



**Ian: “I’m not enough”
(Immanuel Approach, Basic)**

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The main purpose of the DVD, *Ian: “I’m not enough,” (Immanuel Approach, Basic)*, is to provide live ministry session examples of the principles, techniques, and process described in our essays and presentations about the Immanuel approach. This DVD will be encouraging and educational for any viewer, but it will be much more valuable if you have first read the essays on the “Getting Started” page of our Immanuel approach website (www.immanuelapproach.com). If time constraints preclude reading all of the essays, I would encourage you to at least read the two introductory essays. This session demonstrates basic principles, techniques, and process.

Original session, debriefing immediately following the session, and four month follow-up interview: This DVD presents the original session (March 1, 2012), the debriefing discussion immediately following the session, and portions of the follow-up interview that took place almost four months later (June 27, 2012).

Contents of Video Tape	Location on the tape	Length of the segment
Initial comments	Minute 0	1 minute
Opening prayer	Minute 1:04	2 minutes
Recall positive memory, deliberate appreciation, interactive connection	Minute 2:25	5 minutes
Core of session	Minute 7:30	20 minutes
Closing prayer	Minute 27:35	3 minutes
Debriefing immediately after session	Minute 30:46	20 minutes
Follow-up (four months later)	Minute 50:55	29 minutes

Chapters:

1. Start/Initial Comments 0:00
2. Opening Prayer 1:04
3. Positive Memory, Appreciation 2:25
4. Interactive Connection 5:46
5. “I Won’t Do It Right” 7:30
6. Underlying Memory 11:36
7. Troubleshooting 15:34
8. Perceives Jesus 16:13
9. Healing 17:56
10. Second Memory 21:39
11. More Healing 24:34

12. Closing Prayer 27:35
13. Testing Fruit 30:45
14. Healing Can Be Gentle 35:45
15. Troubleshooting Comments 36:47
16. Let Jesus Drive 40:19
17. Positive Memory Safety Net 47:41
18. 4 Month Followup 50:54

Session summary: In this 2012 session, Ian starts with recalling and reentering a positive memory with Jesus (enjoying a worship service together with his two youngest daughters, and perceiving Jesus' presence with him in this context). Ian spontaneously experiences intense appreciation as he recalls and reenters this memory, and then moves smoothly from positive memory recall and appreciation to reestablishing a living, interactive connection with Jesus. Once the interactive connection with Jesus is in place we ask Him for guidance regarding where to go with the session. The Lord directs Ian to focus on doubts/insecurities he had been struggling with regarding his ability to use the Immanuel approach in his own professional work, and Ian eventually identifies negative thoughts along the lines of "I won't do it right," "I'll screw it up," and "I'm inadequate/I'm not enough." Ian is still able to perceive the Lord's presence and is still experiencing an interactive connection, so Dr. Lehman coaches him to keep focusing on Jesus and ask for more guidance. Quickly after this request, Ian reports that a six year old memory comes forward, in which his father is hovering over him with a stern, critical expression. It turns out that Ian's father is supervising six-year-old Ian as he does remedial homework, required by his teacher because he had not been "coloring within the lines" in his classroom at school. Strikingly, Ian realizes that the negative thoughts and emotions in the childhood memory exactly match the doubts and insecurities he had been experiencing regarding whether or not he could adequately facilitate Immanuel approach sessions.

Initially Ian is not able to perceive the Lord's presence in the childhood memory, even after an explicit invitation; but then brief, simple troubleshooting helps Ian realize that Jesus is standing right beside him. It turns out that Jesus had been standing there the whole time, but Ian had been so focused on his father and the negative content that he hadn't noticed Jesus. Jesus then initiates several beautiful, healing interactions with Ian, including putting His arm around Ian's shoulders, reassuring Ian, and correcting his conclusions regarding the meaning of the experience. Ian reports, "I'm getting the sense that the Lord knows, and knew, that I [interpreted the meaning of this experience to be that I am bad or inadequate because I can't color in the lines]. And He's saying, 'No, that's not it....coloring outside the lines doesn't mean that you're bad.'" Jesus also took Ian to a second memory with similar themes, and initiated similar healing interactions in that context. By the end of the session, "I won't do it right," "I'll screw it up," "I'm inadequate," and "I'm not enough" no longer feel true – neither in the memory, regarding his school work, nor in the present, regarding his ability to use the Immanuel approach in the context of his professional work.

