

TEACHING HEALING PRAYER FOR THE VICTIMS OF SIN

By

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ABSTRACT

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Teaching Healing Prayer for the Victims of Sin

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This project was a study of one of Church of the Resurrection's healing prayer training conferences. It examined the success of the church's teaching of the scriptural and theological principles and practices of healing prayer, especially in regard to victims of sin. It was based on the assumption that sin has two sides: the one who sins and the one who is sinned against, victimizer and victim. Not only does sin harm its victims, but it also harms—and even leads into sin—those in its wake. Just as the church has a calling to redeem sinners, it also has a calling to help heal those who are sin's victims, those theologian Andrew Park has called the *Han*. Through healing prayer, those who have been harmed by sin can be and are healed by the Holy Spirit, and Christians can be trained to be the agents of this healing. In the practical teaching terms of this training, this means seeking God's presence and intervention, not just presenting theory or theology about its potential.

The setting for the project was Glad Tidings Assemblies of God Church in Fargo, North Dakota. The subjects chose to participate in this training because they wanted to learn about and/or experience healing prayer. They were drawn from the church leading

the training, Church of the Resurrection, an Episcopal church (ECUSA) in West Chicago, Illinois; from Glad Tidings, an Assemblies of God church in Fargo, North Dakota (the host church); and from a variety of other churches in the Fargo area. The thirty-three participants included ten men and twenty-three women, whose experience with healing prayer ranged from very little to a significant amount. The training included (a) praise and worship, (b) the biblical and theological basis of healing prayer, (c) practical “dos and don’ts,” (d) questions and answers, (e) testimonies of individuals who have experienced healing prayer, and (f) invitations to and demonstrations of healing prayer.

To assess the quality of the training in this project, a pre- and post-survey method was used, along with a Likert Scale to measure how well concepts were understood and a statistical analysis of improvement by item. Overall, the results were positive. The participants’ understanding of the nature of healing prayer clearly improved, as did their willingness to receive and practice it. Most experienced healing themselves or witnessed it in others.

Certain areas still need improvement or review. Clearly, not all those being trained grasped all concepts well or practiced them consistently. The trainers need to examine the reasons for this and modify the materials and teachings for future training events. Nevertheless, the insights gained into the nature of sin and the healing of its victims, which are fundamental to the life of the church, need to be more widely communicated, both by subsequent trainings and by more broadly available published materials.

DEDICATION

This project is dedicated to the faculty of The King's College and Seminary, especially Paul Chapell, Jack Hayford, and Wess Pinkham, for their energy and insight in creating the Doctor of Ministry program and for allowing me the privilege of being in its first cohort.

PREFACE

Unless otherwise indicated, Scripture is taken from *The Holy Bible*, New King James Version (Nashville, Tenn.: Thomas Nelson, 1982).

Greek and Hebrew definitions and transliterations are from *Bibleworks Software for Biblical Exegesis and Research*, electronic edition of the Bible (Bigfork, Mont.: Hermeneutica, 2001).

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Thanks to Leah Coulter, my supervisor, for her ministry, her interest in victims of sin, and her help as I plowed through this work; to Jon Huntzinger, for his careful reading and helpful suggestions for improvement; to the members of my cohort, who challenged me and took challenges as they lived with me with authenticity and integrity, particularly Jim Robb, who touched (or thumped) each of us with his passion, but who stepped from this life into the next before he could finish this course of study with us.

Thanks also to Susan, a friend, pastor, and mentor in seminary, whose own view of God's character and willingness to heal were transformed when she willingly subjected herself to my first attempt at healing prayer and was suddenly and profoundly healed of lifelong and severe rheumatoid arthritis. We were both surprised by God and set on a course of learning more of His healing touch and sharing it with others.

Church of the Resurrection has been my spiritual home since my ordination, and it is truly a place of the priesthood of all believers. I have learned so much and experienced so much in the presence of so many people so gifted in hearing from the Lord and so willing to be ministers of His healing power. It is an extraordinary honor to serve there. Of particular note are the training materials and teaching expertise of Margaret Webb and Randy Fisk, both insightful and caring leaders; the teaching and prayer-team leadership of Linda Eiserloh, Mary Beth Campbell, and Cynthia Bauman;

and the many other prayer-team and staff members who contributed regularly to our training and ministry.

Pastor John Skarphol of Glad Tidings in Fargo, North Dakota, which hosted Resurrection's teams during our healing-prayer conference, has proven to be not just a friend, but more like a brother I have worked with all my life. Along with his wife, Nancy, Pastor Karen Nelson, and Lori Neer, John and his team made our stay sweet and Spirit filled.

Terry Brady, my secretary, helped organize the many books and other resources that had to be consulted in preparing this paper and typed the entries for the bibliography. Her help and even temper have been invaluable.

My family has done more than put up with me in my pursuit of this degree and my work on this project. They love me and encourage me and make me do things I need to do but am too thick- or hard-headed to do without their nudges. Thank you to George, Isaiah, and especially my beloved wife, Victoria. And to my parents, George and Patricia, thank you for encouraging me and guiding me in life, even when it was really, really hard.

CONTENTS

PREFACE	vii
ACKNOWLEDGMENTS	viii
LIST OF TABLES	xii
LIST OF GRAPHS	xiii
CHAPTER	
I. TEACHING HEALING PRAYER FOR THE VICTIMS OF SIN.....	1
The Problem.....	1
History of Healing Prayer at Resurrection.....	3
Definition of Terms.....	5
Assumptions.....	6
The Hypothesis	7
Background and Significance	12
Setting and Resources	13
Limitations of Study	15
II. BIBLICAL-THEOLOGICAL BASE.....	16
Sin and the Sinned Against.....	16
Sin and Sinners	19
Sin and Healing Prayer	21
Sin and Victims.....	23
Sinners and Forgiveness	26
Healing for the Sinned Against.....	32
Healing and Refuge.....	34
Healing Prayer	40
The Holy Spirit and the Church	43

III. REVIEW OF RELATED LITERATURE	48
The Forgotten History of Healing.....	48
Healing Focus in Contemporary Literature	49
Healing in Scripture and Church History.....	61
Healing in the History of the Christian Church	78
Healing in More Recent Ministries.....	92
Theoretical Constructs	96
IV. METHODS.....	103
Rationale	103
Teaching Approach.....	105
Teaching Format	106
Procedures.....	108
Testing the Results of the Training.....	111
Variables Measured	112
V. PRESENTATION OF RESULTS	123
Survey Section 1. Demographic Characteristics of the Sample	123
Survey Section 2. To What Degree Are the Following a <i>Regular</i> Part of the Way You Pray for Others?.....	125
Survey Section 3. Your Experience of God and the Church	153
Survey Section 4. Manifestations of the Holy Spirit	156
Survey Section 5. Additional Comments.....	162
VI. RESPONSES TO FINDINGS	165
Interpretation of Results.....	165
Conclusions.....	174
Recommendations to Improve the Project.....	175
Recommendations for Further Research.....	177
Recommendations for Implementation in Ministry.....	177
Theological Reflections	178
APPENDIX A. Resurrection Guidelines on Touch, Respect, and Leadership.....	182
APPENDIX B. Healing-Prayer Training Materials.....	185
APPENDIX C. Healing-Prayer Training Survey.....	231
APPENDIX D. Raw Data from Survey.....	234
BIBLIOGRAPHY	238

