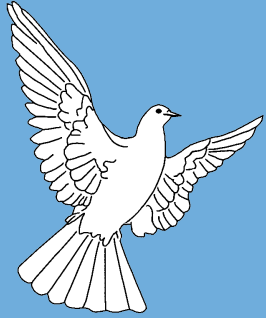


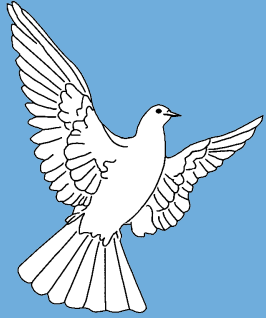
# Teaching Healing Prayer for the Victims of Sin

George Byron Koch



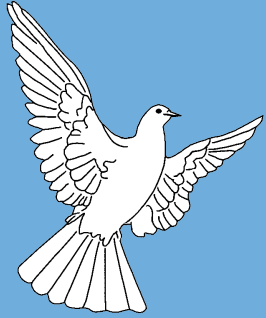
# Background

- The two Persons of the Trinity
- Discovering the Holy Spirit and seeing His work
- Testimony of a trusted friend
- Believing in healing
- Seeing Him work in Susan
- Being called to a healing church
- Starting from scratch and true grit
- Just praying a lot



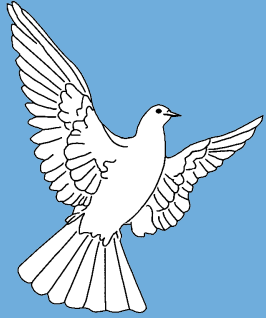
# Learning From Others

- Father John
- St Luke's and Church of the Holy Spirit
- Rita Bennett
- Francis and Judith MacNutt
- Theophostic (Ed Smith)



# Insights From Scripture and Practice

- The three Persons of the Trinity
- The image of relationship
- God's desire for relationship
- God's initiative for reconciliation
- Barriers to reconciliation: sin and wounding
- Transmission of sin across generations and relationships



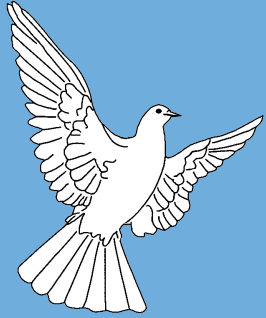
# Two Sides of Reconciliation

- Sinner
- Sinned Against (*Han*)
  
- The sinner is redeemed and forgiven
- The sinned against is healed and forgives



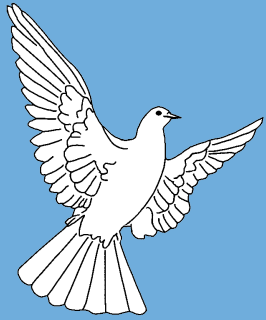
## Resurrection's Ministry: Healing the victims of sin.

- Differs from redemption of sinners
- Requires special sensitivity to mistrust and fear
- Relies on the Holy Spirit explicitly as the healer
- Begins with healing prayer
- For physical and mental/emotional/spiritual wounding
- Produces freedom from crippling
- Can be taught



# Teaching Healing Prayer

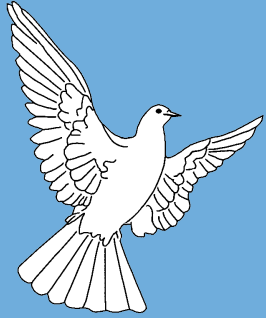
- Avoids common errors in theology and practice of prayer
- Teaches a method that submits to and partners with the Holy Spirit
- Utilizes multi-dimensional approach: praise, worship, theory, Scripture, theology, testimony, questions and answers, demonstration, practice, review, authenticity, safety and correction.
- Is literally “hands-on” and experiential – more like teaching carpentry than philosophy.



## Substance of this Project

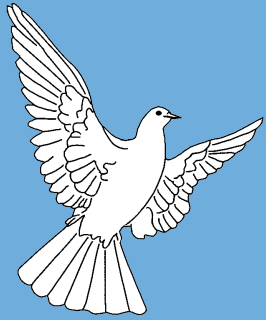
- Teaching materials developed from several years of teaching healing prayer
  - To Resurrection teams (6-12 weeks)
  - To neighboring churches (4 hours-12 weeks)
  - To extended conferences (3 days)
- Second project to measure effectiveness
- First with major controls and analysis
- Will substantially improve materials for future
- Now very aware of millennia of God's healing





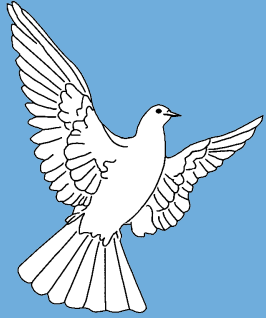
# Demographics

- Conference hosted by Glad Tidings in Fargo, ND
- Three days (Friday, Saturday, Sunday)
- 38 participants plus 5 trainers present
- 33 of 38 properly completed surveys (87%)
- Sample included 10 men and 23 women
- Age ranged from 20s to 70s, but clustered in 40s and 50s (25 of total)



# Demographics

- 10 participants had never attended any similar training, or any conference on the Holy Spirit
- Those who had attended averaged 3.3 previous
- Most but not all were from Charismatic or Pentecostal backgrounds
- Self-selection of those interested in healing prayer or desiring healing – usually both



# Results

- Items taught and tested
  - 62 total in 5 major sections (subsetted for this project)
    1. Personal descriptive information (anonymous)
    2. Person's REGULAR method of prayer
    3. Person's experience of God and the church
    4. Manifestations of the Holy Spirit in person's life and Beliefs about "charismatic" gifts
    5. Additional freeform comments



# 1 About You

Fargo ND Training, August 2002

1. Your sex (circle one) **M** **F** 2. Married? (circle one) **Y** **N** 3. Your age (closest) **20** **30** **40** **50** **60** **70** **80** **90**
4. Member of (circle one) **Resurrection?** **Glad Tidings?** **Other?**
5. Have you been to other training about healing or the Holy Spirit? (circle one) **Y** **N** 6. How many? **\_**

On the following items, before this training, circle your choice with **O**, after training use **X**

## HEALING PRAYER TRAINING SURVEY

### 2 Healing Prayer

To what degree are the following a REGULAR part of the way you pray for others?

	Not at all		Some		A great deal
	1	2	3	4	5
7. Asking the person what they need prayer for	1	2	3	4	5
8. Praying later while alone, but not immediately when asked	1	2	3	4	5
9. Praying immediately when need is expressed	1	2	3	4	5
10. Inviting the Holy Spirit to come	1	2	3	4	5
11. Laying on of hands	1	2	3	4	5
12. Asking God for what is needed or desired	1	2	3	4	5
13. Praising God during the prayer	1	2	3	4	5
14. Giving counsel, based on need and my experience	1	2	3	4	5
15. Giving counsel prophetically (from the Holy Spirit)	1	2	3	4	5
16. Quoting scriptures, based on need and my experience	1	2	3	4	5
17. Giving scripture prophetically (from Holy Spirit)	1	2	3	4	5
18. Listening for guidance from the Holy Spirit	1	2	3	4	5

### 3 Your Experience of God and the Church

	Strongly Disagree		Neutral		Strongly Agree
	1	2	3	4	5
19. I have experienced God's presence	1	2	3	4	5
20. I have experienced God's leading during prayer	1	2	3	4	5
21. I have experienced emotional or spiritual healing from prayer	1	2	3	4	5
22. I have experienced physical healing from prayer	1	2	3	4	5
23. I understand that Jesus gave himself for sinners	1	2	3	4	5
24. I understand that Jesus gave himself for the sinned against (Han)	1	2	3	4	5
25. I have accepted Jesus as my personal savior	1	2	3	4	5
26. I desire a deeper experience of God	1	2	3	4	5
27. I have been a part of a Pentecostal or Charismatic church	1	2	3	4	5
28. I read from the Bible during the week	1	2	3	4	5
29. My current church is safe for honesty about my needs and sins	1	2	3	4	5
30. My current church is a place where healing prayer is available	1	2	3	4	5

### 4 Manifestations of the Holy Spirit

Which have you experienced in yourself?