During the four months following the session Ian observed a number of lasting changes. Every time Ian went back to the childhood memories from the session, he perceived Jesus' presence, he felt connected to the Lord, and the negative thoughts continued to feel not true. Ian was able to perceive the Lord's presence with him through the Immanuel approach seminar he did a couple weeks after the session, and he did not have any trouble with the negative thoughts ("I won't do it right, I'll mess it up, I'm not enough," etc) or the negative emotions of feeling inadequate or insecure. These negative thoughts and emotions no longer bothered him when he used the

Immanuel approach with his clients. And Ian also noticed persistent increased compassion for, and connection with, his father following the session. Furthermore, in the follow up interview Dr. Lehman coaches Ian to try using one of the memories from the original session as the context for connecting with Jesus, and Ian has another powerful, beautiful experience of feeling the Lord's tangible presence. Ian reports experiencing a physical sensation of pressure on his shoulders, that wasn't there before going back to the memory, "...and it completely matches the image of the Lord having His arm around my shoulders, at the table, amongst the crayons and coloring sheets....There's a literal feeling of pressure, on my shoulders, and I can feel it, right now."

Deleted material: Several small segments were deleted because they contained distractions that were not part of the actual session (for example, exchanging Ian's hand-held microphone for a lavalier mic). These deletions totaled less than 2-3 minutes, and did not include anything important with respect to the overall session or the Immanuel approach process.¹

Opening Prayer: Many people have asked about the opening prayer I routinely use at the beginning of our emotional healing sessions. The essay: "Opening Prayers and Commands: Prayer for the Facilitator, Dealing with the Demonic, and General Introductory Prayer"² provides explanations regarding a number of specific points, and then also provides both a longer and an abbreviated "sample" opening prayer. If you look at the condensed version of the sample opening prayer you will notice that it is very close to the opening prayer I actually use in most of our live ministry sessions.

Sometimes emotional healing can be quiet and gentle: Some people assume that emotional healing has to be dramatic and emotionally intense. However, Ian's session is strikingly quiet and gentle. He reports feeling "uncomfortable" at one point, as he is remembering his father supervising his coloring homework, but there are no waves of painfully intense anxiety, no episodes of deep sadness with dramatic sobbing, and no displays of any other dramatic, intense negative emotions. And even though this session is so *not* dramatic or emotionally intense, Ian still receives beautiful healing with lasting fruit.

Simple troubleshooting: This session provides an excellent example of simple troubleshooting (time on tape 15:34 to 17:15). When Ian invited the Lord to be with him in the first childhood memory that came forward, he was initially unable to perceive the Lord's presence. Ian was intensely focused on his father's stern, critical presence, and did not feel any connection with the Lord or even perceive His presence. At this point we tried the simplest of all troubleshooting tools – we asked the Lord for guidance regarding what was hindering Ian from perceiving His presence and experiencing an interactive connection, and asked the Lord for help regarding whatever was in the way. Immediately following this prayer, Ian's perspective broadened, and he became aware of Jesus standing right beside him in the memory. Once he became able to perceive the Lord's presence, Ian realized that Jesus had been there the whole time, but that his

¹In case you are wondering why I bother to comment on material that has been deleted: When I view live sessions for education/training purposes (as opposed to viewing sessions for inspiration and encouragement), I want to know whether I am seeing the complete, unedited session, or whether material has been removed. If any material has been removed, I find it valuable to have at least summary information regarding what has been deleted.

²Available as free download from our website, www.kclehman.com. Using the "search" box can be helpful if you have difficulty locating this essay amongst the many other articles.

narrow, intense focus on his father had prevented him from seeing Jesus. In this session, simply asking the Lord for guidance and help quickly revealed and resolved the problem that had been preventing Ian from perceiving Jesus' presence and experiencing an interactive connection.

The fruit remains: As Ian demonstrates and describes at length in the follow-up interview, he can still perceive Jesus in the memories we worked with during the session, he has observed positive changes that seem to be results of the Lord's work in this session, and these positive changes have remained. He has continued to be free from the negative thoughts and emotions addressed in the session, both in the context of Immanuel approach training events that he is providing and in the context of individual Immanuel approach sessions in his practice, and he has continued to feel more compassion for his father.