LIST OF TABLES

1. Participants, by Gender.....	123
2. Participants, by Age, in Decades	124
3. Participants, by Church.....	124
4. Previous Training, by Church.....	124
5. Asking What They Need Prayer For.....	125
6. Asking What They Need Prayer For: Change Analysis	127
7. Asking What They Need Prayer For, by Gender: Change Analysis.....	128
8. Asking What They Need Prayer For, by Church: Change Analysis.....	129
9. Asking What They Need Prayer For, by Previous Training: Change Analysis.....	129
10. Praying Later, but Not Immediately When Asked.....	130
11. Praying Immediately When Asked.....	131
12. Praying Immediately When Asked, by Gender: Change Analysis	132
13. Praying Immediately When Asked, by Church: Change Analysis	133
14. Inviting the Holy Spirit to Come	133
15. Inviting the Holy Spirit to Come: Change Analysis	134
16. Inviting the Holy Spirit to Come, by Gender: Change Analysis	135
17. Inviting the Holy Spirit to Come, by Church: Change Analysis	136
18. Inviting the Holy Spirit to Come, by Previous Training.....	136
19. Laying on of Hands: Change Analysis	137
20. Laying on of Hands, by Gender: Change Analysis.....	138
21. Laying on of Hands, by Church: Change Analysis.....	139
22. Asking God for What Is Needed or Desired: Change Analysis.....	140
23. Asking God for What Is Needed or Desired, by Church: Change Analysis.....	141
24. Praising God during the Prayer: Change Analysis	141
25. Giving Counsel, Based on Need and My Experience: Change Analysis	144
26. Giving Counsel Prophetically (from the Holy Spirit): Change Analysis	144
27. Giving Counsel Prophetically, by Gender: Change Analysis.....	146
28. Giving Counsel Prophetically, by Previous Training: Change Analysis.....	147
29. Listening for Guidance from the Holy Spirit: Change Analysis.....	152
30. I Have Experienced Physical Healing from Prayer: Change Analysis	155
31. I Have Experienced Miracles in Myself: Change Analysis	157
32. I Have Experienced Healing in Myself: Change Analysis	158
33. I Have Experienced Trembling in Myself: Change Analysis	159
34. I Have Experienced Resting in the Spirit Myself: Change Analysis.....	160

LIST OF GRAPHS

1. Asking What They Need Prayer For.....	126
2. Asking What They Need Prayer For, by Gender.....	127
3. Praying Immediately When Asked.....	131
4. Inviting the Holy Spirit to Come.....	134
5. Laying on of Hands.....	137
6. Asking God for What Is Needed or Desired.....	139
7. Praising God during the Prayer.....	142
8. Praising God during the Prayer, by Previous Training.....	142
9. Giving Counsel Based on Need and My Experience.....	143
10. Giving Counsel Prophetically.....	145
11. Giving Counsel Prophetically, by Gender.....	146
12. Giving Counsel Prophetically, by Church.....	147
13. Giving Counsel Prophetically, by Previous Training.....	148
14. Quoting Scriptures, Based on Need and My Experience, by Church.....	149
15. Quoting Scriptures, Based on Need and My Experience, by Previous Training.....	149
16. Giving Scripture Prophetically.....	150
17. Giving Scripture Prophetically, by Church.....	151
18. Giving Scripture Prophetically, by Previous Training.....	151
19. Listening for Guidance from the Holy Spirit.....	152
20. I Have Experienced Emotional or Spiritual Healing from Prayer.....	153
21. I Have Experienced Physical Healing from Prayer.....	154
22. I Understand That Jesus Gave Himself for the Sinned Against (<i>Han</i>).....	156
23. I Have Experienced Miracles in Myself.....	157
24. I Have Experienced Healing in Myself.....	158
25. I Have Experienced Trembling in Myself.....	159
26. I Have Experienced Resting in the Spirit Myself.....	160
27. I Think the “Charismatic” Gifts Are Real Today.....	161

CHAPTER I

TEACHING HEALING PRAYER FOR THE VICTIMS OF SIN

The Problem

Sin and the redemption of the sinner are the focus of much of the church's theology as well as the fuel of its strivings. The church uses both fear of judgment and invitation to a better life to help individuals turn from their lives of sin to Jesus as the way of salvation. While this is an essential part of the Good News of Jesus Christ, it is not all of it. Sin is not victimless, but the church in large measure seems devoted to the redemption of sinners and oblivious to the victims of sin. The gospel is also for the victims of sin, and it promises redemption and healing for them.

Romans 5:9 is usually translated like this: "Having now been justified by His blood, we shall be saved from wrath through Him." The *New Living Translation* says, "He will certainly save us from God's judgment." Explications of this verse usually emphasize how we are under God's judgment because of our sin and how we can be acquitted because Jesus, who was innocent, took our place. In our theology, we assert that God is justifiably angry toward us but that we escape His wrath because of Jesus.

It would be truer to the original text, however, to say that God's wrath (**ovrgh,** *orge*) is against evil. We are subject to His wrath because as sinners we are participants in evil, immersed in evil, literally "devoted to sin, evil (**a` martwlo, j,** *hamartolos*)."

Romans 5:8 declares, “God demonstrates His own love toward us, in that while we were still sinners [still devoted to evil], Christ died for us.” This verse illuminates what the gospel is about. God is angry about evil but loves us so much that Christ died for us even while we were still devoted to evil.

Why is God angry about evil? This is a foundational question. Is it because it interferes with His authority? Because it is competition for Him? If so, God is petty and insecure and, thus, not God. Rather, He is angry about evil because of the harm it does, because of the relationships it destroys, and because of the suffering it causes—in short, because it has victims.

For every sinner and sin there is always a victim. Sometimes the victims of sin are the sinners themselves; more often the victims are others. But there are always victims, and Jesus died for them too. His heart clearly was for the marginalized, the outcast, the prisoners, the blind, the wounded. He even told us that when we served them, we served Him: “Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me” (Matthew 25:40). The world and the church are filled with sinners, but they are also full of sin’s victims. And just as Jesus desired to heal both sinners and sinned against while He walked on earth, He wants us, as His body, to serve and heal them in the world today. He loved and touched and healed them, and He commanded us to do the same.

This is not the “social gospel,” the province of the politically liberal within the church and thus somehow at odds with the “true gospel” for sinners proclaimed by the politically and theologically conservative within the church. It is rather the other half of the gospel. The Good News is for both the redemption of sinners (all of us) and the

healing of the sinned against (*also* all of us). Without both of these, the gospel is incomplete.

Sin wounds. That is why God hates it and why He loves to heal its victims. And just as there are great sinners (that is, those whose devotion to evil has many victims), so are there great victims (that is, those who have been crippled by the sin done to them). The church must be willing to see and offer the Good News to both, yet it often ignores or condemns the victims while it attends to and redeems the victimizers. Healing prayer is focused on healing victims from the effects of sin. This must apply to all, and most certainly it must include those most profoundly wounded.

History of Healing Prayer at Resurrection

All of us have sinned, and the need for redemption for sinners is consistently taught at Resurrection, but God has given Resurrection a special focus on the victims of sin. Many of these sinned against have been wounded, and some have been broken, by others, often through physical, sexual, mental, or spiritual abuse.

Church of the Resurrection in West Chicago, Illinois, has a history of healing prayer extending back to the mid-1980s and a long previous association with Pastoral Care Ministries, headed by Leanne Payne. A church split in 1993 left just 11 people at Resurrection, while more than 400 left to found a new church. Leanne Payne and her ministry went with those who left.

In mid-1994, the members who remained called the author to be their new pastor, and before the year was out, a new healing ministry began and the church started to experience rapid growth. It now has about 150 members, with perhaps another 300

people who consider Resurrection their church home but are not members and may or may not attend regularly.

By 1995, a prayer ministry had been formally established, headed by experienced leaders (including Christian psychologists) who had joined the church, and training sessions in healing prayer were being offered. Since then, training sessions at beginning, intermediate, and advanced levels have been taught regularly for members of the church and others who are interested.

