



## **Brain Science, Psychological Trauma, and The God Who is With Us, Part VI: Special Subjects**

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**Note:** Large portions of the original version of this essay are now included in *Outsmarting Yourself*, in the big lion book, and in separate essays. At the places where this material used to be included in this essay, I will include reference pointers to the new locations. Wherever there is overlapping material between this essay and the books, the content in the books is more recent, and benefits from many edits and updates.

**Immanuel approach reminder:** It is always important to remember that Jesus knows every detail regarding how the brain, mind, and spirit are designed. When the recipient has a strong connection with Jesus, and the facilitator is mostly just coaching the recipient to focus on Jesus, ask for guidance and help, and then cooperate with whatever Jesus invites them to do, the facilitator can lead the recipient through trauma-healing work without needing to understand any of this intermediate-advanced material.

### **Outline:**

- I. The “Describe everything” technique/discipline in the context of close personal relationships
- II. Different types of traumatic memory
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- VI. People perceive the Lord’s presence in many different ways
- VII. Using the Immanuel approach with children
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**I. The “Describe everything” technique/discipline in the context of close personal relationships:** An updated, expanded version of this content is now available as the essay, “The ‘Describe Everything’ Technique/Discipline in the Context of Close Personal Relationships,” available as a free download from the Special Subjects/Advanced Topics section of [www.immanuelapproach.com](http://www.immanuelapproach.com).

**II. Different types of traumatic memory:** An updated, expanded version of this content is now available as the essay, “Different Types of Traumatic Memory,” available as a free download from the “Kclehman.com Website Archives” section of [www.immanuelapproach.com](http://www.immanuelapproach.com).

**III. The role of truth carried in non-traumatic memories:** An updated, expanded version of this content is now available as the essay, “Role of Truth Carried In Non-traumatic Memories,” available as a free download from the “Kclehman.com Website Archives” section of [www.immanuelapproach.com](http://www.immanuelapproach.com).

**IV. Cognitive biblical truth vs emotional healing – a widespread and expensive *false***

**dichotomy:** An updated, expanded version of this content is now available as the essay, “Cognitive Biblical truth vs Emotional Healing – a Widespread and Eexpensive *False* Dichotomy,” available as a free download from the “Kclehman.com Website Archives” section of [www.immanuelapproach.com](http://www.immanuelapproach.com).

**V. Accidentally fabricated and intentionally counterfeited perceptions of Jesus:** An updated, expanded version of this content is now available as chapters thirty-one, thirty-two, and thirty-three in the big lion book.<sup>1</sup>

**No Guided imagery, minimize details:** Part of the answer to concerns regarding accidental fabrication in response to suggestion is to avoid guided imagery and to provide minimal specific details when making Immanuel intervention proposals.... **\*\*Has this piece been adequately captured/included in the BLB?\*\*\***

**VI. People perceive the Lord’s presence in many different ways:** When we first began using Immanuel Interventions in Charlotte’s personal healing sessions, she experienced a long streak during which she perceived a visual image of the Lord’s presence in every memory that she went to. We were taking some vacation time in the fall of 2005, and as has often been the case, we used our time on the road to work on our own healing agenda. We began trying Immanuel Interventions in Charlotte’s personal healing between Chicago and Pittsburgh, and spent the first several hours working through layer after layer of blockages. Persistence paid off, and eventually she went to a memory, prayed the “Lord, help me to perceive Your presence” prayer, and then reported: “I may just be imagining this – it’s not real vivid, and I’m not feeling dramatic emotions – but I can see Jesus standing beside me.” Even though the image remained faint, she could describe where He was standing, what He was doing, and what He was saying/thinking. And He initiated beautiful, simple, gentle therapeutic interventions that resulted in healing benefits for the memory we were working on.

Encouraged by these results, I suggested: “Let’s try another memory.” She went to another memory, prayed the “Lord, help me to perceive Your presence” prayer, and then reported: “I may just be imagining this – the image is sort of vague, and I’m not feeling any intense emotions – but I can see Jesus sitting beside me.” Once again, even though the image remained faint, she could describe where He was sitting, what He was wearing, what He was doing, and what He was saying/thinking. And He again initiated beautiful, elegant, gentle therapeutic interventions that resulted in healing benefits for the memory we were working on. So I suggested: “Let’s try another memory!” She went to another memory, prayed the “Lord, help me to perceive Your presence” prayer, and then reported: “I may just be imagining this – the image is sort of vague,...etc.” Once again, she could describe where He was, what He was doing,...etc. And once again, the Lord initiated therapeutic interventions that resulted in healing. From Chicago to Pittsburgh, from Pittsburgh to New York, and from New York back to Chicago we spent much of our time working with memory after memory after memory after memory. And we kept getting the same results in memory after memory after memory after memory. By the time we were half way back to Chicago, on the last leg of our journey, Charlotte had been through 29 different memories, and had perceived a visual image of the Lord’s presence in every single one.<sup>2</sup>

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<sup>1</sup>Karl Lehman, *The Immanuel Approach: For Emotional Healing and for Life*, (Evanston, IL: Immanuel Publishings, 2016), pages 419-547.