	Not at all		Some		A great deal
	1	2	3	4	5
31. Evangelism	1	2	3	4	5
32. Hospitality	1	2	3	4	5
33. Pastoring	1	2	3	4	5
34. Teaching	1	2	3	4	5
35. Administration	1	2	3	4	5
36. Giving	1	2	3	4	5
37. Miracles	1	2	3	4	5
38. Healing	1	2	3	4	5
39. Praying in tongues	1	2	3	4	5
40. Singing in tongues	1	2	3	4	5
41. Prophecy in tongues	1	2	3	4	5
42. Interpreting tongues	1	2	3	4	5
43. Prophecy	1	2	3	4	5
44. Word of wisdom	1	2	3	4	5
45. Word of knowledge	1	2	3	4	5
46. Trembling	1	2	3	4	5
47. Resting in the Spirit	1	2	3	4	5
48. Discerning spirits	1	2	3	4	5
49. Faith	1	2	3	4	5
50. Service	1	2	3	4	5
51. Leadership	1	2	3	4	5
52. Developing leaders	1	2	3	4	5

What are your beliefs about the more "charismatic" gifts (e.g., miracles, healing, prophecy, tongues, word of wisdom, etc)?

	Strongly Disagree		Neutral		Strongly Agree
	1	2	3	4	5
53. I think they are real today	1	2	3	4	5
54. I think they are important	1	2	3	4	5
55. I want to experience them	1	2	3	4	5
56. My church accepts them	1	2	3	4	5

**Additional Comments:**

**57. Your Name (optional)** \_\_\_\_\_

**58. What was most meaningful to you in this conference?**

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**59. Least meaningful?**

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**60. Where there any new insights for you?**

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**61. Anything that seemed too simple or irrelevant?**

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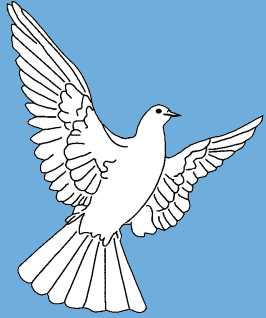
**62. Any comments, criticisms or suggestions for future teaching and conferences?**

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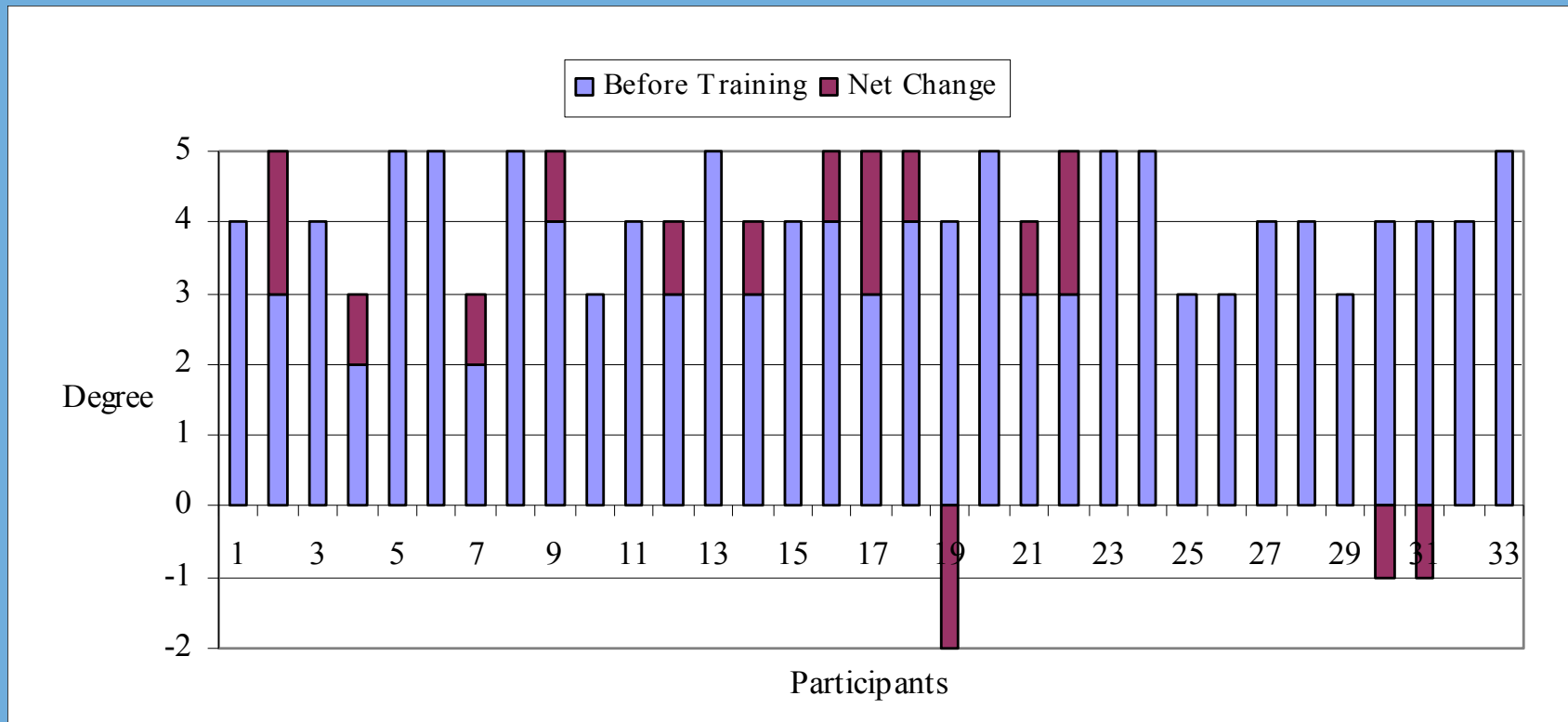
# Results

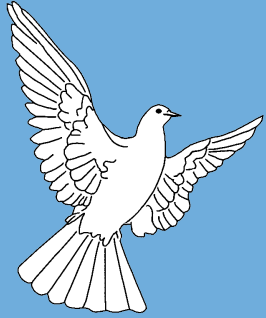
- Items taught and tested
  - Primary independent variable is **participant** (by number), with additional analyses by **gender**, **church**, and **previous training**
  - Primary dependent variables in sections 2-4:
    - Regular or typical approach to prayer
    - Experience of God and the Church
    - Manifestations of the Holy Spirit