An interactive connection with the Lord or healing of the underlying trauma – what is producing the fruit?: As already mentioned, in the follow-up interview Ian reports that he presented his seminar on the Immanuel approach without any trouble from the negative thoughts or emotions, and also that he is facilitating Immanuel approach sessions with his patients without any trouble from the negative thoughts or emotions. But none of this surprised me, since this is the kind of fruit that people usually describe whenever I do a follow-up interview. What did surprise me was that Ian attributed these dramatic positive results to the fact that he experienced both a vivid perception of the Lord's presence and a strong interactive connection throughout the experience of presenting the seminar and during each of the sessions he has facilitated. I would have assumed that his freedom from the triggered negative thoughts and emotions that had previously bothered him in similar situations was due to resolving the traumatic memories that had been the underlying source for the negative thoughts and emotions. But Ian's point is a good one, since a strong interactive connection with the Lord in the present can prevent traumatic memories from being stirred up, even in situations that would otherwise trigger them. To really evaluate whether or not there are still splinters from the memories we worked on, or whether other traumatic memories constitute another, separate source of the "I won't do it right, I'll mess it up, I'm not enough, etc" negative thoughts and emotions, Ian would have to observe whether or not this negative content gets stirred up in situations that would have previously triggered him, but in which he is *not* experiencing a strong interactive connection with Jesus. *What a wonderful diagnostic problem!* How cool is it that Ian has been perceiving the Lord's presence and experiencing a strong interactive connection with Jesus so consistently that it is interfering with my efforts to clarify the status of any lingering traumatic memories and triggers regarding these particular issues.

The Immanuel approach to emotional healing: One way to define our current version of the Immanuel approach to emotional healing would be to first identify the contributing components:

- Deliberate appreciation, in the context of remembering previous positive experiences with the Lord, to prepare for an interactive connection with Jesus;
- Refreshed perception of the Lord's living presence, and establishment of an interactive connection with the Lord, *in the present*, as the starting foundation;
- Engage directly with Jesus at every point in the session;³
- Immanuel approach troubleshooting (1. Ongoing coaching to engage directly with Jesus for connection, guidance, and assistance at every point in the session; 2. Monitor the person's

³In the language of Wilder and Coursey's *Share Immanuel* booklet, this simple, foundational intervention is "helping the person stay in the interactive seat."

interactive connection, and apply Immanuel interventions at any point she loses adequate interactive connection with the Lord);

- The safety net of returning to initial positive memory and interactive connection;
- Formulate and share the Immanuel story;
- Describe whatever comes into your awareness (your brain works better in community)
- Facilitator establish an interactive connection for herself, and then constantly engage directly with the Lord with respect to guidance;
- Faith (in the Lord's presence, in the Lord's goodness, in the Lord's guidance, and in the effectiveness of the Immanuel approach and Immanuel interventions);
- Understanding regarding capacity, understanding regarding attunement and relational connection circuits, and understanding regarding processing tasks at each of the brain levels.
- Our modified version of Theophostic® theory, tools, and techniques;

Then, if you take all of these components, organize them around the living presence of Jesus as the central focus, and clearly identify connecting more intimately with Jesus as the primary objective (with resolution of trauma as a secondary objective), you have the Immanuel Approach to emotional healing. Each of these components are thoroughly discussed in parts II through V of the "Brain Science, Psychological Trauma, and the God Who is With Us" essay series, but for the purposes of this commentary I would like to include a brief summary of the basic process components:

• *Deliberate appreciation, in the context of remembering previous positive experiences with the Lord, to prepare for an interactive connection with Jesus:* Recalling past positive experiences and deliberately appreciating them prepares your brain–mind–spirit system for positive relational connection. At the beginning of each Immanuel approach session, we therefore include reconnecting with memories for previous positive experiences with the Lord, and deliberate appreciation, to prepare the person's brain-mind-spirit system for refreshing/re-establishing a living, interactive connection with Him. This session provides a good example of these first steps of recalling previous experiences of positive connection with the Lord and then deliberately appreciating Him in the context of these memories (time on tape 02:25 and following).

• *Refreshed perception of the Lord's living presence, and establishment of an interactive connection with Him, in the present, as the starting foundation:* First I will present the ideal training session, where each of the steps are nicely separated and easy to observe. In one of these ideal training sessions, after the person has identified one or more memories of past positive connection with the Lord, has reconnected with the memory/memories, and *feels* appreciation in these past experiences, I coach the person to spend several more minutes reconnecting with/reentering one of the memories. As she does this, I ask the Lord to help her perceive His presence and establish an interactive connection,⁴ so that these are real and living

⁴In most cases, the person perceives the Lord's living presence and establishes an interactive connection in the context of the memory imagery. That is, they perceive that the Lord's presence in the memory imagery comes alive, and that (still in the context of the memory imagery), His presence begins to engage with them interactively. However, some people will perceive the Lord's living, interactive presence in the room where they are receiving ministry; some people will perceive the Lord's living, interactive presence in the context of a different memory that comes forward spontaneously; some people will perceive the Lord's living, interactive presence in the context of imagery that does not seem to be coming from any specific memories, and some will experience two or more of these simultaneously.

in the present, and then I coach the person to describe whatever comes into her awareness. The person is usually able to transition smoothly and easily from positive memory recall and appreciation to a living, interactive connection with the Lord in the present (and if this doesn't happen, we trouble-shoot regarding what's in the way). This living, interactive connection is then the foundation for everything else in the session.