Although Resurrection is a relatively small church, it has long been known as a place where God heals people. It desires both to demonstrate the power of God and His willingness to heal and to train believers in the elements of healing prayer. A wide variety of individuals, with a wide variety of needs and often from considerable distances, come to Church of the Resurrection in search of healing. Members of other churches regularly appear at Resurrection's services saying that they have heard that "you know how to pray" and that they would like to learn. This project was designed to help honor those requests more effectively.

Resurrection prayer-team leaders have gained additional training by attending conferences at other churches and by bringing in experienced trainers. For example, about 50 of Resurrection's prayer-team members have attended multiple trainings at Church of the Holy Spirit in Osprey, Florida, led by Rev. Sharon Lewis and based on the teaching materials of Rita Bennett. Some have also gone to Christian Healing Ministries in Jacksonville, Florida, for training by Francis and Judith MacNutt. It is not uncommon for a large contingent of prayer-team members to travel to other churches and ministries for ongoing training.

In 2000, Resurrection's first conference on healing prayer drew people from churches throughout the country. The second conference was held in 2001, and the third (the subject of this study) was held in 2002. In addition, Resurrection has sent smaller teams to other churches either for single training sessions or for training that extended over the course of weeks, months, or even years. The training sites have ranged from small churches to ministries within very large churches and have included ethnically diverse congregations. The training at these conferences has been at the beginning level. While such topics as exorcism and extensive ministry to victims of abuse are mentioned, they are not addressed in any depth. These difficult issues, however, are a consistent part of the more advanced and extended training sessions taught outside the conference setting.

The number of attendees at these diverse trainings has ranged from as few as a dozen to around a hundred. Resurrection's leadership has consistently limited the scope of the trainings in order to maintain a ratio of at least two trained prayer ministers to every four to six people being trained. The questions developed for this study came from initial attempts to evaluate these trainings and conferences. They were refined for this study, as well as to help improve the trainings themselves.

Definition of Terms

Few of the terms used in this project require explicit definition. Those whose meanings may be unique or uncommon include:

Healing Prayer—prayer that explicitly seeks and relies upon the supernatural intervention of God through the agency of the Holy Spirit for the healing of victims of sin in the physical, emotional, and spiritual dimensions of their lives.

Han—a Korean word introduced by Andrew Park as a category referring to the sinned against, their state of oppression and victimization, and the consequences of sin for them, whether caused by an individual or an institution.¹

Peculiar—a term used colloquially to describe people who are social misfits, often as a result of their woundedness as victims of sin (*Han*), but which ironically (and irenically) in older English usage means “a hidden treasure.”

Likert Scale—a scale (named after American psychologist Rensis Likert, who first used it in 1932) used to determine the attitude of a respondent to a question, whether they agree or disagree, and to what extent. Usually the scale has from 3 to 10 degrees, the most common being 5, the level used in this project.

Assumptions

This study rests on the assumption that God is willing to heal. Healing has occurred throughout the history of the church, even though at times it is has faded among those who disbelieved, failed to ask, or injected misunderstandings and theological error into their understanding of God. This project relies upon God’s numerous promises in Scripture to heal, His healing initiatives throughout history, and the belief that healing prayer can be taught and “caught.” Since healing can be demonstrated, experienced, and learned by others, the effectiveness and the success of the teaching can also be measured.

¹Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, Tenn.: Abingdon Press, 1993).

The Hypothesis

The foundation of the hypothesis of this project has three key elements:

1. Just as sinners need forgiveness, sin's victims need healing.
2. Healing, as construed in this paper, is confined to repair and recovery from wounding. It is distinguished from forgiveness and redemption from sin, which are used here to refer to sinners who victimize. Broader definitions of these terms might allow them to cover both kinds of needs—of sinner and sinned against—but they are used narrowly here for the sake of clarity.
3. Jesus sent His disciples, empowered by the Holy Spirit, into the entire world to share the Good News and to heal and minister much as He did.

Some victims of sin have overcome their wounding; others can seem quite “normal” and not attract attention. But other victims often have physical or social affects that single them out for ostracism or belittling. Our culture (including the church) looks at many of them as “peculiar,” and many in the church at large are made uneasy by their presence and behavior, which may be in the form of self-destructiveness, drug or alcohol misuse, weight gain or loss, anger, withdrawal, sexual confusion, helplessness, or other disability. Sometimes they dress oddly, do not bathe, or act in other ways outside social norms.

So wounded are they that often they would agree they are properly the object of the scorn they experience, and it is common for them to see themselves as unworthy of respect or love, whether from other people or from God. At times the wounding causes them to invent a new persona in an attempt to escape the pain and disguise the one who

was in harm's way. In some cases this even appears to result in multiple persona (called "parts" or "alters") in a single person, who presents to the world the one that seems appropriate in the face of a specific need or threat.² Many of the wounded become wounding themselves, even sinning in the same way they have been sinned against.

Of course, some victims of sin can appear quite "normal," though the simple reality is that those who seek out healing prayer are often among the most needy. They manage to develop or maintain a normal affect and so appear without obvious wounds. But the sin of which they are victims still intrudes into their present lives and disables them, leaving them broken and incomplete, just in less obvious ways—some hidden and some delayed in time, to burst forth later in life.

Clearly, healing-prayer training must acknowledge a vast range of need in those being prayed for, and the training teaches those who pray for healing to be sensitive to these realities, to avoid judging on appearances, and to withhold the kind of disdain common in our culture and in our churches. Nevertheless, the practical essentials of healing prayer must be taught regardless of the specific need or the depth of the wounding.

Understanding how to willingly seek God's intervention, how to give up control to the Holy Spirit, and how not to interfere or misdirect are the basics of healing prayer, and they are independent of the degree of need. They are not just for the profoundly wounded or their wounds, though these are important. Teaching about the badly victimized is an element of the overall training, but it is not its sole focus. Understanding

²James G. Friesen, *Uncovering the Mystery of MPD* [Multiple Personality Disorder] (San Bernardino, Calif.: Here's Life Publishers, 1991), 41–67.

deep need equips those who pray to respond more broadly to all needs, but the basics remain the same across the spectrum.

The effects and affects described are common consequences of sin and as such are open to healing through prayer.³ Jesus charged His disciples to heal the sick, and we are the inheritors of this charge. Just as Jesus trained His disciples by “use and practice” (one of the root meanings of *disciple* in Greek), those who have learned healing prayer teach it by doing, by explaining what is being done, and by inviting those being discipled to do it as well. This is done through a series of teachings, topic by topic (see appendix B), each of which is immediately followed by a demonstration of real healing prayer for someone in genuine need. These demonstrations are sometimes conducted with a volunteer in front of the entire group being trained; at other times they are done in small groups, where those being trained and prayed for see the results immediately.

When trained ministers (that is, disciples) pray, the Holy Spirit responds willingly with healing. Even in the large group demonstrations, it is not uncommon to see the Holy Spirit touch and heal people profoundly throughout the room, even though the prayer is apparently focused on just the person in front. When invited, the Spirit “blows where it wishes” (John 3:8), which is often well beyond the expectations of even the trainers. It is eloquent testimony to God’s willingness to heal.

Jesus explained this willingness in this way:

For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of

³ The teaching also values the contribution of professional therapy and medicine (including psychiatry) and explicitly teaches those who pray to avoid amateur attempts at these professions.

a fish? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him! (Luke 11:10–13)

In teaching believers to exercise this gift through healing prayer, it is made clear that this promise of Jesus is not a spiritual abstraction, but a real event with a real effect in the real physical world.

In some cases, the coming of the Holy Spirit produces physical healing. In others, it frees people in the present from the destructive intrusion of the past into their minds, emotions, and spirit. That is, instead of being disabled by the wounding and damage of the past, they are released from its power and begin new chapters in their lives, free from the bondage that was their constant reality. In time, they often become the most compassionate and willing to pray for the healing of others.

