



**Doug: “Immanuel Intervention” (Intermediate)
Explanatory Comments for *Condensed Version***

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The main purpose of the “Doug: ‘Immanuel Intervention’ (Intermediate)” session is to provide live ministry session examples of the principles, techniques, and process described in our “Immanuel and Emotional Healing” presentations.¹ This material will probably be encouraging and educational for any viewer, but it will be much more valuable if you have first viewed the “Immanuel and Emotional Healing” presentations.² If time constraints preclude viewing the whole set, I would encourage you to at least view “Immanuel, Emotional Healing, and Capacity: Parts I & II,” before seeing the “Doug: ‘Immanuel Intervention’ (Intermediate)” live ministry session. This session demonstrates **Basic and Intermediate** “Immanuel Intervention” principles, techniques, and process.

Original session, debriefing, and follow-up interview: This DVD presents the original session (March 2006), portions of the debriefing immediately following the session, and portions of a follow up interview that took place at the next training group approximately one month later (April 2006).

Session summary: In this 2006 session, Doug focuses on painful thoughts and emotions that got stirred up when he was unable to perceive the Lord’s presence in an earlier “Immanuel Intervention” exercise. Doug connected to childhood memories that matched the negative thoughts and feelings that had gotten stirred up, we were able to identify and resolve blockages associated with those memories, and Doug was then able to perceive the Lord’s presence. The follow up interviews at one month and 10 months indicate lasting fruit in Doug’s relationship with Jesus.

Deleted material: To put the “Condensed Version” in perspective: In order to make the 22 minute condensed version, 90 minutes of material have been deleted from the 112 minute complete version. The condensed version is valuable for providing an *overview* of what an Immanuel approach session looks like, and it’s great for inspiration and faith building; but if you are actually trying to learn how to facilitate Immanuel approach sessions, you will definitely want to view the complete version.

Opening Prayer: You may have difficulty following my opening prayer. Looking at the sample “Opening Prayer and Commands” on the Ministry Aids page of our website should be helpful if you want to decipher the specific words (I now usually use an abbreviated version, as I do in this

¹ As of January 2007, we have completed five of the presentations for this series: “Immanuel: God With Us,” “Immanuel, Emotional Healing, and Capacity” parts one and two, and “Immanuel, An Especially Pernicious Blockage, and the Normal Belief Memory System” parts one and two. We are hoping to complete several more “Immanuel and Emotional Healing” presentations over the next year or so.

² Note that the manuscripts for all of these presentations are available as free downloads from www.kclehman.com.

session, but looking at the sample should still be helpful).

Value of understanding concepts ahead of time: Coming into ministry/therapy time with understanding of relevant concepts can dramatically increase the efficiency and the effectiveness of work during actual sessions. I encourage the people I work with to do homework reading, because then when we are in sessions we can simply refer to information they already know, instead of taking time to present the information as new material. Doug’s March 2006 session provides an excellent example of this value of coming into a session with relevant knowledge. By the time we identified the lies and vows that were hindering Doug from perceiving the Lord’s presence we were almost at the end of his session time. There were only a few minutes remaining, and he was still inside an unresolved memory and still unable to perceive the Lord’s presence. Fortunately, things moved forward very quickly once we identified the blocking lies and vows. I think Doug’s familiarity with our teaching on Immanuel interventions helped him follow my suggestion that he simply talk directly to Jesus regarding his fears that Jesus would not come, and I think his familiarity with our material on vows helped him to cooperate more efficiently when I suggested that he renounce his vows to “take care of himself” and to “do whatever it takes.” He was able to quickly and efficiently cooperate with resolving the lies and vows, and then was able to perceive the Lord’s presence in the last minutes of the session. *The necessary information was already present in his normal belief memory system, so that he could simply plug these packages of material in at the appropriate point in the session, and keep moving forward.* If he had *not* already been familiar with these concepts, we probably would have had to take more time to discuss them, we would have run out of time half way through my explanations, and he would have left the session still unable to perceive the Lord’s presence and still tangled in his triggered thoughts and emotions.

