



Sharon: Dread, Avoidance, and Resistance from Guardian Lies (Immanuel Approach, Intermediate-Advanced)

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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 (January 4, 2019), portions of the debriefing that immediately followed the session, and portions of the follow-up interview that took place four months later (May 10, 2019).

Contents of Video Tape	Location on the tape	Length of the segment
Introductory comments	Minute 0	1 minute
Opening prayer	Minute 1:31	2 minutes
Initial positive memory, Jesus connection	Minute 3:45	6 minutes
Core of session/emotional healing work	Minute 9:39	62 minutes
Closing prayer	Minute 1:10:59	2 minutes
Debriefing immediately following session	Minute 1:13:30	6 minutes
Follow-up (four months later)	Minute 1:19:30	18 minutes

Chapters:

1. Start/Introductory Comments 0:00
2. Opening Prayer 1:31
3. Positive Memory, Connection with Jesus 3:45
4. Guardian Lie Fears 9:39
5. Jesus Reduces Guardian Lie Fears 13:48
6. More Guardian Lie Fears 17:06
7. Jesus Cares for Guardian Lie Fears 20:14
8. More Guardian Lies 26:08
9. Identifying Teenager Part 30:36
10. Why Not More Help? 34:51
11. Beautiful, Subtle Answers 41:47
12. More Guardian Lie Fears 45:30
13. Another Guardian Lie Fear 55:37
14. Guardian Lie Resolved 57:36
15. Good Jesus Connection 1:06:29

16. Closing/Blessing Prayer 1:10:59
17. Post-Session Debriefing 1:13:30
18. Dr. Lehman More Active 1:15:37
19. Four-Month Follow-up Interview 1:19:30
20. Follow-up Re Guardian Lies 1:27:34
21. Follow-up Re Enemy's Accusations 1:33:45

Session summary: Most of this session focuses on dealing with guardian lies/blocking beliefs. At the beginning of the session, Sharon describes dread, avoidance, and resistance with respect to participating in an Immanuel Approach session; and we then identify a large pile of guardian lies/blocking beliefs that were producing this dread, avoidance, and resistance. For example:

- “It will be shameful and painful to look at memories where I did bad stuff, as opposed to memories where I was just the innocent victim.”
- “If we go to older memories where I’m more responsible, there won’t be as much grace.”
- “If I surrender to Jesus and/or fully cooperate with this process, some part of me, some part of my past won’t be remembered or valued.”
- “It’s not safe to surrender to Jesus, depend on Jesus (or anyone) because people aren’t reliable and you will just get hurt/disappointed/let down.”
- “If I cooperate with Jesus and acknowledge what He’s showing me, there will be no more excuses – there’s a part of me that will have to grow up.”
- “Jesus is a man. He will be like other men – like my father and the boys in high school -- who just saw my physical attractiveness, but didn’t see (or care about) my heart, me.”

For each of these guardian lies, I help Sharon focus and get words for what feels true, and then I coach her to talk to Jesus and ask Him for help. As Jesus cares for each of her guardian lies, she is able to keep moving forward with an increasingly better connection and increasingly less avoidance/resistance. By the end of the session she is enjoying a beautiful, dramatically improved connection with Jesus.

Lasting positive changes: At the four-month follow-up interview, Sharon reports that all of the guardian lies identified in the session continue to feel completely resolved, that distorted perceptions about Jesus’ character and heart continue to feel resolved, that the dread, avoidance, and resistance toward the Immanuel Approach continue to feel resolved, that the resistance to depending on Jesus continues to feel resolved, and that the improved connection with Jesus has remained. She also describes an unexpected, spontaneous, effortless increase in both capacity and maturity -- she describes thoughts, emotions, and behaviors that are now adult maturity instead of child/adolescent, and comments, “It’s not burdensome.”

Intermediate-advanced approach to complex/confusing details: This session provides a good example of an intermediate-advanced approach for dealing complex and/or confusing details.

First, the session is somewhat complicated. There are many different issues being addressed through the course of the session (including at least six different guardian lies), and Sharon bounces around between them. Second, there are a number of pieces that are just plain confusing. Finally, there are a number of places where I misunderstood her intended meaning.

My intermediate-advanced strategy regarding all of this complexity and confusion was that I kept my eyes on the big picture and didn’t try to be in control with respect to the details. I didn’t slow things down every five minutes and ask a lot of questions, so that I could understand exactly what was going on. The key is that I was focusing on the big picture of helping her get back to Jesus and engage with Jesus, as opposed to trying to be in the driver’s seat with some clever plan of my own. It didn’t matter that a third of the session was unclear/confusing – I just kept helping her

get back to Jesus and kept helping her engage directly with Jesus.

