

Title: New Chapter: "Intimacy with Jesus Is the Number-One Priority"

November 14, 2018

Greetings all,

I have finally gotten the new chapter on intimacy with Jesus posted on the IA website (it's in the "Immanuel Approach Book" section of the "Getting Started" page). Here's the intro paragraph, and I have also included (below) what I consider to be the most intriguing part of the chapter.

Intro paragraph for new chapter, "Intimacy with Jesus Is the Number-One Priority": As described in Chapter 3, I started my journey with the Immanuel Approach believing that the primary objective was to heal psychological trauma in order to relieve suffering. As also described in Chapter 3, Jesus told one of my clients, "I love my children, and I am glad to free them from suffering; but the primary, most important purpose of all this emotional healing stuff is to remove the blockages that are between your heart and me. *The primary, most important purpose of emotional healing is to remove the blockages that hinder your heart from coming to me.*" As I have continued to ponder these words from the Lord, I have realized that this intimacy-priority component of the Immanuel Approach applies to more than just the ways in which emotional healing removes blockages that hinder our hearts from coming to Jesus. As will be discussed in detail in this chapter, *most* of the components of the Immanuel Approach *inherently* prioritize our connection and intimacy with God. This chapter also shares more of my personal journey regarding intimacy with Jesus, and presents additional data supporting my conviction that intimacy with Jesus is the primary, most important, number-one priority for the Immanuel Approach and for our whole lives.

Also, if you are intending to participate in the January 2019 conferences in VA, you might want to be timely with respect to registration. We have a larger space than we had in Wheaton, but it is already almost two-thirds full. (We had to close registrations several weeks before the Wheaton conference, and there were some pretty disappointed people who had expected that late registration would still be available.)

Blessings,

Dr. Lehman/Karl

The most intriguing section from the new chapter:

VI. The Immanuel Approach *inherently* prioritizes intimacy with God:

Finally, this intimacy-priority component of the Immanuel Approach is not just a cognitive truth that we need to hold onto with our minds and an emotional attitude that we need to deliberately develop in our hearts. The good news is that the Immanuel Approach *inherently* prioritizes connection and intimacy with God. That is, the importance of our living, interactive

friendship with God is inherently imbedded in many of the components of the Immanuel Approach.

An analogy may be helpful in understanding the ways in which components of the Immanuel Approach *inherently* prioritize intimacy with the Lord. Let's say you are the president of a company that makes toys, and you want to increase the sales of a particular toy – you want to *prioritize* the sales of a particular toy. You could send out an official, explicit announcement that you want the company to sell more of the new Mega-Man action figures, and you could include cognitive explanations regarding why you believe this is the right move to make; but the announcement and explanation, *in and of themselves*, would not carry any inherent, automatic, built-in power to effect change. In contrast, there are practical, concrete interventions that *would* carry inherent, automatic, built-in power to effect change. For example, you could use advertising to increase awareness, you could decrease the price to make Mega-Man more affordable, and you could offer free overnight shipping to make it more convenient for customers to actually get their hands on the item. Launching an advertising campaign, decreasing the price, and offering free overnight shipping, *in and of themselves*, would carry inherent, automatic, built-in power to increase sales. The announcement and explanations would provide a more thorough, logical, understandable, *explicit* presentation of the priority you are wanting to establish, and this would be valuable and important; but I'm sure the reader can see that it would also be really important to include the practical, concrete components.

With respect to the Immanuel Approach, the previous sections in this chapter provide the explicit announcement and cognitive explanations regarding my conviction that intimacy with Jesus is the most important priority. And this section describes the practical, concrete components of the Immanuel approach that carry inherent, automatic, built-in power to improve our relationships with the Lord.

Deliberate appreciation: As already discussed at length in Chapter 6, deliberate appreciation increases our relational circuit activity. This prioritizes intimacy with the Lord by making it easier to establish a good connection with him.

Memories for past positive experiences: As already discussed at length in Chapter 8, deliberately recalling and refreshing memories for past positive experiences with Jesus is a component of the Immanuel Approach that helps us to perceive Jesus' presence and connect with him. This same component of the Immanuel Approach also inherently strengthens our relationships with Jesus.