My own healing has enabled me to facilitate sessions like this one: There was a point in my life, not so many years ago, when trying to facilitate a session like this one would triggered me so intensely that my brain would turn to peanut butter and leak out my ears. Well, maybe my brain did not really leak out my ears, but my discernment would certainly deteriorate to the point that I would not be able to trouble shoot through significant blockages. Sessions where the person had persistent difficulty³ perceiving the Lord’s presence would activate a variety of triggers, depending on the details, but these sessions would *consistently* activate one of my core traumas. When I was two years old I was separated from my parents for several weeks, and during this time I was looking and calling for them constantly. I wanted them, needed them, and called for them, but they never came. Not surprisingly, this painful experience resulted in a whole tangle of vows, lies, and negative emotions; and this tangle would get triggered forward whenever I worked with someone who wanted the Lord, needed the Lord, and was calling for the Lord, but was not able to perceive the Lord’s presence. It’s not surprising that my ability to work with complex blockages steadily deteriorated as my unresolved trauma got triggered forward (increasingly pulling me into a confused, hopeless, and angry two year old implicit memory package).⁴

³ In the full length session we went through 50-60 minutes of dealing with blockages.

⁴ See “Immanuel, An Especially Pernicious Blockage, and the Normal Belief Memory System” on the “Documents” page of www.kclehman.com for a much more detailed discussion of my two year old separation trauma and how it has affected my faith, discernment, and ability to perceived the Lord’s presence.

My faith, discernment, and capacity for working with Immanuel blockages has steadily increased as I have worked with the Lord to resolve my own wounds. I was not able to navigate sessions like this one until after getting substantial healing for my 2 year old separation trauma. If you have wounds that are triggered by someone having difficulty perceiving the Lord’s presence, then it is very important that you get healing for your wounds. Your faith, discernment, and capacity for working with Immanuel blockages will steadily increase as you resolve your own triggers.

Strategy for the session: When Doug identified the target issue as “experiencing Jesus. Having Him be *real* to me,” my thought was to find a specific painful memory to work with, and then try an Immanuel intervention in the context of the specific memory. The reason I chose this strategy is I have observed that some people perceive the Lord’s presence more easily in the context of working with a specific traumatic memory. In light of Doug’s history regarding this issue, I figured he would probably not be able to perceive the Lord’s presence immediately, but my experience is that most people are eventually able to perceive the Lord’s presence if they have someone to help them identify and resolve any hindrances that are blocking the way. I expected that we would find a specific memory to work with, that Doug would start with the simple “Lord, help me to perceive Your presence” prayer, that he would *not* get immediate good results, but that we would then proceed with asking the Lord to help us identify and resolve blockages. And I expected that he would eventually be able to perceive the Lord’s presence in the context of whatever memory we were working with. The session was a bit complicated, and it took a while, but eventually things worked out as I hoped they would (it’s nice to be right once in a while).

A second possible strategy would have been to focus directly on Doug’s longing for more connection with the Lord, and his feelings of disappointment and discouragement regarding not being able to *feel* the Lord’s presence and love, and then we could have asked the Lord to show Doug anything He wanted Doug to know about this longing, disappointment, and discouragement.

A third possible strategy would have been to try an Immanuel exercise in the present: “Lord, help me to perceive Your presence, here, with me, right now.” This exercise probably would have resulted in disappointment and triggering, just as with the group exercise at our seminar. We could then have had Doug focus on the disappointment and triggering, and ask: “Lord, what do you want me to know about this disappointment I am feeling right now? What do You want me to know about _____ (any other triggering)?”

My guess is that each of these three strategies would have eventually taken us to the same memories, where he felt this same longing, disappointment, discouragement, etc regarding emotional connection with his parents, and would have eventually taken us to the same choices/vows that were hindering his ability to perceive the Lord’s presence.

Immanuel intervention success in the context of one particular memory: The portion of the session presented in this condensed version provides an excellent example of an intermediate level Immanuel intervention. In the second half of the session, Doug goes to a memory where his Mom sent him to bed early. In the context of this memory, we then tried the most basic Immanuel intervention of praying: “Lord, help me to perceive Your presence here.” Doug was not immediately able to perceive the Lord’s presence, but rather connected to implicit memory thoughts and emotions that were promptly transferred onto Jesus – he felt discouraged, and expressed the expectation that he would not be able to see or connect with the Lord. In his own words: “I don’t think You will be with me for some reason,” “I’m afraid You won’t be with me,”

and “I’m afraid You won’t answer.”

