



“Where/how do I get training regarding the Immanuel approach?”

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An increasing number of people have been contacting us with questions along the lines of: “I would like to use the Immanuel approach to emotional healing in my _____ (psychotherapy practice, ministry, church, small group, family, marriage, etc). How/where do I get training that will enable me to do this?” Unfortunately, at this time we do not have any kind of training institute, we do not offer internships/apprenticeships,¹ and we are not providing seminars designed to train people to use the Immanuel approach.² In the absence of this kind of Immanuel approach training package, we offer the following thoughts on how to use the resources that *are* currently available in putting together a “do it yourself” Immanuel approach training program.

Resources available, thoughts regarding how to use them: I would like to start with briefly describing the resources that are currently available, and then offering a few comments regarding how to use each of these resources.

“Brain Science, Psychological Trauma, and The God Who is With Us” essays: **Parts I through VI are all available as free downloads from www.kclehman.com**

Part I: Part I provides an introduction to the Immanuel approach, including a brief summary of the foundational principles, a brief description of the process, the story of how we developed it, and discussion of how it relates to Theophostic-based emotional healing. For those who already have good right brain maturity skills, high capacity for being with people displaying negative emotions, good spiritual discernment, and who already have training & experience with other techniques that are effective in working through the unresolved content carried inside traumatic memories (such as EMDR or Theophostic), then reviewing this essay, carefully studying the much more detailed discussion of the Immanuel approach provided in Part V, and watching one or more of the Immanuel approach live session DVDs will often be enough to get them started. We have also found that our clients are able to cooperate with the process more easily when they have a basic understanding of what we are trying to do, and we therefore ask them to read this introduction (Part I) before we start working with them.

Parts II, III, & IV: When we encounter pain our brain-mind-spirit system always tries to process the painful experience. There is a very deliberate pathway that this processing attempt will follow, and there are specific processing tasks that we must complete as we travel along this pathway, such as maintaining organized attachment, staying connected, staying relational, navigating the situation in a satisfying way, and correctly interpreting the

¹ Our essays occasionally mention “mentoring groups.” Unfortunately, these are two small groups that are not open to the general public.

² We may be able to offer Immanuel approach training seminars at some point in the future, but at least for the next couple years we will be focusing our time and energy on other projects (such as getting the “Psychological Trauma, Implicit Memory, and the Verbal Logical Explainer” seminar into book format, and finishing a number of live ministry DVDs that are currently in process).

meaning of the experience. When we are able to successfully complete this processing journey we get through the painful experience without being traumatized – we emotionally and cognitively “metabolize” the experience in a healthy way, and instead of having any toxic power in our lives the adequately processed painful experience contributes to our knowledge, skills, empathy, wisdom, and maturity. Unfortunately, various problems and/or limitations can block successful processing; and when we are *not* able to complete the processing journey then the painful experience becomes a traumatic experience, and the memories for these traumatic experiences carry unresolved toxic content.

The good news about the pain processing pathway and traumatic memories is that each time a traumatic memory gets activated we get another chance to finish the processing. If we don't have any additional resources since the time of the original trauma, this actually *isn't* very good news – we just feel bad, get stuck in the same places once again, and eventually put the unresolved content back into the same old traumatic memory file. However, if things have changed in good ways (for example, our maturity skills have grown, we are surrounded by supportive community, and we can connect with the Lord), we *will* be able to successfully complete the processing tasks, the traumatic memory will be *permanently* resolved, *and it will no longer carry any toxic content that can cause trouble by coming forward as implicit memory*. Furthermore, when we understand how traumatic memories work we can deliberately activate them, deliberately set up the conditions so that they can be modified, and then deliberately finish the processing tasks. This all leads to a very practical and very important bottom line. If you want to *strategically* design a psychotherapy or emotional healing ministry intervention that *consistently* accomplishes permanent resolution for traumatic memories, you need to: figure out, and then *intentionally* set up the conditions necessary for accessing traumatic memories; figure out, and then *intentionally* set up the conditions necessary for traumatic memories to be open to modification; and figure out, and then *intentionally* set up the conditions and provide the resources necessary for the person to successfully complete unfinished processing tasks.

