

The Immanuel Approach (to Emotional Healing and to Life)
**Chapter 31: Counterfeit or Contaminated Interactive Connections (subtitle:
Basics for Beginners)**

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DRAFT

When I talk to people about the Immanuel approach, many express concern that our own minds might be making up content that we mistake for God's presence and guidance. People also worry that demonic spirits might lead us astray by producing counterfeit experiences that we mistake for interactive connection with the Lord. And people often express concern that even if we do establish a genuine interactive connection with God, it could still be vulnerable to partial contamination by various sources of error, confusion, or deception.

The first thing I want to say in response to these concerns is that I have been persistently pleasantly surprised by how often the Immanuel approach works smoothly and easily, with the recipient experiencing an interactive connection with God that is free from any major counterfeit or contamination. This is what I have observed in the strong majority of sessions. (Maybe 85%? Maybe even 95%?) Furthermore, my observation is that when we do encounter serious counterfeit or contamination, the problem is usually fairly easy to expose and resolve.

Occasionally, recipients *will* get images and other content that is supposedly from God but that is actually just coming from their own minds. For example, some people become anxious if they don't get anything that feels like it is clearly from God, and so their unconscious minds try to "help" by fabricating the kind of images and thoughts that they think might be produced by an interactive connection with the Lord. Or the healing work might be getting too close to certain traumatic memories that the recipient is especially trying to avoid, and so her unconscious mind cleverly produces a counterfeit Jesus that says something along the lines of, "You've worked on this issue long enough and it's time to move on now. Let's spend some time just enjoying positive memories together."

Occasionally recipients *will* get images and other content that is supposedly from God but that is actually coming from demonic spirits who are, of course, just trying to cause trouble. For example, the recipient might perceive a counterfeit "Jesus" who reassures her that it's okay to continue having an affair with one of her co-workers, "as long as you really love him." Or when the recipient asks, "God, what do You want me to know about this?" she might immediately hear words that she assumes to be coming from Jesus, but the "words from Jesus" are condemning and non-relational. Or the recipient might see a counterfeit Jesus who tells her something like, "It's okay for you to be angry – you have a right to be angry." Which may seem right and feel really good initially, and I have even seen the true Lord Jesus say these exact words. But the true Jesus will always eventually lead the recipient on to healing and forgiveness, after starting with acknowledging the wrongness of what was done to her, validating her initial angry response, and attuning to her pain. In contrast, further clarification will reveal that the false Jesus is just encouraging her to remain stuck in bitterness.

And occasionally recipients *will* get content that actually is from God, but that is seriously contaminated by a combination of distorted content from their own minds and distorted content from demonic spirits. For example, some of my clients have particularly intense traumatic memories that they are especially invested in avoiding. These clients are often able to start sessions with perceiving Jesus' presence and establishing a good interactive connection, but as

they spend time in the totally loving, safe, joyful presence of Jesus they sometimes feel like their defenses are starting to soften, and then they become frightened that the forbidden memories will start to leak out. At this point some part of the person's unconscious mind often decides to disrupt the process by causing the images of Jesus to become scary and/or confusing, and this disruption is especially effective when the person allows demonic spirits to "help" with the task of corrupting the connection with Jesus.

However, my assessment after facilitating, observing, and receiving many thousands of hours of Immanuel approach sessions is that these major problems with counterfeit and/or contamination *are surprisingly rare, and that they are usually easy to deal with*. People who have never tried the Immanuel approach frequently ask about problems with serious counterfeit and/or contamination. And people who are just starting with the Immanuel approach often worry about major counterfeit and/or contamination. (In fact, these were some of my biggest questions and concerns when I first started working with emotional healing prayer that included a component of experiencing God's living presence and receiving guidance from God.) But people who actually use the Immanuel approach usually become less and less anxious about these uncommon problems in proportion to their increasing experience. Again, in my own experience, over the course of many thousands of sessions I have been consistently surprised by how often the Immanuel approach works smoothly and easily, *without* any serious counterfeit or contamination, and I have been further encouraged by how easy it has usually been to deal with the counterfeit and contamination that we do encounter.

The second thing I want to say is that *everybody* has trouble with *minor* counterfeit and/or contamination. Nobody is able to perceive the Lord's presence or guidance with perfect, 100% accuracy. Even when we are able to establish a strong, clear interactive connection with the Lord, unconscious avoidance, subtle self deception, the complexity of the neurological processes involved, physical trauma in our fallen biological brains, psychological trauma in our fallen minds, internal dissociated parts with complex agenda, and deliberate demonic interference can all get in the way of perceiving the Lord's presence and guidance with 100% accuracy. This is why we need to remain humble with respect to any content we receive in the context of Immanuel approach sessions – we should always consider the possibility that the details of our perceptions of God's presence and the details of content we perceive to be coming from God could be at least slightly contaminated by deliberate counterfeit, and/or unconscious distortion, and/or simple honest mistakes.

So, my overview summary is as follows: 1) Beginners can be less worried than they might initially expect regarding serious counterfeit and contamination. Another way to say this is, *don't let fear about deception, confusion, or error stop you from getting started with the Immanuel approach*. 2) Facilitators and recipients should always be humbly, non-anxiously aware of the possibility that minor counterfeit and/or contamination could be slipping into the interactive connection. Another way to say this is, *don't present your Immanuel approach experiences to the rest of the world as if they are 100% infallible divine revelation*. And 3) Anyone facilitating Immanuel approach work on a regular basis should be prepared for the occasional session in which counterfeit and contamination *are* significant issues. This is uncommon but it does happen. And, fortunately, there are principles and tools that are consistently effective for exposing and resolving these problems.

Basic tests for verifying the genuine and exposing counterfeit/contamination: As I embark on the discussion of specific tests for either verifying genuine connection with God or exposing counterfeit and contamination, I would like to say again (and again, and again) that beginners

should not let fear about deception, confusion, or error hinder them from getting started with the Immanuel approach. First, as mentioned above, significant problems with counterfeit or contaminated interactive connections are surprisingly uncommon. And second, if you do encounter significant counterfeit or contamination as a beginning facilitator, all you need to do is 1) use one of the basic tests described below to recognize that there is a problem, 2) troubleshoot to the best of your ability as a beginner,¹ and 3) if you are not able to find and resolve the source of the problem, just close the session by helping the recipient get back to the safety net positive memory and interactive connection from the beginning of the session.² Then, after the session has been closed, you can either refer the person to a facilitator with more knowledge and experience or you can take your own game to the next level by studying our advanced material and/or obtaining a consultation.

Basic test number one: is it consistent with scripture? Truths presented in scripture provide many reference points that can either reassure us that the recipient's experiences are really from God or alert us to the presence of counterfeit and contamination. God will not do anything in an Immanuel session that contradicts the truths he has given us in scripture.

Reference points provided by biblical truths are an especially valuable resource for those who have spent a lot of time studying the Bible. For those who know the Bible well enough to be aware of both the foundational principles presented across the whole body of scripture and who can also remember many specific verses, scriptural truth provides a huge, wide, deep, constant background of reference points. For example, when people experience God's presence and truth in Immanuel sessions that I am facilitating, multiple verses usually come quickly to my mind, confirming and supporting the content that the recipient describes. And when people report questionable content, I often spontaneously think of specific verses that reinforce my intuitive caution that something is amiss.

However, we have a wonderful problem: many people now experimenting with the Immanuel approach are new believers who are just getting acquainted with the Bible, or even non-Christians with essentially no exposure to the Bible. For these people, who may not know the difference between the old testament and the new testament, who may not know the names of the four gospels, and whose most significant exposure to Biblical characters might be movies like *The DeVinci Code*, looking at a huge, complicated, unfamiliar book and asking, "Are the details of this session consistent with scripture?" might not seem very helpful.

Fortunately, the most important, huge, overarching reference point throughout the whole body of scripture can be summarized quickly and easily, even for non-Christian beginners who are just discovering the Bible. LOVE. With respect to love, Jesus says,

¹In many situations, even just the basic troubleshooting described in chapters twelve and thirteen will quickly reveal and resolve the source of counterfeit and contamination. For example, just coaching the recipient to ask simple questions, such as, "Lord, what's in the way of my being able to perceive your *true* presence? What do You want me to know about this counterfeit?" and "How can I cooperate with Your plan to resolve this problem" will often expose and resolve the source of counterfeit or contamination.

²If you are concerned that the initial connection with God may also be counterfeit or contaminated, then help the recipient get back to a calm, safe place by coaching her to think about a non-God positive memory and helping her to deliberately stir up appreciation.

“You must love the Lord your God with all your heart, all your soul, and all your mind. This is the first and greatest commandment. A second is equally important: ‘Love your neighbor as yourself.’ All the other commandments and all the demands of the prophets are based on these two commandments.” (Lk 22:37-40)

With respect to love, the apostle Paul says,

“If I could speak in any language in heaven or on earth but didn’t love others, I would only be making meaningless noise like a loud gong or a clanging cymbal. If I had the gift of prophecy, and if I knew all the mysteries of the future and knew everything about everything, but didn’t love others, what good would I be? And if I had the gift of faith so that I could speak to a mountain and make it move, without love I would be no good to anybody. If I gave everything I have to the poor and even sacrificed my body, I could boast about it; but if I didn’t love others, I would be of no value whatsoever.

Love is patient and kind. Love is not jealous or boastful or proud or rude. Love does not demand its own way. Love is not irritable, and it keeps no record of when it has been wronged. It is never glad about injustice but rejoices whenever the truth wins out. Love never gives up, never loses faith, is always hopeful, and endures through every circumstance.

Love will last forever, but prophecy and speaking in unknown languages and special knowledge will all disappear....There are three things that will endure—faith, hope, and love—and the greatest of these is love.” (1 Cor 13:1-13).

And the apostle John says,

“Dear friends, let us continue to love one another, for love comes from God. Anyone who loves is born of God and knows God. But anyone who does not love does not know God—for God is love. God showed how much he loved us by sending his only Son into the world so that we might have eternal life through him. This is real love. It is not that we loved God, but that he loved us and sent his Son as a sacrifice to take away our sins. Dear friends, since God loved us that much, we surely ought to love each other. No one has ever seen God. But if we love each other, God lives in us, and his love has been brought to full expression through us....God is love, and all who live in love live in God, and God lives in them.” (1 John 4:7-12,16).

Just these three references make it pretty clear that love is not only hugely important, but at the very center of God’s character and heart. Therefore, even if you are a total neophyte with respect to the Bible, you can still use the “Is it consistent with scripture” test. Just start with the “love” test: if the recipient describes a presence that is not loving, you can be sure that they are *not* interacting with the presence of God, and if the recipient describes thoughts or other content that are not loving, you can be sure that these thoughts and content are *not* coming from God. I strongly encourage newcomers to dive into the Bible,³ but it will take some time to gain confidence with a more sophisticated version of “Is it consistent with scripture?” In the mean time, “Is the recipient interacting with a presence who is loving?” and, “Is the recipient receiving content that is loving?” will cover a lot of ground.

³I recommend beginning with Matthew, Mark, Luke, and John, the fast-moving narratives of the life of Jesus at the beginning of the New Testament.

Basic test number two: “Check the fruit.” The second basic test for beginners is to watch for observable change, either positive or negative. Or, as some people say, “Check the fruit.”

Immediate fruit: If the recipient is experiencing the presence of God, she will usually report *and display* gratitude, peace, and joy, even just at the beginning of the session with the initial interactive connection. And there will be a positive change that is pretty easy to observe if the recipient is not feeling so good when she first comes in. For example, if she begins the session feeling lonely and disconnected, when she establishes the initial interactive connection with the living presence of God she will report feeling connected, understood, and loved instead of feeling alone, and you will *observe a change* as she goes from being *visibly* unhappy/sad to being *visibly* content and joyful.

Positive change is particularly easy to notice when the recipient works with God to heal traumatic memories. For example, if the Lord takes the person to a painful experience that included intense anxiety, the person will feel intense anxiety as she talks about and connects with the memory. She will report the she is feeling anxious and she will also *display* anxiety that the facilitator can easily *observe*. And then the anxiety will resolve as she experiences God’s presence with her, inside the memory, and works with the Lord to take care of any unfinished processing tasks. She will report that her subjective experience of anxiety has been replaced by peace, and the facilitator will be able to *observe* sudden and dramatic calming.

Or if the Lord takes the person to a traumatic experience that included intense guilt and shame, the person will feel painfully unpleasant guilt and shame as she talks about and connects with the memory. She will report the she is feeling guilty, shameful, and dirty, and she will also *display* guilt and shame that the facilitator can easily *observe*. And then the negative emotions will resolve as she experiences God’s presence with her, inside the memory, and works with the Lord to resolve the toxic content. She will report that her subjective experience of feeling guilty, dirty, and shameful has been replaced by feeling forgiven and clean, and the facilitator will be able to *observe* sudden and dramatic resolution of visible shame and discomfort.

Or if the Lord takes the person to a painful experience that included bitterness and anger, the person will feel bitterness and anger as she talks about and connects with the memory. She will report the she is feeling bitter and angry and she will also *display* bitterness and anger that the facilitator can easily *observe*. And then the bitterness and anger will resolve as she experiences God’s presence with her, inside the memory, and works with the Lord to take care of any unfinished processing tasks. She will report that her subjective experience of feeling bitter and angry has been replaced by feeling forgiveness and compassion, and the facilitator will be able to *observe* the transformation from visible bitterness and anger to visible kindness and peace.

The good news is that the presence of these kinds of immediate observable positive changes almost always confirms that the recipient’s perceptions of God’s presence and interactions with God are basically genuine,⁴ and the absence of these kinds of observable

⁴I say “*basically* genuine” because observable fruit does not rule out *minor* counterfeit and/or contamination. Whenever the recipient displays genuine fruit, you know that the *core* of the interactive connection must have been genuine since the fruit confirms that the recipient experienced real healing.

positive changes almost always signals that there is a serious problem with counterfeit and/or contamination. There are rare exceptions, but more good news is that these rare exceptions can always eventually be identified by watching for lasting, accumulating positive changes over time.

In contrast to short-term *positive* changes, *negative* emotions immediately associated with supposed interactive God connections are always a valuable warning. The short summary for beginners goes like this: “If the recipient thinks they are perceiving God’s presence and/or thinks they are receiving content from God, but the presence and/or content makes them feel anxious, disappointed, condemned, or any other variation of “Bad,” then the presence they are perceiving is *not* God’s presence and the content they are receiving is *not* from God. If a presence makes you feel bad then it’s not God, and if content makes you feel bad then it’s not from God – whenever you see this picture, you know you have serious counterfeit and/or contamination.”⁵

Lasting, long-term fruit that accumulates over time: One of the most reassuring points with respect to the possibility of counterfeit or contamination is that even rare, subtle, sophisticated counterfeit and/or contamination will eventually be exposed by the absence of lasting, long-term fruit. When you *do* observe lasting, long-term fruit steadily accumulating over time you can be increasingly confident that the recipient is experiencing genuine interactive connections with the living presence of God, and when you do *not* see lasting, long-term fruit accumulating over time you can be increasingly confident that significant counterfeit and/or contamination must be present.⁶

There are two very specific reference points that you can easily, deliberately, systematically observe over time and that provide an 100% accurate gold-standard indication regarding whether or not the recipient’s interactive connections with God are basically genuine.⁷ The first reference point is whether or not specific issues in specific memories remain resolved. For example, if the true Jesus takes the recipient to a memory

But it’s still possible that there may have been small pieces of *minor* counterfeit and/or contamination.

⁵There is actually a rare exception (discussed in the advanced section below), but in the *vast* majority of cases, if a presence makes you feel bad then it’s not God and if content makes you feel bad then it’s not from God. Furthermore, beginners don’t even need to worry about this rare exception. If the recipient feels bad as a result of interacting with a presence that is supposed to be God, just troubleshoot to the best of your ability regarding possible counterfeit and/or contamination. If your troubleshooting doesn’t identify and resolve the problem, just end the session by helping the person get back to the safety net positive memory and appreciation. Then, after the session has been safely concluded, learn more by studying our advanced material, obtain consultation, or make a referral.

⁶Even if the counterfeit and/or contamination are so subtle and sophisticated that you can’t see them directly, you can be sure that they are present if you do not see *any* lasting fruit, and then you can either study our advanced material, obtain consultation, or refer the person to a more experienced facilitator.

⁷I say “*basically* genuine” because these lasting, long-term fruit reference points do not rule out *minor* counterfeit and/or contamination. For any session that produces long-term verifiable fruit, you know that the *core* of the interactive connection must have been genuine since the fruit confirms that the recipient experienced real healing. But it’s still possible that there may have been small pieces of *minor* counterfeit and/or contamination.

of being molested and then works with her to resolve the shame in the memory, she can go back to that memory at any point in the future and the shame will still be gone.⁸ There may be other issues lingering in the memory. (For example, if there is a fear component in the recipient's memory of being molested and this piece was not addressed in the earlier session, then it will still be there.) But if a recipient has a genuine interactive connection with Jesus and he works with her to resolve a specific issue in a specific memory, then at any point in the future she can go back to that memory and verify that the specific issue in question is still resolved.

The second very specific reference point is whether or not the recipient experiences lasting, long-term, observable improvement with respect to triggered reactions. For example, let's say the recipient has had a longstanding exaggerated fearful response to driving in the rain, but then Jesus leads her to a childhood memory in which her family had a frightening accident in just the kind of driving conditions that have always triggered her. Furthermore, let's say that she and Jesus work through the memory to the point that the fear component is completely resolved. If she truly perceived the presence of Jesus and if her interactions with him were genuine, then her longstanding triggered fear when driving in the rain will go away and stay away. A month later, six months later, and five years later she will observe that she no longer experiences the old triggered fear when she drives in the rain.

Or let's say that the recipient has had a longstanding exaggerated angry response to people not showing up on time, but then, over the course of a series of sessions, Jesus leads her to a number of different childhood memories in which her parents were painfully late for birthday parties, piano recitals, and other special events. Furthermore, let's say that she and Jesus work through each of these painful memories to the point that both the pain and the associated anger at her parents are completely resolved. If she was truly perceiving the presence of Jesus in each of these sessions and if her interactions with him were genuine, then her longstanding exaggerated anger in response to people being late will slowly but steadily resolve. It will become less intense each time another tardiness-trauma memory is identified and resolved, and it will eventually resolve completely as she and Jesus finish working through the whole network of memories in which she was hurt by her parents being late. Furthermore, the stepwise improvements will remain from month to month, and once the issue has been fully resolved it will remain resolved. Four months later, a year later, and three years later she will observe that she no longer experiences the old triggered anger when someone doesn't show up on time.⁹

In fact, I find lasting, accumulating fruit with respect to specific memories and specific triggers to be so valuable in confirming genuine interactions with God that I think this benefit alone is reason enough for all of us to include traumatic memory work as a regular part of our Immanuel approach lifestyles. In addition to all of the other benefits associated with healing, watching for the lasting, accumulating fruit that should always come with

⁸Actually, there are usually some splinters remaining after an initial major healing, but the core of the specific issue in the specific memory will remain resolved.

⁹If you are working with an issue that is anchored in hundreds (or even thousands) of memories scattered throughout the persons entire childhood, the improvement will be very slow as you work through the large pile of trauma. However, you will still observe steadily accumulating, lasting improvement over time.

true trauma resolution is the easiest, most reliable way to make sure that we are not being fooled by subtle counterfeit or contamination.

Summary regarding how to use the basic tests for beginners:

Conflicts with scripture: If the recipient describes a presence that is not consistent with the God presented in scripture, you can assume that the interactive connection is counterfeit (or at least seriously contaminated). And if the recipient reports content that is supposedly coming from God but that is not consistent with the truths presented in scripture, you can assume that the content is counterfeit (or at least seriously contaminated).¹⁰ When you encounter conflicts with scripture, troubleshoot to the best of your ability as a beginner. (In many situations, even just the basic troubleshooting described in chapters twelve and thirteen will quickly reveal and resolve the source of counterfeit and contamination.) If you can't find and resolve the source of counterfeit and/or contamination, then just help the recipient get back to the safety net positive memory, appreciation, and initial connection. And then, once the session has been safely closed, study our advanced material, obtain consultation, or refer the person to a facilitator with more knowledge and experience.

Short term, immediate fruit (observations during the session, by the end of the session): If the recipient reports and displays observable positive change, she is almost always experiencing basically genuine interactive connections. Great! Keep doing what you're doing. The way you are facilitating is good enough. The recipient is almost certainly experiencing a genuine interactive connection with the Lord, and she is almost certainly receiving genuine healing. (On rare occasions there will be a very subtle, sophisticated counterfeit interactive connection, and this subtle counterfeit will produce *apparent* short term fruit that initially looks good but that is actually fake. The good news is that there is no immediate harm associated with this scenario,¹¹ and more good news is that you can always eventually catch these subtle counterfeits if you watch for lasting, accumulating, long-term fruit. So the bottom line is the same: keep doing what you're doing, and watch for long-term, lasting, accumulating fruit.)

In contrast, if the recipient appears to be perceiving God's presence and interacting with God but you do *not* observe short term positive changes, then the process is definitely not working. If the person just doesn't display any positive changes, then either the apparent interactive connection is counterfeit or the recipient is perceiving the genuine presence of God but blockages prevent the recipient from emotionally connecting with the Lord.¹² When

¹⁰The one caveat I would like to include is that we should always consider the small possibility that we are misinterpreting the meaning of scripture. The Bible is a big and complicated book, and many earnest believers have made errors in interpreting it's meaning. Again for Bible beginners: remember that God is loving.

¹¹A long-term problem will develop if the facilitator does not catch the lack of lasting, accumulating, long-term fruit. Eventually, the recipient will falsely conclude that the Immanuel approach isn't really that valuable, since the fake short term fruit will mysteriously melt away without leaving any lasting benefit. However, the beginning facilitator can prevent this problem by noticing the lack of lasting, accumulating fruit, and then addressing the source of the subtle counterfeit by learning more, obtaining consultation, or making a referral.

¹²Even if the person is truly perceiving and interacting with God, if she is not able to *feel* the Lord's presence and is not able to connect emotionally, she will not be able to receive significant healing

you encounter this pattern, just troubleshoot to the best of your ability as a beginner. (Again, in many situations even just basic troubleshooting will quickly reveal and resolve the source of counterfeit and contamination.) If you can't find and resolve the source of counterfeit and/or contamination and/or blockage, just help the recipient get back to the safety net positive memory, appreciation, and initial connection. And then, once the session has been safely closed, study our advanced material, obtain consultation, or refer the person to a facilitator with more knowledge and experience.

And with respect to actual *negative* changes, if the recipient thinks they are perceiving God's presence and/or thinks they are receiving content from God *but the presence and/or content makes them feel bad instead of good*, then the presence they are perceiving is *not* God's presence and the content they are receiving is *not* from God.¹³ Again, just troubleshoot to the best of your ability as a beginner, and if you can't find and resolve the source of counterfeit and/or contamination and/or blockage just help the recipient get back to the safety net positive memory, appreciation, and initial connection. Then, once the session has been safely closed, study our advanced material, obtain consultation, or refer the person to a facilitator with more knowledge and experience.

Long term fruit (ongoing observations over weeks, months, and years): If you observe lasting, long-term fruit accumulating over time, then you know that the recipient is having adequate interactive connections with the genuine presence of God. This confirmation of authenticity is good enough for you to continue and to feel good about what you are doing. Lasting, accumulating fruit doesn't guarantee that every interactive connection in every single session is 100% genuine or that 100% of the content received from the Lord is perfectly accurate.¹⁴ But it does confirm that what you're doing is good enough. Keep going, it will only get better. (Your skill and discernment will keep getting better as you accumulate more experience, and the recipient's interactive connection with the Lord will keep getting better as she keeps resolving traumatic memories and other issues.)

In contrast, if you do *not* observe lasting, accumulating fruit, then the process is definitely *not* working. Either the apparent interactive connection is counterfeit, or the recipient is perceiving the genuine presence of God but blockages prevent the recipient from emotionally

or benefit. This uncommon phenomena is discussed in more detail below, in the section discussing advanced counterfeit and contamination.

¹³As mention above, there is a rare exception (discussed in chapter thirty-three). But in the *vast* majority of cases, if a presence makes you feel bad then it's not God and if content makes you feel bad then it's not from God. And, again, beginners don't even need to worry about this rare exception. If the recipient feels bad as a result of interacting with a presence that is supposed to be God, you can be 100% sure that something is not working the way it's supposed to. Just troubleshoot to the best of your ability regarding possible counterfeit and/or contamination. If your troubleshooting doesn't identify and resolve the problem, just end the session by helping the person get back to the safety net positive memory and appreciation. Then, after the session has been safely concluded, learn more by studying our advanced material, obtain consultation, or make a referral.

¹⁴As mentioned earlier, this is never the case any way, since none of us are able to perceive God's presence with 100% fidelity or receive content from the Lord with perfect accuracy.

connecting with the Lord.¹⁵ When you become aware of the lack of lasting, accumulating fruit, troubleshoot to the best of your ability as a beginner. (Once again, in many situations even just basic troubleshooting will quickly reveal and resolve the source of counterfeit and contamination.) If you find and resolve the counterfeit and/or blockage, great! Keep working and keep watching. If you have, indeed, found and fixed the problem then you will start to see lasting fruit begin to accumulate. However, if you are not able to identify and resolve the counterfeit and/or blockage, simply take the person back to the positive memory appreciation safety net. And then, after the session has been safely closed, study our advanced material and/or obtain consultation and/or refer the person to a more experienced facilitator. (The good news is that this kind of subtle counterfeit and/or blockage does not cause any immediate harm, so you don't need to worry about just closing the session and then taking time to get additional help.)¹⁶

I want to end this discussion of basic tests for beginners by repeating my earlier encouragement: you should not let fear about deception, confusion, or error hinder you from getting started with the Immanuel approach. As you can see, these basic tests for beginners are easy to remember because they are so simple and they make so much sense. They are also pretty easy to use and very reliable. In most situations, you will quickly and easily get a sense that you are basically on the right track, that the interactive connections are basically genuine, and that you are providing good enough Immanuel approach facilitation. And when you do encounter counterfeit or contamination, basic troubleshooting will often identify and resolve the problem. Furthermore, on the rare occasion that these basic tests indicate that there is something more complicated going on, you can just end the session by helping the recipient get back to the safety net initial positive memory, appreciation, and connection with Jesus. And then, after the session has been safely concluded, study our advanced material, obtain consultation, or refer the person to a facilitator with more knowledge and experience.

Content that is unexpected, surprising, and even beyond us: Many recipients experience interactions with God that are unexpected and surprising, and this provides additional reassurance, especially with respect to the concern that the content might just be coming from the recipient's own mind or as a result of suggestion from the facilitator. Hand puppets provide a good analogy. When you are playing with hand puppets, you can pretend to have a conversation with one of the puppets *but you are never surprised by anything that your hand puppet says or does*. And this is, of course, because everything the hand puppet is supposedly thinking and saying is actually just coming from your own mind. Likewise, if a supposed interaction with God is actually just coming from the recipient and/or facilitator, they will not be surprised by unexpected developments. In contrast, if the recipient is truly interacting with the living presence of God, the Lord will regularly come up with stuff that neither the recipient nor facilitator are expecting. Furthermore, sometimes the Lord does things and reveals things that are not just unexpected and surprising, but also *beyond* anything that we could humanely come up with, and this provides even more reassurance.

¹⁵Again, even if the person is truly perceiving and interacting with God, if she is not able to *feel* the Lord's presence and is not able to connect emotionally, she will not be able to receive significant healing or benefit.

¹⁶The long term concern is that the person will become discouraged and mistakenly conclude that the Immanuel approach doesn't work.

For example, in the work with Rita that I described in the chapter about letting Jesus drive,¹⁷ both Rita and I were totally surprised by the brilliant little maneuver that Jesus pulled off at the end of the session. Taking Rita to a smaller memory with the same issue, practicing the plan for resolving the issue in that safe, easy context, and then coming back to resolve the more intense memory that had previously seemed impossible. And all this in maybe fifteen minutes. Wow. We were not just surprised – we were in awe. This last piece of the session was not just unexpected, it was one of the most effective, efficient, brilliant, elegant, creative therapy interventions that either of us had ever seen. We knew that the guidance regarding this intervention had not come from either of us, both because it had surprised us and because it was *beyond* us. Therefore, we could be particularly confident that it had truly come from Jesus.¹⁸

My own healing journey provides a few more examples. In the candy store memory described earlier,¹⁹ I was totally surprised when Jesus suddenly appeared next to me. I had already had hundreds of previous emotional healing sessions without ever perceiving God’s personal presence in any tangible way, and I had come to accept that I simply didn’t get visual images of Jesus in my memories. As I was going through the session, the possibility of seeing Jesus in the memory had not even occurred to me. So I was totally surprised when he suddenly appeared next to me.

My interactions with Jesus regarding my friend, Thomas,²⁰ provide another example. When Jesus responded to my comment about Thomas being with him in heaven, the quickness and energy with which he turned his face towards me, and the intensity of his smile, were all so striking that they actually startled me slightly. And my interactions with Jesus at the THRIVE seminar provide yet another example.²¹ I can still remember what I was thinking and feeling as I was complaining at the end of the little devotional exercise – I was fully expecting to conclude the exercise by being stuck in the familiar place of disappointment and frustration. I can assure you that I was *not* expecting to suddenly get a mental image of Jesus’ face, have a sense of him chuckling good-naturedly, and then have the clear thought come into my mind, “Just because you can accurately guess that I’m here and that I’m glad to be with you doesn’t make it not true – just because you accurately deduce these truths doesn’t disqualify them!” I did *not* see that coming.

Each of these Immanuel interactions included a piece that totally surprised me – that I wasn’t looking for or expecting, and that I would never have predicted if you had stopped the session immediately previous and asked me what I thought would come next.

An Immanuel story from a successful business man in South Carolina provides several more good examples. The biggest dream in Ben’s life had been his marriage to Courtney, and when she had had an affair, and then filed for divorce and left him to be with this other man, Ben decided that it was too vulnerable and too painful to have dreams. So he decided to just stop

¹⁷Pages six through nine of chapter twenty-five.

¹⁸Note that this guidance from the Lord had already passed the tests of Biblical consistency and good fruit. The observation that it surprised us and that it was beyond us provides additional “bonus” reassurance that it was not just coming from Rita’s own mind or as a response to suggestion from me.

¹⁹See page three of chapter twenty-eight.

²⁰Page seven of chapter two

²¹Page four of chapter twenty-eight

dreaming. He also decided to withdraw from Courtney as another way to protect himself from the otherwise unbearable pain. He figured that if he stopped caring about her then it wouldn't hurt so much. Unfortunately (and ironically), even though *she* had been the one to leave *him*, his emotional withdrawal triggered intense rejection pain from her childhood, and she responded with persistent, flaming animosity towards Ben.²² She did everything she could to make his life miserable, and even though they had to interact regularly in order to co-parent their five young children, they had not had a single civil conversation in the eight years since the divorce.