# Sample Teachings, Results and Analysis

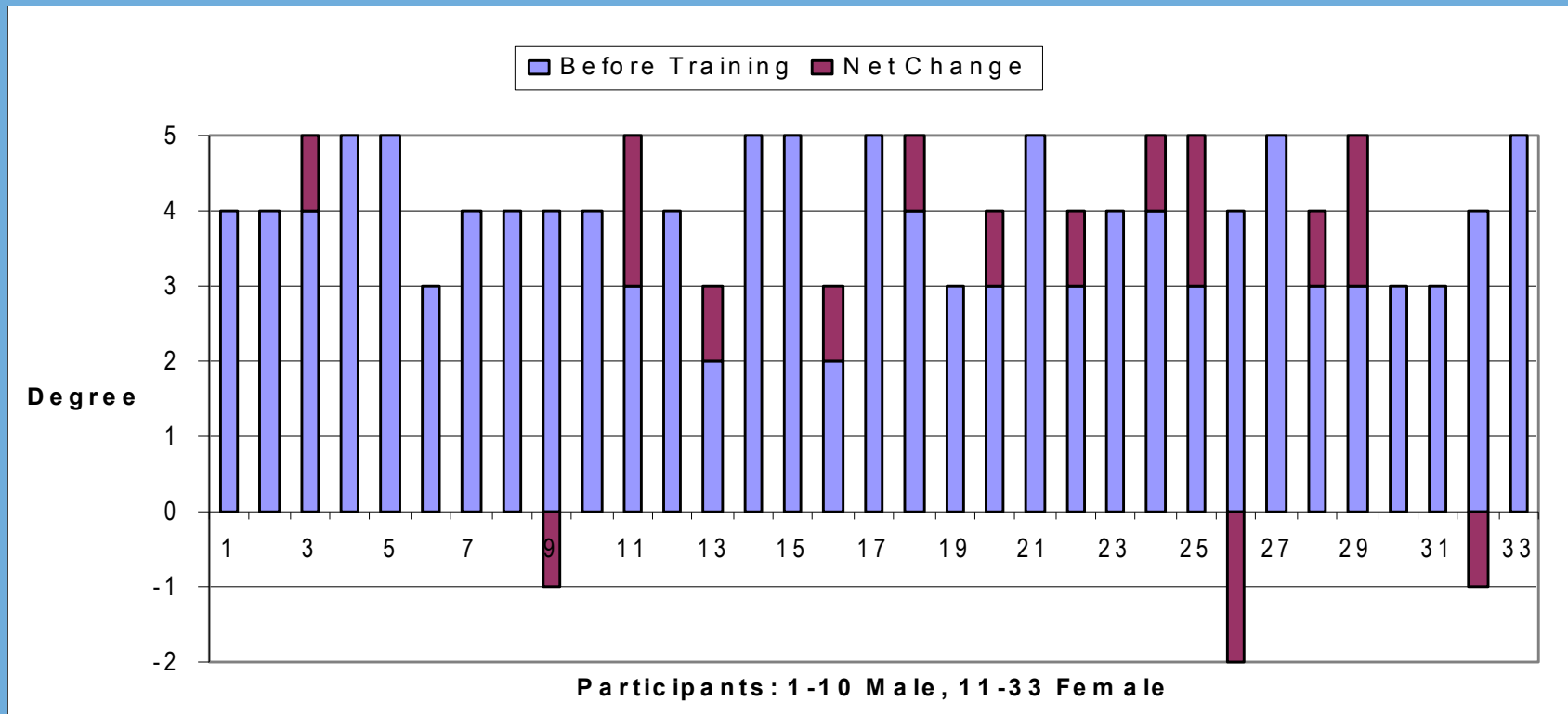
Graph 2.1.1 Asking What They Need Prayer For



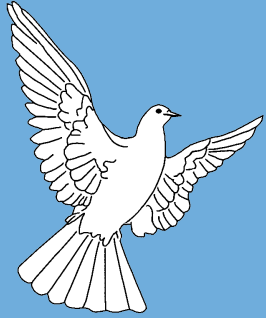


# Sample Teachings, Results and Analysis

Graph 2.1.2 Asking What They Need Prayer For—By Gender



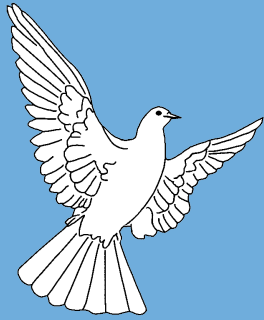




# Sample Teachings, Results and Analysis

Table 2.1.3 Asking What They Need Prayer For—By Gender—Change Analysis

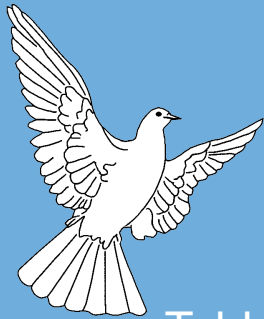
	Men	Women
Before (average)	4.1	3.7
After (average)	4.1	4.1
Change	0%	12%
Before $\geq 4$	9	12
After $\geq 4$	8	16
Net Change $\geq 4$	-11%	33%
Before % of Total	90%	52%
After % of Total	80%	70%



# Sample Teachings, Results and Analysis

Table 2.1.4 Asking What They Need Prayer For—By Church—Change Analysis

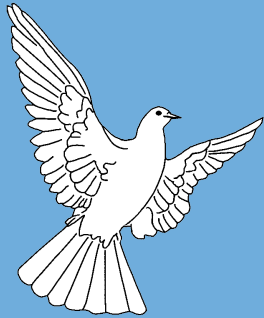
	Glad Tidings	Other	Resurrection
Before (average)	3.1	3.8	4.2
After (average)	3.6	4.3	4.3
Change	16%	11%	2%
Before $\geq 4$	2	8	11
After $\geq 4$	4	10	10
Net Change $\geq 4$	100%	25%	-9%
Before % of Total	25%	73%	79%
After % of Total	50%	91%	71%



# Sample Teachings, Results and Analysis

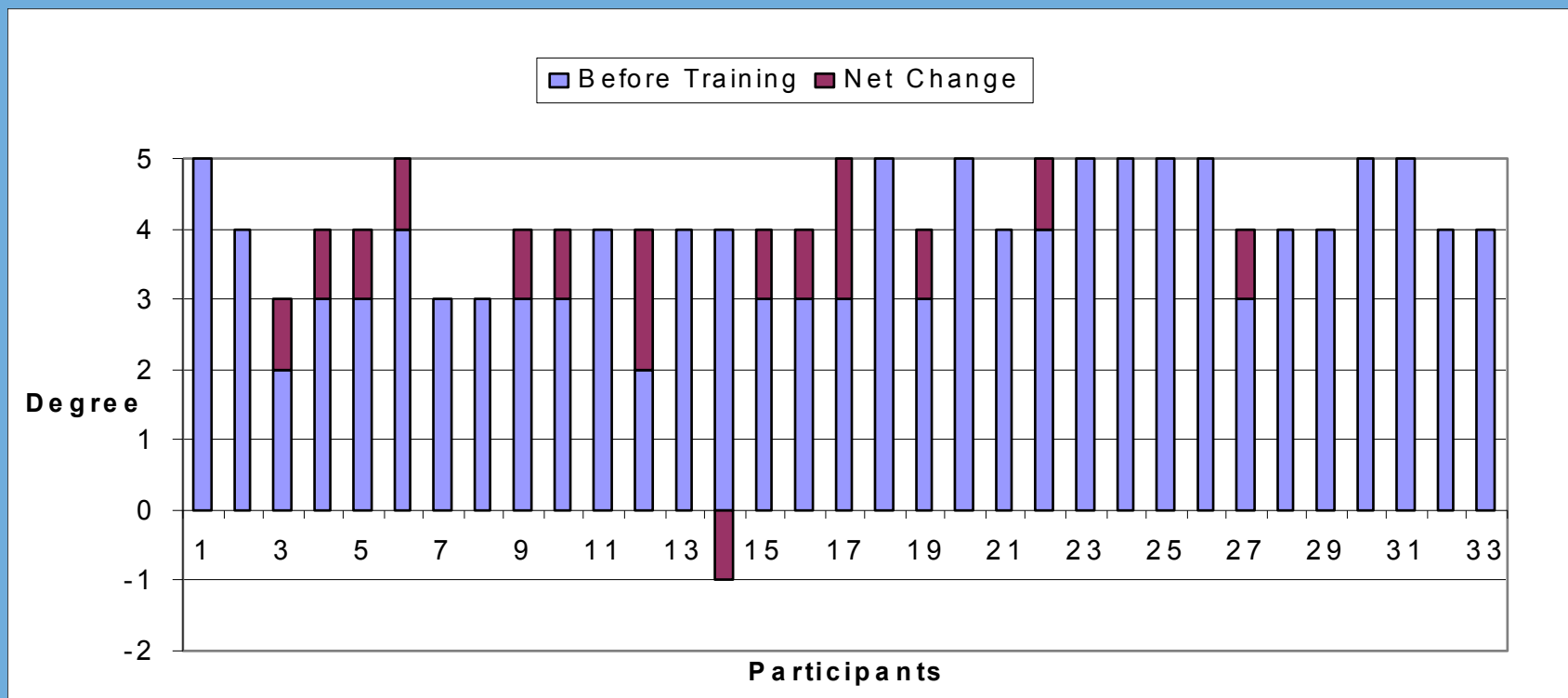
Table 2.1.5 Asking What They Need Prayer For—By Previous Training  
—Change Analysis

