

Immanuel Healing

God With Us

Condensed from *Share Immanuel*

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Starting a good connection

Learn the practice of interacting with Immanuel (God with us) in a way that resolves painful life experiences. God is always present with us and always has been. Our life memories are incomplete when we lack the awareness of God's presence. Without this awareness our interpretations of life are distorted, bring pain and rob our peace.

We interact with God best from the memories of times we spent with God. From these memories we can better explore those times where we do not perceive God's presence. The memories of times when we had a close relationship with God are like open windows for seeing God's active presence again in the present.

Starting with a good connection produces:

- Less confusion, distortion and resistance.
- Less time in our pain because we do not begin our search for God's presence while we are sitting on our pain. Instead, we explore our pain while sitting comfortably close to God.
- Guidance from the starting moment.
- A spot to return quickly if we get lost.
- A place to pause an incomplete process without staying in pain.
- A shorter healing process.

Sitting with God

When the pain-processing pathway in the human brain cannot figure out how the painful event fits together, our mind will keep the painful memory active. Every time something similar happens, the unfinished memory gets mixed in with the current event. Trauma comes from events that leave us feeling alone. When we have God with us (Immanuel) we are no longer alone and discover how to recover.

Don't sit waiting in *pain memory thorns!* Most healing methods ask people to start in their pain and look for meaning or God from there. We do not recommend trying to climb the hill of awareness by starting in pain. Start at the top of the hill with God. God offers us hospitality. Begin where our minds remember God best - in either our *appreciation memories* or *interactive memories*. From either of these comfortable seats we can **share** a state of mind with God and feel *God peace*. These two seats face opposite directions but are both comfortable places to sit and hear God. From the *interactive memories* seat we can look toward

God and sense His responses toward us. The *appreciation memories* seat faces the other way and, while we cannot see God or be directly aware if the responses come from God, we can see and appreciate the signs that God cares about us. Both *appreciation memories* and *interactive memories* need to be real times and places in our lives.

The *appreciation memories* seat will help us warm up our brains when we actively seek and focus on *appreciation memories*. Appreciation comes from the “ah!” moments: a baby’s smile, a beautiful scene, kindness, special recognition and warm cozy moments –whether we give them or receive them. Most of the time our *appreciation memories* have no sense of God’s presence in them. This is fine. Even if the *appreciation memories* seat faces away from God, God can still communicate to us. Our minds will be appreciative. You should have at least three *appreciation memories* that bring you a sense of warmth you can feel inside before we continue.

The *interactive memories* seat is the best place to stay for Immanuel experiences. These memories from our lives take us back to times when we could sense God’s thoughts and feelings toward us. These times are filled with *God peace*. They will feel like we are relating to someone we know. We will have a sense that both God and I are there. We may not be clear about which thoughts were God’s thoughts and which were ours - that is fine. The important point is that God is still there when we go back and remember the moment. Now we can interact again.

Stay seated at the top of the hill. Our goal, when looking at *pain memories*, is to stay in our *appreciation* or *interactive memories* seat and return to appreciation as soon as possible if we “fall off” due to pain, distraction or a blockage of some sort. It is most important that we get our minds synchronized with God in either an *appreciation memories* seat or an *interactive memories* seat before we look at thorny *pain memories*.

Sharing minds

An ancient example of sharing minds with God comes from the prophet Elisha and his servant. A large army had been sent to capture them and the young servant was badly frightened. The prophet said, “Do not fear” and prayed that the servant would see that God was with them (Immanuel). Then the servant saw the mountains were filled with horses and chariots of fire. Seeing what was on the mountains allowed the servant’s mind to **share** what God’s mind saw.

Asking questions of God - No matter which of the two comfortable seats we are sitting in, we ask questions and then look in our minds for responses from God. Responses can be words, pictures, thoughts, feelings in our bodies, desires, memories, emotions and internal shifts. Not all the things that come to our minds are God sending us a message. Often God shows us something we need to notice. When we do get “a message from God,” so to speak, it will make things fit together in *God peace*. When something does not feel true, again we tell God, “This does not feel true. What do you want me to know about that?” These instructions are easier to follow when we have someone with us. We ask questions and examine the responses together. Sometimes these responses seem important but often they do not. If we notice a response that does not seem important we ask God out loud, “What do I need to know about that?” This is how we talk to God whether we can perceive God’s presence or not.

If we are comfortably in the *interactive memories* seat we can often start by asking directly, “Where are You, God in the *painful memory*?” Sometimes that is all it takes. If we are in the *appreciation memories* seat, “What keeps me from perceiving You are with me?” or “What do You, God want me to know?” are good questions to ask. We may want to ask, “What keeps me from seeing You in the *painful memory*?”