The Holy Spirit directs and empowers this change through healing prayer—prayer that directly seeks His intervention in people’s lives for the healing of the effects of the sins committed against them by others and by themselves, as well as for their ongoing sanctification. Thus, the basic assumptions of training in healing prayer are:

- Sin’s victims need healing.
- Healing is repair and recovery from wounding, not forgiveness from sin.
- Through the Holy Spirit, Jesus empowered His followers to be healers.

With this foundation laid, the hypothesis of this project can be asserted clearly and with confidence: *By the power of the Holy Spirit, victims of sin can be healed, and believers in the body of Christ can be trained to be the agents of this healing.*

Of course, the victims of sin in this hypothesis are not just the badly wounded, nor are most of the elements of healing prayer specific to their needs. The foundational aspects of healing prayer are broadly applicable. All of us, including those badly sinned against, are sinners, and the ministry of healing prayer does not seek to minimize or ignore this. In fact, healing the damage of sin done to us sometimes begins with our receiving forgiveness for the damage of sin we ourselves have caused. But often this is not true, and healing prayer for the victims of sin has specific characteristics, dimensions, and requirements that are often unknown or ignored by the church. Perhaps this is why Resurrection's experience has been that the profoundly wounded are more likely to seek out opportunities for healing prayer and attend conferences on the subject than those who are less obviously wounded.

In healing prayer, the Holy Spirit is invited to work in the prayer ministers and in the victim, both to lead to forgiveness of others and to the healing of the damage done to the victim. This prayer is appropriate for anyone, since all are sinned against, just as all are sinners, but it brings particular satisfaction and joy when those who have been badly hurt are healed. As the healing unfolds, even the people once regarded as peculiar by an often cruel culture and church are revealed to be God's "peculiar" people in the sense intended by the King James Bible, which uses *peculiar* to translate the Hebrew *cegullah* (**hL'gUs**), a word meaning *treasure, jewel, or valued property*: "Thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deuteronomy 14:2 KJV).

Background and Significance

There are a significant number of healing ministries in the church at large today, ranging from charlatantry to genuine, caring, and effective efforts, but even in the best of these, there is little other than anecdotal evidence that those engaged in these ministries or trained by them have actually learned from and grown in healing prayer. Perhaps combining the best lessons from these ministries with insights from Scripture and the leading of the Holy Spirit can produce a resource that will demonstrably benefit the individuals being trained and allow them to take the training home to impact the church at large.

This is of particular importance to the church in its understanding and care of “peculiar” people. Not all who seek healing prayer have so profound and apparent a wounding as these. While some people come for healing prayer much as they would visit the family doctor for a minor illness, the ministry of healing prayer would be a failure if it served only such needs. It is in its ability to serve those more seriously wounded that the church gains true understanding about the depths of God’s love and His willingness to heal.

Because many in the church have not even thought about the badly sinned against, much less learned how to love and heal them, these people quickly realize that they do not fit and are not understood, and they therefore feel pain while in church and quickly flee. This is both an acknowledgment of how the church has failed to be Christ’s body and a challenge to it to grow in Christlikeness.

Resurrection has delighted in how powerfully the Holy Spirit moves when invited and how touched people are who have witnessed His power, experienced His infilling, or

been healed by Him. The ministry of the church is very focused on how these transformational experiences have the power to draw unbelievers to Jesus Christ and believers into a deeper healing and sanctifying relationship with God through the Holy Spirit.

Setting and Resources

This project was the first time a large team from Resurrection traveled to another church in a distant city to share what it had learned about healing prayer, and as a part of this, about the victims of sin. The setting for the project was Glad Tidings Assemblies of God Church in Fargo, North Dakota. The participants were drawn from Glad Tidings, Resurrection, and a number of other churches in the greater Fargo area. The project began on Friday with intercessory prayer by and for the trainers and prayer teams. The teaching and demonstration of healing-prayer sessions began Friday evening and continued through Sunday morning.

It was assumed that the training would significantly improve the trainees' understanding of and effectiveness in healing prayer, that they would experience healing prayer as well as learn to do it, and that this change would be measurable. It was also expected that some areas would show little net improvement, that such areas were subject to reevaluation and correction, and that this project would provide a means to accomplish this.

The human resources included:

- Resurrection healing-prayer team leadership
- Current healing-prayer teams

- Members of Resurrection trained at the conference
- People from other churches newly trained at the conference

The materials and other resources included:

- Scripture
- Theology from a Pentecostal or Charismatic point of view
- Historical and contemporary writings on healing
- Resources from other healing ministries
- Evaluation instruments (survey)
- Statistical analysis

Healing is always a sovereign move of God, not something that can be packaged or manufactured. Yet there are areas where training is important:

- In correcting misunderstandings about the nature of healing
- In identifying things that can act as barriers and distractions
- In finding methods to focus participants and lead to greater effectiveness in prayer

These are the things Resurrection can and does teach, and it strives to teach them more effectively. As the number of events, people, and invitations continues and even increases, Resurrection's healing-prayer ministry desires to be better and better equipped for these opportunities.

Training materials are supplied to the participants at the beginning of the session, and the scriptural and practical principles are explained and demonstrated immediately.

This training is hands-on rather than merely theoretical. Those who are being trained do not just listen or watch, but are engaged in receiving and doing healing prayer right away.

Measuring the effectiveness of the training materials (see appendix B) and teaching can help correct and enhance them. In turn, improved training materials will lead to wider training opportunities, dissemination of the training done at and by other churches, a published book, and new training events and materials. This will equip the larger church not only to understand and care for all who desire healing, but also to integrate into Christ's body both those who avoid church altogether and church members who avoid deep engagement. Truly this is a means for the church to learn to treasure not just those who are already able to participate and contribute, but also those it now regards as peculiar.

Limitations of Study

The population studied in the course of this training in healing prayer was limited in several ways. It included just 10 men and 23 women; most of the participants were between 40 and 60 years of age; and the majority was from backgrounds that would be considered Pentecostal or Charismatic. Thus, the results of the study should not be too readily generalized beyond these limits.

Some churches put little emphasis on the Holy Spirit, while some ("cessationists") believe that the miraculous healing work of the Holy Spirit ceased after the apostolic age. While the principles of healing prayer are broadly applicable, some additional teaching and caution would be required in introducing the teaching in such venues.

CHAPTER II

BIBLICAL-THEOLOGICAL BASE

Sin and the Sinned Against

In order to understand the work of the Holy Spirit in healing prayer, it is vital to grasp the theology of sin and its transmission. There is a profound, destructive relationship between the sinner and the sinned against, and this requires some study of and commentary on relevant Scriptures to ascertain the roles of salvation, sanctification, confession, forgiveness, and healing for the sinner and the sinned against. The biblical passages examined in this chapter are representative of and foundational to the theology and practice of healing prayer. They are intended to clarify the nature and scope of healing prayer, grounding the project in the theological conviction that healing prayer touches both sides of the problem of sin, but focuses primarily on the sinned against.

During their wandering in the wilderness, the Israelites rebelled against God again and again. At Kadesh-barnea, God was about to destroy them for their numerous sins, but then Moses reminded Him of what He had said about His judgment and mercy:

And now, I pray, let the power of my Lord be great, just as You have spoken, saying, “The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.” Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now.

