesus, you don’t need to hear anything, you don’t need to look at Jesus, you don’t need to make anything happen, you don’t need to ask Jesus for anything, you don’t need to receive anything from Jesus,”** and ask again **“Would you be willing to just hold it up to Jesus?”** If the part says “no,” go to #6. If she says “yes,” help her “hold the problem up to Jesus” in her own words, or lead her in a simple prayer along the lines of **“Jesus, I’m afraid to listen to You. I’m afraid to look at You. I’m afraid that _____, and I don’t know what to do – I just hold this up to you,”** or **“Jesus, I want to get healed, but I am so angry at You that I don’t even want You to help me. I don’t know how to get out of this mess, and I just hold this anger up to You.”** Once the person gets started with this process of “just holding it up to Jesus,” often a whole string of lies, fears, angers, and painful emotions will flow forward. Help her hold each one up to Jesus until she feels like she is “done” and /or feels that she is ready to move forward.

If she is still not willing/able to work with Jesus, then go to #6. If the part is now willing/able, return to #1 and address the original questions/lies/fears/anger regarding Jesus.

6. ***Getting truth from other internal parts*** (skip directly to #8 if the recipient does not perceive clearly defined parts that can talk to each other): If the part is unwilling to participate in the interventions described above, try recruiting help from other internal parts. Ask **“Would you be willing to hear truth from other parts that know about Jesus?”** If the part says “no,” go to #7. If the part says “yes,” ask **“Can the parts that know the truth about Jesus please share what you know with this part?”**

If blocking fears and/or anger are resolved, go back to #1 and address the original questions/lies/fears/anger re Jesus. If the part continues unwilling/unable to work with to Jesus, go to #8.

7. ***Cognitive therapy:*** If the above interventions do not resolve blocking fears and/or anger, try cognitive therapy. Ask “why” questions to focus/clarify the reasons the part won’t participate, and then use cognitive therapy techniques to address the blocking fears and/or anger.

Specific intervention re “bad” Jesus: If an internal part doesn’t want to have anything to do with Jesus, and says things like “I don’t want to hear from Jesus because He’s mean,” or “I hate Jesus. He’s bad,” explain along the lines of **“Sometimes we can misunderstand things that happen to us, and come to believe lies about Jesus (can include specific examples). Sometimes people tell children lies about Jesus. There are even Jesuses that are bad – sometimes people pretend to be Jesus, and then hurt children so that the children will think Jesus is bad. But the *true* Lord Jesus – the Jesus that I know – is good.”** Then ask **“Would you be willing to listen to the *true* Lord Jesus – the good Jesus – the Jesus that I know?”** If she says “no,” go to #8. If she says “yes,” **help her talk to Jesus**, asking Him for the truth, or offer a simple prayer such as **“Lord Jesus, please come with Your truth about _____ (lies about Jesus being ‘mean,’ ‘bad,’ etc).”**

If blocking fears and/or anger are resolved, go back to #1 and address the original questions/lies/fears/anger regarding Jesus. If the part continues unwilling to work with Jesus, go to #8.

8. ***Other unresolved issues and/or other internal dissociated parts blocking the way:*** If the internal parts are not willing/able to cooperate with the interventions described above, or if the interventions described above don’t work (parts cooperate, but blocking fears and/or anger do not resolve), then there are unresolved issues and/or other internal dissociated parts blocking the process. Keep asking the Lord for guidance, and apply everything you know about Immanuel Approach ministry and working with internal dissociated parts.