Even after the session was finished, and even after I watched through the whole session multiple times for analysis and editing, there are still parts that are unclear/confusing to me. And this doesn't bother me because it is clear that Sharon spent much (half? two thirds?) of the session interacting with the genuine presence of Jesus. Again, this is the big picture when Jesus is driving and I'm just trying to help the recipient keep going back to Jesus and engage directly with Jesus. It's okay that there are some pieces that I don't understand, as long as it's clear, *overall*, that the recipient is engaging with the genuine presence of Jesus. (This was my discernment during the session, and there is enough clear, lasting fruit to confirm that Sharon was, indeed, interacting with Jesus for much of the session.)

Another way to say this is that the complexity and confusion would have been a big problem *if I was trying to drive, and execute some clever plan* – there was too much confusion and lack of clarity at many points *for me to be driving with respect to content*. However, since Jesus was driving with respect to content, and my role was just to keep helping her get back to Jesus and engage directly with Jesus, the many pieces that were confusing/unclear *to me* were not a problem.

Comments regarding Dr. Karl being so active: An important teaching point that I'm always making is, "Let Jesus drive." Especially with mental health professionals and people with a lot of emotional healing experience, one of the biggest things I do in training is help them learn to get out of the driver's seat and let Jesus drive. As the viewer may have noticed, I was much more active in *this* session than I am in many other sessions. Here are a few of my thoughts about this:

First, helping to identify, focus, and get words for Guardian Lies, or blocking beliefs, is one of the important responsibilities of the facilitator. And to the extent that the guardian lies are hindering the connection with Jesus, the facilitator has to be more involved, since the recipient is less able to get help directly from Jesus. Furthermore, in this session we encountered guardian lie after guardian lie after guardian lie, so that we spent most of the session in troubleshooting mode, with me helping Sharon to identify, focus, and get words for guardian lies.

An observation that can help the viewer to see this point is to notice the difference in my activity level between the portions where I'm helping Sharon with guardian lies and the portions where she is engaging with Jesus for healing. For example, at 34:51 in the session, Sharon is hurt and confused and angry regarding why the Lord didn't give her more help as a teenager. I just coach her to take this question and pain and anger directly to Jesus, and then I do very little as she has beautiful interactions with Jesus in which He shows her that He had been caring for her in many ways that she had not recognized.

Even so, I could have referred more of the work regarding guardian lies to Jesus. Sharon's connection with Jesus was *impaired* at the beginning of the session, but it wasn't zero. Even with her weak connection, I still could have coached her to focus on Jesus and to ask Him for guidance and help with identifying and getting words for her guardian lies. This would have worked, but with the impaired connection to Jesus the process probably would have gone slowly. My being much more active, and using intermediate skills and tools to lead the troubleshooting process, helped the session move more quickly.

Also, to be totally honest, part of what happens for me is that sometimes I get so excited about the Immanuel Approach that I forget my own teaching about letting Jesus drive. One of my favorite things in the world is to help people identify and resolve hindrances, and then to see them experience a better connection with Jesus (Just as Sharon did in this session). I sometimes get so excited about this that I jump in the middle more than I need to, as opposed to just coaching the person to ask Jesus for guidance and help, and then deliberately sitting back and letting Him do

more of the work.

In summary, I was more active in this session because so much of it was spent in working with guardian lies; but even after acknowledging this valid point, I could have facilitated this session with saying a lot less if I had remembered my own teaching about letting Jesus drive. This would have been valuable because it would have demonstrated that Jesus can drive and take care of the session, even if the facilitator doesn't know much or say much. This session turned out okay the way it was, but it (erroneously) makes it look like the facilitator needs to know a lot and do a lot.

Finally, I get so excited about teaching the Immanuel Approach that I sometimes get carried away with explaining what I'm doing. (These explanations are sort of for the recipient, but they are also indirect teaching comments for the training group). If you watch the session with this in mind, you will notice that these explanations/teaching comments account for a significant portion of my activity.

Deleted material: Brief comments were deleted at several points in the session (total deleted content less than two minutes). My assessment was that the deleted content would have been distracting as opposed to helpful.¹

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.² 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.³

"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.

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.

²Both of these essays are available as free downloads from either the "Getting Started" or "Resources" pages of our Immanuel approach website, www.immanuelapproach.com.

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

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