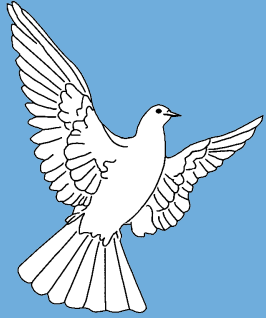
	None	Some
Before (average)	3.4	4.0
After (average)	4.2	4.1
Change	24%	2%
Before $\geq 4$	4	17
After $\geq 4$	8	16
Net Change $\geq 4$	100%	-6%
Before % of Total	40%	74%
After % of Total	80%	70%



# Other Key Findings

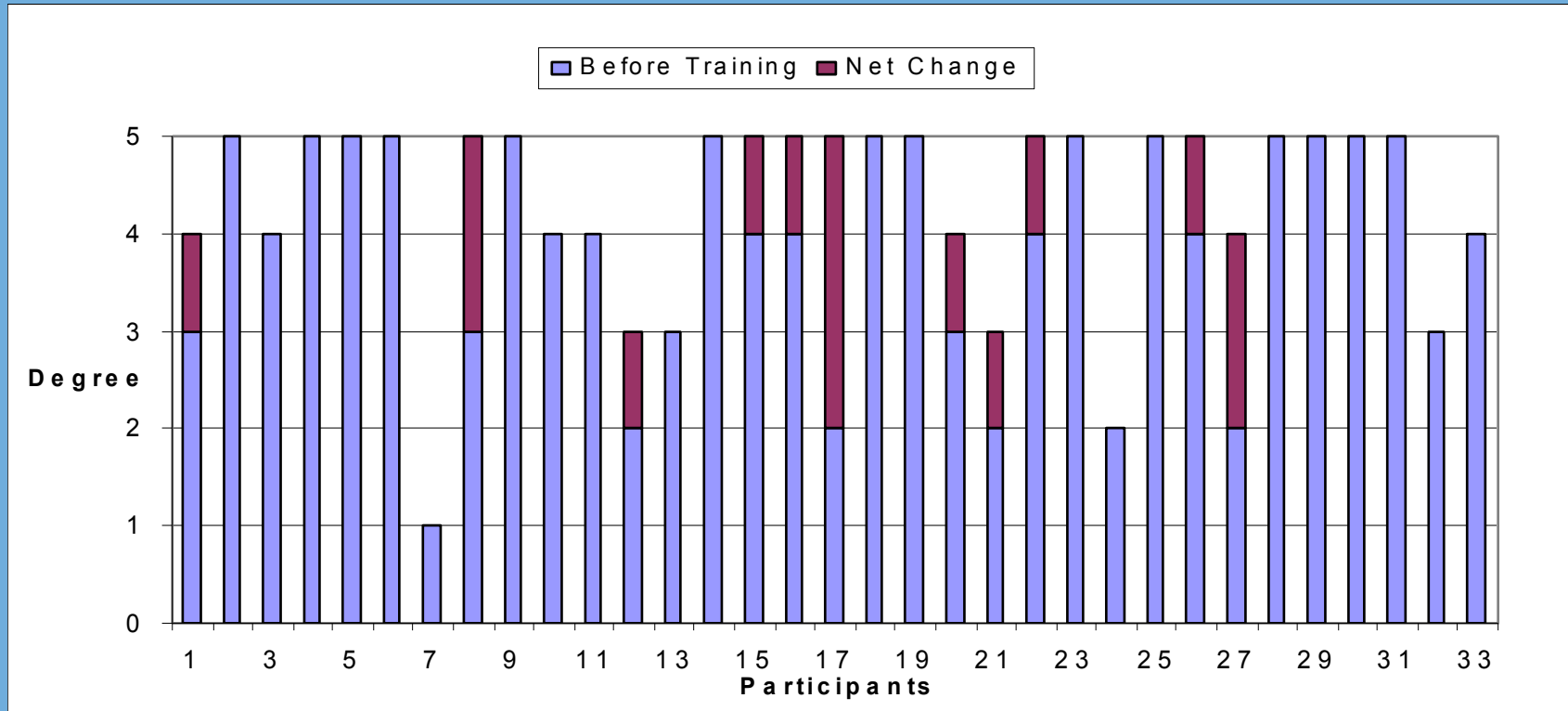
Graph 2.3.1 Praying Immediately When Asked

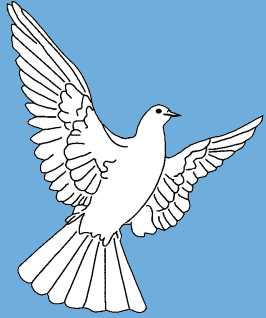




# Other Key Findings

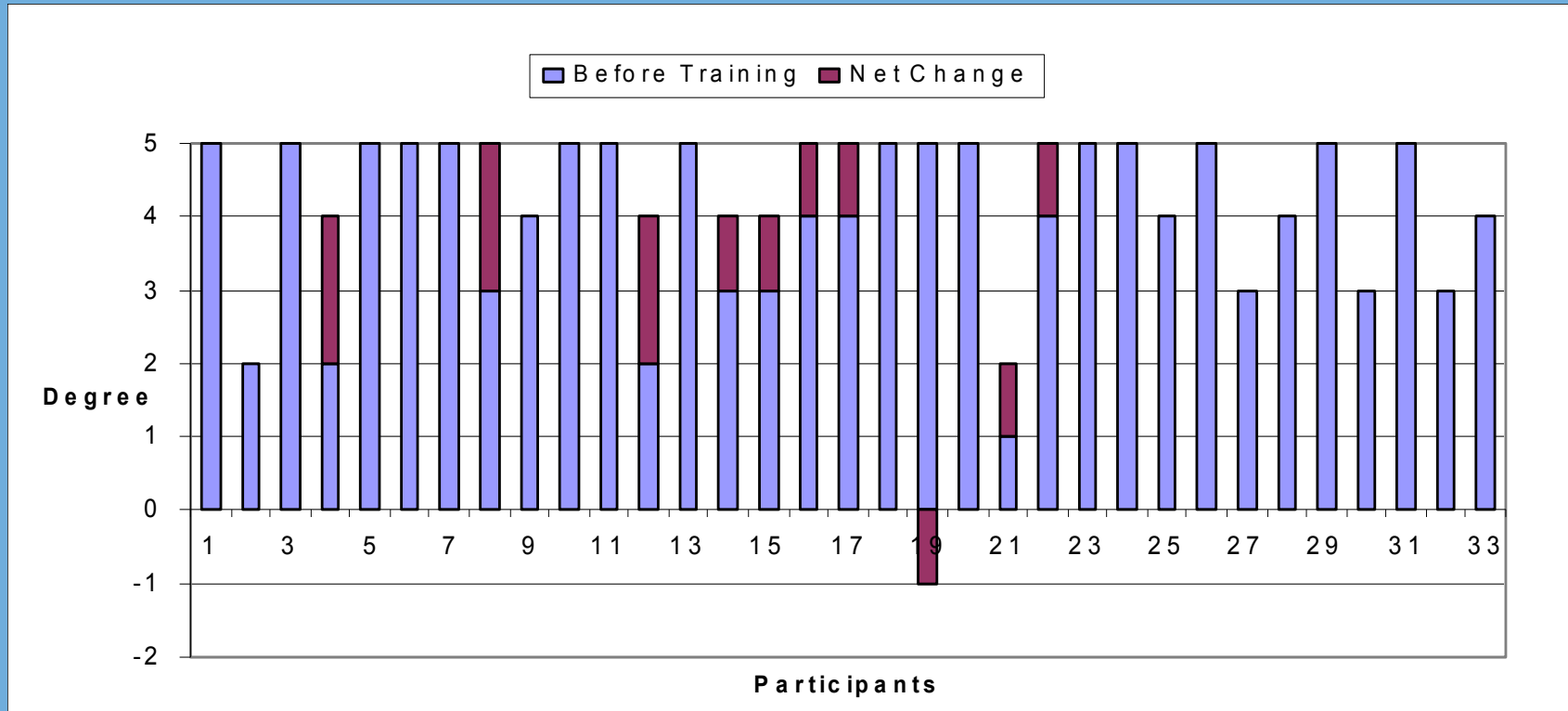
Graph 2.4.1 Inviting the Holy Spirit to Come