As we stayed with these triggered thoughts and emotions, we eventually uncovered distorted interpretations that Doug had internalized after repeated childhood disappointments: “Others can’t be depended on. If I rely on anybody else, I won’t get what I need. I will be better off taking care of myself.” These were also transferred onto Jesus. Finally, we uncovered choices/vows that Doug had embraced as a way of trying to protect himself: “I’ll take things into my own hands,” and “I’ll do whatever I need to do to take care of myself.” Even though these choices/vows were initiated in response to problems with his parents, they got applied to Jesus just like the implicit memory content that got transferred onto Jesus. When these blockages were addressed/resolved, Doug was then able to perceive and receive the Lord’s Immanuel presence.

Summary of Immanuel blockages: My summary of “stuff in the way” in this particular Immanuel intervention would be as follows:

1. “Anti-Immanuel” Lies: “He won’t come,” “Others [including Jesus] can’t be depended on,” “If I depend on anyone else [including Jesus] I will only be disappointed,” and “I won’t get what I need unless I do it myself.”
2. Idolatry “Anti-Immanuel” choice/vow: Doug chose to focus on his own solution, with “I’ll do it myself,” instead of turning to the Lord and asking for help. I think this choice to turn to himself instead of turning to Jesus is a form of idolatry.
3. Rebellion “anti-Immanuel” choice/vow: Doug chose to embrace a defiant attitude with his choice/vow: “I’ll do this ‘no matter what’ – I’ll do this whether or not it’s against the rules, whether or not it hurts others.” I think this vow also ultimately includes: “I’ll do this *Whether or not You like it, Jesus,*” which is obviously a form of rebellion.

Even though Doug wasn’t consciously aware of it when he made these vows, these vows included the choice to turn away from Jesus and the choice to push Jesus away.⁵

“Moved out of the way” vs “Resolved”: It is important to note that an Immanuel blockage can sometimes be moved out of the way sufficiently for the person to perceive the Lord’s presence *even though the blockage is not permanently resolved at it’s deepest roots.* For example, Doug’s lies along the lines of “Jesus won’t answer,” “Jesus won’t come,” “Jesus won’t be with me,” “Others can’t be depended on,” “If I rely on anybody else, I won’t get what I need,” and “I will be better off taking care of myself” were hindering his ability to perceive the Lord’s presence. We identified these lies, Doug acknowledged them, and Doug talked to Jesus about them, but he did *not* go to the earlier source memories⁶ and resolve these lies at their roots. However, identifying,

⁵ The fact that this vow actually includes the choice to push Jesus away/turn away from Jesus is made clear by Doug’s comment at ****get time for condensed session**** : When I ask him whether or not he *wants* Jesus to be with him in the memory, Doug responds with “I don’t know if I want You to be there,” and then “I’m going to take things into my own hands. *I don’t need You.*” Furthermore, several minutes later when Doug asks “What’s in the way of me receiving You more fully?” he gets the sense that Jesus is saying “that I want to take life into my own hands, that *I don’t want Him.*”

⁶ It is a common phenomena to be working in the context of one particular memory, but then encounter blockages that are actually rooted in other memories. After carefully studying the details of this session, and also thinking about additional information from other sessions with Doug, my

acknowledging, and talking to Jesus about them *did* move them out of the way enough to enable Doug to perceive the Lord’s presence.

I have observed that this is often the case, and I try to help the person perceive the Lord’s presence as quickly as possible, so I therefore start with this easy intervention. If identifying, acknowledging, and talking directly to Jesus does not move a blockage out of the way, I then try to find and work with the memory roots. It is always good to eventually find the underlying memories and permanently resolve the blockages at their roots, but working with the underlying memories will go much more easily if the person is first able to perceive and connect with the Lord.

Trying Immanuel interventions will expose blockages: Doug’s experiences with Immanuel interventions also provide good examples of how the very process of trying Immanuel interventions can trigger unresolved painful memories, and of how trying Immanuel interventions can also expose other blockages that are in the way of perceiving and connecting with the Lord.