Our relationships with other people are memory-mapped. That is, our relationships with other people are carried in the memories for our past experiences with them. For example, I remember the first time I ever met my wife, Charlotte. I remember writing letters to her when I was in college, I remember talking to her on the phone every day during our long-distance courtship between Chicago and Portland, I remember our wedding, I remember our honeymoon, I remember working together to fix up our different apartments, I remember prayer times with her while driving on various long road trips, I remember hiking with her in

Glacier national park, I remember planting flowers together in our front-yard garden, . . . etc. I have *thousands* of memories of experiences with Charlotte, and our relationship is carried in these memories. If I spend time thinking about and activating these memories that carry my relationship with Charlotte, it prepares my brain to connect with her in the present. Furthermore, deliberately recalling and thinking/talking about the memories for past positive experiences with Charlotte will strengthen these memories, and thereby strengthen my relationship with her.

In the same way, our relationships with God are memory-mapped. Just as with other people, deliberately recalling and talking about our memories for past positive experiences with Jesus will activate these memories and prepare our brains to connect with him in the present. Furthermore, deliberately recalling and thinking/talking about memories for past positive experiences with Jesus will strengthen these memories, and thereby strengthen our relationships with him. By helping us to connect with Jesus in the context of any given Immanuel encounter, and by strengthening our ongoing relationships with Jesus, this component contributes to the many ways in which the Immanuel Approach inherently prioritizes intimacy with the Lord.

Constant focus on an interactive connection with Jesus: The foundation for the Immanuel Approach is an interactive connection with the living presence of Jesus: at the beginning of each session we help the recipient establish this connection; throughout the middle of the session, we constantly check to make sure that the recipient is still perceiving Jesus and connected to Jesus; at any point the person loses this connection, we troubleshoot to identify and resolve the hindrances that are getting in the way; and at the end of each session, we make sure that the recipient is at a good place and connected to Jesus. This constant *functional, practical* focus on an interactive connection with the living presence of Jesus, throughout each and every session, obviously prioritizes intimacy with Jesus.

Describing everything: As already discussed at length in Chapter 16, the recipient describing everything that comes into her awareness, regardless of whether it makes sense or feels important, helps many recipients to recognize and appreciate subtle perceptions of the Lord's presence and subtle interactive connections. Just as with deliberate appreciation, this component prioritizes intimacy with the Lord by making it easier to establish a good connection with him.

Immanuel Interventions as the central troubleshooting component: As already discussed at length in Chapter 13, Immanuel Interventions – interventions specifically, strategically, especially focused on finding and resolving any issues hindering our ability to perceive Jesus and connect with Jesus – are the most important troubleshooting component in the Immanuel Approach. If the person can't connect with Jesus at the beginning of the session, we use Immanuel Interventions to find and resolve blockages. And if the person loses her interactive connection with Jesus at any point during the session, we use Immanuel Interventions to help her re-establish this connection. Furthermore, these Immanuel Interventions don't just increase our connection with Jesus in the context of a specific session. As we use Immanuel

Interventions repeatedly over time, and more and more hindrances are removed, it becomes easier and easier for the recipient to establish and maintain a good connection with the Lord.¹ By helping us to establish and maintain a good connection with Jesus in the context of any given Immanuel encounter, and by resolving more and more hindrances over time, this component of the Immanuel Approach inherently prioritizes intimacy with the Lord.

Deliberate, progressive resolution of memory-anchored blockages: As will be discussed at much greater length in Chapter 35c, toxic content from unresolved traumatic memories frequently gets transferred onto the Lord, and these memory-anchored issues are some of the most common, sneaky, and costly blockages that hinder our relationships with God. As we use the Immanuel Approach to work away at our traumatic memories, and more and more of these memory-anchored hindrances are thereby resolved, our relationships with the Lord will steadily, progressively improve. And, of course, helping our relationships with the Lord to improve inherently prioritizes intimacy with Jesus.

The Immanuel Approach lifestyle: Finally, working all of these pieces into our *lifestyles*, as skills that we regularly practice and as behaviors that we build into our daily lives as *habits*, will especially prioritize and facilitate intimacy with the Lord. (See chapter 35b for additional discussion of the Immanuel Approach lifestyle.)

¹See Chapter 29 for additional description of this steady progress over time.