Then the LORD said: “I have pardoned, according to your word; but truly, as I live, all the earth shall be filled with the glory of the LORD—because all these men who have seen My glory and the signs which I did in Egypt and in the

wilderness, and have put Me to the test now these ten times, and have not heeded My voice, they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.” (Numbers 14:17–23)

At Moses’ plea for pardon, God withdrew the death sentence, but the physical consequences and the lesson of the Israelites’ sin persisted: They would not see the Promised Land. The translation of “visiting the iniquity” in this passage is consistent with much of Hebrew thought, which held that God, being sovereign and omnipotent, is responsible for everything, including the evil we experience. This is not to say that He is the author of evil, but that everything, in order for it to happen at all, must be a part of His will. Therefore, “visiting the iniquity,” or punishing future generations for the sins of their parents, would not mean that God unjustly intended the harm, but that it required His assent, which is righteously given, for the harm to occur.

This view of God is expressed frequently in Hebrew Scripture, and many Christian theologians agree with it. For example, in considering Romans 8:20 (“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope...”[KJV]), John Wesley commented, “The creation was made subject to vanity—Abuse, misery, and corruption. By him who subjected it—Namely, God, *Gen 3:17, 5:29*.”¹ That is, God made creation, and us, subject to abuse, misery, and corruption.

This idea is often difficult for modern readers to grasp. They read this and ask, “Why is God so mean that He punishes children for the sins their parents commit?” A historical parallel might help account for this difference in thought. In ancient times people believed that God or His angels pushed the stars and planets across the sky. The

¹See Wesley’s note on Romans 8 in John Wesley, *Wesley’s Notes on the Bible* (Grand Rapids, Mich.: Christian Classics Ethereal Library, 1765 [<http://www.ccel.org/w/wesley/notes/home.html>]).

assumption was that if God stopped pushing, everything would stop. The modern view is that God established the laws of physics and that stars and planets alike obey those laws. Just as a ball continues on its own after a baseball pitcher throws it toward home plate, God does not have to run behind the stars and planets moment by moment for them to continue to move. Both the ancient and modern views are attempts to explain what people observe, but whatever the explanation, the stars and planets still move. This can help us understand the passage from the book of Numbers.

The substrata of the Hebrew are worthy of consideration. The Hebrew words for *visiting* (**דָּקַפַּ**, *paqad*) and *iniquity* (**אָוֹן**, *avon*) are important.² The first can mean not only to reckon or to punish, but also to witness or watch over. The second can mean not only fault or sin, but also the consequences of sin. So another way to say that God is “visiting the iniquity of the fathers on the children to the third and fourth generation” is to say that God *witnesses the consequences of sin* committed by one generation *as sin infects and flows through subsequent generations*.

This is clearly true in families and nations. Sin does not stop with its perpetrators. Not only does it harm its victims, but it also harms—and even leads into sin—those in its wake. It has a ripple effect in the networks of relationships surrounding the sinner and in the lives of children, grandchildren, and so on “to the third and fourth generation.” Everyone has seen and experienced this truth, and whether it occurs because God makes it happen or because He allows it and witnesses and testifies to it does not change the reality that it does happen. It might be more useful simply to realize that because people

²Note that the underlying Hebrew word translated *visiting* has broader implications as well. It is God’s presence that brings blessing or judgment (and even both at the same time).

are created in God's image, they are made to be in relationship with one another, and thus the sins (and love and good deeds) of the individual always affect more than just that person. They affect the people the sinner touches, and the people they touch, and so on and so on.

This is an extraordinarily important insight because much of the theology and teaching in the church (the Western church in particular) has been focused on sinners and their need for repentance. This is a vital concern, to be sure, but of equal importance is the consequence of sin on its victims. Not only are they often crippled physically, emotionally, or spiritually by the sin of the sinner, but they are also often drawn into sin—either the same one or another—in reaction to it. Thus, the abused often become abusers or, conversely, they express their wounding in (to name a few) eating disorders, promiscuity, self-injury, drug or alcohol abuse, or bitter, fearful, or icy relationships with others and with God. The truth is that just as all are sinners, all are also *sinned against*. This can help us understand and empathize—to a degree—with even the greatest victims of sin and suffering.

Sin and Sinners

Most Western theology has focused on the redemption and restoration of sinners.³ Sin separates people from God, and no amount of “being good” can make them holy enough to live in His presence. But when they confess, they are forgiven, even if the confession is merely implicit in accepting forgiveness. God extends His grace to them on the basis the sacrifice of Jesus on the cross—His willingness to die as a sinner though He

³Earl Wilson et al., *Restoring the Fallen* (Downers Grove, Ill.: InterVarsity Press, 1997), 41–51.

is Himself God (Philippians 2). Jesus' standing in for men and women so God can declare them righteous and set them free is a gift that need only be accepted.

This, however, is not the end of the story. God's passion and plan for His people is that they move beyond salvation into sanctification—that they be healed and reformed and matured into His likeness. For this, He gives them the Holy Spirit as their advocate, counselor, intercessor, and sanctifier. After salvation, the Holy Spirit, who worked in them to set them free from slavery to sin, now works to free them progressively from sin's influence and its worldly consequences.

It is in this light that Western Protestant theologians have often based their understanding of the expression "He came to set the captives free," which is based on Luke 4:18, where Jesus, reading from Isaiah 61:1, says:

The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed.

Christ did come to free sinners from their sins and from the often intolerable consequences of them. But this is not the meaning of the passage in which this saying has its roots. The language of Luke 4:18 and of the original text in Isaiah 61:1 are focused not on sinners and freeing them from their sin, but on the victims of sin and misery. Here Jesus is not a philosophical abstraction of humanity and divinity residing in one body, however theologically correct that abstraction might be. Rather, here is Jesus, a poor carpenter, who touches real people who are really ill, suffering, and oppressed—and He

heals them. He lives not in royal splendor befitting a God-man, but in the ghetto with the dregs of society, and right there He reveals the very heart of the Father.⁴

Sin and Healing Prayer

Many theologians have attempted to understand sin in the context of God's foreknowledge and predestination. The works of Augustine, Scotus, and Calvin are examples of this line of thought. More recently, some theologians have advocated a view of sinfulness in which God (perhaps by choice) is without foreknowledge of our actions and thus moves and suffers with us as we sin or evolve. Clark Pinnock, William Hasker, and David Basinger are among those who argue for the "openness of God."⁵

Just as Calvin and others would argue from Scripture for the omniscience of God across eternity,⁶ so the advocates of "openness" argue from Scripture that a God who can change His mind or regret an action cannot know the future.⁷ Both of these positions (and variations within them) can lead to paralysis in healing prayer, the first because of the fear that everything is already determined anyway, and the second because God may not be perceived as able or willing to help. This paper acknowledges but will not attempt to

⁴Bryan P. Stone, *Compassionate Ministry, Theological Foundations* (Maryknoll, N.Y.: Orbis Books, 1996), 70.

⁵Clark Pinnock et al., *The Openness of God* (Downers Grove, Ill.: InterVarsity Press, 1994). "Open theology" was anticipated by advocates of "process theology" and the "social gospel," including Herbert Spencer, Walter Rauschenbusch, Alfred North Whitehead, and the Divinity School at the University of Chicago (and even on through Pierre Teilhard de Chardin). In fact, this approach harks back to the Greek Heraclitus in the sixth century B.C. See especially Alfred N. Whitehead, *Process and Reality* (New York, N.Y.: The Macmillan Company, 1929).

⁶"In conformity, therefore, to the clear doctrine of the Scripture, we assert, that by an eternal and immutable counsel, God has once for all determined, both whom he would admit to salvation, and whom he would condemn to destruction." John Calvin, *Institutes of Religion*, trans. Henry Beveridge (London, England: Arnold Hatfield, for Bonham Norton, 1599), book 3, chapter 21, section 7 [<http://www.smartlink.net/~douglas/calvin/indxbk3.html>].

⁷"Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it" (Jonah 3:10). "The LORD was sorry that He had made man on the earth, and He was grieved in His heart" (Genesis 6:6).

critique or weigh the relative merit of these contrasting views. Not only are the details and areas of disagreement and debate substantial, but they are also outside the scope of this project.