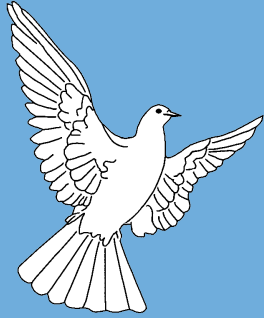




# Other Key Findings

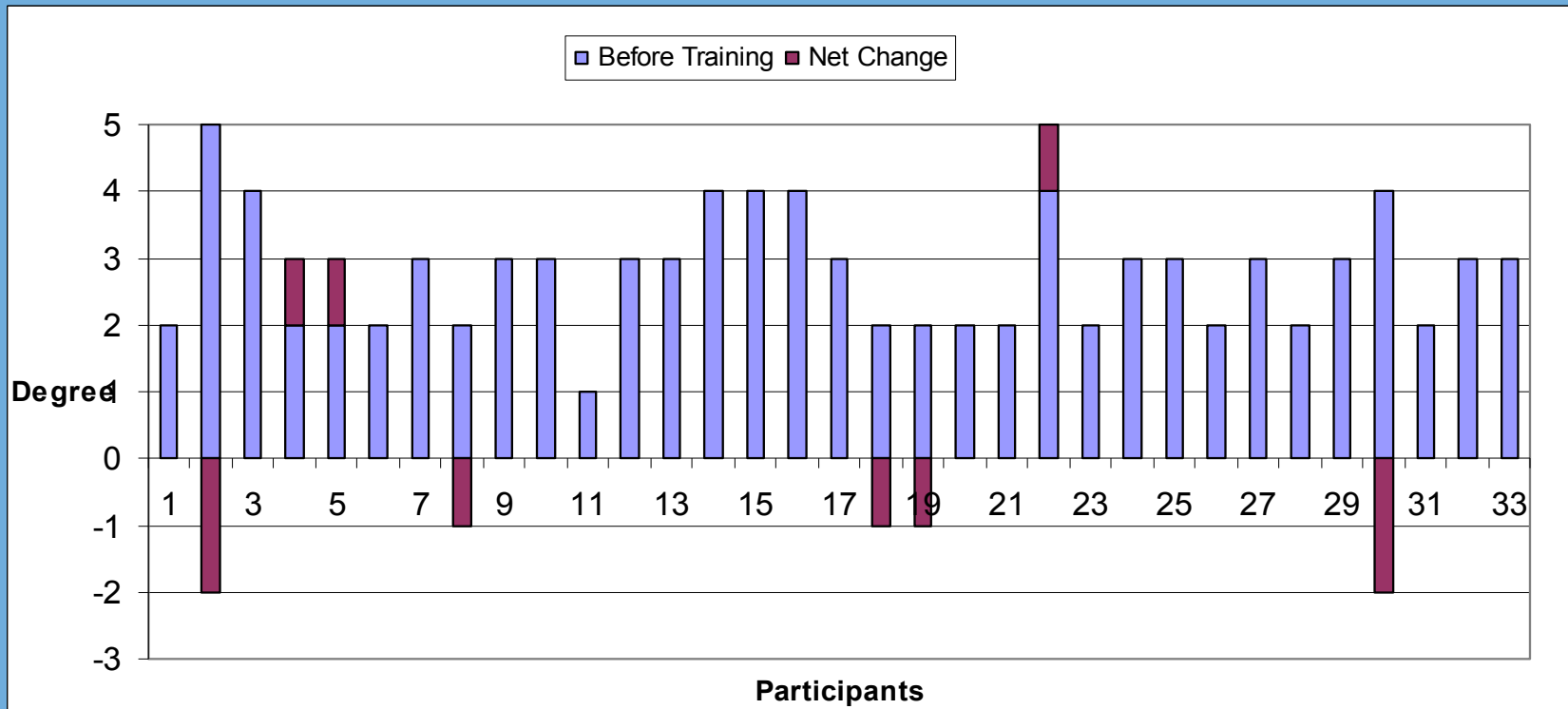
Graph 2.5.1 Laying on of Hands

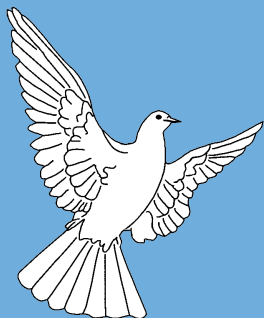




# Other Key Findings

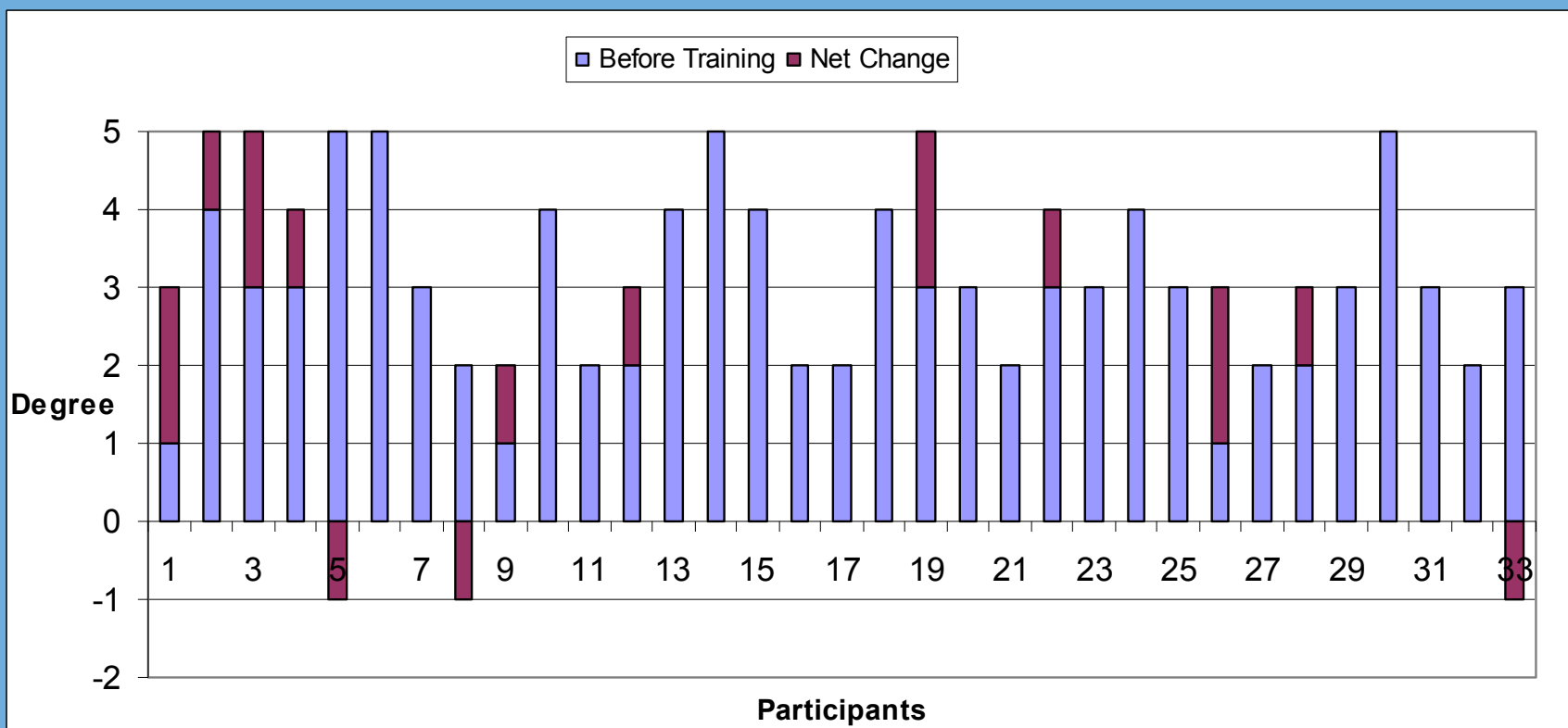
Graph 2.8.1 Giving Counsel, Based on Need and My Experience