In the real world there is a fair amount of variability. Some sessions actually do unfold much like the ideal training session just described, and the person does not perceive the Lord's presence or establish a living, interactive connection with Him until we specifically, explicitly ask for this. However, in some sessions the person begins to perceive the Lord's presence, and re-establishes a living, interactive connection with Him, *spontaneously*, during the initial round of focusing on positive memories and deliberate appreciation, before we even make our explicit request). Furthermore, as people become increasingly familiar and practiced with this process, the different steps can all flow together quickly and smoothly; and with many people we skip the step (following deliberate appreciation) where the person takes several minutes to reenter/reconnect with one of the memories, because it seems to become unnecessary. In fact, people who are very familiar with the process often go to a positive memory, stir up appreciation, and reestablish an interactive connection by the time I finish the opening prayer.

This session with Ian is a good example of an ideal training session (time on tape: 04:37 and following). After Ian has identified a memory of past positive connection with Jesus, has reconnected with the memory, and *feels* appreciation in the context of the memory, I coach him to spend several more minutes reconnecting with/reentering the memory. As Ian does this, I ask the Lord to help Ian perceive His presence and establish a living, interactive connection,⁵ and then I coach Ian to describe whatever comes into his awareness. Providing an ideal teaching example, Ian transitions smoothly and easily from positive memory recall and appreciation to a living, interactive connection with the Lord in the present. Note that Ian clearly describes experiencing an interactive connection that feels real and living in the present, but that his perception of Jesus' presence is in the context of the positive memory. Note also that the follow-up interview (time on tape: 1:02:12 and following) provides another example of establishing an interactive connection with the Lord in the context of remembering a previous positive experience.

•*Engage directly with Jesus at every point in the session:* Once the person has established an adequate interactive connection with Jesus in the present, the therapist/ministry facilitator coaches her to turn to Jesus, focus on Jesus, and engage with Him directly at every point in the session. As discussed both above and below, the primary objective of the Immanuel approach is to enhance our personal, relational, heart connection with the Lord. Coaching the person to turn to Jesus, focus on Jesus, and engage with Him directly at every point in the session is the "bread and butter" Immanuel approach intervention for helping the person build her personal,

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friendship connection with the Lord.

Furthermore, the simple intervention of repeatedly coaching the person to turn to Jesus, focus on Jesus, and engage with Him directly is sometimes all that is needed to keep the session moving forward with respect to emotional healing, maturity mentoring, or anything else the Lord wants to accomplish. The person might engage with Jesus for guidance in choosing an initial target, for help with finding underlying traumatic memories, for assistance with resolving unfinished processing tasks, for capacity augmentation when dealing with inadequate capacity, or for help with any other questions, needs, or challenges that come up. If the person immediately turns to Jesus and engages with Him directly, *as soon as these questions, needs, or challenges come up*, the session often just keeps moving forward without the perception of being stuck or the need for troubleshooting.

For example, as soon as Ian has established an interactive connection I coach him to ask Jesus for guidance with respect to His agenda for the session (06:37 & following). At points in the session where we're not sure what to do, I coach Ian to focus on Jesus and ask Him for guidance (for example, 10:07 & following).⁶ And at points where Ian encounters unfinished processing tasks, I coach him to focus on Jesus and engage directly with Jesus regarding the memory content that needs to be processed (for example, 17:17 & following). And at each of these points, the Lord provides the guidance and/or help we need, and the session keeps moving smoothly forward without any perception of being "stuck."

•*Immanuel approach troubleshooting and Immanuel interventions*: Many people are quickly able to establish an adequate interactive connection at the beginning of the session, they easily maintain this connection, and they receive a variety of beautiful, life-giving results, all with only the minimal Immanuel approach interventions just described. However, others initially experience confusing, disappointing, or frustrating results; but then eventually receive enhanced friendship with the Lord, transformative emotional healing, and other beautiful, life-giving results if the facilitator can help them identify and resolve blockages. I have become totally convinced that the Lord is *always* present, that the Lord *always* wants to bless us with life-giving gifts, that the Lord is *always* able to accomplish this, and that the Immanuel approach will almost⁷ always (eventually) release these gifts and blessings if adequate troubleshooting is included.