<sup>2</sup>She also experienced healing in every one of these memories, but the focus of this discussion is the details of Charlotte’s subjective experience of perceiving the Lord’s presence.

It will probably not surprise you to learn that I then suggested “Let’s try another memory.” Charlotte went to another memory, prayed the “Lord, help me to perceive Your presence” prayer, and then reported: “I have a sense of the Lord’s presence, and I have a sense of what He’s thinking/saying, *but I don’t have any visual image of His presence in the memory.*” As we continued to work with this memory, Charlotte continued to be able to sense His presence, she continued to be able to sense what He was thinking/saying, she received healing as she cooperated with His guidance, and she continued to *not* have any visual image of His presence in the memory. She commented: “I can *feel* His presence, and I think the memory is resolved – it doesn’t feel bad any more – I just can’t *see* Him in the memory;” but since she had eventually been able to perceive the Lord’s presence visually in every single one of the previous 29 memories, I assumed that there must be some kind of blockage hindering her from being able to see Him in this memory. However, when we tried to “trouble-shoot,” with Charlotte praying: “Lord, show me what’s in the way of being able to perceive Your presence more clearly,” she immediately reported: “I think the Lord is saying: ‘Sometimes this is the way it is – there’s nothing missing.’” Just to make sure, we made several more attempts to identify any possible blockages, with Charlotte praying things like “Lord, show me *if* there is anything hindering me from being able to perceive Your presence more clearly,” and “Lord, show me what choice I need to make to take the next step forward;” but the only result was that Charlotte kept hearing the same thing: “Sometimes this is the way it is – there’s nothing missing,” with the increasing sense that this was from the Lord. She felt like the Lord was saying, very clearly: “I *am* with you. You can *feel* My presence. You *know* what I am saying to you in this memory. You just can’t see me, and sometimes this is the way it is – *there’s nothing missing.*”

The Lord did not seem at all upset. He was not unhappy with us for asking for a more vivid, more tangible perception of His presence. Perhaps He was just making sure we did not become too narrow or rigid in our expectations. Sometimes we might start with a subtle sense of His presence, ask for His help and guidance regarding blockages, identify and resolve blockages, and then be able to perceive His presence with much more clarity and/or intensity. At other times, we might start with a subtle sense of His presence, ask for His help regarding blockages, and then receive a response along the lines of: “Sometimes this is the way it is. There’s nothing missing.”<sup>3</sup>

NOTE: Twenty-three more pages of examples and discussion regarding this point are now included in chapter 28 of the big lion book.<sup>4</sup>

**VII. Using the Immanuel approach with children:** An updated, expanded version of this content is now available as the essay, “The Immanuel Approach with Children,” available as a free download from the Special Subjects/Advanced Topics section of [www.immanuelapproach.com](http://www.immanuelapproach.com).

**VIII. The Immanuel approach, mental illnesses, and psychiatric medications:** These topics are now thoroughly addressed in a series of essays (outlined below) in the Special Subjects/Advanced Topics section of the Resources page of [www.immanuelapproach.com](http://www.immanuelapproach.com), and

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<sup>3</sup>The piece that has been almost 100% consistent has been what happens if a person starts with *no* perception of the Lord’s presence. When people start with *no* perception of the Lord’s presence, and they are willing to persist in identifying and resolving blockages, we have seen almost 100% success in eventually perceiving His presence *in some way*.

<sup>4</sup>Karl Lehman, *The Immanuel Approach: For Emotional Healing and for Life*, (Evanston, IL: Immanuel Publishings, 2016), pages 271-293.

in the new (2024) book, *Mind and Brain: Separate but Integrated*.<sup>5</sup>

“The Place of the Immanuel Approach Emotional Healing In the Treatment of Clinical Disorders.”

“The Immanuel Approach, Mental Illness, and Medication.”

“Mood, Monthly Cycle, and the Immanuel Approach.”