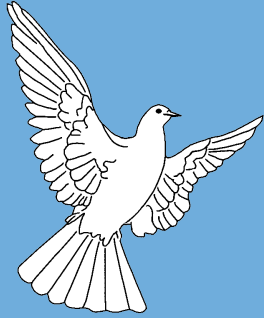


# Other Key Findings

Graph 2.9.1 Giving Counsel Prophetically (From the Holy Spirit)

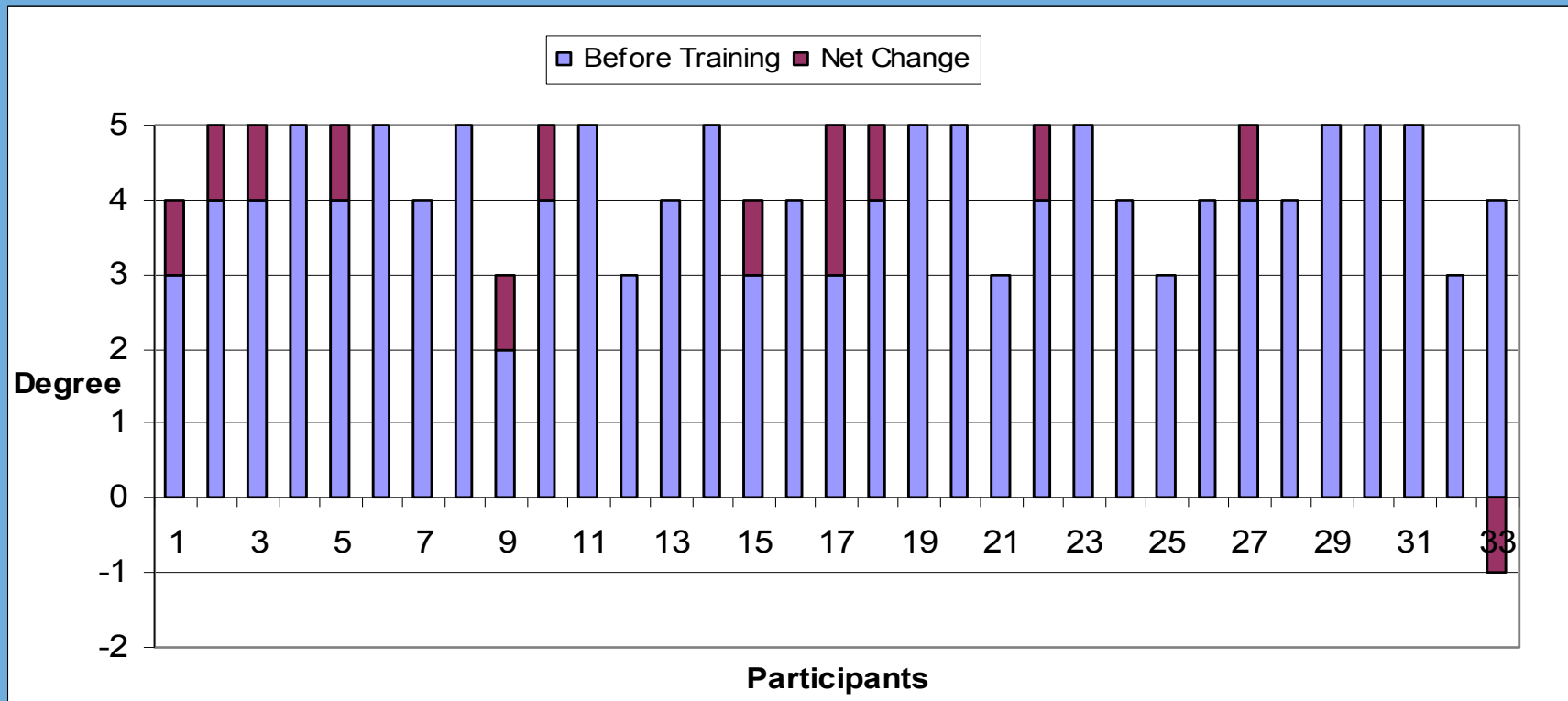






# Other Key Findings

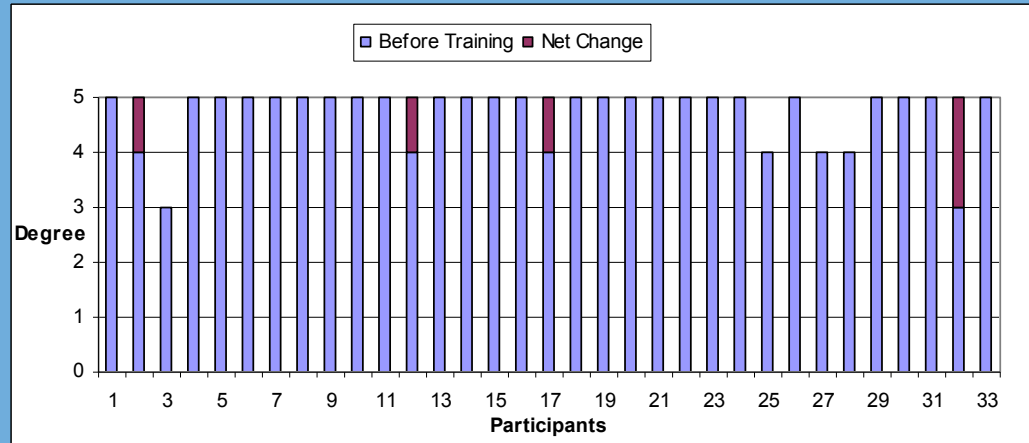
Graph 2.12.1 Listening for Guidance From the Holy Spirit