More good news is that the Lord knows all this stuff, and He wants to help us get healed. For people who are able to perceive the Lord's presence clearly, establish a strong connection with Him, stay synchronized with Him, and receive help from Him, this potentially complicated process can become very simple. *The Lord* can help the person access the memories, He can set up the conditions so that the memories can be modified, and He can help the person successfully complete the remedial processing tasks; *and the Lord can do all of this without us needing to explicitly manage any of the details*. With people who are able to perceive the Lord's presence clearly, establish a strong connection with Him, and receive guidance from Him, all we do is help them perceive the Lord's presence, help them connect with Him and synchronize with Him, help them *stay* synchronized with Him, coach them to keep asking Him for guidance regarding “what's the next step I need to take?,” and coach them to engage with the Lord directly whenever they encounter problems in the process.

However, when a person is *not* able to perceive the Lord's presence clearly, establish a strong connection with Him, stay synchronized with Him, and receive guidance from Him, it is very helpful for us to understand many details regarding traumatic memory and the processing pathway, and to deliberately apply this information as we lead the session. Parts II, III, & IV of the “Brain Science, Psychological Trauma, and the God Who is With Us” essay series discuss the specific processing tasks in the pain processing pathway, describe how to deliberately activate traumatic memories, and describe how to set up the conditions so that they can be modified. To the extent the people you work with are *not* able to perceive

the Lord’s presence clearly, establish a strong connection with Him, stay synchronized with Him, and receive guidance from Him you will need to apply this information about the pain processing pathway, trauma, etc as you lead the session. Mastering this material is a LARGE task, but it is an appropriate investment for anyone who is routinely working with people who have severe, complicated trauma and who are not able to maintain a strong connection with Jesus through the emotional healing process.

A strategic approach that I especially encourage is for mental health professionals and others engaged in full time emotional healing work to master this material so that they can provide consultation and “back up.” In our experience, many lay ministers are willing to facilitate emotional healing in part time volunteer settings, *but only if there is someone available to provide consultation and back-up when they encounter more difficult cases.* Therefore, a small number of people able to provide this consultation and back-up can be part of empowering a much larger force of part time volunteer lay ministers.

Part V: Part V provides additional discussion of the Immanuel approach, describing each step in the process in much more detail, describing many specific “trouble-shooting” interventions, discussing special considerations that apply to using the Immanuel approach in group settings, and describing the special “safety nets” that need to be included in the process for group exercises. As mentioned above, for those who already have good right brain maturity skills, high capacity for being with people displaying negative emotions, good spiritual discernment, and who already have training & experience with other techniques that are effective in working through the unresolved content carried inside traumatic memories (such as EMDR or Theophostic), then reviewing the Part I introduction, carefully studying the much more detailed discussion provided in this essay, and watching one or more of the Immanuel approach live session DVDs will often be enough to get them started. As also mentioned above, we have found that our clients are able to cooperate with the process more easily when they have a basic understanding of what we are trying to do. It is a significant chunk of reading, but we also encourage our clients to read this more detailed discussion of the Immanuel approach. Reading the “Our brains work better in community” section especially helps people embrace the “describe everything that comes into your awareness” part of the Immanuel approach process.

Part VI: This document addresses the following “special subjects” and frequently asked questions:

1. The “Describe everything” discipline in the context of close personal relationships
2. Different types of traumatic memory
3. The role of truth carried in non-traumatic memories
4. A widespread and expensive *false* dichotomy
5. Accidentally fabricated and intentionally counterfeited perceptions of Jesus
6. People perceive the Lord’s presence in many different ways
7. Using the Immanuel approach with children
8. The Immanuel approach, mental illness, and psychiatric medications
9. Using the Immanuel approach with non-Christians
10. Immanuel interventions and the Immanuel approach are not Theophostic®
11. Concerns regarding suggestion, guided imagery, and false memory

In addition to the most obvious “If you have questions about one or more of these topics, this is the place to go,” I would like to offer additional comments about #1 and #5:

The “Describe everything” discipline in the context of close personal relationships: Becoming more consciously aware of the stream of mental content that flows through your awareness, and being able to notice it and describe it even when you don’t understand what it means or feel that it is important, are basic skills that will help both the facilitator and the person receiving ministry to recognize important clues as they come forward during the Immanuel approach process. Just as practicing the basic skills of dribbling and passing will prepare you to play more effectively when you are in an actual game, practicing the “describe everything that comes to you” discipline will develop the Immanuel approach basic skills of being able to notice and report even the subtle clues that flow through your internal awareness. As described in the first section of “special subjects,” we encourage people to practice “describe everything that comes to you” in the context of especially close relationships, such as marriage or other close friendships.³ Charlotte and I have been practicing the “describe everything” discipline in the context of our marriage for several years now, and our perception is that this has resulted in slow but steady growth with respect to the “basic skills” described above.⁴ Note that these basic skills will help you both *facilitate* and *receive* Immanuel approach emotional healing more effectively.