Fortunately, Ben is in a men's bible study group with a friend of ours who knows about the Immanuel approach, and one day as they were talking about Ben's decision to give up dreaming, John suggested that Ben try asking Jesus about the whole issue in the context of an Immanuel session. Initially Ben wasn't too keen on the idea. First of all, he wasn't sure that he wanted to talk to Jesus about his decision to not have dreams. And second, he didn't think the Immanuel approach would work with him – he was a cognitive, logical, left-brain, analytical, “fact-based” person, and he had never had the kind of emotional, experiential encounters with God that John and the other men described from their Immanuel sessions. But he eventually agreed to try it anyway (with some coaxing from John), and he was moderately amazed by the results. He had an intense, vivid, poignant, beautiful, healing, interactive Jesus encounter unlike anything he had ever experienced before.²³

It took him a while to process this dramatically surprising, intense first experience, but eventually he realized, “Hey, I would like to do that again – I would like to *see* Jesus like that again, and I would like to *talk to* Jesus like that again.” So he and John found a time for another session, and within minutes of starting the session Ben was once again having a vivid, profound encounter with the living presence of Jesus. “Wow! Amazing! I can't believe it – it's happening again!” After enjoying several poignant, beautiful, initial interactions totally initiated by Jesus, Ben asked, “So, Lord, what do you want to talk about today?” And then came the *real* surprise: in this cheerful, happy tone of voice, Jesus popped out with, “Let's talk about how much we both love Courtney!”

“Whoa!!! What did you just say?!”

“Surprised” would actually be quite inadequate for describing his reaction to this unexpected development. A combination of “shocked,” “outraged,” “dumbfounded,” “completely taken off guard” and “offended” would be a lot closer to the truth. “What do you mean, you want to talk about how much *we* love Courtney? That's not even on the table!”

His love for Courtney was locked in a box and hidden in a closet, where it could no longer cause him any pain. He didn't want to think about loving Courtney, he didn't want to talk about loving Courtney, and he certainly didn't want to *feel* loving Courtney. But the Lord seemed pretty set on the idea, so eventually, begrudging, in a bit of a daze, he responded with, “Well, if it's so important to you, you can go first.”

²²As described below, this is something that Jesus revealed to Ben in one of his Immanuel sessions, and Courtney has actually acknowledged this dynamic in a conversation with Ben from just a few weeks ago.

²³The details from this first Immanuel session actually provide some pretty good examples of “unexpected, surprising, and beyond us,” but I skip ahead to Ben's second session because it provides even better examples.

And then came the next big surprise. The moment Ben finished this thought, vivid, intense memories began flooding into his mind. And he wasn't just remembering these experiences, he was *reliving* them, in vivid, intense, multi-sensory, technicolor detail. Furthermore, for this first set of memories during which it was *Jesus' turn*, he re-experienced the events *as Jesus remembered them, from Jesus' outside observer perspective*. It was as if he actually *was Jesus*, sitting in their living room and sharing Christmas morning with himself, Courtney, and their children. He could see himself and Courtney – Courtney was leaning against him as they both sat on the floor next to the Christmas tree, and they were laughing together as they watched the kids open their presents. He could see the lights twinkling, he could distinctly hear each of the kids' voices, he could hear the fire crackling, he could smell the pine fragrance of the tree, and he could feel the intense satisfaction and joy that Jesus had experience in sharing Christmas morning with he and his family.

And then he was outside, observing through Jesus' eyes as he and his family were camping together. They were all sitting around the fire at dusk, a little dirty but relaxed and comfortable in their camp chairs. One child was whittling on a limb, another was poking a stick into the coals, and the youngest was on his mother's lap. Everybody was having fun and Courtney was laughing again.

And then he was at a playground, watching through Jesus' eyes as they were all having fun together. "The kids were on the climbing toys, and Courtney was actually chasing them through the climbing toys, like we used to do when they were little." He could see them scrambling wildly and hear them squealing and giggling as they frantically tried to evade their "monster" mommy.

And then he was back home, in their backyard pool, once again remembering/reliving the experience from Jesus' perspective. "Everybody was having a great time. The kids were swimming, and jumping, and splashing. I was laughing, and my oldest boy, Samuel, was hollering as I tossed him into the water. Courtney was in the shallow end, holding the baby – the youngest of our children – and we were all happy."

Eventually the flow of memories slowed, and Jesus said, "Okay, now it's your turn." But Ben still couldn't find any of his own positive memories with Courtney, so he responded with, "Remind me, Lord." And as soon as he had said this, a new flood of memories began, with the same vivid, multi-sensory, technicolor, re-experiencing intensity. However, in contrast to earlier in the session when it had been "Jesus' turn," with these memories for which Jesus was just "reminding" him of his own experiences, Ben remembered/re-experienced the events from the *first person* perspective of being inside *himself*.

He remembered (relived) falling in love with Courtney as a college student at their church youth camp. His group had arrived late, and as he got out of the van he could see her running across the field, so excited to see him. And once again he was dazzled by her amazing smile. He remembered (relived) how proud and triumphant they had both felt as they finished installing the blue tile they had chosen to go around the fireplace in the old farmhouse that was their first home. He remembered (relived) sitting across from her at the kitchen table, hearing her laugh and thinking that her rainbow ski sweater was both crazy and wonderful. And he remembered (relived) many other fun, special, beautiful things they had enjoyed together during their courtship, during their newlywed days, and through the many years of their long marriage.

One after another after another after another, Jesus took him to joyful, positive memories of his

relationship with Courtney from before the conflict, from before the breakdown of the marriage. “And I could feel the Lord’s joy in being with us, I could feel his love for Courtney. And I was *filled* with Jesus’ joy and love for Courtney. It was like drinking out of a fire hose.” When the flow of memories finally stopped, “It was like Jesus said, ‘See. We do love Courtney.’” And it was true. Walking with Jesus through all of these vivid, poignant, beautiful experiences that he had shared with Courtney had totally shifted his thoughts and feelings towards her. Ben had spent eight years trying to believe that she was *not* valuable or important, trying to *not* care about her, and trying to *not* love her; but this amazing memory review with Jesus had reminded him of why she was valuable and important, had restored his care for her, and had even restored his love for her.

And then came yet another surprise. “After all this, Jesus says, ‘You owe Courtney an apology’ And I’m like, ‘*Whoa!* Wait a minute! I thought she was the one who left me?!’” And Jesus responded with, “Yes Ben, that’s true, but when she left and you decided to stop loving her, she felt the rejection that her father had given her growing up. And when you decided that she was no longer important, she saw her father ignoring her when she would misbehave. And it deeply wounded her.”

“As I listened to these thoughts from Jesus, this wave of realization washed over me. All of a sudden I realized that all the crazy stuff she had been doing for these last eight years – all the stuff that felt like she was trying to ruin our lives – she was just reacting to her dad. I had thought that she was just wicked, but Jesus showed me that all of her attempts to disrupt my life had actually just been frantic, thrashing attempts to deal with the pain from her childhood.” When he was finished with this piece, in addition to all of the other new thoughts and feelings, Ben had clear understanding and deep compassion regarding all of Courtney’s hurtful behavior.

Furthermore, it seems that the changes in Ben’s thoughts and emotions were so palpable that they produced a dramatic change in Courtney, even before she had any conscious understanding regarding what had happened. For example, shortly after this Immanuel session, Ben’s oldest son, Samuel, graduated from college, and instead of deliberately excluding him, Courtney invited Ben to the after-graduation party that she had planned for Samuel. Ben was surprised to be invited, and he was absolutely astonished to get through the evening without any angry or toxic behavior from Courtney. In fact, he couldn’t even feel any tension between he and Courtney. And then the next day she invited him to join she and the children for lunch. “We went to Cracker Barrel, we got a big table, and we sat around that table like a family. We passed food around to share, we laughed, we carried on, and we told stories. I was dumbfounded – it was surreal – I couldn’t get my mind around the fact that this was happening.”

And finally, several weeks ago, Ben got together with Courtney to make the apology Jesus had encouraged him to make. He explained how he had decided to withdraw from her as part of trying to protect himself, he shared with her the insights Jesus had revealed to him about how she might have experienced his emotional withdrawal, and he apologized for hurting her. After a long pause, she quietly acknowledged that, yes, she had experienced Ben’s withdrawal exactly as Jesus had explained. “And then, with tears in her eyes, she said something I never thought I would hear. She said she was sorry for everything that had happened. That she had been in a bad place, and that she really grieved over the choices she had made.”

And remember, prior to the last couple of months they had not had a single civil conversation in eight years, and it had usually felt like Courtney was doing everything in her power to destroy his life.

Returning to the point I'm trying to make with respect to "unexpected, surprising, and beyond us," Ben knew that this experience had not just come from his own imagination, since several of the key thoughts from Jesus and also the amazing memory review had not just surprised, but shocked and astonished him. Furthermore, he knew that he could not have manufactured the amazing memory review experience on his own. Therefore, he could be particularly confident that his perceived interaction with Jesus was indeed genuine.²⁴

Before closing this section, I would like to mention one more phenomenon that is more subtle but still encouraging. On a fairly regular basis, the recipients in Immanuel sessions will report suddenly getting breakthrough thoughts or insights, and then make spontaneous comments along the lines of "I've never had that thought before in my life," and "I would never have come up with that in a million years." Furthermore, the surprising new thoughts, insights, or shifts in understanding *feel true* (as opposed to just feeling like interesting theoretical speculation), and they immediately lead to significant steps forward in the recipients' healing journeys.

Finally, I would like to close this "Unexpected, surprising, and beyond-us" section by explaining why this fun source of encouragement is *not* recommended as one of the basic tests for beginners. Actually, it's really quite simple: God's presence and God's work are *not always* unexpected, surprising, or beyond us. For example, sometimes God does stuff that flows so naturally from the rest of the session, that feels so right, and that makes so much sense that it's *not* surprising. And sometimes God does stuff that you've seen him do before. For example, let's say I'm working with a sexual abuse survivor who still feels intense shame, and believes that she's bad and dirty because she "participated" and because it felt pleasurable. I help her get to the point where she can allow Jesus to be with her and then ask him for help. After a brief pause she starts crying quietly, and then eventually reports, "Jesus is holding me and he isn't disgusted with me or angry with me. He says that it's not my fault, that I was just a child." However, I'm not surprised because I've already seen some version of this scenario many hundreds of times. It's still beautiful, and there is still dramatic, lasting fruit, but it no longer surprises me. And sometimes, instead of providing amazing, "beyond us" interventions, God does simple, straight-forward stuff that any good therapist could do (like just offering attunement).

Therefore, we don't want to use unexpected, surprising, and "beyond us" as requirements for authenticity because they would wrongly disqualify many genuine God experiences. That is, we don't want to erroneously disqualify many genuine God experiences just because they are unassuming, because they are familiar, or because they simply make so much sense that they don't surprise us. Even so, a regular stream of "That's not what I expected," "I totally didn't see that coming," "I never would have come up with that in a million years," and "I've never had that thought before in my life" type surprises are still encouraging. And the occasional "That one was beyond me – I could never have done that on my own" is especially encouraging.

Furthermore, these are ideal bonus encouragements for beginning facilitators because there's nothing the facilitator needs to learn or know or do in order to make them work. It's just fun and encouraging to notice unexpected, surprising, and beyond-us content that provides additional reassurance that the recipient is truly interacting with the living presence of God.

²⁴Note again that his interaction with Jesus had already passed the tests of Biblical consistency and good fruit. The observation that it surprised him and that it was beyond him provides additional "bonus" reassurance that it was not just coming from his own mind.

Occasional miraculous, “impossible” confirmation: As just described above, we frequently see God do things in Immanuel sessions that are unexpected and surprising. And we occasionally see God do things that are moderately amazing. However, in a handful of sessions the Lord does things that take miraculous and “impossible” to the next level. I am including these data points especially for those who do not yet have first hand experience with the living presence of God in Immanuel sessions, and who are still struggling with intense, persistent doubt and skepticism. (“How can we know that people are *truly* talking to God? How can we be *sure* that all of this isn’t just an elaborate deception from sophisticated demonic spirits and/or deep unconscious processes?”)

In one of these miraculous sessions, the recipient became stuck in confusion and bitterness regarding his father’s failure to give him the nurture and encouragement that he needed. And then he had the most amazing experience. He reported that Jesus was walking with him through the life of his paternal grandfather. “Jesus is showing me my grandfather, coming to this country from Italy on a boat, as an orphan, at nine years old.” Pause. “Jesus is showing me what my grandfather had to do to survive, as a nine-year-old, on his own, on the streets of Chicago.... Wow.... That was tough.” Pause. “And now Jesus is showing me how my grandparents married and started a family as teenagers, and how they did the best that they could as desperately poor immigrants, both of whom had been orphaned at an early age.”

Then he described how Jesus was walking with him through the life of his father. “Jesus is showing me my father as a child, and how my grandfather would get drunk and beat him up.” Pause. “Jesus is showing me how my grandparents did the best that they could, but they were so wounded, there was so much they never got from their parents, and there was so much they just didn’t have to give my father.” Pause. “And now Jesus is showing me my father trying to parent me.” Pause. “Jesus is showing me how he did the best that he could, and that he really did love me, but that there was so much that he never got from his parents, and then just didn’t have to give me.”

By the time the recipient got to the end of this amazing encounter with Jesus, his confusion and bitterness had been replaced by a profound understanding and compassion towards his father, he gladly and easily forgave his father, and his healing journey started to move forward again. Furthermore, he had not previously known many of the family history details that Jesus revealed to him, and every detail that he was able to check turned out to be accurate.²⁵

A story from our friend and colleague, doctor John Curlin, provides another example of miraculous and “impossible.” John was facilitating Immanuel sessions in a poor village in Guatemala, and one of the women who wanted ministry came in on crutches. When John asked her what had happened, she explained that she had gone to a free government clinic for a hip replacement. Unfortunately, the medical team had accidentally cut a large nerve during the surgery to replace her hip. She had a new hip on her right side, but she still couldn’t use the leg because now all of the muscles previously supplied by the severed nerve were completely paralyzed. Being a physician, John could see for himself that her explanation was accurate – many of the muscles in her right leg had the total flaccid limpness that uniquely comes with complete loss of nerve stimulation, and all of the affected muscles were muscles that are supplied by one of the large nerves going through the hip area.

²⁵I have seen several cases like this, and whenever corroborating information has become available, it has turned out that the “impossible”/miraculous details revealed by Jesus have been accurate.

As sad as it was to hear about her crippled leg, this wasn't the reason she had come for an Immanuel session, and so after briefly offering his condolences regarding her leg, John moved on to address her emotional healing issues. Happily, the session went well. She was able to connect with Jesus, she received powerful healing, and within an hour or so she was greatly encouraged and ready to leave. However, as John was offering a few final thoughts he noticed that her "paralyzed" muscles were now moving. He stared at her leg intently for a few moments, to make sure that he was really seeing what he thought he was seeing, and then informed her that Jesus had apparently healed her leg along with her traumatic memories.

Ironically, he had to argue with her for ten to fifteen minutes to get her to believe him. He wanted her to try walking without her crutches, but she kept insisting that she couldn't use her leg because of the nerve that had been cut. Finally, after John repeatedly explained that she could simply look at her leg and notice that the previously paralyzed muscles were now moving again, she began to cautiously test the "crippled" leg. And she eventually walked out carrying her crutches instead of leaning on them.

As you can see from these examples, there are some things that happen during Immanuel sessions that would be VERY hard to explain, outside of a true, real, genuine interaction with the living presence of God.

The Immanuel Approach (to Emotional Healing and to Life)
Chapter 32: Counterfeit or Contaminated Interactive Connections (subtitle:
Intermediate principles, tests, and tools)

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DRAFT

****Advanced topics warning box:** If you are just beginning to learn about the Immanuel approach and you are reading through this book for the first time, I encourage you to skip (or skim) this chapter for now. At this point in your learning journey, slowing down to study these more advanced principles and tools will hinder you from getting the more important overview understanding of how all the pieces fit together. Come back to this material after you have been through the whole book at least once, you feel that you have a good understanding of the basic principles and tools, you have accumulated some experience with the exercises for groups and beginners, and you are beginning to occasionally encounter more complicated situations that require additional understanding and tools for discerning and resolving counterfeit and contamination. Also, when you have experience with actual sessions, this teaching material will be much easier to understand and remember. It will help give you words for what you are already seeing in your sessions, and it will be much easier to remember because you will have experiential reference points to help you organize the material as you put it into your own mental toolbox. In contrast, if you *don't* yet have your own experiential reference points to help you organize, understand, and remember this material, you may end up feeling a bit overwhelmed. I don't want this intermediate material to intimidate you from actually getting started with the basic exercises. **Advanced topics warning box****

As just described in the previous chapter, I have been consistently pleasantly surprised by how often the Immanuel approach works smoothly and easily, with the recipient experiencing an interactive connection with God that is free from any major counterfeit or contamination. Many beginner sessions flow smoothly to the point of healing (or some other poignant positive experience), with the issue of counterfeit or contamination never even coming up. Nothing from the session even raises the question of whether it's consistent with scripture, and significant fruit is so obvious and easy to observe by the end of the session that we hardly even think to ask, "Is this real, or could it all just be a big fake?" Lasting, long term fruit also often accumulates so obviously that it just provides more reassurance, as opposed to raising questions about counterfeit or contamination. Furthermore, when beginners do encounter problems with counterfeit or contamination, I continue to be encouraged by how often they are able to get good results with just the basic tests ("Is this consistent with scripture?" and "Is there observable positive change during the session?"), and with just the basic troubleshooting tools for identifying and resolving the source of the problem.

This is all wonderful, and it's one of the many reasons I'm so excited about the Immanuel approach. However, people who use the Immanuel approach regularly will benefit from learning additional principles, tests, and tools. Additional principles and tests for detection will give you deeper, stronger confidence that your discernment is accurate. This will increase your faith for good things when you discern that the recipient's connection with God is genuine, and it will increase your persistence in troubleshooting when you discern that there is counterfeit or contamination. And additional principles and tools for identifying and resolving the underlying problem will increase your ability to find and resolve the source of counterfeit and contamination.

I also want to explicitly name that the facilitator needs to provide more discernment and direction for sessions in which the recipient is dealing with significant counterfeit and/or contamination. As I have emphasized at many points throughout this book, the primary focus with the Immanuel approach should always be the connection between Jesus and the recipient. However, as I have described especially in chapters four and twenty, there are situations in which God will provide more guidance for the session through the facilitator. And sessions in which the recipient is having trouble with significant counterfeit and/or contamination are some of the most important situations for which the Lord will provide more discernment and direction through the facilitator.

I. More difficult discernment challenges: As described in the previous chapter, for many (most?) beginner sessions, “Is it consistent with scripture?” and “Is there observable positive change during the session?” will provide adequate tests for discerning between the genuine and the counterfeit or contaminated. In these easy beginner sessions, the recipients have clear, strong interactive connections that are easily recognized as genuine, and the eventual healing is also easily recognized as genuine because it produces clear, dramatic, immediate fruit.¹ However, if you work with the Immanuel approach on a regular basis you will eventually encounter more difficult discernment challenges, and in these situations you will find the additional interventions, tools, and reference points described below to be very helpful.

A. *“Accidental” counterfeits with recipients who have not yet had any experience with the genuine:* One of these more difficult discernment challenges comes with recipients who have not yet had any experience with the genuine, neither in the years before their first Immanuel approach session nor during the initial minutes of trying to establish an interactive connection at the beginning of their first session.

As the recipient goes three to five minutes into the step of trying to establish an interactive connection, *but she has not yet perceived God’s presence in any tangible way nor experienced a genuine interactive connection*, she often becomes increasingly uncomfortable. Maybe she’s trying to please the facilitator, and worries that she’s doing something wrong. Maybe she’s anxious that the Immanuel approach won’t work for her, and that she will be disappointed. And maybe the issue on the table is uncomfortable, so she just wants to resolve it as soon as possible to make the pain go away.

Since she does not yet have a real perception or connection, her own mind starts trying to fill in the uncomfortable empty space where a genuine interactive connection with God should be. For example, insights come into her mind as she slips into the familiar habit of analyzing the issue in her own attempt to figure it out. Memories come into her mind as she tries to figure out what kind of traumatic roots might be causing the problem. Comforting thoughts come into her mind as she unconsciously slides into the familiar coping tool of positive self-talk. Truth statements challenging distorted beliefs come into her mind as she unconsciously slides into the familiar coping tool of self-cognitive therapy. Scripture verses come into her mind as she unconsciously slides into the familiar coping tool of using bible verses to challenge lies and help with managing painful emotions. She might even get images of Jesus

¹Again, there is a rare exception in which a counterfeit Immanuel encounter can appear to produce dramatic short-term fruit. This scenario is caused by dissociated internal parts creating very sophisticated counterfeits, and as mentioned in chapter thirty-one (main text and footnote #11, page eight), this scenario causes no immediate harm, it is eventually detected by noticing that the recipient is not experiencing the expected long-term fruit accumulating over time, and it can be resolved by apply our advanced material, and/or obtaining consultation, and/or referral to an advanced facilitator.

coming into her mind as she tries to guess what an Immanuel encounter might look like, and she might get thoughts/words addressed to herself, first person, coming into her mind as she tries to guess what Jesus might say.²

In this context, especially not yet having experience with the genuine, the recipient will sometimes conclude that all of this content from her own mind is actually from the Lord. That is, she unintentionally produces “counterfeit” content that she accidentally mistakes for the real thing, and she is particularly vulnerable to this mistake because she does not yet know what a real Immanuel encounter looks like.³

With respect to counterfeit or contamination, the first tasks for the facilitator in this scenario are to 1) recognize for *yourself* that the recipient is not yet actually perceiving God’s presence or experiencing a genuine interactive connection, and then to 2) help the *recipient* recognize that all of her self-generated, accidental counterfeit content is not actually the real thing. And for these two tasks, the discernment tool that most facilitators start with is watching for the additional reference points discussed below (pages nineteen to thirty-two).⁴

When I facilitate, I am always watching for reference points that I can observe for myself, without having to interrupt the flow of the session to ask questions.⁵ For example, when the recipient’s own mind is using guesses and imagination to try to fill in for the absence of a real connection, it is fairly common for her to report getting a fairly clear, detailed mental image of Jesus. However, even though she is supposedly perceiving Jesus’ presence with her, *she will not report or display any significant benefits*.⁶ In contrast, if a person gets a mental image of Jesus as part of a genuine Immanuel encounter, she will describe and display clear,

²The first parts of my experiences with the THRIVE conference exercises (described on page ten of chapter seventeen and page four of chapter twenty-eight) provide good examples of these last two phenomena.

³Recipients who have very subtle Immanuel encounters and who are insecure with respect to the whole process can continue to struggle with this problem for a number of sessions. Fortunately, they eventually become less anxious and feel less need to fill in with their own mental content as the steadily growing pile of lasting fruit convinces them that their subtle experiences are, indeed, real and genuine.

⁴Once you have developed the implicit memory intuitive discernment component described below, it will almost always be the first resource you will turn to and it will almost always provide the first warning that there is a problem in any given situation. However, the implicit memory intuitive component requires a lot more time and experience to develop. Therefore, as a facilitator is first learning and practicing with intermediate principles and tools, she will almost always start with learning to watch for the reference points described in this chapter.

⁵Actually, I now rely heavily on the implicit memory intuitive sense of knowing (described below), and so I no longer focus much attention on watching for reference point clues *as long as the session is going smoothly*. However, if my intuitive warning system tells me that something’s just not right, I immediately begin to watch very carefully for reference point clues.

⁶Some people have learned to comfort themselves with positive images that they have learned to generate with their own imaginations, and these recipients will get some benefit from their imaginary images. But it will look and feel as if they are just trying to comfort themselves, and the positive effects will be mediocre and temporary. Others will just feel disappointed and/or frustrated because they think their imaginary images actually are a real Immanuel encounter, and they can tell that it is not bringing any new or significant benefits. (“I was hoping for a lot more than this.”)

tangible benefits.⁷ For example, even if she is just getting started and has not yet gotten to traumatic memories, she will start to feel and talk and act as if she now has a trusted companion with her on the journey – she will make comments indicating that she is feeling comforted and encouraged instead of anxious and alone, and you will be able to observe that she starts to smile instead of looking anxious and unhappy. And if she *has* already gotten to traumatic memories, you will observe even more dramatic benefits when she begins to perceive Jesus' presence with her.⁸

When reference point clues like these alert me to the probability that there is a problem, I wait for brief pauses or resting points in the work and then ask a couple of quick questions to get more information. Such as, “When you focus on the image of Jesus, does it feel alive, like a living person? or does it feel more like a still picture – like a photograph or a painting?” And, “When you focus on the thought you just reported a minute ago, ‘It’s not my fault, I was just a child,’ does it feel *sort of helpful*, like when you speak truth to yourself as part of the cognitive therapy exercises from your sexual abuse support group, or does it actually *feel* true, and is it *actually resolving the shame* that always used to be in that memory?”

If these questions provide further indication that there is a problem, then I take time to help the recipient go through the additional reference points more carefully. I describe to the recipient (as gently as possible) the clues I have already noticed, and explain that these clues usually indicate that the person’s own mind may be trying to “help” by filling in the anxious vacuum where a genuine Immanuel connection would usually be. I explain that I would like to check some additional reference points to make sure that my discernment is accurate, and I explain that it will actually be good news if I’m right, since she can expect a tremendous upgrade when we clear away the clutter coming from her own mind and then troubleshoot to help her experience a real Immanuel encounter. After these brief introductory explanations, I coach the recipient to focus very specifically and carefully on each of the additional reference points described below. We look at each of the reference points together, and I explain what I am observing and thinking as we go.⁹

⁷As mentioned in chapter thirty-one (main text and footnote #12, page nine), sometimes the recipient will truly be perceiving God’s presence, but some kind of blockage is preventing her from receiving most of the potential benefit that she might otherwise experience. In this situation, she will not have the subjective sense of benefit from the Lord’s presence with her. Again, this phenomena is discussed in more detail in “Real God connection, but minimal benefit” below, and in the section with the same title in chapter thirty-three.

⁸An important part of most trauma is feeling alone in the painful experience, and the healing for this piece of any trauma usually flows spontaneously as soon as the person experiences God’s presence with her in the painful experience. Even when working with complicated trauma that includes other components that are not yet resolved, the recipient will almost always describe at least some piece of healing and display a visible wave of relief at the moment she perceives the Lord to be with her in the trauma.

⁹Note that with some recipients, this process can be very easy. As soon as you mention your initial observations, and your thought that the content she has been describing might be just coming from her own mind, she will immediately acknowledge that you are right, and that she can feel herself scrambling to try to help the process work by generating the material she has been describing. She will be greatly relieved that you think she is not yet experiencing a real Immanuel encounter, and she will be thrilled for you to help her clear away the clutter and then troubleshoot to establish a genuine Immanuel connection. With these easy sessions, you can use a greatly abbreviated discernment process that just

When the supposed Immanuel encounter content is indeed just coming from the recipient's own mind, you will notice that apparent help from the Lord initially looks good and sounds nice, but never actually enables the process to move forward. For example, if the person doesn't want to look at specific memories because she is afraid of the emotions she might feel, and then you coach her to express her fear directly to the Lord and ask for help, she might describe reassuring thoughts coming into her mind and she might report feeling slightly encouraged, but the decrease in her fear and the increase in her courage will not be significant, *and she will not be able to actually move forward.*

When the supposed Immanuel encounter content is indeed just coming from the recipient's own mind, she might get images of Jesus, but when you help her to focus on them carefully she will often realize that they are still and lifeless, like a photograph or painting. For example, I have had a number of people who eventually realized that the "Jesus" they were seeing was actually just a memory of the picture from the cover of the children's Bible they had as a kid, or a memory of the picture of Jesus that used to hang over the couch in the living room of their childhood home. Occasionally the person's Jesus imagery will be moving, but when she focuses more carefully she will realize that the moving Jesus imagery is just memory from a movie clip. And occasionally the recipient will get Jesus imagery that moves and that initially appears to be interactive, but if you coach the recipient to specifically check for this point, she will realize that she somehow seems to know exactly what "Jesus" is going to say and do. And then if she focuses even more carefully, she will be able to sense that her own mind is actually running the Jesus hand puppet (so to speak).

Furthermore, if the recipient is getting Jesus imagery but it is just coming from her own mind, she will *not* start to feel and talk and act like she now has a loving, safe, helpful companion with her on the journey. It will not *feel* true that Jesus is *with* her, that he is listening to her, that he understands her, and that he loves her. (That is, she will not feel like she is receiving attunement from Jesus). And she will not report or display any other significant benefits from the supposed perception of Jesus' living presence with her.

When the supposed Immanuel encounter content is indeed just coming from the recipient's own mind, it will *not* feel new and different, but rather will feel like she is just trying to help herself with the same old coping tools that she is used to using. And if she focuses carefully on this specific point, the recipient will realize that the content is *not* coming into her mind unexpectedly and spontaneously. Rather, she will be able to sense her own mind searching for and then finding (or proactively generating/constructing) the analysis insights, problem solving ideas, self-help thoughts, scripture verses, comforting images, memories, and other content that comes forwards as she tries to resolve the problem with her own efforts.

And when the supposed Immanuel encounter content is indeed just coming from the recipient's own mind, the fruit from supposed healing will be meager and temporary as opposed to dramatic and permanent, since the issues and traumatic memories being addressed have *not* actually gotten truly, permanently resolved. Instead of looking and feeling like the issues and memories are truly and permanently resolved, it will look and feel like the

includes the first two steps. However, some recipients will be much more attached to the coping tools that they have used for many years, and they will need a lot more convincing and encouragement to be able to lay them down. The full process of helping the person to carefully go through each of the additional reference points is presented as a resource for these more difficult scenarios.

recipient is still just trying to use her own coping tools to *manage* the negative thoughts and emotions, and it will seem like she is just trying to use her own analysis and problem solving to figure out a solution. For example:

The recipient may be able to identify important issues, such as vows and lingering bitterness, as she uses her own mind to analyze the problem being addressed, and she may do a lot of verbal processing with respect to these issues, but the issues will not actually get truly and permanently resolved.

Important traumatic memories may come forward as the recipient tries to figure out the source of the problem being addressed, and she may do a lot of verbal processing with respect to the unresolved content in these memories, but this toxic content does not actually get truly, permanently resolved. For example, distorted thoughts (lies) will not get replaced with truth that actually *feels* true. Rather, it will seem like the recipient is telling herself truth that she cognitively knows that she *ought* to believe, and it will seem like she is *trying* to believe it, but it won't actually *feel* true. And even though she cognitively knows that the distorted thoughts are lies, and she is trying to *not* believe them, the lies *will* feel true.

Furthermore, the negative emotions associated with these issues and traumas will not be fully resolved. They may be slightly (or even moderately) decreased as the recipient uses all of her coping tools to manage them, but they will not be fully and permanently replaced with peace and joy. The recipient will not describe a sudden sense of release, you will not be able to observe a visible wave of relief on her face and in her body, and the release and relief that are not there will not be followed by a combination of peace and joy.

