



## **Eileen: “Immanuel Intervention” (Intermediate), Condensed Version – Explanatory Comments**

(©Copyright 2006 K.D. Lehman MD, New 5/11/2006, Revised 2/2/2013)

**Session summary:** In this 2005 session, Eileen works with classic “type A,” or “absence,” wounds – wounds caused by the absence of necessary good things. She goes to early childhood memories where she longed for and needed emotional connection with her mother, but instead of receiving positive attention and emotional connection, she felt chronically unseen, ignored, or unwanted. Several blockages hindering her from connecting with Jesus are identified and resolved, and then she is able to receive beautiful healing, in which the Lord cares for and fills places where she had previously always felt empty and unsatisfied. At the seven-month follow-up interview she describes a number of dramatic lasting benefits, including complete resolution of a life-long pattern of compulsively trying to fill the empty, unsatisfied places with ice cream.

**Context for “Immanuel Intervention”:** I had facilitated several prior Theophostic<sup>1</sup>-based sessions for Eileen, and we had encountered several points in her healing work where the process had become stuck. This session was the first time I had worked with Eileen after developing our “Immanuel, Emotional Healing, and Capacity” material. As I thought about her earlier sessions in the context of this new material, I realized that her healing process had probably become stuck due to capacity problems. I therefore went into this session with the thought that we might be able to resolve these capacity problems by using “Immanuel Interventions” to help her connect with Jesus in the places where she had been stuck.

**The issue in this session turned out to be choice, as opposed to limited capacity:** After explaining my thoughts regarding limited capacity, Immanuel Interventions, and the possibility that Immanuel Interventions might resolve problems with limited capacity in the memories where she had been stuck in previous sessions, this session ended up going to completely different memories. I still think that limited capacity was the reason she had become stuck in the previous sessions, and I still think that using Immanuel Interventions to resolve capacity problems would enable her to move forward with the memories that had come up in the earlier sessions, but in this session she went to completely different memories where limited capacity was *not* the problem. We know that limited capacity was *not* the problem because she was able to go to these memories fairly easily, she was able to connect with them emotionally, she was able to stay emotionally connected while she worked with these memories, and she was able to do all of this *before* perceiving the Lord’s presence or receiving His help. As discussed below, the issue in this session turned out to be choice. Eileen needed to make a choice regarding how to relate to Jesus – she needed to choose whether she would continue to focus on her mother’s attention as the only possible solution, or whether she would turn to Jesus.

Instead of: Immanuel Intervention enabling Eileen to connect with Jesus, connection with Jesus resolving capacity problems, and resolution of capacity problems enabling Eileen to work with previously overwhelming memories; the process in this session was: Immanuel Intervention

---

<sup>1</sup> Theophostic<sup>®</sup> is a trademark of Dr. Ed Smith and Alathia Inc., Campbellsville, KY.

helping Eileen *choose* to let go of her mother and turn to Jesus, *choice* to turn to Jesus enabling Eileen to connect with Jesus, and connection with Jesus resolving deep wounds from lack of attention from her mother.

**Resolving lies:** In case it got lost in the flow of the session, note that an important part of the healing in this session is Jesus bringing truth, both words and actions, that resolves various lies. For example, at several points in the session, Eileen makes comments along the lines of “I’m not wanted,” and she also clearly expresses other lies, such as “I don’t have value because I’m a girl.” Jesus then addresses these lies, with comments such as: “I was with you when you were born and I wanted you to come to life...” (words from Jesus that are included in the complete version of the session), and also by *demonstrating* the opposite (for example, by picking her up and holding her in His lap). And the thoughts and feelings that Eileen reports from after the session are *fruit evidence* that the lies had truly been resolved.

**Lies not immediately resolved by truth from Jesus:** Many viewers may have noticed that Eileen’s “I’m not wanted” lie does *not* seem to resolve with the initial words from Jesus, even though they are very clear and direct: “I’ve loved you from the beginning of time,” and “I was with you when you were born, and I wanted you...” When it appears that Jesus is speaking truth, but the recipient does *not* immediately receive His words as healing and transformative, it is important to ask Jesus for help in discerning the reason for the lack of efficacy.