Accidentally fabricated and intentionally counterfeited perceptions of Jesus: One of the challenges you may face as an Immanuel approach facilitator is situations where the person reports images, thoughts, words, etc that they perceive to be from Jesus but that you sense may be coming from other sources. Although section five, “Accidentally fabricated and intentionally counterfeited perceptions of Jesus,” is still under construction, the content already available should help with this important topic.

Psychological Trauma, Implicit Memory, and the Verbal Logical Explainer (VLE)

seminar⁵: As discussed in the essay “Unresolved Issues in the Therapist/Facilitator: One of the Most Important Hindrances to Emotional Healing,”⁶ the *facilitator’s* unresolved issues getting stirred up is one of the most important hindrances to effective emotional healing work. In this seminar we share a combination of examples from our own lives and fascinating brain science insights that will hopefully increase your awareness of the ways in which your own stuff gets stirred up as you facilitate emotional healing sessions. This seminar especially addresses the ways in which we are traumatized by painful events that seem small, the ways in which these “small” traumas subtly affect us, and the ways in which our verbal logical explainers keep this humbling reality out of our conscious awareness. Furthermore, we provide an “easy to use” tool that will help you recognize when you are triggered and when your relational circuits are off line. I would encourage you to look at this material if you are having “unexplained” difficulty with facilitating the Immanuel approach, if you do a lot of emotional healing work, and especially if you are working with difficult situations.

Live session DVDs: Part II in the “Brain Science, Psychological Trauma, and the God Who is

³ For a variety of reasons the “practice” described in Part VI will not work well for some couples/friends, but others will find it to be tremendously valuable.

⁴ Practicing the “describe everything” discipline in the context of our marriage has also blessed our communication and intimacy.

⁵ This seminar material is now available as a four DVD set. See the “Store” page at www.kclehman.com for information regarding availability, prices, ordering, shipping, etc.

⁶ Available as a free download from www.kclehman.com

With Us” essay series discusses the brain science in much more detail, but the short summary is: “The best way to learn the right hemisphere skill component of facilitating the Immanuel approach is to watch someone else do it.” As discussed below, the ideal is to have experienced mentors that you can observe; however, this can be hard to find and the live session DVDs can provide “this is what it looks like” modeling to some extent.

Immanuel approach sessions: We now have four live session DVDs that provide examples of the Immanuel approach to emotional healing, including the initial steps of positive memory recall, deliberate appreciation, and refreshing connection with Jesus. If you have read Parts I and V in the “Brain Science, Psychological Trauma, and The God Who is With Us” essays, but are having trouble getting started, I would strongly encourage you to look at the following sessions:

Maggie #2: “If I Leave, She Could Die” (live ministry series #12),
Rena: Healing Helps Parenting (live ministry series #17),
Rita #3: Jesus is Better than Candy (live ministry series #18),
and Maggie #3: Labor & Delivery Trauma (live ministry series #19)

These full length sessions can also be helpful in giving your clients an idea of what to expect. The condensed version sessions are very faith-building, inspirational, and helpful for introducing people to the Immanuel approach, but when a person is wanting to actually receive Immanuel emotional healing it is helpful for them to have realistic expectations regarding the flow of an hour and a half session (as opposed to expecting to go through the process in 15 minutes, as portrayed in the condensed versions). See the “Store” page at www.kclehman.com for free written commentaries for each of these sessions and also for information regarding availability, prices, ordering, shipping, etc.

Immanuel intervention trouble-shooting sessions: We have two live session DVDs that provide examples of extended “trouble-shooting” with people who are initially unable to perceive the Lord’s presence. These two sessions show you what it looks like to keep turning to Jesus for guidance and help when the person is repeatedly unable to perceive His presence, and they are especially valuable in combination with the sections on trouble-shooting included in Part V of the “Brain Science, Psychological Trauma, and The God Who is With Us” essays. If you have studied these sections on trouble shooting but are still having difficulty in helping people identify and resolve the blockages hindering them from perceiving the Lord’s presence and/or connecting with Him, I would strongly encourage you to look at the following sessions:

Doug: “Immanuel Intervention,” Intermediate (live ministry series #9),
Eileen: “Immanuel Intervention,” Intermediate (live ministry series #7)

See the “Store” page at www.kclehman.com for free written commentaries for each of these sessions and also for information regarding availability, prices, ordering, shipping, etc.