Finally, when the recipient thinks about the overall experience – from the supposed initial Immanuel connection, through the supposed interactions with Jesus along the way, and finishing with the supposed final resolution/healing, she will feel some combination of *disappointment and frustration* as opposed to feeling *deeply grateful and fully satisfied* with the whole package.¹⁰

In the best case scenario, the implicit memory, intuitive “knowing the genuine” piece (described below) would also already be in place. In this ideal scenario, you have an implicit memory, intuitive knowing regarding what it looks like and feels like for a recipient to be experiencing a genuine Immanuel encounter. So when the recipient begins to unintentionally produce “counterfeit” content and then accidentally mistake it for the real thing, you will quickly sense an intuitive warning that something’s just not right. This implicit memory intuitive warning will prompt you to think more carefully about possible problems, and to be especially observant regarding reference point clues. With this sense that something’s just not right, you will also be more ready to ask the quick questions to provide a couple of extra reference points, you will not wait as long to take a time out for the more careful evaluation of the rest of the additional reference points, and you will be more confident in your final assessment that the supposed Immanuel encounter is, indeed, just content from the person’s own mind.

¹⁰In some of these situations the recipient will also experience confusion, discouragement, and anxiety, in addition to disappointment and frustration.

After both confirming for myself and then also helping the recipient to recognize that her self-generated, accidental counterfeit clutter is not actually the real thing, before engaging in any troubleshooting for blockages, I first coach the recipient to repeat the initial Immanuel invitation and request.¹¹ And then we scan again for content that actually *is* coming from the Lord, but that had been missed because it was very subtle and thereby had gotten lost amongst all of the clutter from her own mind. Also, as we scan for genuine God content, I watch especially carefully for any content that I perceive to be coming from the recipient's own mind, I point this out to her as soon as I notice it, and then I help her to set it aside and return to listening and watching for content that just comes into her awareness spontaneously.¹²

Using the tools and clues described immediately below for picking up especially subtle Immanuel encounters, we often discover that the recipient *is* already getting some thoughts, memories, and other content that is genuinely from the Lord. She just needed help to recognize and remove the accidental counterfeit clutter, and then some more help to recognize the especially subtle genuine God-content.

When we *don't* find any genuine God-content, even with keeping accidental counterfeit clutter out of the way and repeating the Immanuel invitation and request, I help the recipient troubleshoot to find and remove blockages. And then, as we progressively remove blockages, I help her to recognize the genuine presence of God and genuine content from God when it actually does show up.

Note: Occasionally you will encounter recipients who, for a variety of reasons, are invested in believing that their own positive self-talk, scripture quoting, cognitive therapy, etc is actually from the Lord. They will therefore also be invested in believing that it is working. You can see that they are not actually getting true, complete healing, but they will be trying to believe that their own efforts (that they believe are actually from the Lord) are resolving the problem. In these situations, they can sometimes eventually recognize and acknowledge this whole tangle if you can gently, carefully, persistently coach them to get words for what *actually feels true* as opposed to what they *want* to be true, what they are *trying to make* feel true. And then, after they let go of their self-help, Immanuel-counterfeit tangle, you can help them work toward the huge upgrade of a genuine interactive connection with the real presence of God. If this intervention is not effective, close the session by helping them get back to the positive memory appreciation safety net, and then read more about this issue in our advanced material and/or obtain consultation and/or refer the person to an advanced facilitator.

B. Mistaking genuine God-content for her own mind because the genuine is so subtle:

Another discernment challenge that can be more difficult is when the recipient is getting genuine content from God, but it is so subtle that she accidentally dismisses it. "I'm getting stuff, but I think it's just coming from own mind."

¹¹In case anyone needs a quick reminder, the Immanuel connection invitation and request is some form of, "Lord, I invite/welcome you to be here with me. Please help me to perceive your presence and to establish a connection."

¹²I usually have to do this repeatedly, since most recipients in this scenario will keep slipping back into old habits. Also, recognizing their own mental content, setting it aside, and then returning to listening and watching is a skill that recipients can learn, and they will participate in the Immanuel approach more and more easily as they learn this skill.

In my current experience with the Immanuel approach, the most subtle Immanuel connection is when the recipient is not yet able to perceive God as a tangible, personal presence, and the Lord is providing much of his guidance by *reminding* the recipient of content *she already knows*, and that could easily just be coming from her own mind. For example, reminding her of scripture verses that she already knows, bringing to mind an insight that she has already had at times in the past, and bringing forward memories that were already available to her conscious awareness. Also, in this most subtle of all Immanuel connections, there is no subjective sense that any of God's guidance or help is coming from "outside" of the recipient's own mind. (Even when the Lord gives her insights, guidance, or other thoughts that are totally new, they still do not come with a subjective sense that they are coming from somewhere *outside* of her own mind.¹³) Furthermore, since the recipient does not yet perceive God as a personal, tangible presence, she will not yet have the sense that there is a helpful, loving companion with her on the journey and she will not yet feel like she is receiving attunement from the Lord.¹⁴

Nevertheless, it is still possible to recognize these very subtle genuine Immanuel connections.

First, be *especially* careful and persistent with respect to coaching the recipient to describe everything that comes into her awareness, regardless of whether or not it makes sense or feels important. This has already been discussed at great length in chapter seventeen, but I am mentioning it again here because it is particularly important in helping the recipient to recognize super subtle Immanuel connections. Especially when the interactive connection is so subtle, much important guidance and help will not be recognizable as from the Lord until the recipient describes it out loud.

It is also helpful to coach the recipient to "just stay with it" when she seems to be getting a flow of thoughts, memories, insights, etc, but the source of the content is unclear. As described below, the source of the content usually becomes more clear, one way or the other, if the person stays with the same flow for ten to twenty minutes.

The third discernment resource is to watch for additional reference points.

As mentioned above, when I facilitate I am always watching for reference points that I can observe for myself, without having to interrupt the flow of the session to ask questions. Early in the session, before there is any fruit from traumatic memories getting healed or other issues being resolved, the most important reference point to watch for is whether apparent guidance and help from the Lord is actually helpful. No matter how faint or subtle the Immanuel connection might be, when the recipient has a genuine connection and you ask the Lord for guidance and help, stuck points resolve and the session moves forward. For example, the session seems to be stuck, we ask for guidance, and then the recipient is somehow able to recognize and get words for her guardian lie fear: "If I allow myself to connect with my emotions in this memory, I will start crying and never be able to stop." I coach her to name

¹³There *are* subtle subjective differences that the person can eventually learn to recognize, as described earlier (chapter seventeen, pages 18&19, and chapter twenty-eight, page 1), but she will not have the subjective sense of the content coming from "outside" of her own mind.

¹⁴My early experiences of guidance from the Lord and my earliest experiences of emotional healing described in chapter twenty-eight (pages 1-3), would be a good example of this kind of most subtle Immanuel connection.

this fear directly to the Lord (in faith, since she can't yet perceive his presence as a person), and ask for help with it. And then, over the next minute or two, the fear somehow seems to lessen, her courage and capacity somehow increase, she is able to connect with the memory, and the session moves forward.

Even when the Immanuel connection is super subtle and God is guiding by reminding the recipient of content she already knows, the content from the Lord will still be observably helpful. For example, the next step in the session is not clear, we ask for guidance, an insight then comes into the recipient's mind, and the insight is a thought that she has had before. However, even though the insight is not a totally new thought, *somehow she recognizes it's meaning, implications, and importance in a new way that enables the session to move forward.*¹⁵

Or the underlying source of the problem is not clear, we ask for guidance regarding root memories, and then the person remembers an experience that she has always been consciously aware of, *but somehow she recognizes it's importance in a new way, she can feel that it is connected to the issue we are working on for the first time in her life, and this new awareness and emotional connection enables the session to move forward.* Or the Lord brings a scripture into the person's mind, and even though it is a verse that she already knows, and that could easily just be coming from her own mind, *it will somehow feel alive and helpful in a way that is new and different* from her usual experience with quoting verses to herself, *and it will help the session move forward.* Or the Lord reminds the recipient of various memories, verses, insights, and other thoughts that are all old and familiar, *but somehow they fit together in a way that is new and different, the new configuration provides benefits that are new and different, and these new and different benefits enable the session to move forward.*

Furthermore, if I pause to help the recipient focus very carefully on these specific questions, *she* will be able to recognize and acknowledge that the memories, scripture verses, insights, and other thoughts from the Lord *feel subjectively true, significant, and helpful in some way that is new and different.* And she will be able to recognize and acknowledge that the content from God comes into her mind spontaneously, as opposed to feeling that she finds it with her own searching or that she puts it together with her own proactive construction.

As long as these reference points indicate a subtle but genuine Immanuel connection, I help the recipient to keep going – we keep asking for guidance and help, I coach her to keep describing whatever comes into her awareness, and I help her to keep cooperating with whatever guidance we receive from the Lord.¹⁶ And eventually, even with super subtle Immanuel connections, issues will start to get resolved and/or traumatic memories will start to get healed. This often begins to happen in as little as twenty to thirty minutes, and the good news with respect to resolution and/or healing is that the indicators of genuine resolution/healing are much more definitive and much easier to recognize than the indicators

¹⁵My experience with sensing that God has a good reason for waiting to release physical healing for me (chapter eighteen, page 12) provides a good example. The Lord brought forward a thought that I had already had at times in the past, but in this Immanuel session (with the Lord bringing it forward), it felt different and produced striking benefit.

¹⁶Also, if she worries that the subtle God-content may just be coming from her own mind, I reassure her with the additional-reference-point evidence that indicates a genuine connection.

of a genuine but very subtle connection.

Even when the interactive connection is super subtle, when the blockages are out of the way and all of the pieces are in place, the Lord will facilitate resolution/healing that produces perfect fruit. For many issues and many traumas, the specific issues being addressed will be fully resolved, the specific traumas being addressed will be fully resolved, the specific lies being addressed will be replaced with new truths, and the new truths will *feel* true. The negative emotions associated with these issues, traumas, and lies will be fully resolved, the recipient will describe a sudden sense of release (often dramatic), and you will be able to observe visible relief on her face and in her body (again, often dramatic). And even though the content-from-God leading up to the resolution/healing was so subtle, the recipient will have a clear subjective sense that the resolution/healing is real, true, and genuine. Finally, release and relief will be followed by some combination of peace and joy, and the recipient will be deeply grateful and fully satisfied with the whole package.¹⁷

When the recipient gets to resolution/healing and you verify these indicators of genuine fruit, you will have definitive confirmation that your discernment was correct and that the interactive connection was indeed genuine.

In the best case scenario, the implicit memory, intuitive “knowing the genuine” piece (described below) would also already be in place. In this scenario, you have an implicit memory, intuitive knowing regarding what it looks like and feels like to work with a recipient who has a super subtle interactive connection. In this ideal scenario, when the connection *is* genuine you will have an intuitive sense, “Yes, this is from the Lord.” And this intuitive reassurance is especially helpful during the early part of the session (before any issues or traumas start to get resolved). When this intuitive sense agrees with the other reference points indicating a genuine connection, you will feel more confident in coaching the recipient to

¹⁷For the many issues and traumas that are reasonably simple, the specific issues being addressed, the specific traumas being addressed, the specific lies being addressed, and the painful emotions associated with these issues, traumas, and lies will all be fully, permanently resolved with a single round of Immanuel resolution and healing. However, some issues and traumas are more complicated. When an issue and/or trauma is rooted in a network of many different painful memories, and when these memories are tangled together with bitterness, vows, other defenses, and demonic infection, these complicated issues and traumas will usually resolve gradually over the course of many sessions. *Never-the-less*, even with these complicated issues and traumas, the resolution/healing in each Immanuel session will produce a definite, tangible, significant, permanent step forward with respect to the specific issues and traumas being addressed – some piece of the root-system will be truly, permanently resolved. The recipient will be able to feel the specific issues and traumas lose power. She will be able to feel a clear, tangible, significant decrease in the strength of the lies being addressed. She will experience a dramatic decrease in the associated negative emotions. And just as with simple issues and traumas, she will describe a sudden sense of release, you will be able to observe visible relief on her face and in her body, she will have a clear subjective sense that the resolution/healing is real, true, and genuine, release and relief will be followed by some combination of peace and joy, and she will be deeply grateful and fully satisfied with the whole package. (See discussion of reference points 14, 15, and 16, pages twenty-five to thirty-two below, for additional discussion of the significant, tangible, permanent healing fruit that can be expected with a single round of Immanuel resolution/healing, even with a subtle interactive connection and complicated issues and traumas.)

keep going.¹⁸

C. The journey to healing is long and the interactive connection is subtle: Sometimes there will be a significant block of time during which the recipient is working with God towards a piece of healing, but they're not there yet – the interactive connection is genuine, but the journey to healing is just long.¹⁹ And during this long journey to healing there will not be observable fruit with respect to issues and/or trauma being resolved, so you can't really use healing fruit as reassurance that the interactive connection and guidance from the Lord are genuine. With respect to counterfeit or contamination, the task for the facilitator is to keep watching for reference points that reassure you that the interactive connection is indeed genuine, and then encourage the recipient to keep going.

One piece of good news is that the lack of healing fruit during the long journey will not be a problem in many sessions because the interactive connection will still be quite clear and strong, even though there are blockages that are still preventing final resolution/healing. For example, nobody will be worrying about counterfeit or contamination if quiet tears are running down the recipient's cheeks and she is reporting things like, "Jesus is walking right beside me....I think we're going to the memory of my dad leaving, but Jesus is reassuring me that he will be with me as we walk through it together....I'm scared of feeling the pain, but at the same time I feel safe with Jesus' presence and guidance." The challenge comes when the journey on the way to healing is long *and the interactive connection is subtle*. With a long journey and a *subtle* interactive connection, the facilitator and recipient can sometimes begin to wonder whether they are indeed working with a genuine God-connection or whether they are just following content from the recipient's own mind.²⁰ "Are we sure we're still on the right trail?"

With a long journey and a subtle interactive connection, the easier challenge is when the Immanuel connection is only *moderately* subtle – when the recipient's perception of the Lord's presence and the interactive connection are subtle and faint, *but she still perceives Jesus' presence with her as a person*. With these moderately subtle Immanuel connections, all that is needed is for the facilitator to coach the person to focus very specifically and carefully on the additional reference points mentioned in the next paragraph.

Even though her perceptions of Jesus' personal presence and help are faint and subtle, you can confidently identify a genuine connection if you coach her to focus very specifically and carefully on reference points six, eight, nine, ten, eleven, and twelve from the discussion below. She will report that Jesus' presence *feels* real. (Her perception of Jesus' presence will sometimes be *very* faint, but in some subtle, curious way it will still *feel* real.) She will report

¹⁸Again, the whole "implicit memory intuitive knowing" component of discernment will be discussed in much more detail below.

¹⁹This journey time, between when the recipient begins to work with the Lord and when you see fruit from resolution/healing, can be as long as an hour or two within a single long session, or even many hours across multiple sessions.

²⁰I'm not worried about deliberate counterfeit from internal parts and/or demonic spirits because when they create counterfeits they try to produce *convincing* interactive connections as opposed to *subtle* interactive connections. In this section, where subtle Immanuel connections are part of the challenge, the concern is with confusion between subtle genuine connection and subtle accidental content from the person's own mind. Discernment regarding impressive, deliberate counterfeits is discussed below.

that it feels true that Jesus is with her, that he is hearing her, that he understands her, and that he loves her. (This sense of Jesus attuning to her will also sometimes be very faint, but it will still *feel* true). She will report that interacting with Jesus feels like getting help from a companion, as opposed to just talking to herself or trying to figure it out on her own. She will report that help from the Lord feels truly helpful. And she will report that guidance and other help from the Lord feels new, that it feels true, and that it feels different from trying to help herself with the familiar coping tools she is used to using. Furthermore, perceptions of Jesus, guidance from Jesus, memories and scripture from Jesus, and other interactions with Jesus will *come into her mind spontaneously*, as opposed to analysis insights, problem solving ideas, self help thoughts, memories, scriptures, comforting images, and other content that she can feel herself *generating with her own mental effort, finding with her own search process, or building with her own proactive imagination*.

With a long journey to healing and a subtle interactive connection, the particularly difficult discernment challenge is when the Immanuel connection is *really* subtle – when the recipient does *not* perceive Jesus’ presence with her as a person, and the interactive connection consists entirely of thoughts, memories, insights, scriptures, and other content that comes from God into the recipient’s mind, with only very subtle indicators that this God-content is actually from the Lord. With a really subtle interactive connection, as the length of the journey increases without healing fruit to provide more definitive confirmation, both the facilitator and recipient will understandably become increasingly concerned about the possibility of counterfeit or contamination.

When this happens in sessions I’m facilitating, the first thing I do is to be especially careful and persistent in coaching the recipient to describe everything that comes into her awareness, regardless of whether or not it makes sense or feels important. Again, when the interactive connection is so subtle, much important guidance and help will not be recognizable as from the Lord until the recipient describes it out loud. It is also helpful to coach the recipient to “just stay with it” when she seems to be getting a flow of thoughts, memories, insights, etc, but the source of the content is unclear. As described in more detail below, the source of the content usually becomes more clear, one way or the other, if the person stays with the same flow for ten to twenty minutes.

As mention in the previous section, the third discernment resource is to watch for additional reference points. I always start with watching for reference point clues that I can observe for myself, such as whether or not supposed help from the Lord proves to be truly helpful. For example, if the recipient is struggling with lack of capacity and then I coach her to ask God for help with this, does she then report feeling stronger and more courageous? And, even more importantly, does she *demonstrate* increased ability to stay connected to the intense painful emotions that she had previously been unable to handle (enabling the healing process to actually move forward)?

The next thing I do with checking for additional reference points is to wait for brief pauses or resting points in the work, and then ask a couple of quick questions to get a little more information. For example, “Do these encouraging thoughts *feel* true, or do they feel like positive self-talk from your own mind, that you want to believe but that don’t actually change anything?” and “Do these insights feel like they’re coming into your mind spontaneously and unexpectedly, or do they feel like analysis from your own mind as you try to figure things out on your own?” And if watching for observable reference points and asking occasional quick

questions provides reassurance,²¹ then we just keep going – we keep asking the Lord for guidance and help, I keep coaching the recipient to describe whatever comes into her awareness, I help her to cooperate with whatever guidance we get from the Lord, and I keep watching for observable reference points and asking occasional quick questions to provide ongoing reassurance.

In contrast, if observable reference points and occasional quick questions do *not* provide adequate reassurance, then I will pause and coach the recipient to focus very specifically and carefully on reference points ten, eleven, and twelve from the discussion below.²² If the Immanuel encounter is indeed genuine, even though the interactive connection is very faint and subtle she will still be able to recognize that apparent help from the Lord has truly been helpful, and my own observations will support this. For example, if the recipient says she can't go forward because she believes that the details of the emerging traumatic memory will be too much for her, and then I coach her to express her fear directly to the Lord and ask for help, she will *report* a sense of reassurance and a dramatic decrease in her guardian lie fear, and I will also *observe* a dramatic decrease in her visible anxiety *and she will be able to actually move forward*. If the Immanuel encounter is indeed genuine, the recipient will also report that guidance and other help from the Lord feels true, and that it somehow feels new and different from trying to help herself with the familiar coping tools she is used to using. And she will acknowledge that the guidance and other help from God comes into her mind spontaneously, as opposed to the analysis, problem solving, self help thoughts, scripture, memories, comforting images, and other content that she can feel herself generating, finding, or constructing with her own mind.

In the best case scenario, the implicit memory, intuitive “knowing the genuine” piece (described below) would also already be in place. In this scenario, you have an implicit memory, intuitive knowing regarding what it looks like and feels like for a recipient to work with a very subtle interactive connection during a long journey on the way to healing. In this ideal scenario, when the interactive connection *is* genuine you will have an intuitive sense, “Yes, this is from the Lord,” and this intuitive reassurance will reinforce your discernment from ongoing observations and occasional brief check in questions. You will feel more confident in reassuring the recipient and coaching her to keep going. And when the journey is particularly long and the Immanuel connection is particularly subtle, so that you feel the need to pause for more careful evaluation, this intuitive sense will reinforce your discernment from the additional reference points. You will again feel more confident in reassuring the recipient and coaching her to keep going.

Finally, you will eventually either get to resolution/healing or you will notice a slowly growing pile of clues that indicate problems.

With resolution/healing, the good news is that the indicators of resolution/healing being

²¹Sometimes I will also have a sense of reassurance from the Lord, and/or an implicit memory, intuitive sense of reassurance (discussed below), and these will of course provide additional encouragement to keep going.

²²If the journey is growing to many hours over multiple sessions, I will get into the rhythm of pausing once or twice each session for this more careful check, to make sure that we are still on the right trail with a genuine Immanuel connection as opposed to following a counterfeit or contaminated connection into the bushes.

genuine are much more definitive and much easier to recognize than the indicators of very subtle connections being genuine. Even when the interactive connection is *very* subtle during the journey, when all of the blockages are finally out of the way and all of the pieces are finally in place, the Lord will facilitate resolution and healing that produces perfect fruit. The specific issues being addressed will be fully resolved, the specific trauma being addressed will be fully resolved, the specific lies being addressed will be replaced with new truths, and the new truths will *feel* true. The negative emotions associated with these issues, trauma, and lies will be fully resolved, the recipient will describe a sudden sense of release (often dramatic), you will be able to observe visible relief on her face and in her body (again, often dramatic), and she will have a clear subjective sense that the resolution/healing is real, true, and genuine. Finally, release and relief will be followed by some combination of peace and joy, and the recipient will be deeply grateful and fully satisfied with the whole package.²³

When the recipient gets to healing and you verify these indicators of genuine fruit, you will have definitive confirmation that your discernment was correct and that the interactive connection was indeed genuine. And, as will be described below, the whole experience will then add to your implicit memory, intuitive knowledge with respect to “this is what it looks like and feels like to get through a long journey to healing with a very subtle Immanuel connection.”²⁴

Note: If you keep watching for reassurance that the interactive connection is genuine, but instead of encouraging reference points you notice a steadily growing pile of clues that indicate problems, then you need to change gears.²⁵ Instead of helping the recipient to see and remember the reassuring indicators that she is on the right trail and just needs to keep going, you will want to gently describe the clues you are noticing that indicate problems, and then work with her to carefully go through all of the reference points. And if this careful review confirms that her interactive connection is counterfeit instead of genuine, then go through the

²³As mentioned above, for the many issues and traumas that are reasonably simple, the specific issues being addressed, the specific traumas being addressed, the specific lies being addressed, and the painful emotions associated with these issues, traumas, and lies will all be fully, permanently resolved with a single round of Immanuel resolution/healing. And even with complicated issues and traumas, each round of Immanuel resolution/healing will produce a definite, clear, real, tangible, permanent step forward with respect to the specific issues and traumas being addressed – the recipient will be able to feel the specific issues and traumas lose power, she will be able to feel a clear, tangible decrease in the strength of the lies being addressed, and she will experience a dramatic decrease in the associated negative emotions. And just as with simple issues and traumas, she will describe a sudden sense of release, you will be able to observe visible relief on her face and in her body, she will have a clear subjective sense that the resolution/healing is real, true, and genuine, release and relief will be followed by some combination of peace and joy, and she will be deeply grateful and fully satisfied with the whole package. (See pages twenty-four to thirty-two below for additional discussion of the clear, tangible, permanent healing fruit that can be expected with each round of Immanuel resolution/healing, even with complicated issues and traumas.)

²⁴Again, the whole “implicit memory, intuitive knowing” component of discernment will be discussed in much more detail below.

²⁵Sometimes you will also have a growing sense of spiritual discernment caution from the Lord, and/or a growing implicit memory intuitive sense of caution, and these will of course provide additional indicators that you need to change gears from reassurance to confirmation of counterfeit and then troubleshooting.

corrective interventions described at the end of the section on accidental counterfeits, page 7, above.²⁶

D. Demonic counterfeits: One might think that demonic counterfeits would be a big area of difficult discernment challenges, since demons are intelligent and have lots of experience with deliberate deception. However, we've actually been pleasantly surprised by how *little* trouble we have with demonic counterfeits. First of all, we hardly ever see demonic counterfeits any more. We're not sure why – whether it's because we consistently use the opening prayer at beginning of each session, or for some other reason – but we almost never see demonic spirits even attempting to counterfeit Jesus, and this has been true for more than five years now.

Second, when demonic spirits do attempt to counterfeit Jesus, they often present with images that are weird/disturbing, and they often say and/or do things that are weird/disturbing. For example, the counterfeit image might have eyes that glow red and the counterfeit Jesus might invite the person to participate in inappropriate sexual behavior. Therefore, if the recipient will actually describe everything that is coming into her awareness, demonic counterfeit is usually pretty easy to spot. (This is yet another reason to be diligent in coaching the recipient to “describe everything.” The weird/disturbing images, words, and behaviors are easy to spot *if the recipient reports them*; however, the recipient will sometimes withhold this information because she is afraid and/or embarrassed to share such weird/disturbing content. And withholding these clues will make it much more difficult to spot the demonic counterfeit.)

Furthermore, demonic counterfeits are not very good at being gentle, careful, safe, encouraging, compassionate, attuning, forgiving, merciful, patient, life-giving, etc, and they especially have trouble being *truly loving*. They don't provide guidance or help that actually helps the session move forward. They often quickly become critical and condemning. They often quickly use fear-based motivation. They often give advice that is contrary to scripture. And they don't produce good fruit. With most demonic counterfeits, you won't need anything more than the basic tools described in chapter thirty-one.

And if you encounter one of the rare demonic counterfeits that is more careful and sophisticated, so that it does not disqualify itself with obvious blunders during the healing journey, watching for additional criteria with respect to resolution/healing fruit will always expose it. You will see neither full resolution nor clear, unambiguous, significant steps

²⁶A very brief summary of the corrective interventions from the accidental counterfeits section: 1) Help the recipient to recognize that her self-generated, accidental counterfeit clutter is not actually the real thing. 2) Coach the recipient to repeat the initial Immanuel invitation and request. 3) Scan again for content that actually *is* coming from the Lord, but that had gotten lost amongst all of the clutter from her own mind. 4) Watch especially carefully for any content that you perceive to be coming from the recipient's own mind, point this out to her as soon as you notice it, and then help her to set it aside and return to listening and watching for content that just comes into her awareness spontaneously. 5) For the scenarios in which you do *not* find any genuine God-content, even with keeping accidental counterfeit clutter out of the way and repeating the Immanuel invitation and request, help the recipient troubleshoot to find and remove blockages. And then, as you progressively remove blockages, help her to recognize the genuine presence of God and genuine content from God when it actually does show up. 6) As always, if you are not able to resolve the problem, help the recipient get back to her safety net positive place, and then look at our advanced material, and/or obtain consultation, and/or refer the person to a facilitator with more knowledge and experience.

forward with respect to the issues and traumas being addressed. You will see neither full resolution nor significant weakening of the lies being addressed. You will see neither full resolution nor dramatic decrease in the painful emotions associated with the issues, traumas, and lies being addressed.²⁷ The recipient will not have a clear subjective sense that she has received real, true, genuine resolution/healing. She will not report a sense of release and you will not observe a visible wave of relief. The release and relief that are not present will not be followed by some combination of peace and joy. And, finally, the recipient will feel some combination of disappointment and frustration instead of feeling deeply grateful and fully satisfied with the whole package.²⁸

Finally, as the recipient gains experience with genuine Immanuel encounters, she will quickly spot demonic imposters because they feel so different from the real Jesus. (Even the careful, sophisticated demonic counterfeits still have a *subjective feeling* that is very different from the real Jesus.)

E. Accidental counterfeits from dissociated internal parts: Sometimes dissociated internal parts can produce “accidental” counterfeits in much the same way as the person’s normal adult consciousness can produce accidental counterfeits. Many people with dissociated internal parts have some parts that have learned to be helpful, and when the person encounters any difficult situation that upsets her, these parts come forward with all of the resources they have developed. They might offer insights as they do their best to analyze the situation. They might offer practical thoughts as they try to help with problem solving. They usually offer truth statements challenging distorted beliefs. They often offer comforting comments. And they might remind the recipient of scriptures that challenge distorted beliefs or that are helpful in other ways.²⁹

With some recipients, these helpful internal parts have been working for many years, and jump into action automatically whenever the person encounters difficult situations. When distorted thoughts and negative emotions are stirred up in an emotional healing ministry session these parts naturally come forward with all of their usual helpful resources, just as they have always done. They are usually not trying to impersonate Jesus in any deceptive or malicious way, but are simply doing the job they have always done. Unfortunately, in the context of the Immanuel approach, with the facilitator and recipient inviting Jesus to come with guidance and help, the person will usually perceive the various kinds of helpful content to be coming from Jesus.

²⁷Again, with simple issues and traumas, a genuine Immanuel encounter will produce full resolution of the issues, traumas, lies, and painful emotions. And even with complex issues and traumas anchored in many different painful memories, a genuine Immanuel encounter will produce clear, unambiguous, significant progress with respect to the issues, traumas, and lies being addressed, and the recipient will experience dramatic decrease with respect to negative emotions.

²⁸Again, in some of these situations the recipient will also experience confusion, discouragement, and anxiety, in addition to disappointment and frustration.

²⁹On rare occasions, internal dissociated parts might even bring forward minor, low intensity traumatic memories. They are usually more interested in *hiding* traumatic memories, but they might occasionally bring forward memories if they perceive the memories to be minor, low intensity, and not strategically linked to anything important. Also, internal parts do not produce images of Jesus with this *accidental* counterfeit phenomena, in which they are just jumping in with their usual help, and *accidentally* causing the recipient to think she is interacting with Jesus.

First of all, since the dissociated parts are separate from the person's normal adult consciousness, the content they bring will feel like it's coming from "somewhere else," and the recipient will perceive it to be unexpected and spontaneous (as opposed to feeling like it's just coming for her normal adult consciousness).³⁰

Second, these parts have usually had the benefit of observing the recipient's adult self participating in years of therapy and/or ministry, and they have also often observed others receiving genuine healing from Jesus. So these parts often come up with classic therapy/emotional healing type stuff, such as speaking classic therapy/emotional healing truths. ("It's not your fault – you were just a child," "Even if they rejected you, I have always loved you and wanted you," "You don't ever have to feel lonely because I am always with you," and other classics.)

Third, internal parts can be genuinely gentle, caring, encouraging, etc, and many of them can even do a decent job of offering attunement and being loving. So they can present a subjective presence that feels a lot more like the real Jesus, and the recipient can have both the positive sense of having a companion with her on the journey and the comforting sense that she is receiving attunement.

Fourth, many dissociated internal parts belong to recipients who are experienced Christians, and these parts have usually been invisibly observing the person's life for years, which includes quietly paying attention through many hours of Bible study. These parts therefore usually know the Bible, and can often offer their insights, practical solutions, cognitive therapy truths, comforting thoughts, and Bible verses for a long time without revealing themselves by doing or saying anything that is inconsistent with scripture.

The key to detecting these accidental counterfeits that initially appear so convincing is that they produce totally disappointing results with respect to resolution and healing. The recipient may experience some moderate, temporary benefits from the sense of having a companion with her on the journey, from the sense of receiving attunement, and from the insights, cognitive therapy truths, comforting thoughts, and Bible verses that the internal parts are providing, but the recipient's internal parts can never have any more resources than her own mind can provide, and therefore won't be able to help her with true resolution and healing.³¹ Furthermore, they are usually invested in keeping traumatic memories hidden and disconnected, as opposed to wanting to help the person find and feel the trauma that needs to be resolved.