The approach in Resurrection's training is substantially and intentionally much simpler: Sin hurts people, and this has lasting consequences. "Sin is not only an act of wrongdoing but a state of alienation from God.... It signifies the rupture of a personal relationship with God, a betrayal of the trust He places in us."⁸ According to this definition, wrongdoing and the consequent alienation from God are the essence of sin. The way it's "supposed to be" is life as God designed it: a holy, unfractured wholeness, with people in intimate communion with Him. People are sinners because they commit wrongful acts, and these acts alienate them from God.

While there may be sins that involve no physical action (e.g., Matthew 5:28: "I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart"), the sins in view in this study are primarily those that involve the harm and exploitation of others and the consequences that flow from what Cornelius Plantinga calls "evil acts" that "violate *shalom*."⁹ These consequences can be addressed through human acts (aid, counsel, and medicine, for example) and by seeking—through prayer—direct intervention from God. This understanding is accepted and testified to by those who minister healing prayer, and it is taught during trainings.

⁸Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids, Mich.: Baker Book House, 1984), 1012.

⁹Cornelius Plantinga, *Not the Way It's Supposed to Be: A Breviary of Sin* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1995), 10.

Sin and Victims

There are two sides to sin: the sinners and the sinned against. All people are both, sometimes even as the consequence of the same sin. Nevertheless, the church must recognize that there are some, like murderers and rapists, who are egregious sinners, and others, like victims of rape or violence or those oppressed by evil regimes, who are profoundly sinned against. For such individuals the issues of confession, forgiveness, salvation, and sanctification take on extra dimensions and demand serious reexamination. The ministry of Jesus eloquently testifies to this. The powerful, the self-righteous, and those who cheated others were the targets of His anger, while the poor, weak, and powerless—the suffering and oppressed—were the principal audience for His proclamation of the Good News and were the primary objects of His healing.¹⁰

Theologian Andrew Park has given the West a name for the oppressed and their condition: *han*.¹¹ It is a Korean word that as a common noun refers to a state of oppression and victimization that is a consequence of sin against a person, whether the cause is an individual or an institution. It also refers to those who suffer even in the absence of someone who has sinned against them, such as victims of polio, accidents, or natural disaster. As a proper noun, *Han* refers to the victims of sin and other innocent sufferers.¹² It also is used to refer to victims who are the cause of, or are complicit in, their own suffering.

¹⁰James Moore Hickson, *The Healing of Christ in His Church* (New York, N.Y.: Edwin S. Gorham, 1920), 17.

¹¹Andrew Sung Park, “The Bible and Han,” chapter 2 of *The Other Side of Sin* (Albany, N.Y.: State University of New York Press, 2001), 45.

¹²*Innocent* here does not mean without sin; it means without culpability in this particular suffering.

Though an extrabiblical term (not unlike *Trinity*), *han* is a useful, single, short word for a broad category. Park explains it this way:

There is hope at the very foundation of our existence.... Hope is the window of the soul. That is, when we look out and look forward, we can exist. When it is frustrated, hope turns into *han*, a psychosomatic pain. *Han* produces sadness, resentment, aggression, and helplessness.... It is the hardened heart that is grieved by oppression and injustice.... When people are betrayed by those they have trusted, they become hopeless and experience despair. Children who have been abused often mistrust their parents and fall into hopelessness and despair. This hopelessness is not sin but *han*.¹³

The book of Exodus provides an early and essential insight into the nature of the *Han*. After the Israelites moved into Egypt, the Egyptians, who had been saved from famine by Joseph's prophecy and wisdom, accepted them as neighbors, and the Israelites apparently enjoyed comfortable lives. But later a king arose in Egypt who did not remember Joseph, and he enslaved the Israelites and made their lives bitter and hard. God was not punishing them, and they had done nothing to harm the Egyptians. Nevertheless, they were stripped of rights, oppressed, and abused. They became hopeless; they entered *han*; they became *Han*.

Their attitudes were emblematic of *Han*: They did not believe that God would rescue them, and when Moses interceded for them with Pharaoh, they accused him of making their lives worse. They preferred to remain in *han* rather than endure the travail needed to free them, even though God promised to prevail on their behalf. Even Moses, the one God called and equipped to lead them to freedom and abundance, was afraid of the victimizers and considered himself incompetent to lead the Israelites.

¹³Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, Tenn.: Abingdon Press, 1993), 15–16. Park has helped the church realize that in focusing primarily on the sinner and salvation, for the most part it does not even see the sinned against.

If sin is the state of the sinner, *han* is the state of the sinned against and the suffering. There are sinners, and there are *Han*. Both need forgiveness, salvation, and loving, healing ministry, but the nature of the ministry to each is quite different. Acknowledging this can deepen insights gained from Scripture and may even open up some Scriptures that, like Numbers 14, have previously seemed opaque, confusing, or troubling, particularly as Scripture seldom testifies to a causal connection between sin and the suffering of disease.¹⁴

The observation that all people are both sinners and *Han* should not become an easy excuse for perpetrators of evil acts. It will not do to say, “I could not help myself. I am a victim, and I was acting out of my pain.” When victimhood is real and deep, it needs to be acknowledged, but it should not serve as an excuse for people who do not want to face up to their own sinfulness. When people sin, they are culpable, and they need to be forthright in confessing it regardless of their circumstances.

On the other hand, the victims of sin should not be led to confess guilt or complicity if it is not there. Nor should they be summarily dismissed because some people are unwilling to believe, for example, that an upstanding, educated adult would sexually abuse a child, even though that is often the case.¹⁵ This is self-evidently true in the lives of those who were abused as children, but it is often true in other circumstances as well. It can be damaging to the individual who was harmed, and to his or her understanding of God’s justice, to imply or insist that he or she must have been a willing participant in a sin in which he or she was simply a victim.

¹⁴L Gregory Jones, *Embodying Forgiveness, A Theological Analysis* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1995), 197–204.

¹⁵Jennifer J. Freyd, *Betrayal Trauma* (Cambridge, Mass.: Harvard University Press, 1996), 36.

Thus, the sinned against must neither be pushed to confess nor be condemned for something they did not cause. Equally, the victimizers should not be carelessly excused because they claim victim status themselves. *Both issues must be dealt with in each person.* Every individual is sinner and sinned against, victimizer and victim, the cause of suffering and a sufferer. Jesus demonstrated this caution in His encounter with a man blind from birth:

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him.” (John 9:1–3)

Here Jesus says that this man’s *han*, his suffering, is not the result of anyone’s sin. His blindness is his condition, and Jesus heals it, revealing the works of God. This should be a chastening reminder to those who believe in karma and imagine that disease is always the outcome of or punishment for sin.¹⁶

Sinners and Forgiveness

All people who have understood their own sinfulness and accepted the forgiveness offered freely through the sacrifice of Jesus naturally want others to experience the freedom and release this brings.¹⁷ This is the reason Christians devote their lives to ministering in prisons, working with addicts, supporting missions, and holding Bible studies in their homes. It is the reason they gather with others to praise and

¹⁶Larry Dossey, *Healing Words: The Power of Prayer and the Practice of Medicine* (New York, N.Y.: Harper Paperbacks, 1993), 19.

