



## **David: Engage Directly with Jesus Re *Every* Trauma, Question, and Issue (Immanuel Approach, Basic)**

(©Copyright 2019 K.D. Lehman MD, New 6/27/2019)

This DVD will be encouraging and educational for any viewer, but it will be much more valuable if you have first read *The Immanuel Approach: For Emotional Healing and for Life* (Store page of [www.immanuelapproach.com](http://www.immanuelapproach.com) provides links for ordering). If time constraints preclude reading the whole book, I would encourage you to at least read chapters 2, 3, 4, and 14. 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 (January 3, 2019), portions of the debriefing that immediately followed the session, and portions of the follow-up interview that took place four months later (May 4, 2019).

Contents of Video Tape	Location on the tape	Length of the segment
Introductory comments	Minute 0	1 minute
Opening prayer	Minute 1:15	3 minutes
Initial positive memory, Jesus connection	Minute 4:14	5 minutes
Core of session/emotional healing work	Minute 9:52	53 minutes
Closing prayer	Minute 1:02:41	2 minutes
Debriefing immediately following session	Minute 1:05:02	3 minutes
Follow-up (four months later)	Minute 1:07:49	14 minutes

### **Chapters:**

1. Start/Introductory Comments 0:00
2. Opening Prayer 1:15
3. Positive Memory, Connection with Jesus 4:14
4. Traumatic Memory 9:52
5. Inviting Jesus into Trauma 13:02
6. Jesus in Trauma Memory 17:13
7. Jesus Pillow Fight 22:32
8. Second Trauma Memory 24:54
9. Jesus in Second Trauma 29:00
10. Back to Positive Memory, Jesus 38:06
11. Third Trauma Memory 40:15
12. Holy Spirit in Third Trauma 50:35
13. "I Can Forgive that Young Man" 55:06
14. Closing Prayer 1:02:41
15. Debriefing Post Session 1:05:02

16. Four-Month Follow-up Interview 1:07:49
17. F/u Re "I hate him" 1:15:13
18. Comments about Splinters 1:16:30
19. F/u Re Second Trauma 1:18:25
20. F/u Re Other Aspects of Life 1:19:22

**Session summary:** This 2019 session provides an excellent example of low-intensity, basic Immanuel Approach healing work. It especially provides a nice example of coaching the recipient to engage directly with Jesus regarding every trauma, question, problem, and issue that comes up. After establishing an initial connection with Jesus, the Lord leads David to painful memories from his time at a performing arts high school. The Lord works with David to heal memories of feeling humiliated and forlorn when he would lose competitions with other students, the Lord works with David to heal shame he had felt for not being stronger in resisting gender discrimination at the school, and the Lord works with David to heal pain (and resolve bitterness) in memories for interactions with a kid who had been particularly antagonistic. One particularly beautiful part of the session is when Jesus initiates a surprising intervention to help David resolve anger he had felt toward the Lord in the first memory.

**Forgiveness flowing with surprising ease after healing:** This session provides a good example of an interesting, encouraging phenomenon that I have often observed in Immanuel Approach sessions -- forgiveness flows with surprising ease after underlying trauma is resolved. Toward the end of the session, Jesus leads David to look at lingering, intense bitterness that he had been carrying for forty-nine years. Another boy at the school had been particularly antagonistic toward David, and as the Holy Spirit directed David to look at his memories of interacting with this kid David realized, "I hate him!" However, as David worked with Jesus to heal the pain in these memories, David began to feel spontaneous compassion and forgiveness toward the person who had hurt him, even without any work to address the bitterness/hatred directly.

**Lasting positive changes:** At the follow-up interview four months after the session, David reports lasting positive changes that include dramatic decrease of the pain in the first memory, complete resolution of his anger toward Jesus in the first traumatic memory, complete resolution of negative content in the second memory, dramatic decrease of the pain in the third traumatic memory, and dramatic decrease in bitterness toward the person who had hurt him in the third memory. David also reported that he felt more calm since the session, and that his referee colleagues had also noticed this and commented on it.

**Trauma splinters and nearby unresolved content:** The follow-up interview also provides an excellent teaching point with respect to lasting fruit. When David thinks about and reconnects with the first traumatic memory, he realizes that the memory feels much less painful and much less upsetting, but that there is still some pain; when he thinks about the third traumatic memory is again realizes that the memory feels much less painful and much less upsetting, but that there is still some pain; and when he thinks about the person who hurt him in the third memory, he realizes that he feels much less bitterness but that some animosity still remains. Especially if we had focused on the remaining pain, we could easily have concluded that the session had been much less effective than we had initially thought, or even that the healing had not been real at all. *However*, when we checked more carefully we discovered that the pain remaining in the first and third memories was actually coming from other issues carried in the same memories – other nearby, unresolved issues that we had not even identified during the session. The specific content that we had addressed was still fully resolved, but we had accidentally bumped into nearby issues.

Each of these observations are examples of a very important point: you can have real, powerful, lasting healing in an Immanuel session; but if there are splinters in the memory or

related unresolved issues nearby, you can still find pain/negative emotions when you go back to check whether the initial/apparent positive results from healing have remained. And this is important because if you're not aware of this phenomena and don't check the details carefully, you can be misled into thinking that the initial healing somehow wasn't real. In the worst possible scenario, the recipient and/or facilitator will become discouraged and abandon the Immanuel Approach. *In contrast*, if you are aware of this phenomenon you will be careful to check, very carefully, regarding exactly where the pain/negative emotions are coming from. And if the initial healing was indeed real, you will discover that the specific target you addressed is indeed still resolved, but that a splinter and/or nearby unresolved issue is actually the source of the negative content.

