



Diane: First IA Session, Many Hindrances, Good Troubleshooting, Beautiful Connection

(Immanuel Approach, Basic-Intermediate)

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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 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 (September 4, 2014), portions of the debriefing that immediately followed the session, and portions of the follow-up interview that took place five years later (July 30, 2019).

Contents of Video Tape	Location on the tape	Length of the segment
Introductory comments	Minute 0	1 minute
Opening prayer	Minute 2:07	3 minutes
Initial positive memory, Jesus connection	Minute 4:39	6 minutes
Core of session/emotional healing work	Minute 11:05	42 minutes
Closing prayer	Minute 53:28	3 minutes
Debriefing immediately following session	Minute 56:17	4 minutes
Follow-up (five years later)	Minute 1:01:19	6 minutes

Chapters:

1. Start/Introductory Comments 0:00
2. Opening Prayer 2:07
3. Initial Positive Memory 4:39
4. "Barrier" Hindering Connection 11:05
5. Cooperating = Problem 14:23
6. Structure = Problem 15:07
7. Talking to Jesus = Problem 22:35
8. Perceiving Jesus' Presence 25:31
9. "I'm Just Making It Up" 27:08
10. Words/Thoughts from Jesus 31:40
11. Talking Directly to Jesus 33:49
12. Spiritual Direction from Jesus 38:07
13. Jesus as Big Brother 42:56
14. Comments Re Spiritual Warfare 45:03

15. More Hindrance 47:27
16. Blessing/Closing Prayer 53:28
17. Post-Session Debriefing 56:17
18. Jesus as Big Brother 59:33
19. Five-Year Follow-Up Interview 1:01:19
20. F/u Re Jesus as Big Brother 1:04:48

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.”

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*

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.

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."

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.

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.

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.²

²In 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

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 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.³ 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.⁴

“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

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.

³Both of these essays are available as free downloads from either the “Getting Started” or “Resources” pages of our Immanuel approach website, www.immanuelapproach.com.

⁴Pastor Patti Velotta’s book, *Immanuel: A Practicum*, also presents discussion of the opening and closing prayers, along with sample prayers.

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