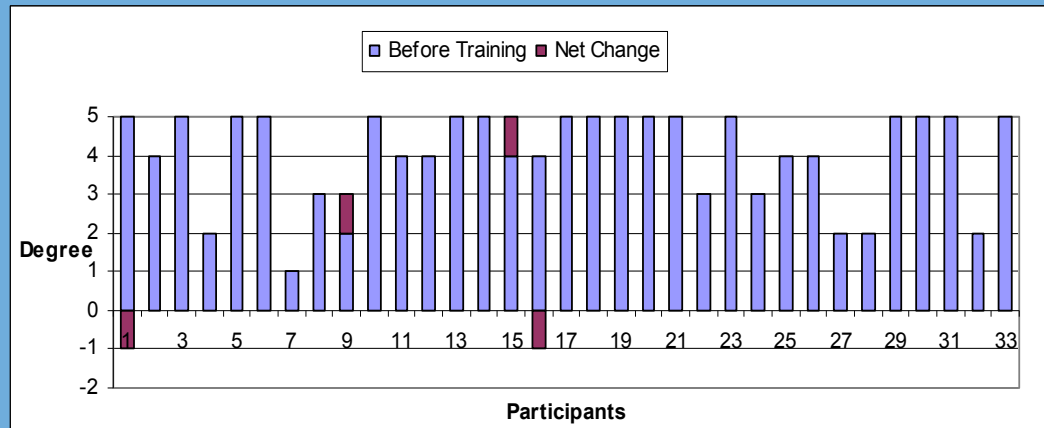


# Other Key Findings

Graph 3.1.1 I Have Experienced Emotional or Spiritual Healing From Prayer



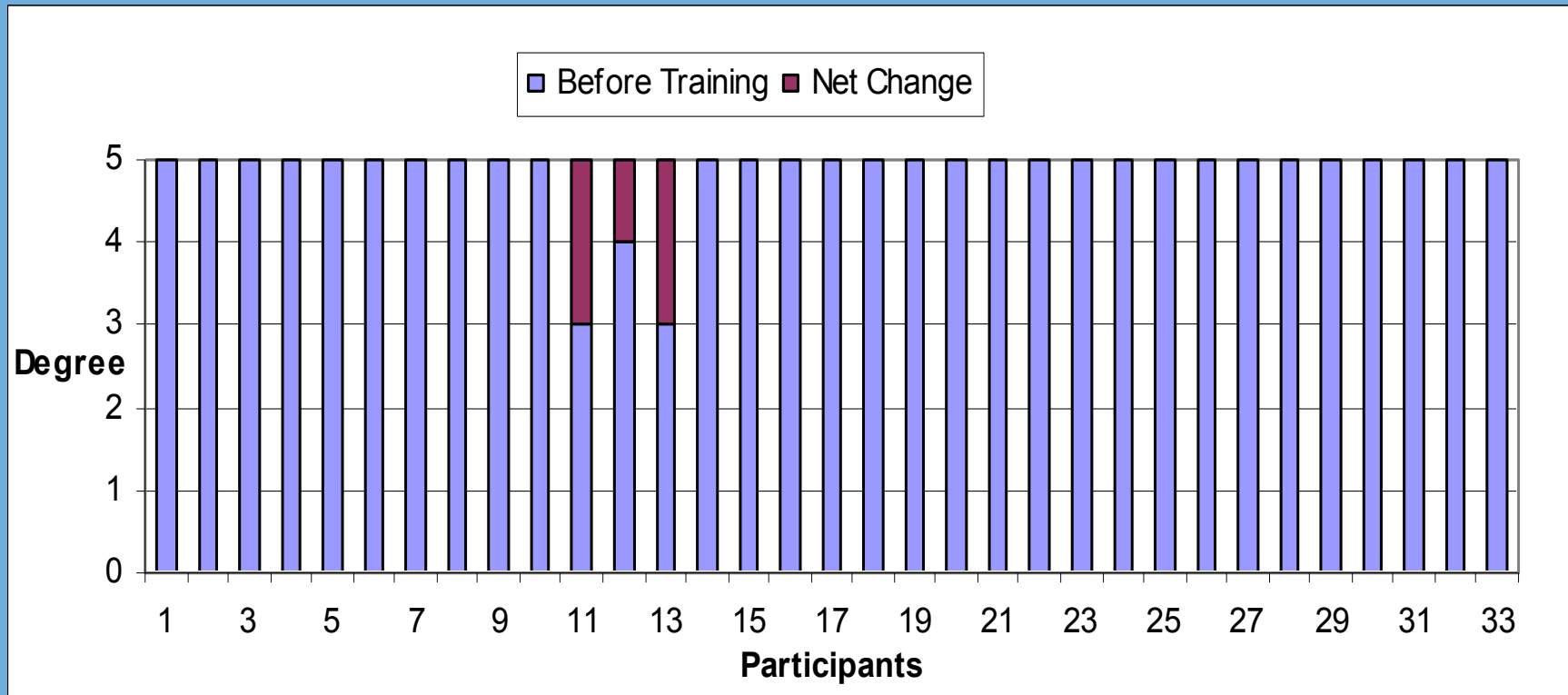
Graph 3.2.1 I Have Experienced Physical Healing From Prayer

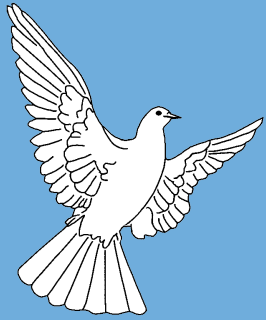




# Other Key Findings

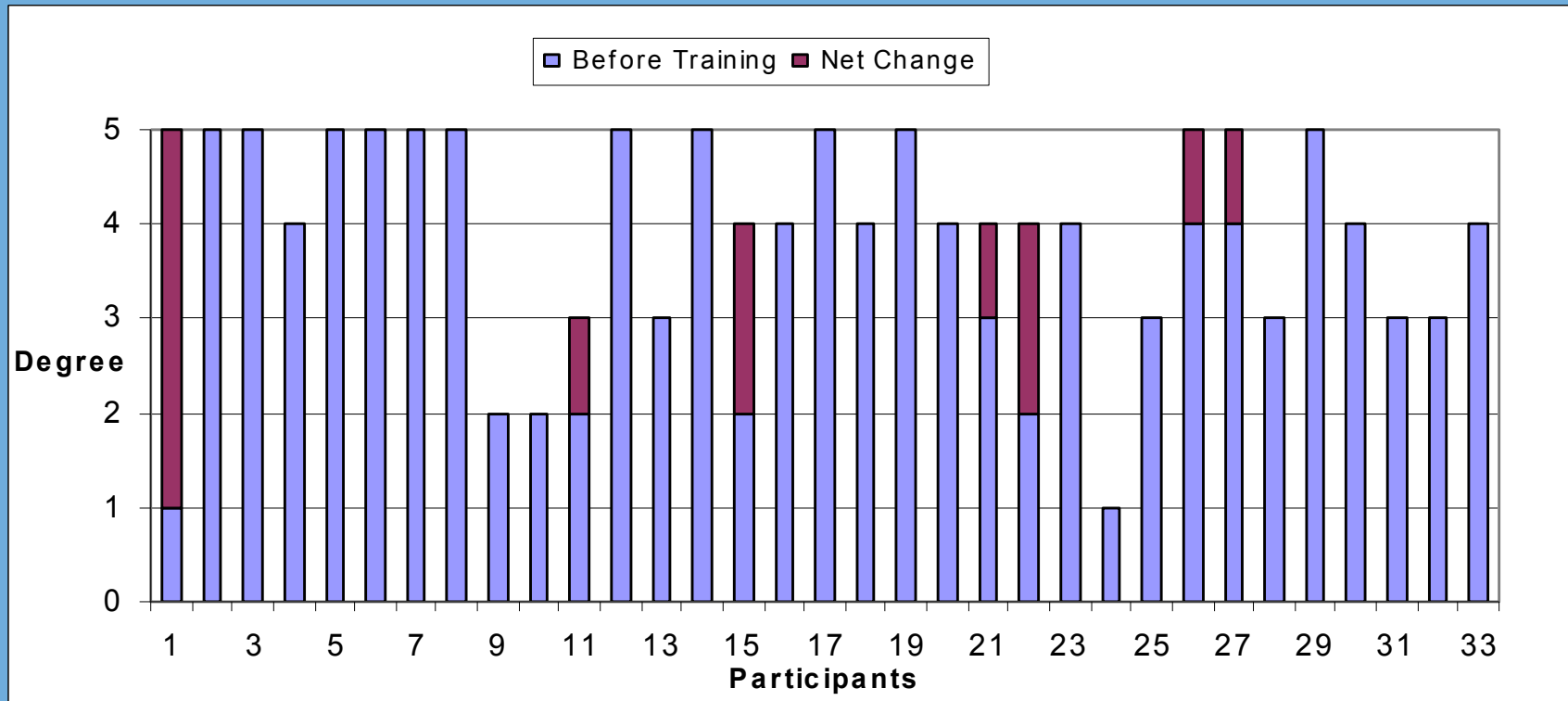
Graph 3.3.1 I Understand That Jesus Gave Himself for the Sinned Against (Han)

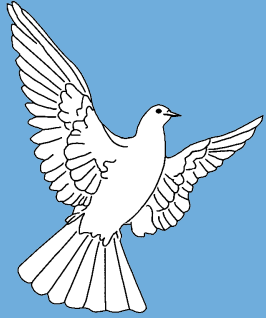




# Other Key Findings

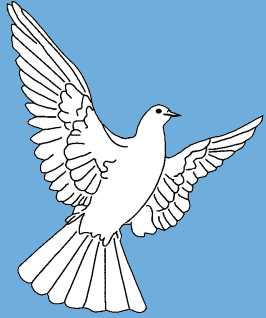
Graph 4.4.1 I Have Experienced Resting in the Spirit Myself





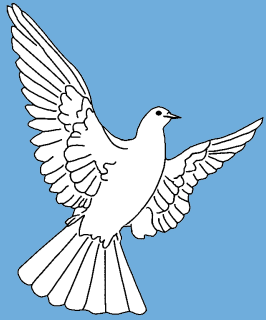
## Comments From Participants

- “The testimonies—powerful in creating healing atmosphere and releasing the Holy Spirit to heal.”
- “[Learning] to wait on the Lord longer & just tarry with the person being prayed for.”
- “I loved the compassion, humility and lack of ‘religion’ in those ministering.”