**Poor coaching with respect to initial positive memory:** Unfortunately, this session also provides an example of *poor* facilitating with respect to coaching the recipient to describe his initial positive memory in detail. (Ideally, I should have helped him describe his positive memory in much more detail.) Fortunately, David was still able to establish a good connection with Jesus, the rest of the session went well, and we did not encounter any difficulties that required a robust safety net.

Actually, when I facilitate sessions in my office I often allow the recipient to skim over the initial positive memory with few details, and I do this for several reasons. First, the simple, practical reason for allowing the recipient to include fewer details is that many of my patients are trying to cram as much healing into each session as possible, and being less detailed with the initial positive memory just saves time. In the real world of limited time, energy, and money, time efficiency is part of caring for my patients. And I believe that this efficiency decision is acceptable in situations in which: 1) I already have other positive memories (with lots of details) in my notes, so that I can provide detailed, advanced safety net coaching if this becomes necessary; 2) from previous sessions, I know that the person is consistently able to establish a good connection with Jesus, even with spending less time on the details of the initial positive memory; 3) the person has high capacity, good coping skills, and a strong support system, and has never previously required an advanced safety net intervention; 4) I have other tools, such as advanced attunement and relaxation techniques, that can augment the safety net if the person gets stuck in an intense negative memory and we don't have a fresh, detailed positive memory from the beginning of the session.

*However*, when working in group settings and when providing training demonstrations for beginners it is very important to help the recipient get a detailed, fresh positive memory at beginning of the session. So if you are working with a group or providing a demonstration for beginners, *please do not skim over the initial positive memory details* (as I did in this session).

**Deleted material:** There are several points at which brief comments have been deleted (total deleted content less than three minutes). My assessment was that the deleted content would have been distracting as opposed to helpful.<sup>1</sup>

**Opening and closing prayers:** Many people have asked about the opening and closing prayers I routinely use at the beginning and end of our emotional healing sessions (and that are hard to get from the DVDs because I go through them so quickly). The essays, "Opening Prayers and

---

<sup>1</sup>In 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.

Commands: Prayer for the Facilitator, Dealing with the Demonic, and General Introductory Prayer,” and “Closing Prayer and Commands” provide explanations regarding a number of specific points, and then also provide both longer and abbreviated “sample” opening and closing prayers.<sup>2</sup> If you look at the condensed versions of the sample prayers you will notice that they are very close to the opening and closing prayers I actually use in most of our live ministry sessions.<sup>3</sup>

**“I can’t understand (Dr. Lehman talks too fast),” and subtitles:** If you haven’t already noticed this, I sometimes talk too fast and am difficult to understand. As one way to help with this problem, I have tried to insert subtitles at the points where I am most difficult to understand. Unfortunately, subtitles are a LOT of work, so I have only placed subtitles at the points at which the problem is most severe. For those of you who have trouble understanding me at places where there are not subtitles, it is helpful to make sure to eliminate as much background noise as possible (for example, air conditioners, fans, TV or radio playing in the background). I know this can make a dramatic difference because when I am going through the sound track looking for the places that require subtitles, I will often initially think, “this piece is terrible – I can’t understand this sentence at all,” but then when I turn off the air conditioner (right next to my desk) the previously unintelligible sentence “miraculously” becomes perfectly understandable.

I would also like to respond to a possible/probable point of confusion. My prediction is that many viewers will have the following thought (or something like it), “Why did he bother to make subtitles for that piece – it’s just fine. I wish he had taken the time to make subtitles for this other piece instead.” Part of the explanation is that I will make some bad judgment calls regarding which places need subtitles, but another part of the explanation has to do with how we process auditory input. Our brains have levels of auditory processing that include analysis, such as figuring out what the garbled words were probably supposed to be based on the context of the statement. And this means that understanding spoken words involves more than just “do our ears work?” or “Is the sound quality good enough?”

Most of this analysis processing happens quickly and invisibly, so that we are not consciously aware of it, and when our unconscious analysis processing comes up with a guess that fits all of the clues (including what the garbled words sort of sounded like), the whole thing clicks into place and we understand what was said. However, an interesting aspect of the subjective experience is that it just feels like we can hear it. Actually, the first time we hear it there is a slight delay – just for a few moments it seems garbled or difficult to understand, and then suddenly we realize, “Oh, *that’s* what he was trying to say – now I can catch it.” But then if we listen to it again we just “hear” it right away – when we know what the speaker is saying, our subjective experience is that our ears work better and/or that the presenter is speaking more clearly. And this works the same with subtitles – if we can read the subtitle and know what is being said, our unconscious analysis auditory processing causes us to feel like the presenter is actually speaking more clearly. And I absolutely know this is true because I have spent many, many hours working on these subtitles, and there are passages I listen to ten times without being able to understand them, but once I finally figure it out, the next time I listen to it I wonder, “why did I make a subtitle for that piece – I can hear it just fine.” And when I go back to earlier teaching DVDs that have subtitles, when I read the subtitles, and therefore know what is being said, I often have the subjective experience that my

---

<sup>2</sup>Both of these essays are available as free downloads from either the “Getting Started” or “Resources” pages of our Immanuel approach website, [www.immanuelapproach.com](http://www.immanuelapproach.com).

<sup>3</sup>Pastor Patti Velotta’s book, *Immanuel: A Practicum*, also presents discussion of the opening and closing prayers, along with sample prayers.

comment was perfectly understandable – “Why did I bother to make a subtitle for that comment?”