1. Ongoing coaching to engage directly with Jesus for connection, guidance, and assistance at every point in the session: Coaching the person to turn to Jesus, focus on Jesus, and engage directly with Jesus is also the simplest, the most common, and the most important form of troubleshooting in the Immanuel approach. For example, if the person does *not* immediately turn to Jesus when she encounters the questions, needs, or challenges mentioned above, but instead tries to figure them out/resolve them herself (and then eventually perceives herself to be stuck), the first, most basic troubleshooting intervention is to coach her to turn to Jesus,

⁶Also, at the point I coached Ian to look for "splinters" by trying to stir up negative emotions (time on tape: 20:51 and following), I could have coached him to simply focus on Jesus and ask Jesus to reveal any splinters (and to guide us regarding anything else He wanted to do).

⁷On very rare occasions, a person will persistently choose to indulge in bitterness and/or self-pity and/or rebellion. This will block the Immanuel approach process, and cannot be resolved with any of the usual troubleshooting tools.

focus on Jesus, and engage with Him directly regarding the problem. This simple intervention is often all that is needed to get the process moving again. This session with Ian does not provide examples of this kind of troubleshooting because the session keeps flowing forward so smoothly that there aren't really any points where we have the perception of being stuck. However, if we had gotten temporarily stuck at any of the points from the examples above, this most simple form of troubleshooting would have looked just like the coaching to engage with Jesus that kept the session flowing forward (06:37, 10:07, and 17:17).

2. Monitor the person's interactive connection, and apply Immanuel interventions at any point the person loses adequate interactive connection with the Lord: An important responsibility of the facilitator is to monitor the person's interactive connection, and to apply Immanuel interventions at any point the person loses adequate interactive connection with the Lord. People often lose their connection with the Lord when they connect with traumatic memories. For example, Ian loses his interactive connection with the Lord when he goes to the first childhood memory (time on tape 11:36 and following). So, it is especially important to ask whether the person still perceives an interactive connection whenever the recipient enters a traumatic memory, and then apply Immanuel interventions when necessary. For example, Dr. Lehman checks with Ian regarding whether or not an interactive connection is still in place after Ian goes to the second childhood memory (time on tape: 24:06 and following).⁸ However, the person will also occasionally lose his connection at other points in the session, so it is also important to keep your eye on his connection with Jesus throughout the session. For example, Dr. Lehman checks with Ian regarding whether or not an interactive connection is still in place after Ian identifies the trigger he wants to work on (time on tape: 09:59 and following).

As described at more length in the "Brain Science, Emotional Trauma, and The God Who is With Us" essays (Parts I and V), Immanuel interventions are *specific, focused, systematic interventions* with the goal of helping the person receiving ministry to perceive the Lord's presence, connect with Him, receive from Him, and be *with* Him. For those of you who have not yet had a chance to review the more detailed discussion, here is a very brief summary:

- Specific, explicit invitation and request: The most basic, simple component is the specific, explicit prayer: "Lord, I make a heart invitation for You to be *with me*, here in this place. I also ask You to help me perceive Your presence, to help me connect with You, to help me receive from You, and to help me be *with* You." Ian's session provides a good example of this most basic Immanuel intervention request right at the beginning of the session, after Ian goes to the first childhood memory (13:06 & following).
- Trouble-shooting: If the person is *not* able to perceive the Lord's presence (or connect with the Lord, receive from the Lord, or be with the Lord), you "trouble-shoot." Start with praying "Lord, what's in the way of my being able to perceive Your presence? (or connect with You/ receive from You/ be with You)" and then follow-up on whatever the Lord

⁸Note that after Ian went to the first childhood memory, Dr. just assumed that he had probably lost his interactive connection, and went right to "the first thing I do when a person gets to a traumatic memory is to help them perceive Jesus and connect with Him." Ideally, it's best to first check, since the person does not always lose their interactive connection (as is illustrated in this very session, where Ian does *not* lose his interactive connection or perception of the Lord's presence when he goes to the second childhood memory).

brings forward. As already mentioned above, this session provides an excellent example of this most basic Immanuel trouble-shooting intervention (15:34 and following).