One possibility to consider is that the words/thoughts are not really coming from Jesus. When I first noticed this phenomena in sessions I was facilitating, I assumed it always indicated 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?”<sup>2</sup> So I figured that if someone claims she is hearing from Jesus, but the words/thoughts she is hearing don’t seem to have much effect, then the words/thoughts must not really be from Jesus. And in many situations it eventually became clear that this was indeed the case – with careful troubleshooting and investigation, we eventually identified that a demonic spirit was pretending to be Jesus, that an internal part was trying to “help” by speaking for Jesus, or that the person was just “hearing” her own thoughts, as she tried to guess what Jesus might say.

However, there have also been sessions, like this session with Eileen, in which the true Jesus was indeed present and speaking, but the recipient was not initially able to receive healing and transformation from His presence and words. In the session presented here, Eileen wasn’t able to fully receive Jesus’ presence and truth until she resolved various blockages that were in the way.<sup>3</sup> My assessment at this point is that this same situation has been present in all of the other sessions in which the recipient was truly perceiving the Lord’s presence, but was not initially able to receive the full benefit of His presence and help – one or more blockages are initially in the way,

---

<sup>2</sup> Mark 4:35-41.

<sup>3</sup> Before she could receive transformation and healing from Jesus’ presence and words, she had to remove blockages by choosing to accept that she didn’t get what she needed from her mother, choosing to turn away from trying to resolve the lie by finding some way to make her mother want her, and choosing to turn to Jesus for healing.

and the person was not able to receive the full benefit of Jesus’ presence and help until the blockages were identified and resolved. So if you are facilitating a session and notice that the recipient does not immediately receive Jesus’ presence and help as healing and transformative, ask Jesus for help in discerning whether or not the perceived presence is truly Him, and ask Him for help in identifying and resolving any blockages that are hindering the recipient from receiving the full benefit of His presence and help.

I also think it is interesting and significant that Jesus chose to begin speaking truth, even though He knew it would not yet be fully received. Over the past eight years since this 2005 session with Eileen, I have seen Jesus do this in many other sessions as well. As I have observed these sessions closely, and thought about them carefully, my perception is that the Lord knows exactly what He is doing, and often comes back and uses this as part of the process (for example, Jesus observes that the person does not believe Him and asks her why she doesn’t believe Him, and this leads to important issues being identified and resolved).

**Jesus Has Perfect Discernment With Respect to Capacity vs Choice:** How can I tell whether a person is truly stuck due to lack of capacity, and *needs more help to be able* to take the next step forward, or whether the person is *already able* to take the next step forward, and needs to be challenged to *choose*? As I discuss in the “Immanuel, Emotional Healing, and Capacity” presentations, this can be a very difficult judgment call. Jesus, on the other hand, has perfect discernment, and He doesn’t seem to have the least bit of anxiety or difficulty regarding these questions (this is one of the reasons I am so grateful when the person receiving therapy/ministry can perceive Jesus’ Immanuel presence – sessions are so much easier when Jesus handles these tough judgment calls).

For example, at one point in this session, Eileen could see Jesus sitting at the kitchen table, but He did not come to her or initiate any other kind of help. I was puzzled regarding why Jesus wasn’t doing more to help her, but Eileen had the clear sense that Jesus was waiting for her to do something, and she commented spontaneously: “He’s not doing for me what He knows I could do...,” and “He’s watching to see what’s going to happen, waiting for me to do what He knows I’m able to do...” After thinking carefully about the rest of the session, my perception is that Jesus especially wanted her to *choose* to ask Him for help, to *choose* to turn to Him, and to *choose* to go to Him, and He knew that quickly going to her and picking her up would have enabled her to avoid these important choices.

Good call, Jesus!

**A Common Blockage – Focusing On Another Solution:** A dynamic that often hinders Immanuel interventions is the person trying to fix the problem in some way other than accepting what did happen, standing straight in the pain, and then turning to Jesus and asking for His help. Sometimes this prevents the person from even perceiving the Lord’s presence – for example, the person is so focused on some other solution that she doesn’t see Jesus standing right beside her – and at other times the person can perceive the Lord’s presence, but focusing on some other solution hinders her ability to receive from Him.