During the journey towards healing, the dissociated parts are moderately helpful with respect

³⁰Note that this internal subjective experience will be more intense and convincing for people with internal parts that are more clearly separate, and also for people who do not yet know they have internal dissociated parts.

³¹The unresolved issues and traumas are there in the first place because the recipient has blind spots, inadequate capacity, inadequate maturity skills, and other blockages that have prevented her from being able to resolve the issues and traumatic memories. And her dissociated internal parts will be limited by the same blind spots, lack of capacity, lack of maturity skills, and other blockages. So these internal parts may be able to provide comfort and help her cope more effectively, but they won't have any new resources with which to help her get unstuck. ***Question to self: include at end of paragraph instead of footnote?**

to immediate distress, but they never actually help the session move forward. They are not able to provide the kind of capacity augmentation that requires a genuine outside source, they cannot resolve guardian lie fears or other hindrances that are in the way of moving forward, they don't help the recipient find traumatic memories that have not yet been identified (in fact, they usually lead *away* from important memories), and they don't enable recipients to connect with traumatic memories that are already present in conscious awareness but still protected by disconnection defenses. Again, they don't provide any guidance or help that truly moves the session forward with respect to permanent resolution of issues or healing of trauma.

And when the session gets to the place where permanent resolution/healing is supposed to occur, internal parts cannot do the job. That is, if the recipient has memories that are already in conscious awareness and that are already emotionally connected, internal parts will not be able to help her finish processing tasks and accomplish permanent resolution and healing. They will say things that sound like good emotional healing ministry, but the recipient will not actually experience any actual resolution or healing.

Just as with the other counterfeits presented so far, the recipient will often *want* their to be dramatic progress, and she might even be *trying to believe* there is dramatic progress and *trying to fabricate* dramatic progress, but in reality you will *not* see either full resolution or clear, unambiguous, significant steps forward with respect to the issues and traumas being addressed. You will *not* see either full resolution or significant weakening of the lies being addressed. You will *not* see either full resolution or dramatic decrease in the painful emotions associated with the issues, traumas, and lies being addressed. The recipient will *not* report a sense of release and you will *not* observe a visible wave of relief. The release and relief that are not present will *not* be followed by some combination of peace and joy. And the recipient will feel some combination of disappointment and frustration instead of feeling deeply grateful and fully satisfied with the whole package.³²

Finally, whether you are still working with the recipient to get all of the pieces in place or whether she is at the point in the session at which she should be experiencing resolution and healing, when internal parts are offering content that is accidentally mistaken for an Immanuel encounter you never see “I would never have thought of that in a million years” breakthrough insights and you never see “totally beyond us” miraculous interventions that would require the genuine presence of God.

When I suspect that dissociated internal parts are bringing forward helpful content that is accidentally being mistaken for an Immanuel encounter, the first thing I do is to gently and relationally explain about this phenomena. (Of course I adjust my explanations depending on how much the person already knows about internal parts. For example, if the person knows nothing about internal parts, I go much more slowly, and take a lot more time to carefully

³²As already mentioned in chapter thirty-one, there are rare dissociated parts counterfeits that can temporarily produce the illusion of true resolution and healing. However, the *temporary* dramatic benefits at the center of this fake resolution and healing always fade over time, and so even these sophisticated counterfeits are eventually exposed if you keep watching for whether or not there is lasting, long-term fruit accumulating over time. These rare sophisticated counterfeits are discussed in more detail in chapter thirty-three.

introduce the whole idea of dissociation and internal parts.)³³ And then I describe the observations that lead me to think that this might be happening in this particular situation. For example, “Sometimes parts of a person’s mind learn how to help her by speaking truth or offering other helpful thoughts when she is upset. And sometimes in an Immanuel session these parts just jump into their old familiar job, without even thinking about it, and the person mistakenly thinks that their thoughts and other helpful content are coming from Jesus. I think this might be happening here because it *seems* like we have been getting help from Jesus, but the issues and traumatic memories don’t seem to be getting permanently resolved. Usually, when I see this pattern, it’s because parts inside are trying to help, and we are mistaking them for Jesus so we initially think Jesus is speaking and working, but then we don’t see permanent resolution because they’re not able to produce the kind of true, deep healing that the real presence of Jesus brings.”

After explaining the phenomena and describing the clues I’m seeing that make me think it’s happening in this particular session, I use the direct eye contact technique and ask to speak directly to the parts that are involved. For example, “I would like to invite any parts that know about this to come forward and talk with me. I’m not upset with you – I just want to help you let the real Jesus be present and speak for Himself.” And finally, after establishing a connection with the internal parts, I work with them to help them cooperate with a genuine Immanuel encounter.³⁴

I have been pleasantly surprised by the results.³⁵ In almost every situation, the internal parts involved come forward and acknowledge what they have been doing. In these situations in which they have just been “helping” out of habit, the problem can usually be solved by simply asking them if they would be willing to stand to the side and let the real Jesus show up, so that he can fix the problem completely and permanently. Sometimes these parts will forget, and jump back into old behaviors, but they will respond quickly to a simple, gentle reminder. If their behavior is entrenched because of guardian lies, then the guardian lies (and often anchoring memories) will have to be addressed before they are willing/able to let go of the old behavior.

³³If you suspect that dissociated internal parts are bringing forward helpful content that is accidentally being mistaken for an Immanuel encounter, but you do not yet have much experience with talking about these phenomena, one option for the explanation piece is to have the recipient read this material and then discuss it with them. Also, after discussing the essay, you and the recipient might even agree on a specific plan. For example, you might agree that you will be watching for parts presenting as Jesus, that you will point out clues when you notice them, and that you will then try the direct eye contact technique and engage directly with the internal parts as described below.

³⁴See “Direct Eye Contact Technique for Making Contact with Internal Parts,” and the last part of the essay, “Internal Dissociated Parts Presenting as Jesus,” respectively, for a detailed description of the direct eye contact technique and for additional discussion of how to use this technique in interacting with parts that are producing accidental counterfeit Immanuel encounters. Both of these essays are available as free downloads from www.kclehman.com.

³⁵When I am peaceful, calm, and relational (not frustrated or judgmental or triggered in any way), I am amazed at how willing internal parts are to come forward and talk to me about what they are doing. However, if I am triggered in some way, and especially if I am frustrated and/or judgmental, then internal parts tend to be guarded and uncooperative, often “stonewalling” me by not even acknowledging that they are there.

F. Dissociated internal parts and deliberate counterfeits: Sometimes dissociated internal parts will deliberately produce counterfeit Immanuel encounters,³⁶ and these counterfeits can sometimes initially be very convincing.

First of all, these counterfeits *look* good. The internal parts want you to believe that the counterfeit is really Jesus, so they are rarely subtle, faint, or vague. These counterfeits therefore almost always include fairly vivid, detailed Jesus imagery, and these images are usually also living, interactive, and contingent. Furthermore, since the dissociated parts are separate from the person's normal adult consciousness, the counterfeit Jesus' words and actions will feel like they are coming from "somewhere else," the recipient will perceive them to be unexpected and spontaneous (as opposed to feeling like she's interacting with her own hand puppet), and they will feel new and different from her usual coping tools.

Second, just as with dissociated parts and accidental counterfeits, these parts have usually had the benefit of observing the recipient's adult self participating in years of therapy and/or ministry, and they have also often observed others receiving genuine healing from Jesus. So these counterfeit Jesuses often say and do classic therapy/emotional healing type stuff. For example, offering insights, quoting scripture that seems relevant, touching the person in ways that are appropriate and comforting, and speaking classic therapy/emotional healing truths.

Third, just as mentioned above regarding dissociated parts and accidental counterfeits, these parts can be genuinely gentle, caring, encouraging, etc, and many of them can even do a decent job of offering attunement and being loving. So they can present a subjective presence that feels a lot more like the real Jesus, and the recipient can have both the positive sense of having a companion with her on the journey and the comforting sense that she is receiving attunement.

Fourth, as mentioned above regarding accidental counterfeits, many dissociated internal parts belong to recipients who are experienced Christians. These parts have usually been invisibly observing the person's life for years, and this has usually included quietly paying attention through many hours of Bible study. These parts therefore usually know the Bible, and can often maintain a counterfeit Jesus for a long time without revealing themselves by doing or saying anything that is inconsistent with scripture.

Furthermore, with some recipients the dissociative parts have already been producing these deliberate counterfeits in many other settings before the person comes for her first Immanuel session. For example, the dissociated parts may have produced counterfeit Jesus experiences in the context of other emotional healing ministry settings, personal devotions, charismatic conferences, or even in the context of the person calling out to the Lord for help during times of intense distress. And when the dissociated parts have been producing counterfeit Jesus experiences in many different settings over the course of years, the person has often become

³⁶Internal dissociated parts produce deliberate counterfeits for a variety of reasons. For example, they might be worried that the real Jesus won't show up and that the recipient will be painfully disappointed. So they "help" by trying to jump in for Jesus. Or they may be trying to avoid certain underlying issues and/or memories that are especially painful, so they produce a counterfeit Jesus who leads the session in every possible direction other than towards the forbidden issues and/or memories. Or, if the person is already working with conscious awareness of painful memories, they produce a counterfeit Jesus who leads the session away from interventions that would dismantle the defenses that are preventing the person from actually feeling the pain in the memories.

convinced that these experiences are actually from the Lord, she has often come to believe that they represent the real presence of Jesus, and she has often become very attached to them.

However, even though these deliberate counterfeits can initially be very convincing, they can still be reliably distinguished from genuine interactive connections with Jesus. Just as with dissociated parts and accidental counterfeits, the key to detecting these deliberate counterfeits is that they produce totally disappointing results with respect to resolution and healing. The recipient may experience some moderate, temporary benefits from the sense of having a companion with her on the journey, from the sense of receiving attunement, and from the insights, cognitive therapy truths, comforting thoughts, and Bible verses that the internal parts are providing through the counterfeit Jesus; but even these skillful, deliberate counterfeits can never have any more resources than the recipient's own mind can provide, and therefore won't be able to help her with true resolution and healing.³⁷ Furthermore, the internal parts behind the counterfeit Jesus are usually invested in keeping traumatic memories hidden and disconnected, as opposed to wanting to help the person find and feel the trauma that needs to be resolved.

During the journey towards healing, these deliberate counterfeits say and do things that *look* good and *sound* good, and they are moderately helpful with respect to immediate distress, but they never actually help the session move forward. They are not able to provide the kind of capacity augmentation that requires a genuine outside source, they cannot resolve guardian lie fears or other hindrances that are in the way of moving forward, they don't help the recipient find traumatic memories that have not yet been identified (in fact, they usually lead *away* from important memories), and they don't enable recipients to connect with traumatic memories that are already present in conscious awareness but still protected by disconnection defenses. Again, they don't provide any guidance or help that truly moves the session forward with respect to permanent resolution of issues or healing of trauma.

And when the session gets to the place where permanent resolution/healing is supposed to occur, these skillfully constructed counterfeit Jesuses cannot do the job. That is, if the recipient has memories that are already in conscious awareness and that are already emotionally connected, one of these deliberate counterfeits will not be able to help her finish processing tasks and accomplish permanent resolution and healing. The counterfeit Jesus will look good, and he will say and do things that sound and look like good emotional healing ministry, but the recipient will not experience any actual resolution or healing.

Just as with the other counterfeits that have been discussed so far, the recipient will often *want* their to be dramatic progress, and she might even be *trying to believe* there is dramatic progress and *trying to fabricate* dramatic progress, but in reality you will *not* see either full resolution or clear, unambiguous, significant steps forward with respect to the issues and traumas being addressed. You will *not* see either full resolution or significant weakening of the lies being addressed. You will *not* see either full resolution or dramatic decrease in the

³⁷Again, the unresolved issues and traumas are there in the first place because the recipient has blind spots, inadequate capacity, inadequate maturity skills, and other blockages that have prevented her from being able to resolve the issues and traumatic memories. And the internal parts behind the counterfeit will be limited by the same blind spots, lack of capacity, lack of maturity skills, and other blockages. So the counterfeit Jesus will not have any new resources with which to help the recipient get unstuck.

painful emotions associated with the issues, traumas, and lies being addressed. The recipient will *not* report a sense of release and you will *not* observe a visible wave of relief. The release and relief that are not present will *not* be followed by some combination of peace and joy. And the recipient will feel some combination of disappointment and frustration instead of feeling deeply grateful and fully satisfied with the whole package.³⁸

Finally, whether you are still working with the recipient to get all of the pieces in place or whether she is at the point in the session at which she should be experiencing resolution and healing, you will never see one of these deliberate counterfeits providing “I would never have thought of that in a million years” breakthrough insights and you will never see one of these deliberate counterfeits producing “totally beyond us” miraculous interventions that would require the genuine presence of God.

Fortunately, when dissociated internal parts deliberately present a counterfeit Jesus, they often make detection easier by trying to compensate for their lack of true power by producing statements of truth, visual imagery, and other “interventions” that are especially dramatic. The counterfeit Jesus will come with dramatic visual imagery, dramatic statements of reassurance, and other dramatic interventions that clearly imply, “We’ve taken care of the hindrances, the pieces needed for healing are all in place, and now we’re wrapping this up with final resolution and healing.” *But the fruit is inadequate and inferior.* In contrast, when the real Jesus says and does things that even quietly imply, “Now we’re wrapping this up with resolution and healing,” you can count on a significant step forward with respect to the person’s healing and growth, and you can count on fruit that is clear, strong, and deeply satisfying. So if the person reports an apparent Jesus who is saying and doing things consistent with “Now we’re wrapping this one up,” but the observed benefits are disappointing, unsatisfying, or mediocre in any way, you can be pretty confident that you have internal parts presenting a counterfeit Jesus.

Also, if a person has had parts presenting as Jesus in the past I will be especially aware of this possibility as I continue to work with her.

The biggest risks with these impressive looking deliberate counterfeits are, 1) you can be so impressed with their appearance that you forget to check carefully for fruit, and 2) you feel insecure regarding your discernment because the counterfeits look so impressive. However, you can confidently identify these initially convincing counterfeits if you are aware of the possibility that they might be present and if you carefully use additional reference points to check the fruit.

Just as with sessions in which internal parts are accidentally being mistaken for Jesus, when I suspect that dissociated internal parts are deliberately presenting themselves as Jesus, the first thing I do is to gently and relationally explain about this phenomena.³⁹ And then I describe

³⁸Again, there are rare dissociated parts counterfeits that can *temporarily* produce the *illusion* of true resolution and healing, but even these sophisticated counterfeits are eventually exposed if you keep watching for whether or not there is lasting, long-term fruit accumulating over time. As mentioned above, these rare sophisticated counterfeits are discussed in more detail in chapter thirty-three.

³⁹And again, I adjust my explanations depending on how much the person already knows about internal parts. Also, if you suspect that one of your clients may have internal parts that are deliberately presenting as Jesus, but you do not yet have much experience with talking about these phenomena, one

the observations that lead me to believe that it's occurring in this particular situation. For example, "Sometimes parts of a person's mind try to help or protect the person by speaking for Jesus, or even by pretending to be Jesus. I think this might be happening here because it *seems* like Jesus has been speaking and working, but the issues and traumatic memories don't seem to be getting permanently resolved. Usually, when I see this pattern, it's because parts inside are trying to help by speaking for Jesus or presenting themselves as Jesus, so it looks and sounds like Jesus is speaking and working, but we don't see permanent resolution because they're not able to produce the kind of true, deep healing that the genuine presence of Jesus brings."

(Note: with the recipients who have already encountered these counterfeits in other settings, and who have come to believe that they are from God and represent the real presence of Jesus, you will need to care for an additional difficulty. These recipients often become frightened and confused as they start to realize that these supposed Jesus experiences may actually be counterfeits from internal parts instead of valid encounters with the real presence of Jesus. "Oh, no! What does this mean? Does this mean that all of my experiences of God's presence have been fake? Do I really know Jesus, or is my whole Christian faith just a big mistake? Can I still believe in God? How do I know what to believe? How do I know what to trust?...etc." In these situations I reassure the recipient that we will be able to discern truth together, I reassure her that her faith life will actually get better, since the real presence of Jesus will be even better than what she gets when her internal parts try to take his place, and I coach her to speak her fears directly to the Lord and ask him for help.)

After explaining the phenomena and describing the clues I'm seeing that make me think it's happening in this particular session (and also caring for fears and confusion, with those for whom this is necessary), I use the direct eye contact technique and ask to speak directly to the parts that are involved. For example, "I would like to invite any parts that know about this to come forward and talk with me. I'm not upset with you – I just want to help you let the real Jesus be present and speak for Himself. So if you can talk to me, we can figure out why you felt the need to present yourselves as Jesus, what you need to be okay, and how we can do this whole Immanuel thing in a way that feels safe for you." And finally, after establishing a connection with the internal parts, I work with them to help them cooperate with a genuine Immanuel encounter.⁴⁰

Just as with sessions in which internal parts are accidentally being mistaken for Jesus, I have been pleasantly surprised by the results when I use this simple, direct technique with parts that are deliberately presenting themselves as Jesus. In almost every situation, the internal parts involved come forward and acknowledge what they have been doing, and then work

option for the explanation piece is to have the recipient read this essay and then discuss it with them. And just as with accidental counterfeits, after discussing the material you and the recipient might even agree that you will be watching for parts presenting as Jesus, that you will point out clues when you notice them, and that you will then try the direct eye contact technique and engage directly with the internal parts as described here.

⁴⁰See "Direct Eye Contact Technique for Making Contact with Internal Parts," and the last part of the essay, "Internal Dissociated Parts Presenting as Jesus," respectively, for a detailed description of the direct eye contact technique and for additional discussion of how to use this technique in interacting with parts that are deliberately presenting themselves as Jesus. Again, both of these essays are available as free downloads from www.kclehman.com.)

with Jesus and me to find a way for them to cooperate with genuine Immanuel encounters. (And, again, if their behavior is entrenched because of guardian lies, then the guardian lies (and often anchoring memories) will have to be addressed before they are willing/able to let go of the old behavior.)

II. Thoughts regarding possible overwhelm: As the material for this chapter kept expanding...and expanding...and expanding, I found myself beginning to worry that the reader might start feeling a bit overwhelmed by this large pile of additional tools, interventions, and reference points. So I would like to offer some additional thoughts that will hopefully help with possible overwhelm.

First, if you are a beginner you shouldn't be here. As already mentioned in the warning box at the beginning of the chapter, if you don't yet have experience with actual sessions, you won't have your own experiential reference points to help you organize, understand, and remember this material, and it will therefore feel much more complicated and overwhelming. So, again, I strongly encourage you to skip this for now and come back when you have mastered the basic material and gained some experience with actual Immanuel approach sessions. At the very least, please just skim this material, and focus especially on the true stories and examples. Also, if you start to feel overwhelmed, and begin to think anything along the lines of, "Maybe I shouldn't get into this Immanuel approach thing after all – it's a lot more complicated and difficult than I thought," please, *please, please* do not continue with the intermediate and advanced material at this time. Go back and get re-inspired by the true story chapters, go back to the super basic exercises and remind yourself regarding how simple they are, and find a trainer who can provide coaching and supervision to help you start experimenting with the exercises for groups and beginners. And then, *after* you prove to yourself that the Immanuel approach really is simple and easy, and *after* you become comfortable with the basic principles and tools, come back and look at this intermediate material.

If you have already mastered the basic material, you do have experience with actual sessions, and you truly are ready to begin learning intermediate principles and tools, I want to remind you that you won't even need any of these additional tools, interventions, or reference points for most basic sessions. Also, for many intermediate sessions, you will be fine with a small handful of the additional reference points (pick the three to five that you like best), and two or three of the additional tools and interventions. Furthermore, if you continue to move into more challenging Immanuel approach work, you can reassure yourself by remembering that the full toolbox includes a much larger pile of reference points, tools, and interventions. (And you can go back and get them when you actually need them.)

And here's another encouraging thought with respect to perspective. Instead of feeling overwhelmed by this huge pile of material, think of it this way: "We don't need to worry about counterfeit or contamination being impossible to detect – there are so many tools, interventions, and reference points for verifying the genuine that we can hardly even remember them all!" I would much rather have a LARGE pile of potential resources that we can eventually learn to use if we need them than to have a small pile that we can master quickly, but that may not be able to handle the really difficult situations.

Finally, it's important to remember that it's okay to say "this one is too much for me." If you are overwhelmed by this discussion of possible problems with counterfeit or contamination,

remember that some emotional healing sessions are very simple and straight forward, and that it is okay to stay with emotional healing work appropriate to your level of experience, training, maturity, discernment, etc. If you are working with someone and you realize you don't know how to handle the problems you are encountering, it's okay to say "this one is too much for me," and then either obtain consultation, refer the person to a more advanced facilitator, or agree to postpone work with that particular person until you feel adequately prepared. Again, it is perfectly okay to say "I'm just starting to work with intermediate and advanced material, so I need to stay with emotional healing work that is more straight forward." You can even do this with respect to different issues in the same person. For example, if you encounter a particular issue that is beyond your current level of skill, you can simply acknowledge this, find a more manageable target, and then either obtain consultation, refer the recipient to a more advanced facilitator to address the complex issue, or agree to postpone work on that particular target until you feel adequately prepared.

I would greatly prefer that you start working with intermediate material, even though you only feel comfortable working with easier intermediate challenges, than that you never start because you are too intimidated by the possibility of encountering problems that are too difficult.

III. Additional Reference Points: In chapter thirty-one, I presented three reference points for discerning between genuine and counterfeit interactive connections: 1) Consistency with scripture, 2) Really significant⁴¹ observable positive change by the end of the session, and 3) Lasting, long-term fruit that accumulates over time. I also mentioned two additional reference points that can provide bonus reassurance: 4) Content that is sometimes surprising and unexpected, and 5) Content that is sometimes "beyond us," or even miraculous. And these five reference points provide wonderfully adequate discernment and reassurance for basic sessions. However, as illustrated by the difficult discernment challenges just discussed above, additional reference points can sometimes be very helpful in identifying counterfeit Immanuel encounters. In this section I discuss difficult discernment from the perspective of each of the eleven additional reference points.

A. Additional reference points for the initial connection and journey towards healing: The last four of these eleven additional reference points (reference points thirteen through sixteen) apply only to resolution and healing, so the facilitator should focus on just the first seven additional reference points (reference points six through twelve) as the recipient is establishing her initial interactive connection and as she is journeying towards healing.

6) Jesus' personal presence *feels* real, true, and genuine: With genuine Immanuel encounters that include the perception of Jesus' presence as a person,⁴² *even when this perception is very faint and subtle*, if the recipient focuses carefully on this specific question she will realize that her perception of Jesus' personal presence *feels* real, true, and genuine. The subjective sense of Jesus' personal presence *feels* real, and it *feels* true that he is with her. In contrast, when a counterfeit is accidentally being produced by the person's own mind, the recipient will *not* feel like she is having a real, true, or genuine

⁴¹Again, not just the mild to moderate improvement that a recipient might experience in response to counterfeits using interventions for coping/managing (for example, challenging lies with cognitive therapy truth, offering comfort and encouragement, quoting reassuring scripture verses, etc).

⁴²As noted above, the most subtle genuine interactive connections do *not* include the perception of God as a personal presence.

experience of Jesus' presence. Usually the recipient will have at least some sense that she may be manufacturing the supposed Jesus with her own mind, and she will quickly acknowledge this when asked specifically about this point. (Occasionally the recipient will not have this much self awareness, but even in these situations she will still be clear that the supposed Jesus does not feel real, true, and genuine.)

Note that this reference point is not helpful for differentiating between the genuine Jesus and demonic or dissociated parts counterfeits, since both of these sources usually produce a counterfeit Jesus that presents as a personal presence, and this counterfeit personal presence usually feels quite real. (My guess is that this subjective feeling of the counterfeit being "real" is produced by the counterfeit Jesus coming from outside of the person's usual adult conscious awareness.)

7) Jesus images are living, interactive, contingent, and beneficial: With genuine Immanuel encounters that include Jesus imagery,⁴³ *even when this imagery is very faint and subtle*, if you coach the recipient to observe carefully she will be able to recognize that her Jesus imagery is living, interactive, and contingent. For example, in my own experience with Immanuel encounters, I usually get a very faint, subtle image of Jesus' face as part of my interactive connections. His usual expression is a quiet smile, and sometimes this quiet smile goes on for a while and I wonder if I'm just remembering a "freeze frame" still image from a previous Immanuel encounter. But then I notice a flicker of a grin, and I realize that I had just thought or done something that was just a bit humorous. Or I notice his expression briefly turn serious, and I realize that I had briefly turned my attention towards something that was painful. When I really do have a genuine, living connection, and I pay attention with this reference point in mind, I always eventually notice that Jesus' face is living and interactive, and that his responses to my thoughts and feelings are perfectly contingent.

Furthermore, when the recipient gets Jesus imagery as part of a genuine interactive connection, it will always come with some kind of tangible benefit. For example, visual imagery will contribute to the sense that Jesus is really with her, and will thereby also contribute to the comfort and encouragement of knowing that she has a companion with her on the journey. And if the recipient focuses on this point very specifically, she will be able to perceive this aspect of benefit from the imagery. Also, as mentioned above (page four, footnote #8), if the recipient is already working inside a traumatic memory, just seeing Jesus and realizing that he is with her in the trauma will often produce the first piece of healing.

Yet another aspect of benefits from genuine visual imagery is that Jesus often uses visual imagery details as part of caring for the recipient. For example, if the recipient has been traumatized by inappropriate touch from adult men, Jesus might put her at ease by appearing as a young child. Or if the recipient is afraid of physical violence from men, Jesus might put her at ease by appearing to be very small and standing at a safe distance. Or if the recipient is afraid that Jesus is angry with her and judging her, he might reassure her letting her see his face, and inviting her to notice that his expression is one of profound compassion (as opposed to anger, contempt, or disgust).

⁴³As noted above, the most subtle genuine interactive connections do *not* include Jesus imagery.

In contrast, when the recipient gets Jesus imagery as part of an accidental counterfeit that is being produced by her own mind, the image is often just a still, lifeless picture, such as the memory of a Jesus poster from a childhood Sunday school class. Or the image may initially seem to be alive, but then turns out to be just the memory of a clip from a movie about Jesus. Or the image may be alive, interactive, and contingent, but when the recipient focuses on it with this specific question in mind, she will realize that she can somehow anticipate exactly what “Jesus” is going to say and do, and then will realize that she is just interacting with her own Jesus hand puppet. And these self-generated images, coming from her own mind as she tries to fill in the uncomfortable empty space where a real interactive connection should be, won’t produce encouragement, comfort, healing, or any of the other benefits that usually come with genuine Jesus visual imagery.⁴⁴

Note that this reference point will not identify deliberate counterfeits from dissociated parts, nor expose the rare demonic counterfeit that is sophisticated enough to avoid disqualifying itself by presenting with images that are weird/disturbing. Both of these counterfeits will be living, interactive, and contingent, and they also include the subjective perception of coming from outside the recipient’s normal adult consciousness (and thereby produce the encouragement that comes from the recipient feeling like she has a companion with her on the journey).

8) Recipient feels like she is interacting with a companion (vs just talking to herself, trying to figure it out on her own): With genuine Immanuel encounters that include a sense of God’s presence as a person (with or without Jesus imagery),⁴⁵ the recipient will feel like she has a companion with her on the journey. Even without asking about this reference point, you will often be able to observe that the recipient starts to talk and act as if she now has a trusted companion with her on the journey. For example, she will start interacting directly with Jesus, as if he is a living friend, walking beside her, she will make comments indicating that she is feeling comforted and encouraged instead of anxious and alone, and instead of displaying whatever negative emotions she experiences when she focuses on the problem, she will often smile when she is focusing on and interacting with Jesus. And if you do ask the recipient to deliberately look at this reference point, she will confirm that it feels like she truly has a companion with her on the journey, and that it feels like she is getting help from a friend as opposed to just talking to herself or trying to figure it out on her own. (They are sometimes very subtle, but if she looks carefully she will recognize that she does have these perceptions, and that they *feel* true.)

In contrast, if the supposed interactive connection is just accidental counterfeit coming from the recipient’s own mind, it will definitely *not* include a sense of the Lord’s presence as a person. The recipient will *not* start to feel and talk and act like she now has

⁴⁴Again, some people have learned to comfort themselves with positive images that they have learned to generate with their own imaginations, and these recipients will get some benefit from their imaginary images. But it will look and feel as if they are just trying to comfort themselves, and the positive effects will be mediocre and temporary. Other recipients will just feel disappointed and/or frustrated because they think their imaginary images actually are a real Immanuel encounter, and they can tell that it is not bringing any new or significant benefits. (“I was hoping for a lot more than this.”)

⁴⁵As noted above, the most subtle genuine interactive connections don’t include the perception of God as a personal presence.

a loving, safe, helpful companion with her on the journey. And if you help her to carefully look at this specific reference point, she will realize that she is just talking to herself, and using her old, familiar coping tools to try to figure out the problem on her own.

Note that this reference point will not identify deliberate counterfeits from dissociated parts or counterfeits from demonic spirits. As mentioned above, both of these sources produce counterfeits that are living, interactive, and contingent, and they also include the subjective perception of coming from *outside* the recipient's normal adult consciousness, so the recipient will still have the subjective perception of having *somebody else* with her on the journey.

9) It *feels* true that the recipient is receiving attunement: Jesus understands attunement, he knows how important it is, and he is always offering it to us. So in every genuine interactive connection except the most super subtle,⁴⁶ the recipient will feel attunement from Jesus. If you coach her to focus carefully on this reference point, the recipient will realize that it *feels true* that Jesus hears her, that he understands her, that he cares about her, and that he is somehow with her in her pain.

In contrast, when the supposed interactive connection is just being produced by the person's own mind, she will *not* feel like she is receiving attunement – she will *not* feel like *somebody else* is hearing her, understanding her, caring about her, and somehow with her in her pain. Instead, she will feel like she's just talking to herself. And she will feel like she's just engaging in familiar analysis, problem solving, self-cognitive therapy, and other forms of self-soothing, coping, and managing.

This reference point *is* also good for exposing demonic counterfeits, since demons aren't very good at attunement. (I have never seen a demonic counterfeit actually offer attunement.) However, it is *not* helpful for identifying deliberate counterfeits produced by dissociated parts, since internal parts' counterfeits can sometimes be fairly good at offering attunement.

10) Guidance and help *feel* truly helpful, are *observably* helpful: When the recipient is experiencing a genuine interactive connection, guidance and help from the Lord *feel* truly helpful to the recipient, and the facilitator can observe that they actually enable the session to move forward.