So here is how the rounds of questions and answers and responses go:

1. Ask what God wants us to know (about that.)
2. Notice:
 - a. In the appreciation seat we notice our responses.
 - b. In the interactive seat we notice God's responses and our responses.
3. Tell God our reactions (this is the same in both seats.)
4. Check to see we are still in our seats.
5. If we do not have *God peace* we repeat.

We need to watch and see if we fall out of our seats. We need to notice when we stop feeling appreciation or don't feel God's presence. Every time this happens we go back to our *appreciation memory* or *interactive memory* and get back in our seat before going on. We don't want to fall down the hill and lay in the thorns.

When the *pain memories* are processed we feel peace. If we ask the question, "Does that peace like to be with me?" there is a delightful discovery to be made about God. In *God peace*, we know where God is and everything now fits for us even when we can neither explain nor describe all we know.

Speaking telling

By this point we are half way through Immanuel and feeling much better. Our bed of thorny *pain memories* is now a picture in our minds. If we go back and try to feel how upset we were, we can't feel it. Our minds do not yet understand what happened enough to change the way we view the future. **Speaking** the story of what changed when we perceived God's presence is what changes the way that our brain sees the future, giving us hope and joy instead of dread and despair. We do not get the same benefit from telling the story of life in the thorn patch BEFORE Immanuel. That story depresses others and us.

Speaking the Immanuel story takes observation and preparation.

1. What was the moment in our memory where we first became aware of God's presence? We give that moment a phrase like, "I was sitting in the dark hallway." Now speak your phrase out loud or write it down.
2. What did God do first? Give that activity a phrase like, "I sensed God's concern for me." Continue speaking or writing the phrases.
3. What reaction did we have? Give the reaction a phrase like, "I was surprised but my body still felt frozen."
4. What process did God take us through? Give a "play by play" description like a sports reporter would tell about a game. Tell each thing God did and our reaction to it. Speak or write each phrase.
5. Make a simple list of what we felt and thought before and after interacting with God's presence in our *painful memory*. Make a series of sentences like, "**Before** I knew God was with me I felt hopeless and stuck forever (next, what God did to make a change) but **then Immanuel showed me** that God was holding me next to His heart (last, a phrase about the result) **now** I realize it really is over and I have a future and I started to smile and relax." Speak this out loud or write it down. If we are in a group, we have the group repeat the sentences back and see if they sound and feel true.
6. What would we call the kind of changes we experienced with Immanuel? We can say or write, "I have always been afraid to get close to men but now that I can sense God is with me I have compassion for men that feels true and peaceful. I have become more loving." **Speak** or write about everything that changed and now feels true.

We can now tell the whole Immanuel story. First we tell our story to God. We start by describing how our seat on the hill with God felt to us. We do not tell what our thorns were like. Next we tell about discovering God was with us, what changed with that discovery, how *God peace* feels and what we appreciate. When we are done we stop and sense God's response to hearing our story. After telling God we **speak** the story to anyone who was with us for our Immanuel experience. We **speak** the Immanuel story to three people before we go to bed tonight. We tell others our Immanuel story in a way that helps them find an appreciation seat for their Immanuel healing.

Solutions when things go wrong

It is common to encounter problems while seeking interaction, avoiding falls into the thorny patches of pain or telling our Immanuel story.

I don't think the answers I am getting are from God - The lack of *God peace* is a good indicator that we should take a moment to investigate. Because Immanuel is a relational interaction it may bring up beliefs or fears about God that come from our previous interactions with people. All these feelings come from *pain memories* and, if we ask God about them, Immanuel will remove the fears one at a time. If we are not sure then we check with respected people who know Immanuel.

I can't do this on my own - There are three common reasons why we cannot finish Immanuel on our own: 1) difficulty observing ourselves, 2) our brain lacks necessary brain skills and 3) our joy capacity is too low. Ask God to show you your next step and who can help you.

My story is hard to tell or people don't like to hear it - If our story is hard to tell or we notice people do not like to hear it most likely we are telling a thorny pain story instead of a top of the hill story. Our goal is to **speak** the change that happens when we perceive Immanuel's presence.

What should I expect will happen? - We should expect four things from God with us: 1) God will answer us. 2) *God's peace* will be exquisite. 3) Telling our Immanuel story will help us become the person we would have been if we had not been traumatized. 4) All parts of Immanuel, from the seating to the stories, lead to appreciation opportunities.

After telling the Immanuel story without the thorns three times we begin feeling and thinking differently about ourselves, our minds are renewed and we become the persons we would have been without the trauma. In the future we will be looking for Immanuel again.

Sources for more

Shepherd's House Inc.

www.lifemodel.org

www.thrivetoday.org

www.thrivingrecovery.org

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P.O. Box 2376
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www.kclehman.com
Live session videos.
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For the full text of [Share Immanuel](#) see the Lifemodel.org