Eileen’s session provides a clear example of this dynamic. For example, notice how she made *present tense* statements 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.” Instead of accepting the painful truth of what actually happened in her childhood: “my mother did not see me, she did not notice me, she did

not give me the attention I needed;” and then turning to Jesus for help, she was still trying to get her mother to see her and want her. And as the session progressed, it became increasingly clear that her persistent focus on trying to fix the problem by getting attention from her mother was directly interfering with her ability to receive healing from Jesus. For example, at one point in the session she reports: “My mother is right here, but it seems like He’s way over there, and *I have to leave her if I’m going to go over there [to be with Jesus]....I keep hoping that she’s going to pay attention to me. I want her;”* and at a later point in the session (included in the complete version), she makes the very clear, direct statement: “It feels like I have to make a choice between her and You [Jesus].”<sup>4</sup>

The complete version of the session includes an additional piece: One of the last things Eileen did before finally being able to receive healing from Jesus was to renounce trying to fix the problem herself – to renounce trying to make people want her (at 51:00 on the complete version).

**Beautiful Moment:** I thought it was an especially beautiful moment when Eileen reported: “He’s holding me, and I can feel His heart beating”.

**Jesus Fills/Heals Type “A”<sup>5</sup> Trauma (absence wounds):** Some believe that emotional healing ministry can only provide rapid resolution for type “B” trauma (wounds from the *presence* of *bad* things that *shouldn’t* have happened), and that type “A” trauma (wounds from the *absence* of *good* things that *should* have happened) can only be healed by slower processes in the context of relationships in the present. We agree that the Lord *sometimes* heals type “A” trauma through slower processes in the context of relationships in the present, but this session seems to provide an example of the Lord *rapidly healing type “A” trauma* in the context of Immanuel interactions with the person receiving ministry.

Eileen describes a classic type “A” trauma picture, with herself as a small child wanting and needing emotional connection with her mother, but instead of receiving positive attention and emotional connection, she was chronically unseen, ignored, or unwanted. From inside of her childhood memories, Eileen comments: “I’m three..., and my mother is there.... I need her, and she is ignoring me.... I’m crying, but she is ignoring me,” “It’s like she doesn’t know I’m here....,” and “It just feels like absence. I see her, but she’s absent.” Reflecting on these same memories from the perspective of her adult self, Eileen reports: “My mother...was a very depressed person, and very withdrawn,” “I don’t think my mother ever said [‘I love you’],” and “I don’t think my mother ever held me – I don’t think that ever happened with her.”

---

<sup>4</sup> It is appropriate for a three year old girl to want her mother, and Jesus never makes a real, chronological child choose between Himself and her parents. The problem is that this child part of adult Eileen, in 2005, is *still* trying to fix the problem by trying to get attention from her mother – she is trying to fix the problem by trying to make the past be different than it actually was. In order to go to Jesus and receive healing, Eileen in 2005 *does* need to make a choice between her mother and Jesus – she needs to *choose* to turn away from trying to get her needs met from her mother, and to *choose* to go to Jesus for healing.

<sup>5</sup> The expressions “type A” and “type B” traumas come from *The Life Model: Living From the Heart Jesus Gave You*, by James Friesen, E. James Wilder, and others (Shepherd’s House, Inc: Van Nuys, CA), 2000. See p.42 and following for their definitions and commentary. For more of our thoughts about type “A” trauma, see “Theophostic<sup>®</sup>-based ministry and type ‘A’ trauma” on the “Articles and FAQs” page of [www.kclehman.com](http://www.kclehman.com).

Jesus not only addresses *lies associated with* this type “A” trauma (for example, speaking to Eileen’s “I’m not wanted” lie), but *He also gives the little girl in the memory the things that she did not get from her mother*. Where her mother did not notice her or want to be with her, Jesus focuses on her intently and is *glad to be with her*. Where her mother never said “I love you,” Jesus says “I have loved you...from the beginning of time” (included in the complete version). Where her mother never held her, Jesus picks her up, sets her on His lap, and holds her so closely that she can feel His heart beating.