For example, we ask Jesus for guidance and help, he reveals the guardian lie fear that is in the way, we ask him for more help, the recipient can feel the guardian lie fear lose power, and then the session actually moves forward. Or we ask God for guidance and help, he reveals the underlying traumatic memory that we're trying to find but it's emotionally disconnected, we ask him for more help, he enables the recipient to connect to the memory, and then the session moves forward. Or we ask the Lord for guidance and help, he brings insights that connect pieces of the puzzle that the person has never put together

⁴⁶The most subtle form of perceiving God's personal presence is feeling attunement from the Lord – recipients will sense this first indicator of God's presence as a person even before they have imagery or any other subjective indicator of God's personal presence. Even so, the most super subtle interactive connections do *not* include even this most subtle form of perceiving God's presence as a person.

before, and these new insights and connections help the session move forward. Or we ask Jesus for guidance and help, he helps the recipient realize that she is stuck because she does not have adequate capacity, we ask for more help, he spends time with her helping her increase her capacity, and then the session moves forward. Or we ask Jesus for guidance and help, he reveals..., we ask for more help, he provides..., and then the session moves forward....etc.

In contrast, when the supposed interactive connection is just accidental counterfeit being produced by the person's own mind, she might feel some encouragement and comfort from the scriptures she is quoting to herself, from her positive self-talk, and from her self-cognitive therapy. And she might even come up with analytical insights that seem profound and practical problem-solving ideas that seem useful. But the session will *not* actually move forward with respect to true, permanent resolution and healing. Furthermore, this reference point *is* also helpful with identifying dissociated parts and exposing demonic spirits. With dissociated parts and demonic spirits, the counterfeit Jesus will say and do things that look good and sound good – the recipient might even spend hours with nice images of a “Jesus” who quotes scripture to her and says and does lots of other stuff that sounds and looks like good therapy/ministry – but the session will *not* move forward with respect to true, permanent resolution of issues and healing of trauma.

11) Guidance, help, and other content feel new and different (vs feeling like familiar analysis, coping, and managing): We all have a set of coping tools that we have been using for years and that are familiar to us. For example, positive self talk, calming self talk, self cognitive therapy, quoting scripture to ourselves, trying to analyze the issues on our own, and trying to find practical, problem-solving ideas on our own. And these tools aren't necessarily bad. In fact, they can often be quite valuable in certain situations. It is good to have skills and tools that we can apply as part of dealing with difficult scenarios. But in the context of an Immanuel session, trying to use our own coping skills and tools will usually get in the way of being able to perceive the Lord's presence and receive his guidance and help. And, as described above in the first difficult discernment scenario, the first step in setting our own coping skills and tools aside is recognizing the difference between our own mental content and content that is coming from God.

So here is yet another reference point: Receiving guidance and other help from Jesus in the context of a genuine Immanuel encounter will *feel subjectively new and different* from the experience of trying to help ourselves with our old, familiar skills and coping tools.

Even when the interactive connection is quiet and subtle, guidance and help from the Lord will still feel new and different from the recipient's familiar attempts to manage or cope with her own resources. And even when God brings forward thoughts, insights, scriptures, images, and memories that the recipient already knows, they will come forward in ways that are new and different. They will make sense, feel true, and feel relevant in ways that are new and different. They will connect emotionally in ways that are new and different. The different pieces will fit together in ways that are new and different. (For example, the recipient will be able to recognize and *feel* the connections between the different pieces in ways that are new and different.) And the final benefit will be new and different.

In contrast, when the supposed interactive connection is just accidental counterfeit coming from the recipient's own mind, the specific content and the overall experience will *not* feel new and different. Instead, it will seem like she is just using her usual assortment of coping tools (with some self-generated images of Jesus usually thrown in for good measure, since most recipients figure that an optimal Immanuel encounter should include Jesus imagery).

Note that this reference point will not identify deliberate counterfeits from dissociated parts or expose counterfeits from demonic spirits. As mentioned above, both of these sources produce counterfeits that are living, interactive, and contingent, and they also include the subjective perception of coming from outside the recipient's normal adult consciousness. And both of these factors can produce the subjective perception that both the specific content and the overall experience are new and different.

Furthermore, in situations in which internal parts have been helping with symptom management for many years, their *familiar* interventions obviously won't feel *new and different*. They may feel like they are coming from outside of the person's normal adult consciousness, but they won't feel new and different.⁴⁷ And in these situations, content from the Lord may sometimes initially feel so similar to content from internal parts that the Lord's content won't have the subjective "new and different" feel either. So the bottom line is that this reference point is once again not helpful in differentiating between internal parts and genuine God interactions, since in some scenarios they can *both* not feel new or different.

12) Content comes spontaneously, unexpectedly (vs being found by searching or constructed with imagination): When the recipient is experiencing a genuine Immanuel encounter, perceptions of Jesus, guidance from Jesus, help from Jesus, and other interactions with Jesus will flow into her mind spontaneously. The recipient will not have the sense that she somehow knows what's coming before it happens, but it will rather feel *unexpected and spontaneous*.⁴⁸ We *observe* and *receive* the content that comes into our minds from God – we observe it, we get words for it, and we describe it out loud; but we don't find it with our own searching, we don't figure it out with our own analysis, and we don't build it with our own imagination.

In contrast, when the supposed interactive connection is just being produced by the

⁴⁷The "accidental" dissociated parts counterfeits described above provide a good example. They have usually been jumping in to help for years, and just keep doing this same thing in the context of the Immanuel approach. And when the recipient had the familiar experience of her internal parts bringing helpful content, it does not feel "new and different."

⁴⁸Note that in discussing this reference point, "unexpected" does *not* refer to the subjective experience described as part of "surprising and expected" in chapter thirty-one. (For example, "I've never had that thought before in my life, and I would never have come up with that in a million years.") Rather, "unexpected" in this discussion simply refers to the subjective experience of *not* having any sense ahead of time regarding the content that subsequently flows spontaneously into your awareness. When it shows up, the content can sometimes be something quite familiar, like a scripture verse that you have thought of many times in the past. The point here is that when mental content (such as a scripture verse) comes from the Lord, you do *not* have the sense ahead of time that you are searching for it, figuring it out, or constructing it with your own mind.

person's own mind, it does *not* feel like content is coming into her mind spontaneously or unexpectedly. If you help her to deliberately focus on these questions, she will realize that the insights coming into her awareness do *not* feel spontaneous or unexpected because she can feel herself engaging in her usual analysis process before the insights come forward. She will realize that the helpful practical ideas coming into her mind do *not* feel spontaneous or unexpected because she can feel herself engaging in her usual problem solving thinking before the ideas come forward. She will realize that the Bible verses coming into her awareness do *not* feel spontaneous or unexpected because she can feel herself engaging in her usual scripture search process before they come forward. She will realize that the encouraging and comforting thoughts coming into her mind do *not* feel spontaneous or unexpected because she can feel herself slipping into familiar positive self-talk as they come forward. And she will realize that the lie-challenging-truths that come into her awareness do *not* feel spontaneous or unexpected because she can feel herself slipping into familiar self-cognitive therapy as they come forward.

Finally, if you help her to deliberately focus on these questions, she will realize that any images of Jesus coming into her awareness do *not* feel spontaneous or unexpected because she can feel herself proactively constructing them with her own imagination. And if she is describing a Jesus that initially appears to be alive and interactive, she will realize that his words and actions do *not* feel spontaneous or unexpected because she somehow knows what he is going to say and do before it happens. And if she focuses on this point especially carefully and has good self-awareness, she will usually be able to sense herself actually running the Jesus "hand puppet."

Note that this reference point will not identify deliberate counterfeits from dissociated parts or expose counterfeits from demonic spirits. As mentioned above, both of these sources produce counterfeits that are living, interactive, and contingent, and they also include the subjective perception of coming from outside the recipient's normal adult consciousness. And both of these factors can produce the subjective perception that content from the counterfeit interactive connection is flowing into the recipient's mind spontaneously and unexpectedly.

B. Additional reference points for resolution/healing: As soon as the recipient starts to experience resolution of specific issues and/or healing for specific pieces of trauma, the facilitator should change focus from reference points six through twelve to reference points thirteen through sixteen. (The first seven additional reference points actually *can* be applied to resolution/healing, but thirteen through sixteen are so much more definitive and easier to see that I essentially change my focus to these last four additional reference points as soon as the recipient starts to see resolution/healing.)

13) Resolution/healing feels real, true, and genuine: When the recipient is experiencing a genuine Immanuel encounter, resolution/healing for specific issues and trauma will *feel* real, true, and genuine. Even when the interactive connection is so faint and subtle that there is not a sense of personal presence, the resolution of specific issues, the healing of specific traumatic memories, and the resulting positive changes (fruit) *will still feel real, true, and genuine*.

In contrast, when the supposed interactive connection is just accidental counterfeit coming from the person's own mind, it will feel like the recipient is just trying to figure

things out on her own and just trying to use her familiar coping tools to manage symptoms. In most sessions with accidental counterfeits, the person will do a lot of analyzing, problem solving, and symptom managing, but there will not even be the appearance of actually resolving issues or healing trauma. And if the person's own mind does somehow manage to produce the appearance of actual resolution/healing, the apparent resolution and healing will not *feel* real, true, and genuine. Even in the cases in which the recipient is trying to convince herself that she is experiencing good fruit, if you help her to look at this question carefully she will realize that the mediocre improvements from symptom management do not actually *feel* like fruit from real, true, genuine, permanent, and significant healing.

With counterfeits from dissociated parts or demonic spirits, the counterfeit Jesus will go round and round saying and doing things that sound good and look good, but just as with accidental counterfeits from the person's own mind, in most of these sessions the person will never get to anything that even looks like actual resolution/healing. And if there does appear to be actual resolution of issues or healing of trauma, it will not *feel* real, true, and genuine. And just as with accidental counterfeits, even in the cases in which the recipient is trying to convince herself that she is experiencing good fruit, if you help her to look at this question carefully, she will realize that the mediocre benefits from the counterfeit Jesus' comfort and encouragement do not actually *feel* like fruit from real, true, genuine, permanent and significant healing.

14) Dramatic, full resolution/healing, or at least a permanent, significant step forward (vs mediocre, temporary improvement from coping and managing): First of all, I want to start the discussion of this reference point with a quick description of the wide spectrum with respect to the amount of trauma that can be causing a given issue, trigger, or painful emotion. At one end of this spectrum, we have issues, triggers, lies, and painful emotions that are anchored in a single, fairly straight-forward traumatic memory. In the middle of this spectrum, we have issues, triggers, lies, and painful emotions that are anchored in a handful of memories, and some of these traumas might have several separate traumatic pieces in a single memory. And at the far end of this spectrum, we have thematic issues, triggers, lies, and painful emotions that are anchored in hundreds (or even thousands) of memories that are often spread throughout the person's entire childhood. Furthermore, at the far end of the spectrum many of the traumatic memories carry several separate traumatic pieces, and the large pile of traumatic memories is usually tangled together with bitterness, vows, other defenses, and demonic infection.

It should not surprise the reader to discover that the trajectory for healing and change is different for issues, triggers, lies, and painful emotions at different points on this spectrum.⁴⁹

Issues, triggers, lies, and painful emotions anchored in a single memory: It should also not come as a surprise to hear that we see the most rapid, dramatic resolution, healing, and fruit at the simple, single memory end of the spectrum. At this end of the spectrum it is often possible to *fully, permanently* resolve the traumatic memory, and the associated

⁴⁹And you should *really* not be surprised, since this point has already been mentioned in chapter thirty-one, and also in several footnotes earlier in this chapter.

issues, triggers, lies, and painful emotions, with a single round of Immanuel healing.⁵⁰ With a genuine Immanuel encounter, even when the interactive connection is so faint and subtle that it's hard to detect, when all of the pieces are in place and all of the blockages are out of the way the healing and resolution will still be complete and permanent.

The previously unfinished processing tasks will be fully completed, and all toxic content in the memory will be fully, permanently resolved. The issues associated with the trauma, such as lingering bitterness, will be fully, permanently resolved. The triggers associated with the trauma will be fully, permanently resolved. The lies associated with the trauma will be fully, permanently resolved. And the negative emotions caused by the traumatic memory and it's associated issues, triggers, and lies will be fully, permanently resolved. All of these pieces will not be just temporarily managed. They will not be just slightly improved. They will be fully, totally, permanently resolved.

Furthermore, you can test the fruit, to some degree, even at the end of this single session. As discussed in chapter thirty-one, the ultimate, gold standard with respect to fruit is to verify that the overall memory, specific issues, and specific lies remain resolved over time, and to especially watch for the absence of negative reactions in situations that used to trigger the person. But you can usually do some initial testing right in the session.

For example, In most situations, previous to the healing the person would have felt upset if she talked about the details of the trauma (or even thought about them); but if the memory has truly been healed, she should now be able to focus on it, think about it, and talk about it – even the previously most upsetting details – and it won't bother her any more. We can do the same thing with specific issues, such as shame or persistent bitterness. For example, if God helps the recipient work through a trauma that has carried shame and bitterness, then previous to the healing she would have felt shame and bitterness whenever she connected with the memory; but if the memory has truly been resolved, she should now be able to focus on it, think about it, and talk about it – even the parts that stirred up shame and bitterness most intensely in the past – and she will no longer feel any shame or bitterness.

You can also use thought experiments to test specific triggers. This isn't as fully rigorous as waiting for the person to encounter triggers in real life, but in many situations, previous to the healing the person would have felt upset if she just imagined encountering certain triggering situations; but, if the memory has truly been resolved, she should now be able to think about, talk about, and imagine these triggers in detail without feeling any reaction.

Lies are particularly good indicators for verifying healing, because if the anchoring memory has truly been resolved, lies that have persistently felt true for many years (in spite of all efforts to eradicate them) will suddenly and totally evaporate. They will *feel* totally false. Even if the recipient tries to get herself to believe them – even if she focuses on and talks about the parts of the traumatic memory that were previously most upsetting, and the parts that were previously the most intensely connected to the lies – the lies will

⁵⁰Actually, there are usually a few small splinters that need to be taken care of in follow up sessions, but the core of the trauma and the core of the associated issues, triggers, lies, and painful emotions are often fully, permanently resolved in a single round of healing.

no longer feel true. And the opposite truth now *will* feel true. Furthermore, with respect to the new truth, it's not just that she knows, *theoretically*, that it's true. It's not just that she knows that she *ought* to believe it. It's not just that she *wants* to believe it. It's not just that's she's *trying* to believe it – exhorting herself to believe it, ordering herself to believe it, reminding herself to believe it, and trying to somehow make it feel true. It's not just that she realizes that it's Biblical, and thereby knows *in faith* that it's true. It's not even that she's claiming it, speaking it, and choosing to act on it (even though it still doesn't feel true). With a genuine Immanuel encounter producing real healing, the recipient will have a spontaneous, involuntary, intuitive, effortless, gut *feeling*, “Yes, this is true!”

Issues, triggers, lies, and painful emotions anchored in a small network of memories:

With issues, triggers, lies, and painful emotions that are anchored in a small network of different memories, we see healing and change that takes place in a series of large steps. When the recipient is experiencing a genuine Immanuel encounter, the Lord usually helps her work through at least one specific traumatic memory in each Immanuel session. As each memory is resolved, she will experience a dramatic step forward – specific issues anchored in the memory network will lose a big chunk of their strength, reactions to triggers that activate the memory network will become much less intense, and lies anchored in the memory network will feel much less true. And she will experience full, permanent resolution of these issues, triggers, and lies when the last memory in the network is resolved. Furthermore, you can still test the fruit as just describe above, except that you will be watching for a large step forward with each memory that is resolved, as opposed to full resolution. (And, as you probably already realize, you *will* see full, permanent resolution when the last memory in the network is resolved.)

If you are attending with particular care, you may have noticed that the last paragraph did not mention improvement with respect to the overall traumatic memory or improvement with respect to the negative emotions. That's because the overall memory and the negative emotions provide even better indicators of a genuine Immanuel encounter and real healing. Since the individual, specific memory being work with in each session is usually fully resolved, when you test the fruit at the end of the session the recipient can usually focus on and talk about that specific memory with minimal distress.⁵¹ After healing, when she focuses on and connects to that specific memory, instead of feeling upset by the toxic content that had previously been carried in the memory she will see/sense Jesus' presence with her in the experience and feel a sense of resolution. And even though the issues, triggered reactions, and lies being addressed are still anchored in the remaining memories, *almost all of the negative emotion in a given session comes from the traumatic memory that is actually open and activated.* Therefore, when God helps the person work through this specific traumatic memory, *almost all of the negative emotions in this particular session will resolve.*

Thematic issues, triggers, lies, and painful emotions that are anchored in MANY memories: With issues, triggers, lies, and painful emotions that are anchored in a large network of many, many different memories, we see healing and change that usually takes

⁵¹The recipient will often still feel subtle lingering distress, since there are still other memories in the network are not yet resolved. Even though these other memories are mostly dormant, working on the target memory, and on the issues, triggers, and lies that are still anchored in these other memories, usually causes some subtle activation of these related traumas.

place over many months and in a series of many small steps. When the recipient is experiencing a genuine Immanuel encounter, the Lord usually helps her work through at least one specific traumatic memory (or at least one of the traumatic pieces carried in a complex memory) in each Immanuel session. And as each memory (or traumatic piece) is resolved, the recipient will experience a significant, permanent step forward with respect to healing and personal growth – specific issues anchored in the memory network will lose a little of their strength, reactions to triggers that activate the memory network will become a little less intense, and lies anchored in the memory network will feel a little less true. These steps tend to be small, but they are still permanent and significant.

One of the keys for recognizing these small but permanent steps forward is that they *feel subjectively different* from the symptom management one gets with any of the counterfeit interactive connections. With respect to accidental counterfeits from the person's own mind, recipients are often familiar with the picture of getting stirred up, and then just using their own coping tools to manage their triggered reactions and to calm the (still unresolved) traumatic content so that it can eventually get pushed back down into the realm of dormant traumas that are not causing any immediate problems. And recipients who are familiar with this experience will usually be able to feel the difference between an accidental counterfeit just producing this same old pattern and a piece of true healing producing a new, permanent step forward. The first feels like coping, calming, and managing, whereas the second feels like something actually moving forward.

This same difference in subjective experience can also identify counterfeits from dissociated parts and demonic spirits. As already described, these counterfeits usually seem more impressive and more helpful than counterfeits that are just being produced by the person's own mind. However, even though these counterfeits seem more impressive as they cope and calm and manage, *palliative interventions that just manage symptoms* still feel subjectively different from *true healing that produces a new, permanent step forward*. Coping, calming, and managing still feel different from something actually moving forward.

A second key for recognizing these small but permanent steps forward is to help the recipient notice changes quickly after they occur, and from the perspective of being *inside* the specific memory being resolved. Once the resolved memory file has been closed, and the person has had some time to calm down and return to baseline, the perceived changes with respect to the specific issues and lies that were addressed will be very small (since they are still anchored in the many traumatic memories in the network that are not yet resolved). However, right at the moment that each memory (or traumatic memory piece) is resolved, from the perspective of being inside the memory that is being worked with, the decrease in strength of the issues and lies being addressed will feel much more dramatic.

Furthermore, just as described above for small networks of traumatic memories, there will be especially dramatic changes with respect to the overall memory and with respect to the negative emotions that the person feels as she is working inside the memory. Since the individual, specific memory being work with in each session is usually fully resolved, you can test this piece of fruit at the end of the session even when there is still a huge pile of relate traumatic memories that are not yet resolved. Again, after the specific target memory has been resolved, when the recipient focuses on and connects to this specific memory, instead of feeling upset by the toxic content that had previously been carried in

the memory she will see/sense Jesus' presence with her in the experience and feel a sense of resolution. And even though the issues, triggered reactions, and lies being addressed are still anchored in many remaining memories, *almost all of the negative emotion in a given session comes from the traumatic memory that is actually open and activated.* Therefore, when God helps the person work through this specific traumatic memory, *almost all of the negative emotions in this particular session will resolve.*⁵²

Parallel scenarios with counterfeit interactive connections: In contrast to the three scenarios just described (from *genuine* Immanuel encounters with issues at the simple end of the spectrum, from *genuine* Immanuel encounters with issues at the middle of the spectrum, and from *genuine* Immanuel encounters with issues at the complex end of the spectrum), we see a very different picture when the recipient is working with *counterfeit* interactive connections.

With accidental counterfeits coming from the recipient's own mind, she will get only mediocre, temporary improvement. She might be able to use her own analysis to identify important issues, such as vows or lingering bitterness, but her cognitive insights and verbal processing will not actually resolve the issues. (For example, if you coach her to test the fruit by focusing on and talking about the details that have previously made her angry, the bitterness will quickly come back with its original, full intensity.) She might be able to find underlying memories with her own analysis and searching, but again, her cognitive insights and verbal processing will not actually resolve any of the toxic content carried in the trauma. (For example, if you coach her to test the fruit by focusing on and talking about the details that have previously been painful, she will quickly discover that the memory is just as upsetting as it ever was.) And she may be able to manage the negative emotions with positive self talk, deep breathing, truth statements, and other coping tools, but there won't be any permanent resolution or improvement. (For example, if you coach her to focus on the issues and memory details that have previously been upsetting, the negative emotions will quickly come back with full, original intensity.)

And, as mentioned above, lies provide an especially clear contrast. The recipient might be able to identify important lies, and then challenge them with scripture verses and self-cognitive therapy, but this won't produce any new, permanent improvement or resolution. She may *want* to stop believing the lies, she may know she's *supposed* to stop believing the lies, she may realize that the lies are *not consistent with the Bible*, she may be *telling herself* to stop believing the lies, and she may be *trying* to stop believing the lies, but if you coach her to focus on and talk about the memory details to which the lies are anchored, she will realize that the lies still *feel* just as true as they ever did, and that the truths that ought to be replacing the lies do *not* feel any truer than they ever have.

With counterfeits from dissociated parts or demonic spirits, the recipient will get mediocre, temporary benefit from the sense of a companion, from encouraging words, from comforting images, and from any other coping tools that the counterfeits use to manage the negative emotions. But if you coach her to deliberately test the fruit, she will

⁵²When *just a piece* of a complex traumatic memory is resolved, there will still be a dramatic decrease in the distress the recipient experiences when she focuses on and talks about this specific piece, and there will still be a dramatic decrease in her negative emotions at the point that this piece is resolved, but there will be more lingering distress because the unresolved content that remains in the memory is so close to the content she has just been working with.

realize that bitterness, vows, and other issues are not permanently resolved or even permanently improved, she will realize that the memories are still just as upsetting, she will realize that the negative emotions quickly come back with their original intensity, she will realize that the lies still feel just as true, and she will realize that the truths do not feel any truer than they ever have.

None of the counterfeits can even come close to producing the *new, dramatic, complete, permanent resolution* that genuine Immanuel encounters accomplish with respect to the specific content carried in specific traumatic memories that get fully resolved.⁵³

15) Sudden sense of release, visible wave of relief, combination of peace and joy:

Whenever a genuine Immanuel encounter produces resolution/healing, at the moment a specific issue in a traumatic memory is resolved, at the moment a specific lie in a traumatic memory is resolved, at the moment any piece of a complex traumatic memory is resolved, and at the moment an entire trauma is fully resolved, the recipient will experience a sudden (and often dramatic) sense of release, and the facilitator will observe a sudden (and often dramatic) wave of relief.

For example, if being alone in the pain is part of the trauma, you will see release and relief with respect to this piece of the pain as soon as the person feels Jesus' presence with her in the traumatic memory. Or if the recipient believes she is dirty and bad because she felt pleasure when she was being molested, you will see release and relief from this lie-based shame when she receives truth along the lines of, "It's not your fault. You were just a child, and your body has been designed to respond that way, even though you did not want to participate." Or if truth-based guilt is part of the trauma, you will see release and relief from this specific painful emotion as soon as the person receives the Lord's forgiveness. Or if fear is part of the trauma, you will see release and relief from this piece of the pain as soon as the person receives truth along the lines of, "It's over – you're not there any more," and then suddenly realizes (from *inside* the memory) that she is no longer in danger.

Before the moment of resolution the person will be describing a subjective experience of distress, she will be displaying emotional pain on her face, and this pain will also be visible throughout the rest of her body. But then at the moment of resolution she will report a subjective sense of release, the negative emotions on her face will suddenly resolve, and her whole body will suddenly relax. Furthermore, when a specific traumatic memory is fully resolved, not only will the recipient experience a sudden release and the facilitator observe a wave of relief, but this release and relief will also be followed by a resting place where the recipient will both describe and display some combination of peace and joy.

⁵³As will be discussed in more detail in chapter thirty-three, there are rare, sophisticated dissociated parts counterfeits that can cause the traumatic memories and negative emotions to temporarily disconnect, thereby producing *temporary* dramatic improvement and the *appearance* of permanent, true resolution. But aside from this rare exception, sudden dramatic improvement is an accurate indicator of resolution/healing from a genuine Immanuel encounter. (This reference point is accurate in the vast majority of sessions – I would say maybe 95% to 98%.) Also, remember that these rare sophisticated counterfeits produce no immediate harm and that they will eventually be exposed by watching for the accumulation of lasting fruit over time.

In contrast, accidental counterfeits, dissociated parts counterfeits, and demonic counterfeits will only produce gradual (and mediocre) improvement as they apply various coping and managing tools. None of these counterfeits will produce a sudden sense of release, a sudden, visible wave of relief, or a resting place where the recipient is feeling a combination of peace and joy.⁵⁴

16) Gratitude and satisfaction (vs disappointment and/or frustration): When a genuine Immanuel encounter produces resolution/healing, the recipient will feel grateful for and satisfied with the whole experience, and especially grateful for and satisfied with the fruit. Even when the interactive connection is super subtle, when the blockages are finally out of the way and all of the pieces are in place, the Lord will facilitate resolution/healing that is perfect, and the recipient will be deeply grateful and fully satisfied with the whole package.⁵⁵

In contrast, when recipients work with counterfeit interactive connections, instead of feeling gratitude and satisfaction at the end of the session, they consistently feel some combination of disappointment and frustration (and sometimes also anxiety, discouragement, and confusion).

Disappointment and frustration are usually easiest to spot with accidental counterfeits coming from the person's own mind. Even when the recipient is using coping tools with great skill and seeing moderate improvement in the immediate symptoms, she will still realize that she's not getting anything new or different from the many times she has used these same coping tools in the past. She will feel some combination of disappointment and frustration, and she will usually have spontaneous thoughts along the lines of "I was hoping for more. After hearing all of the stories, I was expecting more – I thought Jesus would have more than this." Disappointment and frustration can be more subtle with counterfeits from demonic spirits and dissociated parts, since they usually present with an appearance that is more impressive; but even though they say and do stuff that sounds and looks good, the final results are still always somehow disappointing.⁵⁶

⁵⁴Again, there are rare, sophisticated dissociated parts counterfeits that can cause the traumatic memories and negative emotions to temporarily disconnect, thereby producing *temporary* dramatic improvement and the *appearance* of permanent, true resolution. Once the recipient starts to experience real healing she can usually learn to tell the difference between disconnection and true resolution; but when a recipient is just getting started it can be easy to mistake the dramatic relief from disconnection for true Immanuel encounter healing. Also, remember that these rare sophisticated counterfeits produce no immediate harm and that they will always eventually be exposed by watching for the accumulation of lasting fruit over time. See chapter thirty-three for additional discussion.

⁵⁵When the healing work and positive changes are dramatic, the recipient will feel *profound* gratitude and have an *intense* sense of being fully satisfied. However, in some sessions, the interactive connection is very subtle, the healing work during the journey towards healing is subtle, and the issues resolved are minor so that the positive changes are not so dramatic (still clear, significant, permanent steps forward, but just not so dramatic). In these sessions the recipient will have a *quiet* sense of gratitude and satisfaction – she will still gratitude and satisfaction, but it will just be more quiet and subtle.

⁵⁶Even when rare sophisticated counterfeits cause (temporary) dramatic improvement by disconnecting the traumatic memories and negative emotions, the recipient often feels oddly unsatisfied and surprisingly little gratitude. This is especially the case if the recipient has already experience some genuine Immanuel encounters and knows what true healing feels like. See chapter thirty-three for

This disappointment and/or frustration at the end of the session is most difficult to catch when the recipient is trying to convince herself that she had a real encounter with Jesus and that she is satisfied with the fruit. However, if I'm paying attention I will notice a tone or a look or a word that indicates disappointment and/or frustration instead of gratitude and satisfaction – somehow the recipient looks and sounds as if she knows she *ought* to be fully satisfied and grateful, and she's *trying* to be satisfied and grateful, but she's actually disappointed and/or frustrated. And then when I help her to deliberately focus on this point (clarifying that it's important for her to discern what actually *feels* true, as opposed to what she *wants* to be true or what she thinks *ought* to be true), she is able to recognize that she is feeling some combination of disappointment and frustration.⁵⁷

Caveat – sometimes God's just not finished yet: In most sessions with *genuine* Immanuel encounters, by the time we get to resolution/healing there is already a substantial pile of clues indicating a genuine interactive connection, and I'm just checking gratitude and satisfaction as the final reference point to confirm my discernment and to encourage the recipient. And in most sessions with *counterfeit* Immanuel encounters, there is already a substantial pile of clues indicating counterfeit, and I'm just checking gratitude and satisfaction as the final reference point to definitively expose the problem. However, occasionally I will have a session in which we get to resolution/healing and the situation is still unclear. In these sessions, if it seems like the resolution/healing work might be finished but then we realize that the recipient is feeling anything other than grateful and fully satisfied, the first thing I do is check to make sure we're not just missing something.⁵⁸

I coach the recipient to engage directly with God regarding the question. (For example, "God, I'm not yet feeling fully satisfied, so either this isn't really you or we're missing something. If this is really you, then please show us what else we need to do. And if I've been working with a counterfeit interactive connection, then please show me what's in the way of perceiving your true presence.") And then we watch to see what happens. If the recipient is interacting with the genuine presence of God, the Lord will reveal more pieces that need to be addressed, and then as these pieces are resolved the recipient will feel deeply, fully satisfied with the final results. In contrast, if nothing else comes forward and the recipient continues to feel disappointed, frustrated, and *unsatisfied*, then we assume we are working with a counterfeit until proven otherwise.

C) Summary of reference points for identifying genuine interactive connections:

Basic reference points (from chapter thirty-one):

additional discussion.

⁵⁷And, as mentioned above, anxiety and/or confusion and/or discouragement may sometimes be mixed in as well.

⁵⁸Also, if we are already confident that the recipient has a genuine interactive connection, and it seems like the resolution/healing work is finished but then we realize that she is feeling anything other than grateful and fully satisfied, we work to find missing pieces with great persistence *because I am absolutely confident that the recipient will always feel fully satisfied with the Lord's work when he is truly finished with a piece of genuine healing and resolution.*

- 1) Content from God is consistent with scripture.
- 2) Really significant observable positive change occurs by the end of the session.
- 3) Lasting, long-term fruit accumulates over time.
- 4) Content from God is sometimes surprising and unexpected.
- 5) Content from God is sometimes “beyond us,” or even miraculous.

Additional reference points for the initial connection and journey towards healing:

- 6) Jesus’ personal presence *feels* real, true, and genuine.
- 7) Jesus images are living, interactive, contingent, and beneficial.
- 8) The recipient has the sense of a companion with her on the journey (as opposed to feeling like she’s just talking to herself, trying to figure it out on her own).
- 9) It *feels* true that the recipient is receiving attunement.
- 10) Guidance and help from God *feel* truly helpful, and are *observably* helpful.
- 11) Guidance, help, and other content from God feels new and different (as opposed to feeling like familiar analysis, coping, and managing).
- 12) Content from God comes into the recipient’s mind spontaneously and unexpectedly (as opposed to being generated by her own analysis, found by her own searching, or constructed by her own imagination).

