



**Diane: First IA Session, Many Hindrances,
Good Troubleshooting, Beautiful Connection**
Case Study from Live Ministry Series (LMS) Commentary

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Session summary: This DVD presents Diane’s very first Immanuel Approach session, after years of intense resistance and avoidance, and provides an excellent example of troubleshooting for basic-intermediate hindrances.

We encounter many hindrances, as Diane experiences resistance and/or anxiety and/or doubt and/or skepticism and/or discomfort and/or confusion regarding practically every aspect of the process:

*Right out of the box, one of the first things she says is, “I really have a lot of trouble with the appreciation moments. I’ve tried doing that at home and I have a real hard time connecting;” and she describes skepticism, as well as a spontaneous, involuntary negative reaction, in response to her husband’s habit of deliberate appreciation.

*She feels anxiety that the process won’t work, and she feels an uncomfortable, anxious pressure that she needs to somehow make the process work.

*Throughout the session, she repeatedly reports anxiety that she is just making things up with her own mind.

*She experiences fear of/resistance to the structured process, and also fear of/resistance to cooperation in general. (These hindrances are both anchored in traumatic memories related to her parent’s involvement in secret societies, such as Masons and Eastern Star.)

*And with respect to talking directly to Jesus, “in faith,” when she can’t yet perceive His tangible presence, she feels uncomfortable and reports, “It doesn’t feel believable.”

As I went through the session repeatedly in preparing the teaching DVD, I spent a lot of time trying to figure out exactly what it was that resolved all of these hindrances. The easiest, most obvious piece was the basic, foundational troubleshooting intervention of helping her to get words for whatever difficulty she was experiencing, and then coaching her to talk directly to Jesus about the problem. Another basic intervention was to gently encourage her to “just try it and see what happens” at points where she expressed anxiety and/or doubt and/or skepticism regarding whether some aspect of the process would work. (This very simple intervention can be surprisingly helpful.)¹ I also used a very similar intervention when she would express anxiety regarding the possibility that she was just making stuff up: “Let’s just go with it and see where it goes – it usually becomes increasingly clear one way or the other – whether it’s from the Lord or whether you’re just making it up.”

¹ With these interventions it is important to non-anxiously provide context along the lines of, “No big problem if it doesn’t work -- we’ll just troubleshoot; but why don’t we just go ahead try it and see if it works.” Fifty to eighty percent of the time it works, and then you just move forward.

In addition to these basic interventions, I think it was also helpful that I brought so much faith to the endeavor. I am optimistic and non-anxious from the very beginning of the session – I *know* Jesus is always present and always good; I *know* that the process always works if we can find and resolve whatever blockages might be present; and I *know* that it is almost always possible to find and resolve whatever blockages are hindering the person from connecting with Jesus. So I am optimistic, hopeful, encouraged, and non-anxious from the beginning of the session, in spite of Diane’s resistance, fear, doubt, skepticism, and confusion regarding practically every aspect of the process. I think this is encouraging for Diane, and increases her capacity for continuing in the face of difficulty; and it also increases my ability to non-anxiously, relationally continue coaching in the face of difficulty.

Finally, I have resolved a lot of my own triggers around difficult sessions. This helped me to remain non-anxious and relational, even in the face of difficulties, because I knew that I would still *feel* the truth that Jesus was with us and good, even if we couldn’t get through all of the blockages in this session; and because I knew that I would be able to comfortably stay with Diane in her disappointment, and non-anxiously attune to her, even if she were not able to perceive or connect with Jesus.

Thankfully, we were able to navigate through all of the hindrances, and Diane was able to perceive Jesus’ presence and establish a beautiful connection. One highlight was when she reported, “...Jesus is showing me what it’s like to have a big brother.”

5-year follow-up -- lasting positive changes: At the five-year follow-up interview, Diane reports that her improved connection with Jesus and her new comfort with the Immanuel Approach have remained. She specifically describes that her previous intense resistance to the Immanuel Approach has remained “mostly” resolved, and states that since the initial session she has been able to receive periodic IA sessions from a friend. (I am confident that she will experience the resistance to be fully resolved, and that she will find it even easier to receive IA sessions, if she works with Jesus to fully resolve the memories that anchor the lingering resistance.) She also reports that the sense of Jesus being with her as a big brother has remained. She describes it as a quiet “knowing,” as opposed to a more dramatic perception of His presence; but she reports that it has still been very meaningful, and that this sense of the living presence of Jesus with her as an older brother is now part of her experience essentially all of the time – as a quiet foundation of security that is always present in the background of her awareness.

Discussion/commentary:

The Recipient Needs to Agree with Binding Prayer: At 45:03 in the session, Diane comments that she felt the absence of demonic interference, which had always caused significant hindrance whenever she had tried to do emotional healing work in the past. She also commented that this was the first time she had agreed with prayers to bind demonic spirits. These two comments make a very important point: the recipient needs to be in agreement with binding prayer. The facilitator and/or ministry team can have training, experience, faith, and authority, but if the recipient isn’t in agreement with binding prayers they will have little effect. Another way to say this is that if the recipient is not ready to go forward with the healing process (usually because of guardian lie fears), she can allow demonic interference to block the process. Essentially, the interfering demonic spirits are sheltering behind the recipient’s free-will choice, since the prayer of the facilitator and/or ministry team has no authority over the free will of the recipient.