Other live session DVDs: The many other live session DVDs include smaller blocks of trouble-shooting regarding various aspects of the Immanuel connection not working. For example, Dawn: Disarming the Lure of Affirmation (live ministry series #16), Rocky: Father-son Wounds (live ministry series #6), and all include places where we identify and then resolve guardians that initially hinder the person from perceiving the Lord’s presence and/or fully being able to receive from Him, and Rita #2: Resolution of Bitterness Towards

Mother (live ministry series #14) includes trouble shooting where we identify and resolve blockages caused by bitterness and demonic interference.

See the “Store” page at www.kclehman.com for free written commentaries for each of these sessions and also for information regarding availability, prices, ordering, shipping, etc.

Condensed session collections: The condensed sessions are not so good for actually learning to facilitate the Immanuel approach process, but many have found them to be valuable for inspiration, encouragement, and building faith. The condensed sessions are also one of the best ways to introduce people to the Immanuel approach. At 15 to 20 minutes each, they require a very modest time investment that most are willing to make; and the powerful healings during the sessions and striking fruit apparent at the follow-up interviews tend to be very effective in convincing people that this is an approach to emotional healing that merits further investigation.

See the “Store” page at www.kclehman.com for free written commentaries for each of these sessions and also for information regarding availability, prices, ordering, shipping, etc.

All of the live session DVDs provide “this is what it looks like and feels like” information regarding various aspects of the Immanuel approach.⁷ For example, “this is what it looks like and feels like when a person perceives the Lord’s presence,” “this is what it looks like and feels like when a person connects with the Lord,” “this is what it looks like and feels like when the Lord comes with correction/guidance/healing,” and “this is the kind of fruit you see when a person has been able to work with the Lord to accomplish healing.”

Forming, Restarting, Belonging, Healing groups: I have never actually participated in one of these groups, but from what I understand the exercises at the end of each group session provide opportunities to practice many of the “building blocks” of the Immanuel approach. For example, the exercises in Restarting and Belonging include practice with positive memory recall, deliberate appreciation, and refreshing connection with Jesus, and the healing module (currently being developed) will include systematic teaching and then practice for all of the building blocks, and then practice with progressively putting them together to end up with group Immanuel approach emotional healing exercises.

Note: We work closely with those developing the Thriving material (Dr. E. James Wilder, Ed Khouri, and Chris & Jen Coursey), **but we do not produce or distribute the material and we are not involved with coordinating and/or keeping track of Thriving groups.** For more information regarding Restarting, Forming, Belonging, Healing, and other Thriving materials, see www.thrivingtoday.org

“This is what it looks like” models: As mentioned above in the discussion of our live session DVDs, the best way to learn the right hemisphere skill component of facilitating the Immanuel approach is to watch someone else do it. In the ideal “do it yourself” Immanuel approach training package, you will find someone who is already getting good results with the Immanuel

⁷ Our earlier live session DVDs portray Theophostic-based emotional healing sessions, as opposed to emotional healing sessions using the Immanuel approach. However, since Theophostic-based emotional healing and the Immanuel approach share many important principles and techniques, even the earlier Theophostic-based sessions provide “this is what it looks like and feels like” for many aspects of the Immanuel approach.

approach and who can provide a live “this is what it looks like” model. It may not always be possible to find this, but it is ideal and I encourage you to ask the Lord for guidance and then actively watch for opportunities where you can observe effective facilitators. As mentioned above, our live session DVDs can provide “this is what it looks like” modeling to some extent.

Unfortunately (or fortunately, depending on your perspective), at this early point in the journey regarding the Immanuel approach the Lord may be calling *you* to be one of the pioneers – one of the people who embraces the special challenge of helping to lead the way in learning and practicing something new. If this is the case, then may the Lord bless you to go forth with both boldness and humility, and then to provide modeling for others.

Consultation and “back up”: In the ideal “do it yourself” Immanuel approach training package, you will also find someone who can provide consultation and back up as you learn. You can experiment and practice much more comfortably if you have someone you can go to when you encounter things you don’t understand/don’t know how to handle. Ideally, you want to find someone who has high capacity, who has good right-brain maturity skills, who does their own healing work, who has a lot of experience with facilitating emotional healing, and who understands the pain processing pathway, psychological trauma, defenses, trouble-shooting, ...etc. This is the ideal, but anyone with more capacity, maturity, experience, and understanding than yourself will be helpful.