Additional reference points for resolution/healing:

- 13) Resolution/healing *feels* real, true, and genuine.
- 14) The recipient receives dramatic, full resolution, or at least significant, new, permanent steps forward (as opposed to mediocre, temporary improvement from coping and managing).
- 15) The recipient experiences sudden release, the facilitator observes wave of relief, and the recipient reports and displays peace and joy.
- 16) The recipient is grateful and fully satisfied (as opposed to disappointed and/or frustrated, and sometimes also discouraged, anxious, and confused).

IV. Spot counterfeit and contamination by knowing the genuine: Most of us have heard the story about how the government trains federal agents to recognize counterfeit money: they don’t spend time studying the many ways counterfeit money can look, but rather spend hours and hours looking at genuine money. The idea is that they will embed every detail of genuine money so deeply in their unconscious implicit memories that they will have an immediate, intuitive, “something just isn’t right” response when they encounter counterfeit money. And once they have been warned by their initial implicit memory intuitive reaction, they can confirm their intuitive reaction by systematically analyzing the fake bills with the cognitive information in their conscious explicit memories.

A similar approach has become one of the primary components of my current method for detecting counterfeit or contamination in Immanuel sessions.⁵⁹ As I have become increasingly familiar with God’s character and heart, with the ways God works, with the kinds of things God says and does, and with the results that usually follow from certain interventions on God’s part – as I have become increasingly familiar with what it *feels* like to work with the genuine presence

⁵⁹The four primary components of my current method for detecting counterfeit and contamination are: 1) watching for anything that contradicts scripture, 2) watching for observable fruit, 3) this component of developing an intuitive feel for the genuine, and 4) additional reference points (as discussed above), but only for clarification in particularly difficult situations.

of God – I have become increasingly able to notice that “something just doesn’t feel right” when a recipient is interacting with a supposed God presence that is counterfeit or contaminated.

This approach is obviously less valuable for those who don’t yet have a strong, accurate intuitive feel for the genuine (for example, beginners who have not yet had much experience with the Lord’s living presence, or people who still have many unresolved wounds that get transferred onto the Lord and impair their perception of His heart and character). However, I strongly encourage you to develop this approach as one of the primary components in your long-term plan.⁶⁰

Practically speaking, the first piece of developing this approach is to deliberately pursue personal, *experiential* learning with respect to what it looks like and feels like to perceive and interact with God’s living presence. Spend time with Immanuel through the course of each day and in your personal quiet time, participate in Immanuel sessions as a recipient, facilitate Immanuel sessions for others, observe other people facilitating and receiving, pay attention to any other situations in which you experience God’s living presence in your own life, and pay attention to any other situations in which you see God working in other people’s lives. Whenever you encounter anything that purports to include the living presence of God, observe these apparent Immanuel encounters as carefully as possible and then also watch over time to see if lasting fruit confirms that the experiences were truly from the Lord. And then, when observation over time confirms the authenticity of an experience, think back to the original encounter and take note of what it looked and felt like when you (and/or others) were interacting with the true, living presence of God, what it looked like and felt like when you (and/or others) were accurately receiving the Lord’s guidance, and what it looked like and felt like when you (and/or others) experienced genuine resolution of issues and healing for traumatic memories.

In contrast, when observation over time indicates that the interactive connection was counterfeit or contaminated, then think back to the original experience and take note of what it looked and felt like when you (and/or others) were interacting with a supposed god-presence that was actually counterfeit or contaminated, what it looked like and felt like when you (and/or others) were misled by “guidance” that was counterfeit or contaminated, and what it looked like and felt like when you (and/or others) experienced counterfeit resolution/healing.

On a very practical note, our live session DVDs provide an easily accessible source of “this is what it looks like and feels like when a person is perceiving and interacting with the genuine presence of God.” Furthermore, one of the special values of these live session DVDs is that we already have careful followup verifying lasting fruit. Therefore, as you watch the session you already know that the recipients were experiencing genuine interactive God-connections, and that they were accurately receiving the Lord’s guidance. *This is much more effective for learning than to wait until ongoing observation verifies the authenticity of the Immanuel encounter, and then trying to think back to the session to remember what a genuine interactive connection looked like and felt like.* Similarly, if you have the opportunity to observe an experienced facilitator, you can benefit from their already mature discernment. Based on their previous experience, by the end of

⁶⁰For your *long-term* plan (which takes time to develop because it requires a lot of personal experience and also getting rid of your own trauma that gets transferred onto the Lord), I would encourage you to try the same four primary components that I use: 1) watching for anything that contradicts scripture, 2) watching for observable fruit, 3) this component of developing an intuitive feel for the genuine, and 4) additional reference points (as discussed above), but only for clarification in particularly difficult situations.

the session they will have a pretty good feel for whether or not the Immanuel encounter was genuine. It's still (always) good to confirm this initial discernment by watching for lasting fruit, but the initial discernment of an experienced facilitator is usually accurate, and this provides another particularly good opportunity for becoming familiar with genuine interactions with the Lord.

The second piece of developing this approach to discerning between the genuine and the counterfeit or contaminated is to find and resolve traumatic memories that particularly distort your perception of God's character and heart. As discussed at length in *Outsmarting Yourself* and in two of our website essays,⁶¹ toxic content from unresolved trauma is often transferred onto God, and resolving this toxic content will dramatically improve your ability to accurately perceive the Lord's character and heart.

Over time, deliberately accumulating this kind of *personal experience* knowledge of God's living presence, in combination with diligently finding and resolving traumatic memories that distort your perception of God's character and heart, will result in an increasingly strong and accurate intuitive "knowing" with respect to *who God is* and *how he works*.

At this point I thought it would be helpful to provide a couple of very specific examples, so that the reader can get a clearer picture of what it looks like to actually use this approach to identifying counterfeit and contamination.

"Something just doesn't feel right" with respect to character and heart: A counterfeit Jesus will often say and do things that are not consistent with the Lord's character and heart.⁶² In these situations my first response is an intuitive "something just doesn't feel right," and then when I recognize the intuitive warning and pause to analyze the details, I can identify specific things the supposed Jesus is saying and/or doing that are not consistent with what I know to be true about the Lord's character and heart.

For example, in the many thousands of hours of emotional healing sessions I have received, facilitated, and observed, I have often seen Jesus display sadness and I have occasionally seen him display anger; but I have never seen Jesus display confusion, frustration, fatigue, helplessness, self pity, discouragement, anxiety, fear, impatience, offense, harshness, or sarcasm. He just doesn't do these. So if I am facilitating a session and the person describes "Jesus" as making comments that contain even a hint of harshness and sarcasm, I immediately *feel* my "something's not right" *intuitive* warning. And then my suspicion of

⁶¹See chapter five, "Trauma, Implicit Memory, VLE Confabulations, and Our Relationship with the Lord" in Karl Lehman, *Outsmarting Yourself: Catching Your Past Invading the Present and What to Do about It* second edition (Libertyville, IL: This Joy! Books, 2014), pages 51-66, "Unresolved Issues in the Therapist/Facilitator: One of the Most Important Hindrances to Emotional Healing," and "Immanuel, An Especially Pernicious Blockage, and the Normal Belief Memory System." (*Outsmarting Yourself* is available from the "Store" page of www.outsmartingyourself.com, and both of the essays are available as free downloads from www.kclehman.com.)

⁶²Note that this will happen with much greater frequency in situations that are especially complicated and intense. When the recipient is working with the real Jesus, Jesus will *always* remain perfectly compassionate, patient, balanced, relational, etc *no matter how difficult things get*. However, if she is working with a counterfeit Jesus the underlying source (demonic spirit, internal part, etc) will have increasing difficulty as the situation becomes increasing complex and intense.

counterfeit is confirmed when a few moments of analysis identifies, “Ah, yes. That’s what’s making me uncomfortable. Those comments that were supposedly from Jesus had a little sarcasm and harshness, and the true Lord Jesus *never* displays those.”

*“Something just doesn’t feel right” with respect to fruit:*⁶³ As I have experienced the Lord’s Immanuel presence in my own healing sessions, as I have observed Him working with my clients in sessions where I am facilitating, and as I have observed Him working in sessions where others are facilitating, I have not only gotten an implicit memory intuitive feel for who Jesus is and for how He works, but also for *the kind of fruit one would expect* when the real Jesus comes into a given situation. And when the recipient is interacting with a counterfeit Jesus, the benefits from the things he says and does are always inferior. In these situations my first response is “something just doesn’t feel right,” and then when I recognize this intuitive warning and pause to analyze the details, I can identify specific ways in which the fruit from the Lord’s supposed presence and interventions is inadequate and inferior.

For example, as described in chapter thirty-one and earlier in this chapter, when all of the blockages are out of the way and all of the pieces are in place, the true Jesus facilitates resolution and/or healing that is perfect. The specific issues and traumas being addressed are fully resolved (or there are at least clear, unambiguous, significant, permanent steps forward), the specific lies being addressed are replaced with new truths (or at least dramatically weakened), and the negative emotions associated with these lies and issues are fully resolved (or at least dramatically decreased). The whole experience *feels* real and true and genuine. The recipient describes a sudden sense of release (often dramatic), I can observe visible relief on her face and in her body (often dramatic), the relief is followed by some combination of peace and joy, and the recipient is deeply grateful and fully satisfied with the whole package. **(*Possibly add “In contrast” paragraph for counterfeits? See comment*)**

So if I am facilitating a session, the recipient describes “Jesus” as saying and doing the kinds of things that usually go along with complete resolution/healing, but then she seems subtly disappointed and frustrated instead of grateful and satisfied, she does not report a sudden sense of release, and I do not observe sudden, visible relief, I immediately *feel* my “something’s not right” *intuitive* warning. My suspicion of counterfeit is strongly reinforced when a few moments of analysis identifies, “Ah, yes. That’s what’s making me uncomfortable. I ought to be observing a visible wave of relief, but I’m not. She ought to be reporting a wave of release, but she’s not. And she ought to be deeply grateful and fully satisfied, but instead she looks kind of disappointed and frustrated.” And my suspicion of counterfeit is totally confirmed when focused questions verify that the issues and lies are *not* fully resolved (or at least dramatically weakened), that the whole experience does *not* feel real, that the negative emotions are *not* fully resolved (or at least dramatically reduced), and that the recipient is feeling disappointment, frustration, confusion, and anxiety instead of peace, joy, gratitude, and satisfaction.

Again, as you build a strong, accurate knowing with respect to the Lord’s authentic presence and work, you will increasingly have a sense of reassurance when the Immanuel encounter is genuine, and you will increasingly sense that “something just doesn’t feel right” when some other source is either producing a counterfeit Immanuel encounter or contaminating an interactive

⁶³Watching for this “something just doesn’t feel right” with respect to healing efficacy can also be thought of as an additional aspect of “checking the fruit.”

connection that is at least partially genuine. Then, after your implicit memory intuitive sense provides either an initial reassurance or an initial warning, you can use cognitive, logical analysis to identify specific reference points that confirm your initial intuitive discernment.

Furthermore, as you gain more and more experience, this implicit memory intuitive component of your discernment will become increasingly sensitive and increasingly accurate. Not only will you easily sense the authenticity of more dramatic genuine Immanuel encounters and easily detect poor counterfeits, but you will also become able to sense the authenticity of *subtle* genuine Immanuel encounters, you will become able to sense the “something just doesn’t feel right” warning when you encounter impressive looking counterfeits with mediocre fruit, and you will become able to sense the “something just doesn’t feel right” warning when the recipient thinks she has a subtle God-connection but she is really just getting self-help content from her own mind.

Finally, developing this implicit memory intuitive component of Immanuel approach discernment provides a spectacular fringe benefit. In addition to being a valuable discernment resource as just described, pursuing this kind of *experiential* knowing with respect to the living presence of God will bless your socks off. This has certainly been my experience. I have come to know the Lord in a whole new way as I have encountered his presence in hundreds of my own Immanuel sessions, and as I have watched others encounter his presence in the thousands of sessions that I have facilitated – I have come to know Jesus’ presence, voice, character, and heart in a whole new way as I have experienced and observed him working with so many different problems, as I have experienced and observed him responding to so many different situations, and as I have experienced and observed the gentle, wise, creative, beautiful, surprising, elegant, helpful, life-giving, effective, amazing interventions he comes up with. This ongoing process of personally, experientially learning to know the Lord as a tangible, living, friend-presence has been one of the most profound and precious experiences of my life.

V. Get your own healing, recognize when you are triggered, get your relational circuits

back on line: As mentioned in chapter four, people who use the Immanuel approach regularly and who want to grow beyond basic knowledge and skills should be persistent with respect to their own healing so that they will be more resistant to getting triggered when facilitating difficult sessions. They can also learn to recognize when they are triggered and then use specific interventions to get their relational circuits back on line. Both of these interventions will increase their ability to retain good discernment when working with difficult, complicated situations, and retaining good discernment will obviously help with recognizing that counterfeit or contamination is present, and then also with identifying and resolving the source of the problem.⁶⁴

VI. Content from God vs content revealed by God: Sometimes people can be confused because they ask for guidance, but then the content that God reveals is upsetting and they mistakenly think that it must not be from God because it makes them feel bad. The key here is to recognize the difference between words, thoughts, images, and other content that is actually *from* God, and important (but upsetting) content that God *reveals*, but that is not actually *from* God.

⁶⁴For a greatly expanded discussion of this point, see the essay, “Unresolved Issues in the Therapist/Facilitator: One of the Most Important Hindrances to Emotional Healing” (available as free download from www.kclehman.com).

For example, I was facilitating a session in which the recipient was having trouble perceiving God. We asked for guidance, and then she got the sense that she couldn't perceive Jesus because she was afraid to allow him to be present. "It feels like he's big and powerful and unpredictable – I'm afraid of him." We asked for more guidance, and then she went to an upsetting memory in which her father was unpredictable and unsafe. And in the memory she had the exact same thoughts about her father: "He's big and powerful and unpredictable – I'm afraid of him." God *lead her to* this upsetting memory, and she *felt bad* when she first connected with the fear in the memory (before it was resolved), but the toxic content in the memory was not *from* God. That is, God was not the *source* of the traumatic pain in the memory.

Again, we might become uncomfortable when God takes us to traumatic memories or helps us to see difficult issues in our lives, but this is different than feeling bad because we are perceiving God's presence or feeling bad in response to something that is actually coming from God.⁶⁵

VII. Several more simple interventions to help with short term discernment:

A) Stay with it – it will usually become more clear one way or the other: In some sessions the recipient seems to be getting a flow of thoughts, images, perceptions, etc, but the interactive connection is subtle, the content coming forward is faint, the source of the content is unclear, and the recipient is struggling with anxiety that the content may just be coming from her own mind. As mentioned above, my observation is that the source of the content usually becomes much more clear, one way or the other, if the person stays with the same flow for five to fifteen minutes.⁶⁶ So one simple intervention is to coach the recipient to "just stay with it." In these scenarios, I provide explanation and coaching along the lines of, "It seems like you're getting a series of thoughts, images, and perceptions that are kind of flowing from somewhere. My experience is that the source usually becomes much more clear, one way or the other, if we just keep going with it for a while. So if you're willing, I'd like to just stay with this for another five to fifteen minutes." And then, as we continue forward, I especially watch for the additional reference points discussed above.

One of the simplest, most straight forward ways to "just stay with it" is to test drive a specific piece of guidance. For example, at one point in a session I was facilitating, we asked for guidance and then the recipient reported, "I'm getting an image of myself standing in my living room as a child, and the thought comes to me that maybe this is the underlying memory we've been looking for." Then, after a brief pause, she continued with, "And now I'm getting the thought that I should just focus on the image and ask God to help me connect with it emotionally." This was all very faint and she wasn't sure that it was really from the

⁶⁵In fact, recipients have repeatedly told me that God is so unconditionally loving that it doesn't even feel bad when he corrects them. People have described God correcting them regarding serious error and convicting them regarding serious sin. And in these situations they report feeling sad, they report feeling convicted, and they report feeling a deep, intense desire to change. But they don't feel shame, they don't feel condemned, they don't feel hurt, and they don't feel "bad." They always agree with God's assessment, they always say that it feels *right* that God is correcting them, they always perceive that God stays relational even as he corrects them, they always report that the overall experience is life-giving, and they even describe that in some strange way it actually feels *good* to receive God's correction.

⁶⁶A five to fifteen minute block of "just staying with it" is by far the most common, but sometimes the source becomes clear in as little as two to three minutes, and occasionally it can take as long as twenty minutes.

Lord, so I suggested, “If you’re willing, I think we should stay with this – go ahead and try it and see where it goes. If it’s from the Lord, you’ll be able to connect with the image, it will turn out to be the source memory, and everything will move forward.” So she tried it, and she *was* able to connect with emotions, the image *did* turn out to be the memory we were looking for, the session *did* move forward, and we were both reassured that the content she was receiving was indeed coming from the lord.⁶⁷

B) Ask God for confirmation regarding genuine and/or more clarity regarding counterfeit: Along with explanation and coaching regarding, “If we just keep going with this, it will probably become more clear,” I also make a very simple, explicit prayer request along the lines of, “If this is really from You, Lord, please confirm it. And if this is *not* from you, then help that to become more clear.”

C) Explore why the recipient is so worried about possible counterfeit or contamination: Occasionally I encounter a recipient who is persistently concerned about possible counterfeit and/or contamination, but my implicit memory intuition is not sending up any warnings and I am not seeing any reference point clues that would indicate counterfeit or contamination. This is not the end of the world (or anything close), but if this anxiety is severe enough it can slow things down and also make the process more tiring and less pleasant for the recipient.

When I encounter these excessive concerns and decide that they are causing too much trouble, I share my observations with the recipient and coach her to ask God for guidance. (For example, “I’m noticing that you keep worrying about whether this is really Jesus, or whether you’re just being deceived in some way. And I’m also noticing that I’m *not* sensing a problem, and that I’m not seeing any clues that would indicate counterfeit or contamination. Would you be okay with asking God for some help with this? Maybe something like, ‘Lord, what’s this about? Why am I so worried about being deceived?’”) And then as we work together to find and resolve the source of her excessive concerns, I especially watch for specific underlying traumatic memories that might be fueling a triggered component to her fears. The good news is that we are usually (eventually) able to find and resolve the trauma that is causing the triggered, excessive worry, and then the Immanuel process is able to flow more quickly and more smoothly.

D) Slightly more specific prayer and coaching with respect to troubleshooting: When I am coaching people to practice with the basic exercises, principles, and tools, I try to keep things extremely simple. In fact, when I am coaching beginning facilitators to practice with the super basic exercises, I sometimes tell them, “I only want to hear you saying three things when you’re trouble shooting: ‘Ask Jesus for guidance,’ ‘Ask Jesus for help,’ and ‘Just describe whatever is coming into your awareness, regardless of whether it makes sense or feels important.’”⁶⁸ However, as you become more experienced as a facilitator you can include more variety in your prayers and in your coaching. So a very simple intermediate intervention for problems with counterfeit and contamination is to get more specific with respect to troubleshooting coaching. For example, you can coach the recipient to ask things like, “God, what’s in the way of my being able to perceive your genuine presence?” or “Lord,

⁶⁷ As you may remember from chapter 17, my own experience described on page 18 provides another example of “just staying with it” by test driving a specific piece of guidance.

⁶⁸ And, of course, if you get stuck for any reason you can coach the recipient to go back to her safety net positive memory and initial interactive connection.

what do you want me to know about this counterfeit?” or “God, please show me how to cooperate with your plan to reveal and resolve the source of this counterfeit problem.”

E) Repeat invitation and request (as many as five to seven times): When thoughts, questions, positive self talk, bible verses, analysis, attempts to solve the problem with her own resources, and other content from the person’s own mind keeps getting in the way of a true, genuine Immanuel connection, I have found that it sometimes helps to simply repeat the Immanuel invitation and explicit request over and over again.⁶⁹ (There have been several sessions in which I did this as many as five to seven times.) The short summary of a lot of interesting neurology is that the person’s anxiety about the process not working just starts to get tired, and familiarity also contributes to progressively decreasing anxiety. Furthermore, repeatedly going through the invitation and request, with a facilitator who is clearly remaining calm and relational, helps reassurances about the process to sink in and feel more true. As the part of the person’s unconscious mind that has been trying to “help” by jumping in with accidental counterfeits starts getting more tired and bored than anxious, genuine interactive connection and content from God will often start to slip through.

This intervention requires a bit of patience (and faith) on the part of the facilitator, but it’s a nice intermediate troubleshooting resource because the concept of just repeating the Immanuel invitation and request is very simple.

F) Humbly offer your observations/discernment regarding specific possible problems: As I discussed at length in chapter twenty-five, when the recipient has a good interactive connection it is best for the facilitator to just focus on making sure that the Immanuel approach structure is in place, and then to stay out of the way and let Jesus drive with respect to everything else. Also, when a facilitator is just beginning I coach her to keep things very simple, and to just coach the recipient to keep turning to Jesus whenever there is a problem. However, when you are doing intermediate or advanced work and the recipient is having trouble with a counterfeit or contaminated interactive connection, it is very helpful for her to have increased focus regarding specific possible problems. So if your implicit memory intuitive system is telling you “something’s not right,” and/or you notice reference point clues indicating counterfeit or contamination, humbly offer your thoughts and observations.

For example, if you notice that the recipient has a lot of anxiety that the process won’t work, and then you start to notice reference point clues indicating that her unconscious mind is jumping in with attempts to “help,” it can be valuable to humbly share your observations.⁷⁰ Or if your implicit memory intuitive system is telling you “something’s not right,” and you are noticing clues indicating demonic counterfeit, humbly share your observations and tentative discernment, and then coach the recipient to ask the Lord for guidance and help regarding this possibility. Or if you sense intuitive “something’s not right” warnings, and

⁶⁹For any readers who need a quick reminder, the Immanuel invitation and explicit request is a simple prayer along the lines of, “Jesus, I make a heart invitation for you to be here with me. Please help me to perceive your presence and to have a living, interactive connection with you.”

⁷⁰As described above, humbly share your observations regarding clues indicating accidental counterfeit, and then coach the recipient to carefully look at additional reference points to confirm your initial discernment. And if your initial discernment is confirmed, then help her to repeat the Immanuel invitation and request, help her to spot and set aside content from her own mind, and help her to watch for subtle genuine content from the Lord.

then you notice clues indicating a dissociated parts counterfeit, humbly share your observations and tentative discernment, and then coach the recipient to ask the Lord for guidance and help regarding this possibility.

VIII. Real presence of God, but minimal benefit: In chapter thirty-one and earlier in this chapter, I explained that when the recipient is interacting with the presence of God, we will usually see significant, observable, immediate benefits as one of the reference points reassuring us that the interactive connection is genuine. For example, if part of the toxic power in a trauma is the person feeling alone in the painful experience, then she will immediately feel much better as soon as she perceives God's presence with her in the memory. And I also mentioned that there are occasional exceptions – scenarios in which the recipient is truly interacting with the real presence of God, but *not* experiencing any significant benefits.

Part one – trying to change the original memories and/or fighting with the triggers in the present: A dynamic that often hinders the Immanuel healing process is the recipient trying to fix the problem in some way other than accepting that the original painful event did indeed happen, choosing to stand straight in the pain, and then turning to Jesus and asking for His help. And one of the most common examples of this dynamic is when the recipient tries to stop the pain by trying to change the original memories and/or by fighting with the triggers in the present.

Usually this hindering dynamic is only of mild to moderate intensity, and just gets in the way of getting started. For example, in my experience with our flooded car, as all of the negative thoughts and emotions from my 18 month old separation trauma got triggered forward, I initially fought with the triggers instead of recognizing that old pain was getting stirred up and turning to Jesus for help. For the first round, I fought with the car. “If this stupid car would just work, everything would be fine.” For the second round, I fought with God. “If you, God, would just show up more tangibly, and give me much clearer guidance regarding how to fix the car, everything would be fine.” And then eventually (finally!), after wasting a lot of time fighting with the car and with God, I accepted the reality that most of my distress was actually coming from old trauma, I chose to stand straight in the pain, and then I turned to the Lord and asked for help in finding and resolving the underlying memories.

However, in some situations this hindering dynamic can be much more intense. I have seen a number of sessions in which this dynamic prevented the recipient from even perceiving the Lord's presence. For example, in one session the recipient was in a near-drowning memory, and she was totally fixated on the part of the memory where she was holding herself out of the water by clinging to a rope. She was so desperately focused on her hands gripping the rope in front of her face that she could not perceive Jesus' presence, even though he was right beside her. And she was not able to move forward until I coached her to ask for more help in being aware of Jesus' presence, and to deliberately take just a moment to glance around the rest of the room. She was then able to see Jesus, standing right beside her, and to get healing as Jesus went with her through the trauma of falling into the water and losing consciousness.

In other situations, the person can be perceiving the Lord's presence – she can be truly experiencing God's genuine presence – but this blockage of focusing her attention on some other solution prevents her from receiving anything except the most minimal benefit.

The session presented in the *Eileen: Immanuel Intervention (Intermediate)* DVD and also

mentioned in chapter one provides a good example.⁷¹ For thirty minutes in the middle of this session Eileen was perceiving and interacting with God's genuine presence, but with little benefit – she had a clear image of Jesus with her in the memory, and she heard him say, “I’ve loved you from the beginning of time....I was with you when you were born, and I wanted you,” but his presence seemed to provide minimal benefit and these truths did not resolve the “I’m not loved, I’m not wanted” lies that she was struggling with.

When I first encountered this phenomena of recipients who claimed to be engaging with Jesus but were not displaying any significant benefit, I assumed that it must always indicate a counterfeit Jesus. After all, doesn't Jesus always speak with complete authority? In the gospel story where Jesus rebukes the waves and commands the wind to be still, did the wind and the waves argue, or take time to decide whether or not to obey, or decide to comply only partially? No. They said, “Yes Sir!” and there was such an immediate and dramatic calm that the disciples were in awe, and said to one another, “Who is this, that even the wind and the waves obey Him?”⁷² So I figured that if someone claims she is perceiving Jesus' presence and hearing him speak truth, but then doesn't demonstrate immediate dramatic benefit, she must be dealing with a counterfeit. And in many situations it eventually became clear that this was indeed the case. However, there have also been sessions, like this session with Eileen, in which the true Jesus was indeed present and speaking but something was preventing the recipient from receiving benefit from the Lord's presence and words.

What eventually became clear in this session was that Eileen was initially unable to receive any significant benefit from Jesus' presence because she was still trying to solve the pain in the memory by trying to make her mother love her and want her. Even though the memory was seventy years old and her mother was long dead, when Eileen was working inside the memory she was still trying to make it turn out differently. For example, as she was working in the memory, she repeatedly made *present tense* comments such as, “I need her to want me,” “I’ve been waiting a long time for her to notice me and want me,” “I want her to want me,” and “There should be something that I can do to make her want me.” *Eileen's attention was so focused on her depressed mother standing at the sink, and so focused on trying to get her mother to love her, that she was almost completely unable to receive benefit from Jesus sitting at the kitchen table or from the truths he was speaking to her.*

The good news is that Eileen did eventually receive profound, permanent, life-changing healing when she finally let go of trying to make her memory-mother notice her and love her, and then turned to Jesus and asked him for help.

More good news is that this scenario is fairly easy to spot, as long as you are aware of it. You will first notice that the recipient describes perceiving God's presence and interacting with God in ways that should be powerfully healing, but you won't observe any significant benefits. And then as you coach the recipient to describe the details of her thoughts, images, memories, emotions, physical sensations, it will become clear that she is still intensely focused on trying to fix the trigger in the present and/or trying to change the original memory scenario. And once you recognize this problem, the solution is to help the recipient accept the

⁷¹Karl D. Lehman, *Eileen: Immanuel Intervention (Intermediate)*, Live Ministry Series #7 (Evanston, IL: Karl and Charlotte Lehman, 2006), DVD. This live session DVD can be obtained from the “Store” page of www.immanuelapproach.com.

⁷²Mark 4:35-41.

reality of what has already happened, to turn away from other solutions, to stand straight in the pain, and then to turn to Jesus and ask him for help.

Part two – disconnection to protect from pain also blocks connection with God: Even if the recipient is truly perceiving and interacting with God, if she is not able to *feel* the Lord's presence and is not able to connect emotionally, she will not be able to receive significant healing or benefit. Therefore, when a person uses emotional disconnection to protect herself from pain, this can also block the beneficial effects of God's presence by preventing her from feeling his presence or connecting with him. See chapter thirty-three (pages ****fill in****) for additional discussion of this uncommon advanced-level phenomena.

IX. More thoughts regarding long-term fruit:

A) *Keep watching for the accumulation of lasting, long-term fruit over time:* Remember, if anything gets past your discernment in an individual session, watching for lasting, long-term fruit that should accumulate over time provides a pretty much 100% sensitive and accurate safety net. If you notice that long term fruit is not accumulating as expected, then you know you have been missing significant counterfeit and/or contamination. If this occurs, the first step is to be extra careful in watching for counterfeit and contamination in subsequent sessions. If you then find and resolve the problem, great. If you still can't detect the problem, then refer the recipient to a facilitator with more knowledge and experience or take your own game to the next level by studying our advanced material and/or obtaining consultation.

B) *"Fruits of the Spirit":* In chapter thirty-one, I discussed the resolution of specific issues in specific memories and the resolution of specific triggers as the lasting, long-term fruits that are the easiest to measure and that provide the most reliable confirmation with respect to Immanuel interactive connections being genuine. Intermediate and advanced facilitators can also learn to watch for additional long-term reference points. There are other lasting, long-term fruits that accumulate over time, but that provide *soft/fuzzy reference points* because they are not as focused or as easy to measure as the resolution of specific triggers and issues. The first of these are the "fruits of the Spirit" described by the apostle Paul. In Galatians 5:22, Paul identifies love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control as observable fruits that should show up in the lives of people who are being filled and transformed by the Holy Spirit. It seems reasonable to assume that if a person is truly interacting with the living presence of God on a regular basis – if a person is having regular Immanuel experiences and these experiences are genuine – then we should be able to see these fruits of the Spirit increasingly manifesting themselves in her life.

However, these huge, broad aspects of a persons spiritual growth and maturity provide *soft/fuzzy* reference points because they are more difficult to check than specific, focused triggers and specific, focused issues.⁷³ Furthermore, these huge, broad aspects of a persons spirituality are complex and could be affected by other changes in the person's life. For example, how do you know it's the time they are spending with God in the context of Immanuel sessions and not the personal encounter they just experienced at a charismatic conference? or the new bible study group they have been participating in?

⁷³The fruits of the spirit are more difficult to check than specific, focused triggers and issues because they are huge and broad as opposed to focused, because change usually occurs much more slowly, and because they will not be so tightly linked to the resolution of specific traumatic memories.