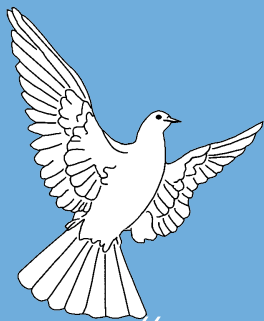
## Comments From Participants

- “...this conference had a balance and degree of honesty that I have not often seen at charismatic events. (Often Pentecostal experiences are accompanied by a kind of phony showmanship and ‘hyped-up’ results that make me question the whole experience.) The genuineness of the speakers and participants was refreshing in ways I can’t begin to express in this short space.”



## Comments From Participants

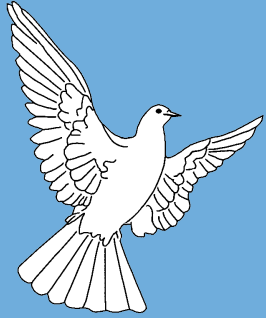
- “I really appreciate the closeness within the ministry team. They all seem to know each other well, love one another & support one another unconditionally. They’ re real & willing to be open & vulnerable with one another.”
- “Intense availability of prayer. Others perceiving a need to pray for me, courageous enough to approach me and be open to God’ s accurate prayer direction.”



## Comments From Participants

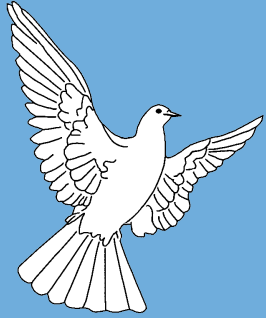
- “My wife and I have become fruit of the teaching and prayer received that weekend. God touched me through you folks in the deepest most profound way I have ever experienced. I have babbled incessantly about this experience, written a song and sung about it incessantly, journaled, talked more. God set me up. I felt safe in the environment of Glad Tidings with you and your people, let down all my walls for the first time in my life, and He used several of you to touch my heart and wounds and completely obliterate me on the inside. Through the hands of your prayer warriors I experienced God's heart. His unconditional love and mercy, and healing. I have been divinely devastated and it is beautiful. Thank you all so much for being His hands and voice and love to me. ... I am so undone by the love and compassion and the feeling of just being carried into God's presence. Once again thank you all.”





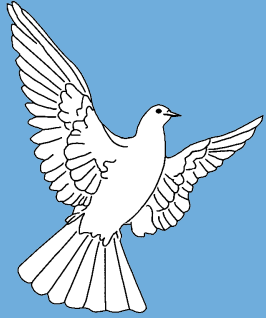
# Conclusions

- Change should be measurable. The precise nature of the change may not be able to be quantified, but some effect of the change should be detectable, even if indirectly.
- Overall, the results of this training and prayer are measured and shown to be positive and effective, to the degree they could be measured by this survey.
- Participants clearly improved in their understanding of the nature of healing prayer, and in their willingness to receive it and do it.



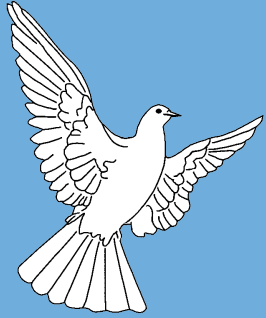
# Conclusions

- Some concepts (particularly some of the “don’ts”) seemed elusive at best. Either the results of the teaching are not measured well by the instrument, or are not taught effectively, or are simply not agreed-to by the participants.
- Others are readily grasped and assented to, although with some of these the degree of change was lost because so many began with complete agreement (a score of 5), even if in fact they moved up in their understanding during the training.



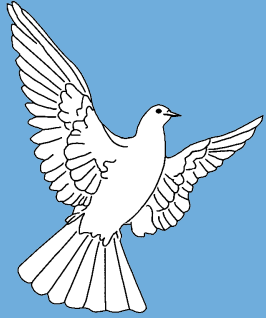
## Comments From Participants

- “The other half of the Gospel—I believed the lie that I must have sinned and need to repent. When you talked about this I realized I have never received healing prayer for my wounds because I was looking for something wrong with me that I needed to repent of.”



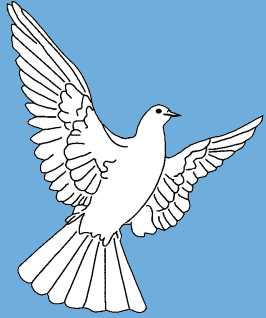
# Recommendations

- The leaders and prayer team members would benefit from an explicit review of each of the areas measured in this survey, to determine:
  - First, are these the primary elements of the teaching that were measured, or are some less important, or are some missing?
  - Second, once the primary elements are sorted out, are they highlighted and made explicit in the teaching and the accompanying materials?



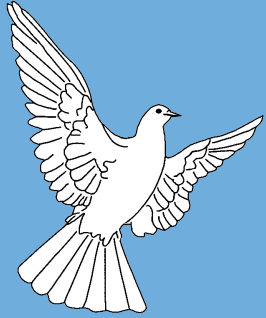
# Recommendations

- As to the survey itself as an instrument, other methods of measurement need to be evaluated; the forced scale with specific limits (1 on the bottom and 5 on the top) clearly permits some change to escape measurement, such as improvement when the “before” score was 5.
- Further, some of the questions either contain too much ambiguity or are redundant to others, and some responses should be more highly correlated than they are, indicating a probable failure in their construction.



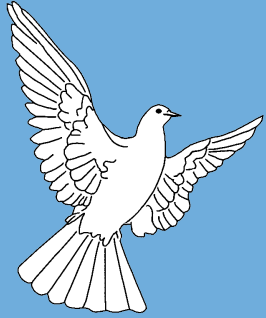
# Recommendations

- There are several venues where some consistent measurement should be implemented:
  - The longer trainings might include a weekly assessment of just the materials covered that week, both as a means of reinforcing the specific elements being taught, and as a way of assessing whether the teaching was successful.
  - One- to three-day trainings could use a modified instrument like the survey used in this study, though more focused and of somewhat different form.
  - Short teaching sessions might ask, either aloud or on paper, just one or two items that will be covered in the course of the session.



# Theological Reflection

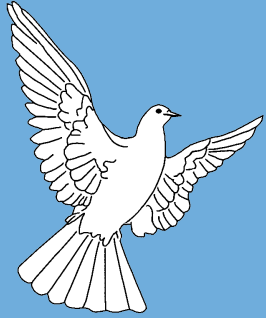
- Sin doesn't end just because we confess it, though confession is important and a beginning. Its effects must also be healed or they will live on and hurt others. God *witnesses the consequence of sin* committed by one generation, *as sin infects and flows through subsequent generations*.
- The cycle is broken only by both confession of sin and healing from sin, recognizing that just as an individual can commit a sin against an innocent person who has no complicity in it at all, so can a person be an innocent victim of a sin, and in which he or she has no complicity.



# Theological Reflection

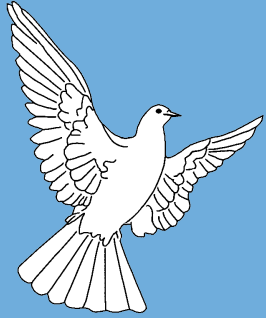
- True holiness—wholeness—comes from confession of sin committed against others and ourselves, plus healing for sin committed against us; without both, the cycle of sin and wounding will restart quickly.
- Teaching healing prayer requires a right understanding of sin and its victims. The specifics of the implementation of healing prayer—how to pray, what to do or avoid—all require this foundation.





# Theological Reflection

- Wounding is what sin does; that is why God hates it. And it is why He loves to heal its victims.



# Plans for the Future

- Refinement of teaching materials
- Restatement of some learning goals
- Ongoing measurement of effectiveness
- Retesting of current prayer teams
- Re-emphasis of basic principles in subsequent trainings
- Broader publication of materials
- New learning opportunities
- More down time with God