“ADD/ADHD and Immanuel Approach Emotional Healing.”

“Autistic Spectrum, Dismissive Attachment, and the Immanuel Approach.”

“Bipolar Disorder and the Immanuel Approach: General Comments and Frequently Asked Questions.”

“Depression & the Immanuel Approach: General Comments and Frequently Asked Questions.”

“Obsessive Compulsive Disorder (OCD) and the Immanuel Approach: General Comments and Frequently Asked Questions.”

“Psychosis and Psychotic Symptoms: Definitions and Diagnostic Considerations,”

“Schizophrenia and the Immanuel Approach: General Comments and Frequently Asked Questions.”

“Traumatic Brain Injury and the Immanuel Approach”

“*Mind And Brain: Separate but Integrated*” (New book)

**IX. Using the Immanuel approach with non-Christians:** An updated, expanded version of this content is now available in chapter two of the big lion book,<sup>6</sup> and also in the “Cumulative FAQ Document” (available as a free download from the FAQ page of [www.immanuelapproach.com](http://www.immanuelapproach.com)).

**X. Not Theophostic®:** In our conversations with Dr. Smith, he has said: “It’s okay with me if you also use healing tools other than Theophostic®, but be sure to tell people what is Theophostic® and what is not.” So we want to make it very clear that starting with positive memories, deliberate appreciation, and Immanuel interventions that specifically focus on helping the person perceive the Lord’s presence and connect with Him are *not* a part of what Dr. Ed Smith teaches as Theophostic® Prayer Ministry.

In our experience, Immanuel interventions are very compatible with Theophostic®, and can *augment* Theophostic®-based therapy or ministry. For example, if you’re doing Theophostic®, and the person is stuck because of capacity problems, “Immanuel interventions” can help resolve

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<sup>5</sup>Karl Lehman, *Mind and Brain: Separate but Integrated*, (Evanston, IL: Immanuel Publishings, 2024).

<sup>6</sup>Karl Lehman, *The Immanuel Approach: For Emotional Healing and for Life*, (Evanston, IL: Immanuel Publishings, 2016), pages 28-30.

the capacity problems so that the Theophostic® process can move forward again. Also, as those who are familiar with Theophostic® already know, many of the phenomena that we deliberately initiate and facilitate in the Immanuel approach can occur *spontaneously* in Theophostic® sessions. For example, a person receiving Theophostic® might *spontaneously* perceive the Lord's presence, and then might resolve lies about the Lord as a part of the usual Theophostic® process. She then might *spontaneously* allow the Lord to come closer, and be able to receive more from Him, and these interactions might resolved capacity problems. But starting with positive memories, deliberate appreciation, and "Immanuel Interventions" as described here are *not* a part of Dr. Smith's official Theophostic® teaching.

See also "Summary of Transition from 'Traditional' Theophostic® to the Immanuel Approach for Life," available from the Special Subjects/Advanced Topics section of the Resources page of [www.immanuelapproach.com](http://www.immanuelapproach.com).

**XI. Concerns regarding suggestion and false memory:** An updated, expanded version of this content is now available as the essay, "Discerning Truth in Memory," available as a free download from the Special Subjects/Advanced Topics section of the Resources page of [www.immanuelapproach.com](http://www.immanuelapproach.com).

**XII. What about the Immanuel approach and physical healing?:** Occasionally people ask whether we ever see physical healing, along with the emotional healing that is the expected result of the Immanuel approach. The wonderful, exciting answer is "Yes!"

Yes, we do occasionally see physical healing with the Immanuel Approach. I have never directly asked for physical healing in an Immanuel Approach session, but I have seen spontaneous physical healings that seemed to be side effects, by-products, or indirect results of the emotional healing, spiritual healing, and deliverance that were the intended/expected results of Immanuel Approach sessions. And a number of our colleagues have also reported this same phenomenon. For an excellent example, see the story described at the end of chapter eight in the new (2024) intro book.<sup>7</sup> (Here's the *very* short summary: A lady came in requesting prayer for emotional issues, but not asking for any kind of help with respect to her physical concerns. By the end of the Immanuel Approach session, both the facilitator and recipient were grateful (but not surprised) to see that the emotional wounds they had been working with had been resolved. But then they were amazed to discover that her paralyzed leg had also been healed, even though they had not even asked for this.)

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<sup>7</sup>Karl Lehman, *An Introduction to the Immanuel Approach*, (Evanston, IL: Immanuel Publishings, 2024), pages 62-63.