Even so, the fruits of the Spirit described by Paul still provide valuable reference points that help with ongoing discernment. If the person is demonstrating a lasting, steady increase in these fruits of the Spirit, that is an encouraging indicator that the interactive connections she describes in her Immanuel sessions are probably genuine. And in contrast, if a person is having Immanuel sessions every week but does *not* show any noticeable increase in fruits of the spirit over the course of six months, you should be increasingly concerned about serious counterfeit and/or contamination.

C) Other spiritual fruit: Just like the fruits of the Spirit, other aspects of the person's spiritual life provide similar soft/fuzzy reference points. If the person is truly spending regular time interacting with the living presence of Jesus, then you should be able to see long-term, lasting, steadily increasing growth in every area of her personal spirituality. For example, she should demonstrate increasing faith in the goodness and trustworthiness of God's character and heart, she should experience a decrease in negative, distorted reactions towards the Lord, she should perceive an increasing awareness of God's presence and love throughout the average day, she should report an increasing ability to receive guidance from the Lord, she should demonstrate tangible progress in areas of persistent sin, and she should experience steadily increasing appreciation for scripture.⁷⁴ And if she is supposedly interacting with Jesus in regular Immanuel sessions but you are *not* seeing positive changes in her personal spiritual life, then you should be increasingly concerned about serious counterfeit and/or contamination.

D) Caveat with respect to spiritual fruit – positive changes will be proportional to dosage: In medicine, many medications produce benefits that are proportional to the dosage. That is, if you only take a little bit of the medication you will only get a very small benefit, and if you take a larger dose of the medication you will experience more benefit. This pattern is definitely true with respect to how the Immanuel approach produces spiritual fruit. For example, if you receive only one or two Immanuel sessions each year for acute pain relief when you are in crisis, you will still get dramatic relief regarding the specific trigger, and any specific memory content that is resolved will remain resolved; but general, widespread benefits (such as fruits of the spirit) will usually be minimal. In contrast, if you spend time interacting with the living presence of Jesus every day in your personal quiet time, and if you get together with a prayer partner a couple times each month in order to interact with the living presence of God in the context of a longer facilitated session, then you can expect to see steadily increasing fruits of the Spirit and steadily increasing fruit in every other aspect of your personal spiritual life.

⁷⁴My own personal spiritual growth provides a good example. I am profoundly grateful to have experienced steadily increasing blessings in all of these areas of my life as I have been faithful to pursue regular Immanuel interactive connections over the past ten years.

The Immanuel Approach (to Emotional Healing and to Life)
Chapter 33: Counterfeit or Contaminated Interactive Connections (subtitle:
Advanced principles, tests, and tools)
(©Copyright 2015 K.D. Lehman MD, New 2/14/15)
DRAFT

****Advanced topics warning box:** If you are just beginning to learn about the Immanuel approach and you are reading through this book for the first time, I encourage you to skip (or skim) this chapter for now. At this point in your learning journey, slowing down to study these more advanced principles and tools will hinder you from getting the more important overview understanding of how all the pieces fit together. Come back to this material after you have been through the whole book at least once, you feel that you have a good understanding of the basic principles and tools, you have had a chance to experiment with the exercises for groups and beginners, you understand and have had a chance to practice with the intermediate principles and tools, and you want to begin learning about advance principles, tools, and interventions for discerning and resolving counterfeit and contaminated interactive connections. Also, when you have experience with advanced phenomena in the context of actual sessions, this teaching material will be much easier to understand and remember. It will help give you words for what you are already seeing in your sessions, and it will be much easier to remember because you will have experiential reference points to help you organize the material as you put it into your own mental toolbox. In contrast, if you *don't* yet have experiential reference points to help you organize, understand, and remember this material, you may end up feeling a bit overwhelmed. I don't want this advanced material to intimidate you from actually getting started with the basic exercises. **Advanced topics warning box****

This book is not the place for a thorough discussion of advanced phenomena, principles, and tools, but I would like to provide a few of the most common examples, to give the reader an idea of the kind of counterfeit and/or contamination phenomena she might encounter as she moves into advanced Immanuel approach work, and to briefly describe a few of the principles and tools for identifying and resolving these problems.

The larger message I especially want to communicate is that you should *NEVER* conclude, “I guess God just isn’t with us today,” and/or “I guess God just doesn’t want to connect with the recipient today,” and/or “I guess the Immanuel approach just doesn’t work for this situation,” and then just give up. The truth is that God is *ALWAYS* present with you, that God *ALWAYS* wants to connect with the recipient, that God *ALWAYS* wants to help her move forward with respect to healing and spiritual growth, and that you should never give up. If it seems that the Immanuel approach process is not working and you are encountering strange phenomena that you do not recognize or understand, assume that you are encountering advanced blockages and/or advance counterfeit or contamination, and then ask God for guidance and help regarding the next step forward. The Lord will then either provide you with his own, customized guidance for the situation in front of you, or he will remind you to look at more of our advanced material (see www.kclehman.com and www.immanuelapproach.com), and/or to obtain consultation, and/or to refer the recipient to a facilitator with more knowledge and experience.

I. Real presence of God, but minimal benefit: In chapters thirty-one and thirty-two, I explained that when the recipient is interacting with the presence of God, we will usually see significant, observable, immediate benefits as one of the reference points reassuring us that the interactive

connection is genuine. And I also mentioned that there are occasional exceptions – scenarios in which the recipient is truly interacting with the real presence of God, but *not* experiencing any significant benefits. In chapter thirty-two I discussed the intermediate-level phenomena of how trying to change the original memories and/or fighting with the triggers in the present can block the recipient from receiving benefit, even though she is truly interacting with God's genuine presence. In this section I will discuss the advanced-level phenomena of how emotional disconnection to protect from pain can block benefits by preventing connection with God.

Part one – trying to change the original memories and/or fighting with the triggers in the present: See chapter thirty-two (**pages 42-44, update page numbers for final draft**), for discussion of this phenomena.

Part two – disconnection to protect from pain also blocks connection with God: Most of the benefits of perceiving the Lord's presence come with being able to *feel* his presence – being able to *feel* his friendship, being able to *feel* his compassion, being able to *feel* his forgiveness, being able to *feel* his encouragement, being able to *feel* his attunement, being able to *feel* the authority of the truth he speaks, etc. And, unfortunately, when a person uses emotional disconnection to protect herself from pain, these defenses that are intended to prevent her from being overwhelmed by unbearable pain can also prevent her from feeling God's presence and prevent her from connecting with him. So even if the recipient is truly perceiving and interacting with the genuine presence of God, if disconnection defenses are preventing her from feeling his presence and connecting with him, she will not be able to receive significant healing or benefit.

When I first encountered this phenomena it stumped me for a while. One of my clients and I were working with a memory in which a big part of her pain was feeling abandoned and alone in the traumatic experience, and when I coached her to make the Immanuel invitation and request she was immediately able to perceive Jesus' presence, standing right beside her in the memory. Furthermore, she reported that he reassured her with something along the lines of, "I was with you when this happened, I am with you now, and I will always be with you." One might expect that she would immediately feel a lot better, and that these encouraging words, along with Jesus' tangible presence standing right beside her, would at least resolve her pain associated with feeling abandoned and alone in the trauma. *But she did not describe or display any real benefit.*¹ And I did not see any evidence that she was trying to change the original memory or that she was fighting with the triggers in the present, so I knew that that potential problem was not blocking possible benefits. Therefore, I assumed she must be interacting with a counterfeit Jesus.

However, troubleshooting to expose and resolve counterfeits came up with nothing: prayers and commands to expose demonic counterfeits revealed nothing, the eye contact technique discussed below for identifying counterfeits from dissociated parts came up with nothing, and when I described my observations regarding the absence of benefits, shared my concern that Jesus might be a counterfeit, and asked the recipient to focus on Jesus and ask God for

¹She could hear Jesus speaking to her, but cognitive understanding of his words, in the absence of being able to *feel* his presence, compassion, attunement, or authority produced only very small benefit. And she could see Jesus standing right beside her, but cognitive understanding of his presence, in the absence of being able to *feel* his presence or being emotionally connected to him produced only very small benefit. ***Omit this footnote?**

guidance regarding the possibility of an accidental counterfeit, she responded with, “I think this is Jesus, but He’s just not making any difference – I think this really is Jesus, but his presence isn’t doing me any good.”²

So I went back over everything more carefully, but the picture continue to be confusing. I could feel my implicit memory intuitive system telling me that something wasn’t right (but I did not immediately recognize that this was simply due to the lack of the recipient feeling Jesus’ presence, and the corresponding lack of significant benefits). And when I went through the reference points, some pointed toward a genuine Jesus whereas others indicated a counterfeit interactive connection.

For example, pointing toward a genuine Jesus, everything associated with Jesus seemed to be consistent with scripture, the Jesus images were living, interactive, contingent, and did not feel like they were just coming from her own mind, the recipient had a sense of someone *else* being with her, the thoughts from Jesus seemed wise and truthful, the Jesus images and thoughts from Jesus felt new and different, and the Jesus images and thoughts from Jesus came into her mind spontaneously and unexpectedly. On the other hand, pointing toward a counterfeit interactive connection, the recipient did not feel like she was receiving attunement, Jesus’ presence, words, and actions did not seem to be producing much benefit, the recipient did not describe release, I did not observe relief, she did not describe or display peace and joy, and she did not describe or display gratitude and satisfaction.

Thankfully, as I continued to ask the Lord for guidance and help, the thought eventually came to me to ask the recipient if she could *feel* Jesus’ presence with her, and when she responded with, “No, I can’t feel Jesus with me at all” the pieces finally fell into place. I remembered that this recipient had a lot of dissociation. I realized that she was working in a painful memory but was clearly disconnected from the negative emotions in the memory. I realized that if her disconnection defenses were blocking her from feeling the negative emotions, they could also be blocking her from feeling Jesus’ presence or connecting with Jesus. I realized that if her disconnection defenses were blocking her from feeling Jesus’ presence and blocking her from connecting with him, they would also prevent her from receiving healing and prevent her from receiving most of the other benefits his presence would otherwise bring – She could see Jesus standing right beside her, but cognitive understanding of his presence, in the absence of being able to *feel* his presence or being emotionally connected to him produced only very small benefit, and she could hear Jesus speaking to her, but cognitive understanding of his words, in the absence of being able to *feel* his presence, compassion, attunement, or authority produced only very small benefit.

I also realized that my intuitive warning was simply due to the lack of benefits, and due to the subtle oddness of the way in which the recipient was interacting with Jesus in the absence of being emotionally connected to him or being able to feel his presence. I realized that all of the negative reference points could be explained by the emotional disconnection blockage. And I realized that all of the other reference points indicated a genuine interactive connection.

The good news is now that you know about this phenomena, you should be able to recognize it fairly easily by noticing these same pieces. You will notice that the recipient is

²Almost every time I have encountered this scenario, the recipient has made comments similar to these.

disconnected from the pain in the traumatic memory she is working with. You will notice that she describes an interactive connection that seems right in every way, *except* that she does not feel Jesus' presence and does not report or display any significant benefits. As you go through the reference points for discerning between genuine and counterfeit, you will notice that all of the negative reference points can be explained by the emotional disconnection blockage, and that all of the other reference points indicate a genuine interactive connection. If your implicit memory intuitive system tells you that something feels funny, when you focus on it carefully you will realize that your intuitive discomfort is due to the lack of benefits, and due to the subtle oddness of the way in which the recipient interacts with Jesus in the absence of being emotionally connected to him or being able to feel his presence. And if you try troubleshooting to expose counterfeits, you will find nothing.

Once you recognize this scenario, the solution is to help the recipient cooperate with Jesus in dismantling the disconnection defense that is preventing connection. Sometimes this is as easy as just sharing your observations and conclusions with the recipient, and then inviting her to choose to release her disconnection defense and to ask the Lord for help in dismantling it. She will then connect with the pain in the memory, within moments of connecting with the pain she will also connect with Jesus' presence in the memory, and then she will start to describe and display benefits and healing.³

In some situations it's a little more difficult, and you have to use the eye contact technique described below to negotiate with internal parts. Help them to engage directly with Jesus as much as possible during the negotiation process, and then when they get to the point of being ready to cooperate with the new plan, coach them to choose to release the disconnection defense and to ask Jesus for help in dismantling it.

And in some situations it's even more difficult (but still possible). I have worked with several recipients who would get to the point of choosing to surrender their disconnection and asking Jesus to dismantle it, but then nothing would happen. So we would use the eye contact technique, negotiate with internal parts, and then try again, but nothing would happen again. Interestingly, in every one of these scenarios, at this point in the session the recipient said something like, "I don't know how to let go of the disconnection – I'm trying, as best I can, but I don't know how to do it." So I checked with her and the internal parts, to make sure everyone was still in agreement with the plan, and then coached her to focus on Jesus and just ask for more help. But once again nothing happened.

The first time I encountered this scenario, at this point in the session I didn't know what to do. So I asked Jesus for help and the thought came to just keep trying. So we did. I checked with the recipient and the internal parts to make sure everyone was still in agreement with the plan (again), and then I coached her to focus on Jesus and just ask for more help (again). But nothing happened (again). And then we tried again – I checked with the recipient and the internal parts to make sure everyone was still in agreement with the plan (again), I coached her to focus on Jesus and ask for more help (again), and nothing happened (again). And then

³Recipients are often afraid to let go of their disconnection defenses because they are afraid of feeling the painful emotions in the trauma. When a recipient expresses this fear, I validate that it is reasonable, I reassure her that as soon as she feels the pain she will also feel the Lord's presence and receive healing, and I coach her to express her fear directly to Jesus and ask for help. And then, when she's ready, we ask Jesus to help her dismantle the disconnection, she briefly feels that painful emotions, and then she connects with Jesus and receives healing.

we tried again. And we just kept trying.

Finally, somewhere between the fifth and seventh repetition, she suddenly noticed that Jesus was doing (and/or saying) something surprising, original, creative, and uniquely profound. Jesus was initiating a new interaction that somehow got through all of her defenses (in a good way), and she suddenly began to connect with her emotions. She felt the pain in the memory for a few moments, and then she also felt the Lord's presence, was able to connect with him in the memory, and received benefits and healing.

Furthermore, this same simple repetition has worked in many subsequent sessions with this same recipient, and also with several other similar recipients. In each of these sessions we encountered the same scenario of a disconnection defense that didn't move with the first choice to release and the first request for Jesus' help. In each of these sessions we repeated the process over and over again. And in each of these sessions (always between the fifth and seventh repetitions), Jesus has initiated something new, creative, and effective, and then the person has been able to connect with her emotions, connect with Jesus, and receive benefits and healing.

I have no idea why we have needed to repeat the same simple process five to seven times in each of these sessions. (I mean, why couldn't Jesus just do his creative, beautiful, profound, effective intervention thing after the first request?) And I have no idea why or how this simple repetition works. But I'm grateful that it does work, and these intriguing case studies provide yet another example of how the Immanuel approach *always* (eventually) works as we persist with troubleshooting.

II. Temporary benefits caused by dissociative disconnection from pain: In chapters thirty-one and thirty-two, I explained that when the recipient is interacting with the presence of God, she will eventually get to resolution and healing that will be accompanied by sudden (often dramatic) benefits.⁴ The recipient will report that negative cognitions (lies) suddenly feel much less true, she will describe negative emotions suddenly becoming much less intense, she will feel a subjective sense of release, she will display an observable wave of relief, she will report and display some combination of peace and joy, and she will feel satisfied and grateful. And I also explained that these sudden benefits almost always confirm that the recipient's perceptions of God's presence and interactions with God are genuine, but that there are rare exceptions. Sophisticated counterfeits created by dissociated parts can sometimes produce *temporary* sudden (often dramatic) benefits by causing dissociative disconnection from the pain in the memory.

In most of these situations, an experienced facilitator and/or recipient will be able to recognize the difference between genuine healing and the temporary benefits associated with disconnection. For example, disconnection will cause negative cognitions (lies) to feel much less true, but it will feel like the lies have less power because they have suddenly moved far away and/or become dormant, like when the traumatic memory is not activated and you are thinking about the lies from your calm adult mind. In contrast, with genuine healing the recipient will feel like she is

⁴Actually, the benefits are *usually* dramatic, but occasionally a recipient will have a session that is low key – the traumatic memories will be minor, the negative emotions will be low intensity, the interactions with God will be subtle, the healing process will be quiet and gentle, and the corresponding benefits from healing will be humble and subtle (as opposed to large and dramatic). The *Ian: "I'm Not Enough"* DVD provides a good example of a low key Immanuel session.

still fully inside the memory, and that the lies are being resolved from inside the memory. Disconnection will also cause the negative emotions to become much less intense, but it will feel like the negative emotions have lost power because they have suddenly moved far away or become numb. In contrast, with genuine healing the recipient will feel like she is still inside the memory and fully emotionally connected, and that the painful emotions are being resolved from inside the memory. The recipient will sometimes even comment that she feels numb and that the pain feels disconnected, but she can somehow sense that the source of the pain has not actually been resolved.

Furthermore, the recipient will experience relief when her emotional pain suddenly (and often dramatically) subsides, but this relief usually has an odd disconnected numbness associated with it, and it is usually strangely unsatisfying. In contrast, the release and relief from true resolution and healing feel clean, connected, real, and deeply satisfying. Finally, the recipient usually does *not* experience a combination of peace and joy in association with the disconnection pain relief, she will perceive the whole experience to be surprisingly unsatisfying, and she will feel and display a surprising lack of gratitude. Again, once the facilitator and/or recipient has experience with genuine resolution and healing, they can usually recognize the difference between genuine healing and the temporary pain relief from disconnection.

However, facilitators and recipients who have not yet had much experience with genuine healing might initially mistake the relief from no longer feeling pain for true resolution and healing. Fortunately, even with inexperienced facilitators and recipients, watching for lasting, long-term fruit accumulating over time will always (eventually) reveal these disconnection counterfeits. If you see lasting fruit accumulating over time you can be absolutely sure that at least some of the recipient's Immanuel connections are genuine, and if you do *not* see lasting fruit accumulating over time you can be absolutely sure that you have a serious problem with counterfeit interactive connections.

The most challenging scenarios with respect to these counterfeits produced by dissociated parts are the very rare cases in which the internal parts somehow learn to produce a temporary euphoria in addition to the temporary disconnection from pain. The euphoria masks the subjective sense of disconnection, numbness, and distance from the memory, and the combination of disconnection from pain together with euphoria feel much more like the release and relief associated with genuine resolution and healing. Furthermore, the combination of pain relief and euphoria also feel more like the peace and joy associated with genuine healing, and the euphoria also usually results in at least some sense of satisfaction and gratitude.

The good news is that the reference point of long-term, accumulating fruit will still be effective, even with these counterfeits that can produce temporary euphoria. Watching for lasting, long term fruit that should accumulate over time will always (eventually) reveal even these particularly sophisticated counterfeits.

Practical tips regarding lack of accumulating fruit: If you are not noticing clear, obvious accumulation of lasting fruit, and are therefore becoming concerned about the possibility of counterfeit, it is helpful to watch for two very specific clues that confirm the lack of lasting fruit: 1) The recipient will return to a very specific traumatic memory, and in this memory she will again encounter the *exact same* toxic content that seemed to have been resolved in an earlier session. If the true presence of Jesus resolves specific content in a specific memory, it will *stay* resolved. Therefore, if "Jesus" appears to resolve toxic content, but then that exact same toxic content in the exact same traumatic memory returns, you can be confident that the "Jesus" in the

earlier session was counterfeit. And 2) You will notice “Jesus” doing the exact same job more than once. For example, the recipient will encounter very specific guilt about a very specific issue in a very specific memory, and “Jesus” will appear to speak forgiveness and resolve the guilt. But then in a subsequent session, “Jesus” will once again address the exact same guilt about the exact same issue in the exact same memory. If the true Jesus addresses a specific problem/issue/concern in a specific memory, that problem/issue/concern will *stay* resolved. Therefore, if “Jesus” appears to complete a therapeutic task, but then in a subsequent session he needs to repeat that exact same task regarding the exact same issue in the exact same traumatic memory, you can be confident that the “Jesus” in the earlier session was counterfeit.

And again, if a person has had parts presenting as Jesus in the past I will be especially aware of this possibility as I continue to work with her.

Just as with the dissociated parts counterfeits described in chapter thirty-two, when I suspect that there may be internal parts deliberately presenting one of these sophisticated counterfeits, I gently and relationally explain this phenomena to the recipient, I describe the observations that have lead me to think that it might be happening in this particular session, I use the direct eye contact technique to establish a connection with the internal parts involved, and then I engage directly with the internal parts to help them cooperate with a genuine Immanuel connection. (See “Direct Eye Contact Technique for Making Contact with Internal Parts,” and the end of the essay, “Internal Dissociated Parts Presenting as Jesus,” respectively, for a detailed description of the direct eye contact technique and for additional discussion of how to use this technique in interacting with parts that are deliberately producing a counterfeit Jesus.)⁵

And just as with the dissociated parts counterfeits described in chapter thirty-two, I have been pleasantly surprised by the results.⁶ In almost every situation, the internal parts involved come forward and acknowledge what they have been doing, and then work with Jesus and me to find a way for them to cooperate with genuine Immanuel encounters. And again, if their behavior is entrenched because of guardian lies, then the guardian lies (and often anchoring memories) will have to be addressed before they are willing/able to let go of the old behavior.⁷

A person I worked with several years ago provides good examples of many of these phenomena and principles I have described with respect to dissociated internal parts and counterfeit

⁵Both of these essays are available as free downloads from www.kclehman.com.

⁶Again, when I am peaceful, calm, relational, and not frustrated or judgmental or triggered in any way, I am amazed at how willing internal parts are to come forward and talk to me about what they are doing. However, if I am triggered in some way, and especially if I am frustrated and/or judgmental, then internal parts tend to be guarded and uncooperative (often “stonewalling” me by not even acknowledging that they are there).

⁷On rare occasions, I will encounter a person who displays clear, strong, consistent clues of internal parts presenting as Jesus, but I get no cooperation, or even acknowledgment in response to my usual approach. In these situations I assume that there is a very good reason the internal parts involved aren’t cooperating. I then persistently ask the Lord for guidance, and I apply everything I know about emotional healing and working with internal dissociated parts as I try to find and resolve guardian lie fears and as I try to negotiate conditions for a God interactive connection that the internal parts will be willing to participate in. The good news is that even in these most difficult situations, the internal parts are almost always eventually able to come forward and work with me to focus and resolve their concerns, so that they are able to cooperate with genuine Immanuel encounters.

Immanuel encounters. He had pursued emotional healing continuously for more than 20 years, and this had included every Christian emotional healing context that I am aware of – prophetic ministry, charismatic healing meetings, prayer for emotional healing of several varieties, Christian psychotherapy of several varieties, and Theophostic ministry. But to everybody’s confusion and frustration, he seemed to experience no lasting improvement with respect to his emotional issues. And we experienced the same confusion, frustration, and lack of lasting results as he and I worked together to try the Immanuel approach.

I noticed that something “just didn’t feel right” in his interactions with the supposed Jesus. I noticed that he didn’t report any lasting positive changes accumulating over time. And eventually I began to notice that guardian lies that had supposedly been resolved seemed to come back. Even though he reported perceiving the Lord’s presence, and reported that Jesus addressed specific guardian lies and seemed to resolve them, the *exact same* guardian lies in the *exact same* context would come back again several weeks or several months later. At first this just stumped me, because we had searched very carefully for any evidence of demonic interference, and I was convinced that we were not working with a demonic counterfeit. And then, when I finally stumbled onto the phenomenon of internal parts presenting as Jesus, I immediately thought of this person.

When I used the direct eye contact technique and asked about the possibility that internal parts had been presenting as Jesus, within a minute or two the parts that had been involved acknowledged that they had been presenting as Jesus. And as I asked more questions I discovered that these dissociated internal parts had been presenting as Jesus and speaking for Jesus in every emotional healing setting, including Theophostic ministry, and even in most of his personal prayer times. In every one of these ministry/therapy settings the people involved had thought this person was working with Jesus on a regular basis, when in fact the “Jesus” he had been perceiving and working with had always been a counterfeit produced by internal parts. And, not surprisingly, this had been completely blocking the emotional healing process.

The good news is that we were able to work with these internal parts and help them get to the place where they were able to allow the true Jesus to show up. They were initially entrenched in their behavior of presenting as Jesus due to deep disappointment pain and “He won’t come” fears, but when we found and resolved the underlying memories they were finally able to cooperate with genuine Immanuel encounters, and this person was able to finally start moving forward with real healing.

III. Mental construct Jesus experiences that are a deeply embedded habit learned and practiced over many years: Sometimes the recipient has learned to use her imagination to deliberately construct images of Jesus, perceptions of his presence as a person, and an interactive connection with this imaginary Jesus presence. Sometimes the recipient has been using this deliberately constructed Jesus experience as a resource for coping with stress and pain, and sometimes these deliberately constructed interactive connections have been a part of the person’s regular personal devotional life. There is nothing inherently wrong with either of these. However, proactively, deliberately constructing imaginary Jesus experiences is not the same as being in listening/observation mode, and then receiving images and other perceptions that come to you spontaneously, from outside yourself, and that represent the living, interactive presence of Jesus.

Furthermore, if a person practices this deliberate mental construction repeatedly over many years

it can grow into a deeply imbedded habit that can become automatic. The person can also become less and less consciously aware of the fact that she is proactively building these mental constructs. If the person gets to the point at which she no longer has any awareness of the true source of her imaginary Jesus experiences, her mental constructs become an accidental counterfeit because she mistakes them for the genuine presence of Jesus. And, as illustrated by Kara's story below, this can get in the way of genuine Immanuel encounters.

A mentoring group session from several years ago provides a good example of this phenomena. I was facilitating a session for Kara, who was working with memories from a time in her young adult life during which she had felt particularly overwhelmed by stress and emotional pain. She was still living with her parents at the time of these memories, and when she felt particularly overwhelmed and miserable she would go to her room as a place of refuge, and then sit on her bed and cry out to the Lord for help.

She went to one of these memories of sitting on her bed, and when we invited the Lord to be with her in this place and asked him to help her perceive his presence, she quickly had an image of Jesus sitting on the bed next to her. However, instead of describing dramatic improvement, displaying relief, and expressing gratitude, she commented, "I can perceive Him next to me, and it's better than nothing, but it's not enough," "He's kind, but He's not helping," and "He cares, but He's not strong enough to make a difference." She felt a little better knowing that she had a kind, caring friend with her in her painful, overwhelming situation, but she also felt that Jesus never gave her what she really needed, and she kept repeating, "It's not enough." Even with Jesus sitting right next to her, she was clearly feeling disappointment and frustration instead of relief, peace, joy, satisfaction, and gratitude.

It was easy to see that something wasn't right, but it was not so easy to clarify the source of the problem. I gently described these clues that told me there must be some kind of problem with her connection to Jesus, and I shared my thoughts that there must be something preventing her from receiving from Jesus or that the supposed presence of Jesus must be a counterfeit. And then we spent forty-five minutes repeatedly asking for guidance and working together to figure out what was going on. We checked for clues indicating demonic interference or counterfeit, but found nothing. We checked for internal parts presenting themselves as Jesus, but found nothing. We looked for emotional disconnection that could be blocking her ability to receive from Jesus, but found nothing. And I didn't see her focusing her attention away from Jesus in an attempt to fight with the triggers or in an effort to make the original memory change.

Eventually I invited her to pray something along the lines of, "Jesus, if this familiar image and sense of your presence is not really you, could you please help me to perceive your true presence." However, she was very uncomfortable about going ahead with this next step, and as I asked questions to try to focus and understand her discomfort, she eventually explained that this same image of Jesus and this same sense of Jesus' presence was something she had been experiencing for years. This same image of Jesus and this same sense of Jesus' presence had been a regular source of comfort over many years, and also a part of her personal devotional times. She had become convinced that this image of Jesus and sense of his presence were from God, she had come to believe that they represented the real presence of Jesus, and she had understandably become very attached to them.

It is also understandable that she found it very confusing and frightening to think that this image of Jesus and sense of Jesus' presence could be counterfeit. "What does this mean? Does this mean that I have been deceived all of these years? Does this mean that I don't really know Jesus?"

Does this mean that my relationship with the Lord has all been an illusion? How do I know what's real and what's not? How do I know what to believe?...etc.” And even though I had been talking to her about the possibility of counterfeit for forty-five minutes, the real consequences of this possibility didn't really sink in until I invited her to pray, “Jesus, if this isn't really you, could you please help me to perceive your true presence.”

Fortunately, her fear and confusion steadily decreased as I coached her to speak her fears directly to the Lord and ask him for help. (I also repeatedly reassured her that we could discern truth together, and reminded her that the situation could only get better – if her familiar image and sense of Jesus' presence were genuine, then he would confirm that and help us figure out what was hindering a better connection, and if her familiar image and sense of Jesus' presence were counterfeit, then the real presence of Jesus would definitely be an upgrade.) And eventually she was able to let me coach her through the “Jesus, if this isn't really you, could you please help me to perceive your true presence” prayer.

Within moments of offering this prayer, she reported, “There's something big behind me, saying, ‘No, I'm really over here.’” And after another brief round of dealing with fears and confusion with respect to “What does this all mean?!,”⁸ we were able to settle into a beautiful, fruitful time of working with the true presence of Jesus. As she described it, “Jesus is standing right behind me, with his hands on my shoulders, and we're both looking at the old image of Jesus, sitting on the bed. And as we're looking at the old image together, he's talking to me about it.”

One by one the pieces came forward and fit into place, and the final picture made perfect sense. During highschool, Kara had read *Closer than a Brother*,⁹ and inspired by this little book she began to long for a similar experience of “practicing the presence of Christ” – of being aware of the Lord's tangible presence on a regular basis. Cognitively she knew that Jesus was always with her, but not knowing how to become subjectively aware of his tangible presence, she decided that maybe it would help to imagine him sitting next to her on her bed – she thought that building an image of Jesus sitting next to her, and imagining what it would feel like to have him beside her as a visible, tangible friend, might help her to connect more with the truth she was holding in faith. She practiced this regularly, and it worked to some extent – when she focused on her mental construct and imagined what it would be like to have him there as a visible friend, the truth of his abiding presence did feel more real.

As she continued to practice this over the years, the mental construct image and the imaginary sense of Jesus' tangible presence as a friend came more and more easily. And all of this was especially comforting during her young adult years during which her life at home was so stressful

⁸Even though she had dealt with her fears and confusion enough to be able to truly participate in the prayer asking the Lord to reveal his true presence (“if my image and sense of Jesus' presence actually are counterfeit”), the immediate new perception of Jesus' genuine presence standing right behind her obviously confirmed that her previous image and sense of Jesus had indeed been counterfeit. And this clearly stirred up a few remaining scraps of fear and confusion.

⁹David Winter, *Closer than a Brother* (Wheaton, IL: Harold Shaw Publishers, 1971). For those who are not familiar with this wonderful little book, it presents a modern adaptation of Brother Lawrence, *The Practice of the Presence of God* (Grand Rapids: Fleming H. Revell, 1976), which describes the experience of an uneducated layperson in seventeenth century France who was aware of the living presence of Jesus abiding with him constantly, during times of intensity as well as during the mundane experiences of every day life – a phenomenon that he called “practicing the presence of Christ.”

and painful. When she was particularly overwhelmed by the stress and pain, she would go to her room, sit on her bed, and focus on this mental construct of Jesus' presence. She also learned to imagine Jesus saying and doing whatever she thought would be most helpful, and this was particularly comforting in times of acute distress. As research regarding memory and association networks would predict, this whole package became more and more automatic and felt more and more real as she continued to practice it many times over many years.¹⁰ And as mentioned above, she eventually became convinced that this image of Jesus and sense of his presence were from God, she came to believe that they represented the real presence of Jesus, and she understandably became very attached to them.