Again, at this early point in the journey regarding the Immanuel approach the Lord may be calling *you* to be one of the pioneers – one of the people who embraces the special challenge of helping to lead the way in learning and practicing something new. If this is the case, then may the Lord bless you to go forth with both boldness and humility, and then to provide consultation and back up for others.

Observation and coaching: Yet another piece of the ideal “do it yourself” Immanuel approach training package is a “coach” who can observe you work, and then offer feedback/constructive criticism. It is especially valuable to have someone else help us with identifying our blind spots. This is another ideal resource that may not always be possible to find, but I encourage you to ask the Lord for guidance and then actively watch for opportunities. One possibility that is available to anyone with a video camera is to film yourself, and then provide observation for yourself by watching your own sessions. You will be amazed by how many things you will notice when watching the film that you were unaware of during the actual session (you would also be amazed by the clumsy, sub-optimal facilitating displayed in the tapes of some of my sessions, and watching them has been both painfully humbling and tremendously educational).

Once again, the Lord may be calling *you* to be one of the pioneers. If this is the case, then I gladly pray even more blessings for you as you go forth with both boldness and humility, and then provide observation and coaching for others.

Additional thoughts:

Discussion/practice groups: A very good idea. Pursue this option wherever possible. Parts I & V of “Brain Science, Psychological Trauma, and The God Who is With Us” essays, the live session DVDs, and the “Psychological Trauma, Implicit Memory, and the Verbal Logical Explainer” DVDs should be especially good resources for discussion/practice groups. Note: it should be safe to practice the Immanuel approach in the context of discussion/practice groups

if you use the safety nets included in the discussion of group exercises at the end of Part V.⁸ Without skilled “one on one” Immanuel intervention trouble-shooting some people may not be able to perceive the Lord’s presence, and therefore not be able to fully participate in the later steps of the process, but it is very important to abide by these group exercise safety nets unless your group is full of experienced facilitators.

Beginners can use group exercise “safety nets” as they practice: If you are a “beginner,” and you want to start practicing but you do not have an experienced facilitator to provide “back up,” you can use the “safety nets” described in the discussion of group exercises at the end of Part V. For example, lay people who want to learn to use the Immanuel approach with their friends and family should be able to practice safely with these “safety nets” in place.⁹

Wide range with respect to difficulty, it’s okay to say “This one is too much for me:” It’s helpful to recognize that there is a wide range with respect to ease/difficulty. Working with people who have minor trauma is easier than working with people who have severe trauma. Working with people who have trauma from adulthood or later childhood is easier than working with people who have early childhood trauma. Working with people who have simple and/or failing defenses is easier than working with people who have complex, strong, and well maintained defenses. Working with people who have high capacity and well developed maturity skills is easier than working with people who have low capacity and poor maturity skills. And most importantly, working with people who have memories for past positive experiences with Jesus, who can re-establish a strong connection with Him in the present, and who can obtain guidance and help from Jesus through the process are much easier to work with than people who have difficulty with each of these pieces.

Remember that some emotional healing sessions are very simple and straight forward, and that it is okay to stay with emotional healing work appropriate to your level of experience, training, maturity, discernment, etc. If you are working with someone and you realize you don’t know how to handle the problems you are encountering, it’s okay to say “this one is too much for me,” and then either refer the person to a more skilled facilitator or agree to postpone work with that particular person until you feel adequately prepared. Again, it is perfectly okay to say “I’m just a beginner, so I need to stay with emotional healing work that is more straight forward.” You can even do this with respect to different issues in the same person. For example, if you and a friend/colleague are learning by practicing on each other and you encounter a particular issue that is beyond your current level of skill, you can simply acknowledge this and then find a more manageable target, either referring her to a more skilled facilitator to address the complex issue or agreeing to postpone work on that particular target until you feel adequately prepared. I would greatly prefer that you start learning to facilitate, even though you only feel comfortable working with easy problems, than that you never start because you are too intimidated by the possibility of encountering problems that are too difficult.

Find your own/recruit your own Immanuel approach facilitator: We receive many, many

⁸ Groups with severe trauma and poor discernment can still get into trouble, but most discussion/practice groups should be able to practice safely if they carefully apply the safety nets recommended for group exercises.