¹⁷Harold G. Koenig, *The Healing Power of Faith: Science Explores Medicine’s Last Great Frontier* (New York, N.Y.: Simon and Schuster, 1999), 77–79.

worship God. They have understood and accepted the Good News, and they want to share it. This is the very foundation of our civilization, at least in principle.¹⁸

The *Han*—and this includes the average person as well as those greatly sinned against—also need this Good News. Like all people, they are sinners in need of redemption, prisoners of their own sinfulness in need of freedom and release. But they are also prisoners of the sin of others, bound spiritually, emotionally, and often physically by the actions of others. This means they also need healing and release from the sin done to them. Unfortunately, they are often invisible in our congregations, their complaints seemingly unwelcome and their needs largely ignored.¹⁹

Healing does not come automatically when the sinned against confess their own sins; it is not a product of their being forgiven, although being forgiven can be the beginning of the journey to healing.²⁰ One illustration of the distinction between being forgiven and being healed is found in all three synoptic gospels. Here it is as it appears in the book of Mark:

Again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven you.” And some of the scribes were sitting there and reasoning in their hearts, “Why does this Man speak blasphemies like this? Who can forgive sins but God alone?” But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He

¹⁸Michael E. McCullough et al., *To Forgive Is Human: How to Put Your Past in the Past* (Downers Grove, Ill.: InterVarsity Press, 1997), 16.

¹⁹Ruth C. Duck, “Hospitality to Victims: A Challenge for Christian Worship,” chapter 9 of *The Other Side of Sin* (Albany, N.Y.: State University of New York Press, 2001), 167.

²⁰Robert D. Enright, *Forgiveness Is a Choice: A Step-by-Step Process for Resolving Anger and Restoring Hope* (Washington, D.C.: American Psychological Association, 2001), 4.

said to them, “Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk’? But that you may know that the Son of Man has power on earth to forgive sins”—He said to the paralytic, “I say to you, arise, take up your bed, and go to your house.” Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw anything like this!” (2:1–12)

This encounter is rich with implications, both for forgiveness and healing. Jesus was preaching to a crowd that filled a house and spilled into the street. After four of His listeners heard the Word, they attempted to bring their paralytic friend closer to Jesus. When they could not get themselves and the bed through the crowd, they cleverly pulled open the roof and lowered their friend next to Jesus. They had heard the Word and responded to it by faith, thinking that Jesus would heal their friend. Instead, Jesus pronounced forgiveness: “When Jesus saw their faith, He said to the paralytic, ‘Son, your sins are forgiven you’” (v. 5).

In doing this, Jesus challenged their understanding of who He is. The Good News of God’s willingness to forgive was proclaimed, sinners in faith accepted it, and forgiveness was granted. It is a familiar pattern to modern believers as this is exactly what sinners throughout the world have experienced, generation after generation. It is what we believe and teach about God’s provision for sinners. But it was a new teaching then, and some of the scribes present considered it blasphemy: “Some of the scribes were sitting there and reasoning in their hearts, ‘Why does this Man speak blasphemies like this?’” (v. 6).

Why blasphemy? Because according to the Law, only the sinned against or God can forgive sins, and since this man had not sinned against Jesus, His forgiveness of the man’s sins was an assertion that He was God. And this, the scribes reasoned, was blasphemy.

The paralytic was still on his bed, not healed, and Jesus knew what the scribes were thinking, so He challenged them even further: “Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk?’” (v. 8–9).

Well, which is easier to say? It does not take any power simply to say, “Your sins are forgiven you,” but it clearly takes divine power to heal a paralytic and send him walking home carrying his own litter. And so Jesus healed the man and proved His point: “‘But that you may know that the Son of Man *has power on earth to forgive sins*’—He said to the paralytic, ‘I say to you, arise, take up your bed, and go to your house’” (vv. 10–11, emphasis added).

Jesus made explicit what the scribes had reasoned in their hearts. He claimed the power to forgive sins, and He demonstrated it by showing that He had the power to do what they reasoned would be more difficult. He miraculously healed the paralytic, something they knew had to come supernaturally from God. Those present realized the implications: “All were amazed and glorified God, saying, ‘We never saw anything like this!’” (v.12).

Consider what had happened: The Word was proclaimed; it was accepted in faith; sins were forgiven; and then the paralytic was healed. Scripture does not reveal the reason for the man’s paralysis. It may have been the result of a birth defect, a disease, an accident, or an injury caused by another. We do not know. But we do know that his suffering, his *han*, did not end with his coming to faith. His healing was a separate and miraculous event that occurred in the presence of the power of God. It was a divine act.²¹

²¹Jeff Levin, *God, Faith and Health: Exploring the Spirituality-Healing Connection* (New York, N.Y.: John Wiley and Sons, 2001), 183.

Scripture is replete with examples of healing at the hands of Jesus and His followers. A review would easily demonstrate that healing is not an instant consequence of faith in Jesus, though faith and healing regularly lead to each other. In the case of the blind man in John 9, his acknowledgment of Jesus as Son of God happened quite some time after his healing; in other cases, healing comes after faith; in still others, healing comes because of faith. Faith and healing are related, but not in a mechanistic or necessarily sequential way.

The abused must also discover the freedom that comes from forgiving their abusers. Why is this important? Because the wounded, and the many areas where healing is needed, are almost always tightly bound to the perpetrator, and victims of abuse do not receive full healing until they choose to forgive their abusers. They have legitimate claims against those who harmed them, and in addition to the crippling effects of the *han* they experience, they are tied to their victimizers by these claims. It is an issue that requires considerable sensitivity, particularly if action is required to prevent further abuse of others.

However, forgiveness is not always forthcoming. It has long been understood by the church and taught in Scripture that victims often desire revenge. This desire is a powerful one, and so Paul teaches:

Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." Do not be overcome by evil, but overcome evil with good. (Romans 12:17–21)

John Chrysostom (A.D. 347–407), in commenting on Moses' plea for Miriam's healing in Numbers 12:9–16, says:

Miriam and her company spoke evil of Moses, and he immediately begged them off from their punishment. No, he would not so much as let it be known that his cause was avenged. But not so we. On the contrary, this is what we most desire; to have everyone know that they have not passed unpunished.²²

That is, Moses would not even let their sin be known, but today we want the sin not only exposed, but also avenged. But desiring revenge is not the way God directs victims to act, and it is often harmful to their own healing.

Sometimes forgiveness is not forthcoming due to a misunderstanding of what forgiveness is, the error commonly being the notion that it is approval of the sinful act, which it is not.²³ The word used in the New Testament for *forgiveness* (**a;fesij**, *aphesis*) implies a giving up of a just claim, of leaving behind the sin or injury.

Forgiveness is not approving of or ignoring a wrong. It is intentionally releasing a just claim against a sinner by the sinned against. Rightly understood, forgiveness is necessary if the sinned against are to be truly free. John Bevere calls the refusal to forgive “the bait of Satan” because it leaves its victims trapped.²⁴

Further, forgiving others is central not just to the healing of the abused, but also to the forgiveness of their own sins, whether related to the abuse or not. Jesus taught this in the Lord’s Prayer:

Our Father in heaven, Hallowed be Your name. Your kingdom come.
Your will be done On earth as it is in heaven. Give us this day our daily bread.
And forgive us our debts, As we forgive our debtors. (see Matthew 6:5–13)

²²John Chrysostom, *Homilies on Acts 4*, ed. Joseph T. Lienhard, reprinted in *Ancient Christian Commentary on Scripture: Old Testament*, ed. Thomas C. Owen (Downers Grove, Ill.: InterVarsity Press, 2001), 3:222.

²³Robert D. Enright defines the meaning, scope, and purpose of forgiveness in great detail and with great clarity in *Forgiveness Is a Choice* (Washington, D.C.: APA LifeTools, 2001). See especially chapter 2, “What Forgiveness Is...and What It Is Not.”

²⁴John Bevere, *The Bait of Satan: Your Response Determines Your Future* (Lake Mary, Fla.: Creation House, 1994).

Here, Jesus teaches us to honor the Father and move in His will, and He tells us that we must forgive those who have sinned against us and toward whom we have rightful claims if we are to be forgiven by God, who likewise has rightful claims against us. This is a constant theme in many of Jesus' parables and teachings (e.g., Matthew 5:23–24 and 18:21–35), and the early church regularly reminded believers that they were not to take communion until they had first forgiven all who had sinned against them.