As also mentioned above, this kind of deliberate mental construction is not inherently bad.¹¹ But Kara's experience is an example of the truth that an imaginary Jesus can never have more resources than the recipient's own mind. Kara could give herself some relief by constructing an imaginary Jesus that would say and do comforting things, and it certainly helped her to feel less lonely in her pain, but her imagination could not construct the wisdom, the spiritual authority, the capacity augmentation, and the healing power of the real presence of Jesus. Kara's experience also illustrates the point that when a person comes to believe that her mental construct is actually Jesus, it can get in the way of being able to perceive the true presence of the Lord.

The good news is that even though Kara was frightened and confused at first, she was eventually very grateful for the huge upgrade.

Getting back to a more general discussion of accidental counterfeits that have been produced by regularly generating imaginary Jesus experiences over the course of years: these accidental counterfeits can initially be very convincing, but they can still be reliably distinguished from genuine interactive connections because they produce totally disappointing results with respect to resolution and healing.

These accidental counterfeits will look good and sound good because the person has been very deliberately constructing the most accurate, biblical, living, interactive, caring, compassionate, helpful Jesus that she can come up with. To the extent that the long practiced mental constructs have become automatic and to the extent that the person has lost conscious awareness of their original source, she will feel that they are spontaneous, she will perceive that they are coming from somewhere else, and she will feel like she has a companion with her on the journey.¹² And

¹⁰Memory research would predict that if you practice building an image and imagining someone with you, after many repetitions the package will be easily activated, and will come forth involuntarily and automatically whenever you enter the situations with which it is associated. Furthermore, conscious awareness of the original source will gradually fade with many repetitions over time, and the constructed image and imagined sense of a presence will just feel more and more real in the present. ***Ideal would be to include a couple references to specific research, or at least references that would include much more detailed discussions written for the lay-public, such as Schacter's books on memory.***

¹¹Some ministries and spiritual directors teach this kind of deliberate construction of imaginary content as a way to help one's personal faith experience feel more tangible and real. This is a complex discussion, but I would like to at least name the possibility that in light of some of the new Immanuel approach principles and tools, it may be time to replace these older deliberate imagination exercises with helping the recipient to experience the actual living presence of Jesus.

¹²As opposed to being able to feel that she is just generating the imaginary Jesus with her own mind – as opposed to feeling like she is just interacting with a Jesus hand puppet that she is constructing

to the extent that she has been able to construct a “Jesus” that knows how to offer attunement, she will feel like she is receiving attunement.

However, even though these accidental counterfeits can look so good and sound so good, they produce totally disappointing results with respect to true, permanent resolution of issues and healing of trauma. The recipient may experience some moderate, temporary benefits from the sense of having a companion with her on the journey, from the sense of receiving attunement, and from the encouragement, support, and biblical truths that she can give to herself through her imaginary Jesus, but one of these accidental counterfeits can never have any more resources than the recipients’ own mind can give him, and he therefore won’t be able to help the recipient with true resolution and healing.¹³

During the journey towards healing, one of these accidental counterfeits will say and do things that *look* good and *sound* good, but he will never actually help the session move forward. An imaginary Jesus can’t provide the kind of capacity augmentation that requires a genuine outside source, he isn’t able to resolve guardian lie fears or other hindrances that are in the way of moving forward, he isn’t able to help the recipient find traumatic memories that have not yet been identified, and he can’t enable her to connect with traumatic memories that are already present in conscious awareness but still protected by disconnection defenses. Again, an imaginary Jesus is not able to provide any guidance or help that truly moves the session forward with respect to resolution/healing.

And when the session gets to the point at which permanent resolution/healing is supposed to occur, one of these accidental counterfeit Jesuses cannot do the job. That is, if the recipient has memories that are already in conscious awareness and that are already emotionally connected, an imaginary Jesus will not be able to help her finish processing tasks and accomplish permanent resolution and healing. The accidental counterfeit will look good, and he might say and do things that sound and look like good emotional healing ministry, but the recipient will not experience any actual resolution or healing.

The recipient might *want* there to be dramatic progress, and she might even be *trying to believe* there is dramatic progress and *trying to fabricate* dramatic progress,¹⁴ but in reality you will *not* see either full resolution or clear, unambiguous, significant steps forward with respect to the issues and traumas being addressed. You will *not* see either full resolution or significant weakening of the lies being addressed. You will *not* see either full resolution or dramatic decrease in the painful emotions associated with the issues, traumas, and lies being addressed.

with her own imagination. ***Question to self: is this footnote necessary?***

¹³Again, the unresolved issues and trauma are there in the first place because the recipient has blind spots, inadequate capacity, inadequate maturity skills, and other blockages that have prevented her from being able to resolve the issues and traumatic memories. And any imaginary construct she builds with her own mind will be limited by the same blind spots, lack of capacity, lack of maturity skills, and other blockages. So she might be able to use an imaginary Jesus to offer herself comfort and help herself cope, but a construct from her own mind won’t have any new resources with which to help her get unstuck. ***Question to self: include at end of paragraph instead of footnote? See comment***

¹⁴It is interesting that Kara did not try to believe that she was experiencing dramatic progress or try to fabricate dramatic progress. My perception is that she was already so disappointed and frustrated with the lack of true resolution of issues and healing of trauma that she didn’t even try to pretend it was there.

The recipient will *not* report a sense of release and you will *not* observe a visible wave of relief. The release and relief that are not present will *not* be followed by some combination of peace and joy. And the recipient will feel some combination of disappointment and frustration instead of feeling deeply grateful and fully satisfied with the whole package.

Finally, regardless of whether you are still working with the recipient to get all of the pieces into place or whether she is at the point in the session at which she should be experiencing resolution and healing, one of these accidental counterfeit Jesuses will not be able to provide “I would never have thought of that in a million years” breakthrough insights and he will not be able to produce “totally beyond us” miraculous interventions that would require the genuine presence of God.

The last step in identifying one of these accidental counterfeits is distinguishing between this phenomena and a deliberate counterfeit produced by dissociated internal parts. The way this usually happens for me is that I suspect a counterfeit due to lack of dramatic benefit, and then I start with attempting to engage with internal parts that might be producing a deliberate counterfeit;¹⁵ however, when I don’t find any evidence of internal parts as the source of the counterfeit I begin to suspect one of these accidental counterfeits arising from long practiced deliberate construction of an imaginary Jesus. Another way this sometimes happens for me is that I begin to suspect a counterfeit due to lack of fruit, and then my suspicion focuses on the possibility of one of these accidental counterfeits because the recipient says something along the lines of, “This Jesus encounter is exactly the same as what I have been experiencing for many years in my personal quiet times,” or “This experience of Jesus’ presence is exactly the same as what I get when I am at charismatic conferences,” or “These images and interactions with Jesus are exactly the same as what I have experienced in other emotional healing sessions.”¹⁶ And with the material in this chapter now available, a third way this could happen is that the recipient could be frustrated by lack of results over the course of a number of sessions, she could read this material and think, “Hey, maybe that’s what I’m doing,” and then she could bring this to my attention.

When I do suspect that the recipient has one of these accidental counterfeits, the first thing I do is to gently and relationally explain about this phenomena,¹⁷ and I make sure to point out that she can expect a major upgrade if my guess is correct and she exchanges her accidental counterfeit for the true presence of Jesus. If she has not already mentioned this detail, I gather additional information by asking whether she has experienced the exact same Jesus encounter on previous

¹⁵In my experience, counterfeits that are being deliberately produced by internal parts are much more common than counterfeits that are accidentally arising from long practiced deliberate construction of an imaginary Jesus, so I usually start with checking the dissociative parts possibility.

¹⁶I sometimes encounter recipients with internal parts that have been producing similar Jesus counterfeits in a variety of settings for years prior to the Immanuel session I am facilitating, but when the recipient says that she has experienced the *exact same* Jesus encounters in other settings it usually turns out to be one of these accidental counterfeits.

¹⁷If you suspect one of these repeated imagination accidental counterfeits but you do not yet have much experience with talking about this phenomena, one option for the explanation piece is to have the recipient read this material and then discuss it with her. Also, after discussing the essay, you and the recipient might even agree on a specific plan. For example, you might agree that you will be watching for this kind of accidental counterfeit, that you will point out clues when you notice them, and that you will then coach her to pray through the “Jesus, if this isn’t really you, could you please help me to perceive your true presence” request.

occasions and in other settings. And if this additional information further supports my initial assessment, I describe the clues that lead me to believe she is interacting with a counterfeit, and I describe the clues that lead me to conclude that it's one of these counterfeits that accidentally develop over years of repeatedly constructing imaginary experiences with Jesus.

As with Kara, a recipient with one of these accidental counterfeits has become convinced that her imaginary Jesus experiences are from God, she has come to believe that they represent the real presence of Jesus, and she has understandably become very attached to them. And the idea that her long cherished Jesus experiences might be only mental constructs from her own mind can stir up quite a tangle of fears, confusion, and guardian lies. So I constantly remind the person that if my guess is correct, she will receive an upgrade as she replaces her counterfeit with the true presence of Jesus, and I watch for fear, confusion, and guardian likes.

If I see fear, confusion, and guardian lies that are getting in the way, I continue to remind her that the true presence of Jesus will be an upgrade. One of the biggest fears that every one of these recipients has expressed is, "How do I know what to believe," so I point out evidence that not all of her experiences of God's presence have been counterfeit and I repeatedly reassure her that we can discern truth together. I also help her to get words for her fears, confusion, and guardian lies, and then coach her to express these directly to God. I coach her to ask God for help. And I use any other tools that seem appropriate in helping her to resolve these hindrances.

After the fears, confusion, and guarding lies have been cared for, I help the recipient to pray through the "Jesus, if this isn't really you, could you please help me to perceive your true presence" request. And I have been pleasantly surprised with the results. With each of the recipients I have work with so far, they were able connect with the genuine presence of Jesus once the hindrances had been cleared away and they got to the point of being in full agreement with the prayer. And then Jesus helped them to sort out any lingering splinters as I coached them to keep focusing on him and engaging with him directly.

IV. Bible-based scripture-saturated coping systems that become accidental counterfeits:

Another advanced counterfeit phenomenon occurs when the recipient builds and practices a system of coping strategies and coping tools that are totally permeated with biblical truths and chocked full of direct quotes from scripture. The person uses the bible as a super resource in building her system, and the end result is especially effective because it is supercharged with the authority and effectiveness of scripture. The person also practices these bible-based, scripture saturated responses in many different settings, to the point that this can become her first response in every setting in which she encounters stress or negative emotions.

Furthermore, as the person practices these bible-based scripture-quoting responses repeatedly over many years they can grow into deeply imbedded habits that become increasingly automatic. As this happens the person becomes less and less consciously aware of the fact that she initially built these responses with her own mind. If she gets to the point at which she no longer has any awareness of the true source of her bible-based coping strategies and coping tools,¹⁸ she can become convinced that they are actually coming from God – these coping strategies and coping

¹⁸With many years of constant practice, the recall of biblical principles and specific verses can become so quick and so automatic that the person no longer perceives any subjective sense of herself searching for the right verse.

tools can become an accidental counterfeit because she can mistake them for an interactive connection with the Lord. And this can get in the way of *genuine* Immanuel encounters.

When we are working with recipients who have these bible-based, scripture-saturated coping strategies and coping tools, it is important to remember that the Lord often does speak to us and guide us by reminding us of biblical truths and specific verses. However, my observation is that people who build this kind of scripture-saturated coping system often *underestimate* the degree to which the biblical principles and specific verses that come to them are merely biblical self-talk, biblical self-cognitive therapy, and other biblical tools and strategies that they have developed to manage the difficult situations in life. And my perception is that they also often *overestimate* the degree to which the principles and verses that come to them are actually an interactive connection with the Lord.

It is also important to remember that this kind of bible-based, scripture saturated system is wonderful in many ways. The person has saturated her mind and heart with the written word, so that biblical truths and specific verses come forward immediately and automatically when she needs them. These coping strategies and coping tools include unusually strong variations of self-cognitive therapy and positive self-talk because the authority and truth of the bible is at the center of them. And these coping strategies and coping tools help the person manage trauma, triggers, stress, negative thoughts, and negative emotions so that she can function well in day-to-day life.

But these bible-based, scripture-saturated coping strategies and coping tools are still not the same thing as an interactive connection with the living presence of Jesus. And if these coping strategies and coping tools are mistaken for a genuine interactive connection with the living presence of God, they will hinder the recipient from experiencing a true Immanuel encounter.

As far as recognizing the counterfeit, a facilitator might be temporarily mislead by the content being so overwhelmingly biblical. “This is straight out of the Bible! Surely it must be from the Lord.” And the content is contingent, since the person’s mind retrieves principles and verses that are responses to the questions, issues, thoughts, and emotions that are coming forward during the session. It also feels like the content comes into the person’s mind spontaneously, since the process has become so automatic and she has lost conscious awareness of the original source. Furthermore, the recipient usually experiences moderate immediate benefit with respect to negative emotions, since these coping strategies and coping tools are very effective for managing short term distress. However, these recipients do not have a sense of God’s presence as a person, they do not feel like they are receiving attunement, they do not have Jesus imagery, the supposed responses from God come much too quickly, and fruit with respect to resolving issues and healing trauma is profoundly disappointing.

In my experience with this particular accidental counterfeit, the unusually rapid response time has actually been the clue that has been the most dramatic and easiest to recognize.¹⁹ With genuine interactive connections, there will be rare occasions on which the recipient will be quick

¹⁹As is almost always the case for me now, the intuitive sense that “something just doesn’t feel right” is actually the first clue alerting me to a problem. And then when I stop to identify the source I quickly realize that the session feels strange because the usual pauses for the recipient to watch and listen are missing. I also usually have the “Something just doesn’t feel right” response due to the actual content, because when the Lord is bringing scripture into the person’s mind the overall effect is much more life-giving and helpful than when the recipient is bringing biblical insights and specific scriptures forward as part of her bible-based coping system.

to report a response from God, but most of the time there is a lot of waiting and listening – most of the time there is a significant pause between asking the Lord for guidance and help, and then perceiving some kind of response. In contrast, with these bible-based scripture-saturated coping strategies and coping tools, the recipient is almost always quick to report a response. And the overall feel of the session is profoundly different. With a genuine Immanuel encounter, it feels like the recipient is interacting with another person, and when we ask Jesus for guidance and help it feels like there is a natural pause as she watches and listens for his responses. But with this accidental counterfeit, when we ask God for guidance and help it feels like an association network in the person's own mind is automatically, unconsciously, and instantaneously generating a biblical principle and/or specific verse in response.²⁰

Once the *absence* of usual, natural watching/listening pauses signals the probable presence of this particular accidental counterfeit, the dramatic lack of benefit with respect to true, permanent resolution of issues and healing of trauma provides confirmation. The bible-based scripture-saturated coping strategies and coping tools might be excellent for temporarily managing negative thoughts and emotions, and they might provide cognitive insights regarding issues, but they do not move the session forward with respect to guardian lies or any other blockages, they do not help find underlying memories, and they will not provide healing for any traumatic memories you do manage to find. In fact, the recipient usually uses these strategies and tools to quickly manage any negative thoughts and emotions, and this actually gets in the way of finding and resolving underlying trauma.

Unfortunately, the challenge with these scenarios has not been me being able to recognize the accidental counterfeit, but rather the recipient being able to acknowledge the counterfeit and being willing to lay it down, even temporarily, so that she can establish a genuine interactive connection. As mentioned above, these people eventually become convinced that their bible-based scripture-saturated coping strategies and coping tools are actually coming from God, they come to believe that this is the way (or at least one of the ways) God speaks to them and cares for them, they perceive that this content coming into their awareness represents an interactive connection with God, and they understandably become very attached to the whole phenomena. Just as with the long practiced imaginary Jesus encounters describe above, it can be very frightening and confusing to discover that the whole package is only a system of coping strategies and coping tools that she has put together with her own mind. (A very biblical, scriptural, and truth-based system, but still a system built with her own, *human* recall and application of the written word, as opposed to a system based on *real-time, current* interactions with the *living presence of God*.) ***consider this last sentence as footnote, as opposed to parenthetical comment?***

Furthermore, this system of bible-based scripture saturated coping strategies and coping tools has often become the person's single most important resource for dealing with all difficult situations in life. Most of these recipients find it very frightening to lay down this familiar, foundational resource, even temporarily and for the purpose of establishing an interactive connection with the loving presence of Jesus. And the recipient will be especially fearful about laying down her familiar, primary coping resource if she is in an Immanuel approach session in which she is working with traumatic memories and experiencing painful emotions.

²⁰This neurological association network has been formed and reinforced by years of constant practice with finding a biblical principle and/or specific verse in response to every possible issue, problem, question, trigger, or negative emotion.

Sadly, ironically, these recipients with such deep commitment to biblical truth and with such profound knowledge of the written word have been the group with which I have had the most difficulty. I have been able to help some of these people to perceive the living presence of Jesus and establish interactive connections, but many of them have not (yet) been able to successfully participate in the Immanuel approach. I am hoping that I and the rest of the Immanuel approach community will continue to grow in our effectiveness in helping these recipients, and in the meantime here are a few of the observations, insights, and interventions that I have found to be helpful.

If you know that the recipient tends to lean heavily on bible-based, scripture saturated coping strategies and coping tools, be especially thorough with the first part of the Immanuel approach process – be especially careful and thorough in helping the recipient to connect with her initial positive memory, stir up appreciation, and establish an interactive connection in this positive, safe place. This is a much less threatening context than working with traumatic memories in the middle of the session, and so the recipient will be much less likely to bring in all of her bible-based, scripture saturated coping strategies and tools. Also, if the person slips into quoting scripture verses during this first part of the process, be gently but persistently directive in coaching her to wait, watch, and listen for the Lord's *presence as a person*. If she *is* able to perceive Jesus' presence as a person during the first steps at the beginning of the session, you can then reference back to this later in the session when you are trying to help her see the difference between her bible-based coping system and an interactive connection with God's living presence.

If the person is able to establish a strong, genuine interactive connection at the beginning of the session, you will have a backup troubleshooting option if the accidental bible counterfeit slips in later in the session when she is dealing with trauma. If she is initially unable to acknowledge and surrender the accidental bible counterfeit while still in the context of the trauma, you can coach her to go back to the initial good connection. And once you have helped her reestablish the initial connection, you can help her work directly with Jesus to enable her to cooperate with the Immanuel approach in the much more challenging context of her traumatic memories.

If you perceive that the recipient's mind is constantly, automatically jumping in with its own bible-based scripture-saturated coping strategies and coping tools, and that this is actually getting in the way of her being able to establish a real interactive connection, very gently explain what you think might be happening.²¹ Note that it is very important for you to stay relational as you do this. Recipients with this accidental Bible counterfeit will often get anxious, and will sometimes push back with defensiveness and even anger. If this triggers you so that you are not able to stay relational, then end the session by helping her get back to her initial positive memory and appreciation. And after the session has been closed, get more of your own healing, obtain consultation, or refer the person to a more advanced facilitator.

If the recipient accepts your explanation, then help her practice waiting, *without* jumping in

²¹If you use the material from this chapter to help in explaining the phenomena, I would encourage you to go through the material with the recipient, as opposed to assigning it as homework reading. The suggestion that her constant, immediate bible-based responses may be a coping system, as opposed to an interaction with the Lord, will sometimes stir up confusion, anxiety, and even anger in the recipient, and it will be much better if you are with her to answer questions and discuss her concerns, as opposed to her going through the material on her own.

with biblical principles and scripture verses, so that she can watch and listen for content from the Lord (either an interactive connection, or clues regarding what's in the way). It is important to be aware of the probability that surrendering her long practiced, familiar coping system (even temporarily) will cause her to feel very vulnerable. If you notice that this is happening, validate and attune to her feelings of increased vulnerability, and then help her to talk directly to the Lord regarding her anxiety and coach her to ask him for help.

To the extent that the recipient has come to believe that her biblical coping system is actually from the Lord, to the extent that she perceives that it represents an interactive connection with the Lord, and to the extent she perceives her bible-based coping strategies and coping skills to be central to her faith, she will struggle with fear and confusion as she considers the possibility that this whole package may just be a coping system that she has constructed with her own mind. "What does this mean? Does this mean that my relationship with the Lord has all been an illusion? Does this mean that I don't really know Jesus? How do I know what's really from the Lord and what's just my own mind? How do I know what to believe?...etc."

If you notice this kind of fear and confusion, remind her that a real interactive connection with the living presence of Jesus will be an upgrade and reassure her that you can discern truth together. Help her to find and affirm any valid faith experiences. (For example, point out that many people who have this kind of biblical coping system often *also* have a component of recalling and appropriating truths in scripture that is a valid form of knowing and connecting with God. And help her find evidence for this. Point out that many people who rely heavily on this kind of biblical coping system often *also* have other experiences that are genuine interactions with God's living presence. And help her find evidence for this.) You will also want to help her get words for her fears and confusion, and then coach her to express these directly to God and to ask God for help.

It is also helpful to affirm every valid, positive aspect of her use of scripture. For example, remind her that the biblical truths she has internalized are indeed true, and help her understand that even if her coping system is just a construct of her own mind, it is still a healthy, godly, truth-based way to cope with many difficulties in between sessions. Also, make sure that she understands that she only needs to set aside her bible-based scripture saturated coping strategies and tools *temporarily*, during Immanuel approach sessions, in order to make space for working with Jesus to resolve issues and heal trauma.

Be ready for the possibility that you will just plant the seed. If the recipient does not accept your assessment regarding her accidental Bible counterfeit, or if she is unable to temporarily lay down her bible-based scripture saturated coping strategies and coping tools in order to establish a genuine interactive connection, be ready to let her go. And leave her with a gentle open invitation: "Okay, well I may be wrong, but let me know if you want to come back to this at some point in the future. Let me know if you want to talk more about this at some point in the future."

One of my hopes for the future is that these people will become increasingly able to participate in the Immanuel approach as they watch the Lord bless others through this approach: My hope is that they will see others experiencing beautiful, powerful, life-giving encounters with the living presence of Jesus, and that they will realize that this is something that would *augment* (as opposed to conflict with) the ways they have learned to know God through recalling and appropriating his written word. My hope is that they will be increasingly motivated to pursue the Immanuel approach as they see steadily accumulating fruit in the lives of those of us who are

embracing a lifestyle of regularly participating in the Immanuel approach. My hope is that observing others experiencing beautiful, powerful, life-giving encounters with God will give them the courage, hope, faith, motivation, and capacity they need to be able to acknowledge and lay down any way in which they have accidentally let their use of scripture become a counterfeit interactive connection. My hope is that this same courage, hope, faith, motivation, and capacity will enable them to acknowledge and lay down any way in which their use of scripture has become a substitute for an actual interactive connection with the living presence of God. And my hope is that this same courage, hope, faith, motivation, and capacity will enable them to *temporarily* lay down their Bible-based scripture saturated coping strategies and coping tools *during Immanuel approach sessions* so that they can successfully participate in the full process.

V. Be especially careful with content that is not related to healing: As described in chapters thirty-one and thirty-two, when the recipient is working with traumatic memories, observable dramatic positive changes will provide confirmation that her interactive connections are basically genuine. If the recipient is engaging with the genuine presence of Jesus and working with him to resolve traumatic memories, you will have confirming evidence even by the end of the session. If the memory has truly been resolved, the recipient will be able to go back to it, focus on it, think about it, and talk about it without distress, and triggers that used to stir up the (now resolved) trauma will no longer upset her. These benefits that are observable by the end of the session almost always indicate genuine interactive connections, with the rare exception being produced by sophisticated counterfeits that can fake healing by causing temporary disconnection from the trauma. And even this rare exception will eventually be exposed by watching for lasting, long-term fruit that should accumulate over time.

The point here is that for a recipient who is working with traumatic memories, watching for observable fruit provides a fairly reliable immediate indicator of whether or not her interactive connections are genuine, and watching for the accumulation of lasting fruit over time provides a *one hundred percent accurate, totally reliable* long-term indicator of whether or not her interactive connections are genuine. In contrast, when the recipient is *not* working with traumatic memories, *we do not have this simple and most reliable indicator of whether or not her interactive connections are genuine*. And it is particularly important to realize that we cannot rely on followup with respect to long-term fruit as the safety net for detecting especially skillful counterfeits.

This does not mean that every minute of every session has to be about working with trauma. As mentioned in chapter three, Jesus sometimes has agenda other than emotional healing. For example, sometimes Jesus' agenda is to build capacity; sometimes Jesus' agenda is to build maturity skills by teaching, modeling, and helping the person practice; sometimes Jesus' agenda is to address other issues important to optimal living, such as the balance between work and restoration; sometimes Jesus' agenda is to spend time with us, as a friend and companion, *just because He likes being in relationship with us*; and sometimes His agenda is other stuff that we have never even thought about addressing in an emotional healing session. And I have seen many sessions in which the genuine presence of Jesus led the recipient to address these other agenda. But we just need to be more careful when the recipient is not working with traumatic memories because we won't have the presence or absence of healing fruit to help us in discerning whether or not the interactive connection is genuine.

One possible negative outcome with content that is not related to working with trauma is that a

counterfeit can go undetected, and then the recipient can waste her time and mistakenly conclude that both the Immanuel approach and the presence of Jesus are not really that valuable. If you think about it, this is really costly. So if you are working with a recipient who spends most (all?) of her time on content other than healing, and she seems to be concluding that her time with the supposed presence of Jesus isn't really that valuable, be extra especially careful in looking for indicators of counterfeit. If I were in this situation I would also explain the material I have presented here, and then I would encourage her to deliberately try working on trauma as a way to get more information regarding whether or not she is truly engaging with the genuine presence of Jesus.

Another possible negative outcome is that an undetected counterfeit can give the recipient guidance regarding practical issues in her life, and then the recipient might go out and act on this guidance that she believes to be from God. For example, an internal part might discover that she has much more power if the recipient believes that the part is actually Jesus, and then this part might use her authority as "Jesus" to cause the recipient to end a relationship, leave her job, or move to another state. And this kind of content is much more difficult to test, since it is not connected to a specific trauma that has supposedly been resolved. (If the recipient reports, "Jesus is with me in the memory now, and he says that I don't need to be afraid any more," it is easy to check whether or not the fear in the memory has actually been resolved. But if the recipient reports, "Jesus says that I should quit my job and move to Montana," it is much more difficult to discern whether or not this is really from Jesus.) Sadly, I am aware of situations in which this kind of thing has happened, and the consequences have been costly.

So if you are working with a recipient who reports that Jesus is giving her guidance regarding important practical considerations in her life, *please be careful!* God does sometimes provide important practical guidance, so this is not impossible, but please be extra, especially careful in checking for clues that indicate counterfeit or contamination. And if the recipient has spent a lot (most? all?) of her time focusing on agenda other than healing for trauma, be even more careful. One simple, practical intervention is to make sure the recipient is aware of the possibility of sophisticated counterfeits and/or contamination.²² With a recipient who has spent most (or all) of her time on agenda other than healing, you can also encourage her to deliberately try working on trauma as a way to get more information regarding whether or not she is truly engaging with the genuine presence of Jesus. And even if the recipient *has* done some healing work, with observable fruit to confirm a genuine interactive connection, it is still wise to remember that she could be engaging with the genuine presence of Jesus for her healing work, but then interacting with a counterfeit Jesus when she perceives guidance regarding practical issues.

VI. Watch for lasting fruit over time: I have already said this many times throughout the book, but I'm still going to say it again: watching for lasting, long-term fruit that should accumulate over time is the most sensitive, most reliable tool for picking up counterfeit interactive connections. Watching for lasting, long-term fruit that should accumulate over time is the one-hundred percent, gold standard safety net that will *always* (eventually) pick up even the most subtle and most sophisticated counterfeits. Everyone using the Immanuel approach, including both facilitators and recipients, should keep an eye on this reference point. And as you move into advanced work—as the trauma you encounter becomes more severe and complex, and as the

²²One option for accomplishing this intervention is to ask the recipient to read chapter thirty-two and this chapter.

blockages you encounter become more difficult—you should be increasingly careful to watch for lasting fruit accumulating over time.

VII. Recognizing counterfeits by knowing the genuine: As you continue to gain more experience with the genuine presence of God and genuine interactive connections, you will become able to intuitively sense even subtle, sophisticated counterfeit and contamination. The more experience you get the more you will be able to rely on recognizing counterfeits by knowing the genuine as one of your primary tools. When I am doing advanced Immanuel approach work, this intuitive, implicit memory, “something’s just not right” flag is almost always the first clue that alerts me to look for problems with counterfeit or contamination.

VIII. Find and resolve underlying causes for persistent/recurrent patterns of deception: Occasionally you will encounter a recipient who is persistent with the same counterfeit, and/or who repeatedly falls for similar counterfeits. Whenever you notice this pattern you will want to work with the recipient to find and resolve the underlying problems that make her susceptible to this persistent and/or recurrent deception.

The essay, “Deceiving Spirits and Counterfeit Manifestations: How Wounds, Lies, Internal Parts, Repression, and Denial Can Give Them a Place,” provides an example for those who wish to explore this topic further. This case study from my own experience describes how I was persistently and repeatedly deceived by certain counterfeit charismatic phenomena, and then it describes how Charlotte and I uncovered and resolved the underlying network of wounds, lies, choices, internal parts, repression, and denial that had made me susceptible to this persistent and recurrent deception.²³

And finally, in closing this discussion of counterfeit and contamination, I want to repeat the larger message from the beginning of the chapter: You should *NEVER* conclude, “I guess God just isn’t with us today,” or “I guess God just doesn’t want to connect with the recipient today,” or “I guess the Immanuel approach just doesn’t work for this situation,” and then give up. The truth is that God is *ALWAYS* present with you, that God *ALWAYS* wants to connect with the recipient, and that God *ALWAYS* wants to help her move forward with respect to healing and spiritual growth. If it seems that the Immanuel approach process is not working and you are encountering strange phenomena that you do not recognize or understand, assume that you are encountering advanced blockages and/or advance counterfeit or contamination, and then ask God for guidance and help regarding the next step forward.²⁴

²³Note that this case study does not take place in the context of Immanuel approach sessions, but it still provides a good example of how underlying problems can make a person vulnerable to persistent and/or recurrent deception, and of how these underlying problems can be uncovered and resolved. This essay is available as a free download from www.kclehman.com.

²⁴And remember that you have a safety net, even when you are doing advanced work. If you ask the Lord for help and you are still not able to move forward, then help the recipient get back to her initial positive memory, appreciation, and connection with Jesus, and then after the session is safely closed you can look at more of our advanced material, and/or obtain consultation, and/or refer the recipient to a facilitator with more knowledge and experience.