⁹ Once again, if the people involved have severe trauma and poor discernment they can still get into trouble, but most beginners should be able to practice safely if they carefully apply the safety nets recommended for group exercises.

requests along the lines of “Can you help me find a therapist/emotional healing minister who can facilitate Immanuel approach emotional healing for me?” If you are in the Chicago-land area we can send you a referral list of people that we personally know, but other than this we do *not* have any system in place for helping you find an Immanuel approach facilitator. An important part of the answer to this “Can you help me find a facilitator?” question is for people to find their own/recruit their own Immanuel approach facilitators. Contact the Christian therapists in your area and ask them if they are familiar with our Immanuel approach to emotional healing, whether they have experience in using it, and whether they have seen good results with it. Ideally, you will find someone who is already experienced and getting good results.

With respect to recruiting your own facilitator, the short summary goes something like this: “Find someone with good right brain maturity skills, high capacity for being with people displaying negative emotions, and good spiritual discernment. Ideally, this person will also already have training & experience with other techniques that are effective in working through the unresolved content carried inside traumatic memories (such as EMDR or Theophostic). Then use any legal, ethical method you can find (prayer, requests, argument, begging, payment, barter, calling in old debts, leveraging relationship connections, etc) to get them to learn the Immanuel approach. One approach that can often get the process started is to ask this person to watch “just one” of the 15 to 20 minute condensed sessions.

NOTE: It is okay to be very direct in asking a therapist whether or not he is already familiar with it the Immanuel approach, whether she has experience with it, whether he has seen good results, or even whether or not he would be willing to learn and try this. If a therapist is threatened and/or offended by these direct questions it is because he is triggered, *and this is not your fault*. Some really good therapists might be initially triggered and then get over it, but if the person you talk to is not able to handle this direct initial discussion then you don’t want to work with him. It is also okay to move to somebody new if the person you are working with does not seem able to facilitate the Immanuel approach as described in these essays and as portrayed in the live session DVDs. The bulimia case study posted on our website¹⁰ provides an important example. Mary would not have received life-changing healing if she had not been willing to move on to someone else when the first two therapists were not able to provide what she was looking for.

Things that can’t be taught in a seminar package: **Pending: discussion regarding maturity skills, capacity, and spiritual maturity/discernment**

“Homework” for those intending to receive emotional healing: **Pending: comments regarding various options for packages to give as “homework” for those intending to receive Immanuel approach emotional healing**

Go back to the basics if you feel overwhelmed: If you encounter complex situations that feel overwhelming, go back to three of the most trustworthy, “back to basics” principles:

Care for your personal connection with the Lord: When you encounter complicated situations *there is no substitute for sensing the Lord’s presence and receiving His guidance*. Do whatever you need to do to optimize the quality of your own, personal relationship with the

¹⁰ See “Freedom from Bulimia: Case Study/Testimony,” available as a free download from www.kclehman.c

Lord.

Build an increasingly strong and accurate “knowing” with respect to *who the Lord is and how He works*: One of the most important (and sometimes one of the most challenging) tasks of the facilitator is to help the person discern whether or not the content coming into her awareness is from the Lord or from some other source. As discussed at length in the essay “Internal Dissociated Parts Presenting as Jesus,” recognizing counterfeits by an increasingly strong and accurate knowing with respect to the Lord’s character and heart has become the primary way in which I discern other sources presenting as Jesus.

Get your own healing: One of the most important things you can do to prepare for dealing with complex healing situations is to keep getting your own healing. As discussed at length in “Unresolved Issues in the Therapist/Facilitator: One of the Most Important Hindrances to Emotional Healing,” getting your own healing, and thereby removing blockages that hinder your connection with the Lord, is one of the most important things you can do to optimize your ability to perceive the Lord’s presence and receive His guidance. Getting your own healing is one of the most important things you can do to address principle number one – caring for your own, personal connection with the Lord. As also discussed at length in the same essay, getting your own healing, and thereby resolving toxic content that otherwise gets transferred onto the Lord, is one of the most important things you can do to address principle number two – growing in your ability to recognize counterfeits by knowing the genuine. Furthermore (once again, discussed at length in the essay just referenced), getting your own healing will also neutralize issues that impair your discernment in a variety of other ways.¹¹

¹¹ See also “‘Triggered’ Positive Thoughts and Emotions” (available as free download from www.kclehman.com) for additional discussion of how unresolved issues can impair your discernment, and, correspondingly, how healing can improve your discernment by resolving these issues.