The October 2005 seminar group exercise, and also trying Immanuel interventions in the March 2006 session both triggered unresolved painful memories that were understandably related to the process of trying to perceive and connect with Jesus. For example, when Doug participated in the group Immanuel intervention, he was not able to perceive the Lord’s presence, and then memories came forward where Doug *wanted* someone to be with him, and where Doug felt painful loneliness because he did not perceive anybody with him. In the March 2006 session, Doug was quickly able to see images of Jesus with him in several memories, but Doug was *not able to feel an emotional connection* with the Lord. As we stayed with this, memories came forward where Doug *did not feel adequate emotional connection* with his parents. Related unresolved painful memories, such as these, are often at least part of what is hindering the person from perceiving the Lord’s presence.

Trying Immanuel interventions can help find this material, and then working with the Lord to resolve these memories can be part of the larger process of removing anything that is between the person and Jesus.

When a person tries Immanuel interventions, he will also run into other blockages that are hindering him from perceiving the Lord’s presence, such as anti-Immanuel lies and anti-Immanuel choices/vows. For example, in the March 2006 session, when we tried Immanuel interventions we ran into the anti-Immanuel lies just described above: “Others [including Jesus] can’t be depended on. If I rely on anybody else [including Jesus], I won’t get what I need. I will be better off taking care of myself.” And we ran into the anti-Immanuel choices/vows just described above: “I’ll take things into my own hands,” and “I’ll do whatever I need to do to take care of myself.”

Trying Immanuel interventions will expose these other blockages by running into them, and once they have been identified, working with the Lord to resolve them can be part of the larger process of removing any blockages that are hindering the person from perceiving and connecting with the Lord.

assessment is that these lies were *already present* at the time of the “sent to bed early” memory. These lies got *activated* as Doug worked on the memory of being sent to bed early, but I do not think they *originated* in this memory.

Comments about parents: In a training video of an emotional healing session, we focus primarily on childhood experiences that were hurtful (you don’t go to the doctor and take time to talk about all the parts of your body that are *not* bothering you). Therefore, understandably, the people who give us permission to use their sessions are often concerned that others might get the wrong impression of their parents. Doug reports that one of the biggest wounds in his life was not receiving enough emotional connection from his parents, and we worked with a specific childhood memory where he felt like his mother wanted to get him “out of the way;” but this does not mean his parents were “bad,” or that they did not love him. His parents were not perfect. Their weaknesses, woundedness, and sins caused hurt to Doug, just like the weakness, woundedness, and sin of every parent causes harm to every child. It is important to remember that parents can have good hearts, love us, do many things well, and still hurt us.

Reviewing Charlotte’s essay, “Honoring One’s Parents and Healing the Wounds of Childhood,”⁷ may also be helpful for keeping the weakness, woundedness, sinfulness, and goodness of our parent’s in perspective.

Dr. Ed Smith and Theophostic® Prayer Ministry: We strongly recommend that anyone involved in the field of emotional healing study the Theophostic® Prayer Ministry approach as developed by Dr. Ed Smith. We have greatly benefitted, both personally and vocationally, from studying Dr. Smith’s training materials, and from watching Dr. Smith work at his apprenticeship training seminars. For further information on Theophostic® Prayer Ministry, and to buy Theophostic® training materials, go to www.theophostic.com.

Please note that we respect Dr. Smith tremendously, and value our friendship with him, however, neither we nor this tape are in any way officially connected with or endorsed by Dr. Smith or Theophostic® Prayer Ministries.

“Theophostic®-based” therapy/ministry: To describe the healing approach demonstrated in this session with Doug, we have developed the term “Theophostic®-based” therapy/ministry. We use the term “Theophostic®-based” to refer to therapies/ ministries, such as ours at the time of this session, that are built around a core of Theophostic® principles and techniques, but that are not exactly identical to, or limited to, Theophostic® Prayer Ministry as taught by Dr. Ed Smith. For example, a “Theophostic®-based” therapy/ministry might include dealing with curses, spiritual strongholds, generational problems, and suicide-related phenomena, and/or incorporate journaling, spiritual disciplines, community, and medical psychiatry – and these issues and techniques are not a part of what we understand Dr. Smith to define as Theophostic® Prayer Ministry.

More information: For more information from Karl Lehman M.D. and Charlotte Lehman M.Div, including our teaching about the Immanuel approach to emotional healing, our assessment and recommendations about Theophostic® Ministry, our teaching about how Christian emotional healing can fit into professional mental health care, and much more, please help yourself to the free information on our website, www.kclehman.com.

⁷ This document can be obtained as a free download from the “Documents” page of www.kclehman.com