And the “fruit” from the session confirms that these Immanuel experiences did, indeed, resolve at least some portion of her “lack of connection with mother” absence wounds. Several dramatic data points indicating resolution of these absence wounds are the sudden elimination of her lifelong craving for ice cream, the *specific words* she used to describe her previous relationship with ice cream, and the *specific words* she used to describe her subjective experience of the sudden change. In a brief phone conversation shortly before the follow-up interview, Eileen commented to me:

“I have craved ice cream all my life....I could eat an enormous amount of ice cream, and I always kept 4 half gallons in my fridge....It was a comfort food. ***It would [temporarily] satisfy some kind of craving deep inside of me.***<sup>6</sup> Since the session, I don’t even want it. *This change started immediately after the session, and it has continued ever since.* I keep waiting for it to change [back to the way it used to be], but it hasn’t....”

And then in the follow-up interview, Eileen comments:

***“On some very deep level I’ve been comforted by something other than ice cream, and I don’t need ice cream any more.”***

These data points, and similar observations from other sessions,<sup>7</sup> have convinced me that Jesus sometimes heals/fills significant absence wounds in the course of *only one or several sessions* (as opposed to only working through much slower processes). My observation is that it often *is* a very slow process for a person to heal/fill absence wounds *by receiving from other people in the context of relationships in the present*, but that a person can heal/fill absence wounds much more quickly *by receiving directly from Jesus in the context of the original childhood absence wound memories*.

**Stable, Lasting Weight Loss:** At the May 2006 follow-up interview (a full year after the initial session), Eileen reports that her weight is now stable at a point ten pounds *below* her weight at the time of the session recorded in the video. Eileen reports first noticing that her weight was down ten pounds in the fall of 2005, and states that she has remained stable at this lower weight for the past nine months. Most significantly, Eileen reports that she lost this weight without any change in her diet other than the difference regarding ice cream, and she states that her weight seems to remain at this new, lower set point without any effort on her part. As far as we can tell, her previous compulsive use of ice cream as comfort/self-medication for attachment pain had

---

<sup>6</sup> People with absence wounds often describe a chronic sense of longing that they are constantly trying to fill, and/or a chronic sense of craving that they are constantly trying to satisfy.

<sup>7</sup> See the “Father-son Wounds” video and explanatory comments for another example of Jesus rapidly resolving absence wounds in the context of Immanuel interactions with the person.

increased her set point weight by ten pounds, and eliminating this high calorie self-medication resulted in an effortless weight loss to a new, lower, stable set point.

**Deleted Material:** To put the “Condensed Version” in perspective: In order to make the 24 minute condensed version, 58 minutes of material have been deleted from the 1 hour and 12 minute complete version. The condensed version is valuable for providing an *overview* of what an Immanuel Intervention in the context of a Theophostic-based therapy session looks like, and it’s great for inspiration and building faith, but if you are actually trying to learn how to facilitate Immanuel Interventions, you will definitely want to view the complete version.

**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](http://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 Eileen, 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.

**Current (2/2013) relationship between the Immanuel approach and Theophostic:** My perception is that the Immanuel approach and Theophostic® Prayer Ministry (TPM) share many of the same foundational principles. Many aspects of the process are also similar. I started with Theophostic® Prayer Ministry, and progressively developed the Immanuel approach as I modified my understanding and techniques so that they would address the priority of intimacy with God over relief of symptoms, so that they would establish perception of Jesus’ tangible presence and an interactive connection with Him as the foundation for the process, so that they would address issues related to capacity, so that people (and especially lay ministers) could learn them more easily and safely, and so that they would also incorporate new understanding regarding the pain processing pathway. For a much more detailed description of my journey from Theophostic® to the Immanuel approach, and for additional discussion of how they are related, see “Brain Science, Psychological Trauma, and the God Who Is with Us ~ Part I.”

**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](http://www.kclehman.com).