Healing for the Sinned Against

Understanding the relationship between faith and healing is essential when ministering to the sufferers and victims of sin. All human beings are *Han*. All need healing from the effects of sin committed against them. This wounding ranges from minor to profound, but those who are wounded deeply are often the most difficult people for the church to minister to. They are often fearful, angry, poor in relationships, self-hurting, self-medicating (generally with disastrous results), and easily triggered.²⁵ Distrusting of God and anyone who has anything to do with Him, they are quick to run away, and their behavior can frustrate and wear out people who attempt to care for them. At times it even seems they want to prove the depths of their woundedness by demonstrating how intractable it is. Ministry to plain old sinners seems easier.

A church that ministers to the sinned against must recognize the fundamentals that are central to its success, especially for the deeply wounded. There are other principles,

²⁵*Trigger* is a word psychologists commonly use to denote a stimulus that produces a response, often of an intensity or direction other than would be expected normatively. For example, someone previously mauled by a dog might react in terror in the presence of any dog. Victims of abuse often have a variety of triggers that stem from the specifics of their abuse. For example, the use of the word *Father* for God, even in a hymn, can produce profound distress during worship for someone who has been abused by a father.

but these are the most important things a church desiring to minister to the sinned against must understand and incorporate in its ministry:

- It must be safe. The complete requirements of a safe environment are beyond the scope of this paper, but they include having windows in doors, leaving doors open, including others in counseling or prayer, asking permission to touch or hug, using appropriate language, and being authentic and ready to confess or respond to offense.²⁶
- It must understand the gospel for the *Han* and how they hear it.
- It must understand and teach the gospel for sinners. The sinned against also have things in their lives they need to confess so God can forgive them.
- It must not pressure the sinned against to forgive without understanding what forgiveness is and is not.
- It must seek to have patience born not of human strength, but of God. *Han* (especially the deeply hurt) are seldom healed quickly, often revert to self-destructive behavior, and often quit or relapse just as everything looks greatly hopeful. This should not come as a surprise.
- It must be alert to conscious and unconscious manipulation by the *Han*. For them it is a method of survival, though they often apply it inappropriately.
- It must understand that God is the author and finisher of healing, not the ones who pray and certainly not their mere kindness toward the *Han*.

²⁶See appendix A, “Resurrection Guidelines on Touch, Respect, and Leadership,” as an example.

Local churches, like believers, have different gifts, and some are clearly more desirous (and perhaps better equipped) to minister to the *Han*.²⁷ At other churches this is clearly not a strength, and the need is not even really perceived. They understand the gospel as it applies to sinners but would find the idea of the gospel being given for the *Han* a novel and perhaps even theologically suspect concept. If such churches cannot be brought into actual healing ministry—especially to the badly wounded—perhaps they can at least learn to recognize the needs of the *Han* and refer them to others who are better equipped to minister to them.

Healing and Refuge

When parents, clergy, teachers, and others do not provide protection and healing for victims of sin, those in trouble look elsewhere for refuge and help. Often they band together for mutual support with others in similar circumstances. Many people in these groups have been abused or abandoned, often as children, and the harm done them has had a profound effect on their lives as adults. Some of the abused disassociate into “parts” or personalities; some flee into the numbing refuge of alcohol, drugs, or food. As part of the person’s search for refuge from threat and pain, these choices can hardly be condemned, although they are often foolish and harmful. Those who make them are also often unaware of the gospel or misinterpret it badly.

Many subcultures are gifted at welcoming abused individuals and making them feel relatively safe and at home. These range from vital support groups to street gangs and can include everything from social clubs and local bars to paramilitary armies and

²⁷Catherine Clark Kroeger and Nancy Nason-Clark, *No Place for Abuse: Biblical and Practical Resources to Counteract Domestic Violence* (Downers Grove, Ill.: InterVarsity Press, 2001), 72–74.

cults. Obviously, not all such groups are harmful. As a rule they accept the wounded far better than the church often does, and they offer victims comfort, acceptance, and a worldview that rightfully condemns aspects of the culture they are fleeing.

While victims of racism, disability, political oppression, poverty, and a host of other kinds of suffering face similar issues, the prevalence and immediacy of the homosexual community in modern culture serves well to illustrate the underlying challenges to the church in healing all victims of sin. As a whole, in its organizations and in churches, the homosexual community is skilled at providing refuge and understanding for those who have been sexually abused. When others “do not want to hear about it” or do not know what to do, this community says, “Come here. You’ll be safe. We understand.”

They do understand. Many there have suffered in a similar way, and this gives them both understanding and compassion. They empathize and readily accept not only the sexually abused, but also misunderstood and undervalued people such as males who are artistic and not enthralled by sports, females who are tomboys or technically gifted, or anyone whose body or affect does not conform to the cultural norm of maleness or femaleness. When leaders in the church simply rail against this community without understanding why it is seen and sought as refuge by *Han*, they are blind to the victims and condemn them all as sinners.

Nevertheless, taking refuge in a homosexual community can be harmful. Like other places of refuge, it can contain a “stinger.” A stinger is something that is required for full acceptance in the community—whether it is a homosexual community that requires the promotion of same-gender sexual intimacy, a gang that requires “making

your bones” (killing someone) for full membership, a local bar whose patrons must embrace alcoholism to be “one of the guys,” or a cult that requires rejection of one’s biological family to gain entrance.

The tragedy is that although forgiveness and healing are the great legacy of the church, it often seems inept and unable to deploy them. The church should be speaking against the culture in the areas where it hurts or abandons people; instead, it is often complicit in the victims’ injuries or isolation. The great loss in this is that the wounded look outside the church and settle for refuge instead of freedom, for empathetic acceptance of woundedness instead of healing, for (justified) anger instead of forgiveness, and for a false identity instead of their true identity in Christ.

To be fair, what the victims of abuse settle for is sometimes better than what they had. This is not to say that their refuge of choice is ordained by God or without sin, but that it sees what the church often does not: *The sins of the fathers are visited on to the third and fourth generation*. Victims always pay for the crimes of their victimizers; the victimizers pay only if caught.

As victims, the *Han* are fundamentally innocent, but are wounded by (rather than complicit in) evil. It is not only wrong but also harmful to equate their sins with the sins of those who harmed them. The sins of the latter are crimes of violence; the former, at worst, attempts to find shelter, love, and safety. Often this “misses the mark,” but it is not

like the sin of the abusers. It is counterproductive and even destructive to force victims into the same category as their victimizers.²⁸

For the church to be able to minister to the *Han*, whatever the origin of their wounding, it must acknowledge their wounds and treat them, rather than complain that their cries of anguish disturb prayer time or try to force them to see themselves simply as sinners. The church must see behind their wounding to people who are made by God, living in fear, seeking refuge, and often unable to fulfill God's desire for their lives. Refuge, though not God's best for us, is often better than what was, and the church needs to see that. Jesus would see it, and He would understand. But He would not leave victims of sin unhealed, still hiding in refuge.

Here is an analogy that might be helpful in understanding the *Han* in relation to refuge and healing. During World War II, many people not involved in battle were hurt simply because the violence was so widespread. They often wandered the streets injured, dirty, hungry, confused, and alone. Others, including the Jews, were the intentional victims of Nazi violence. All these people were true *Han*.

If they were fortunate in the midst of this horror, they stumbled into a partially destroyed building, where they discovered other *Han* hiding in a room in the basement, living as best they could with the food and supplies they found there. Sometimes Jews were hidden by non-Jewish families, who took them in, often at great personal risk.

²⁸Those who believe in total depravity are often blind to the uncorrupted good that is in the victims of sin and to God's highest intention for each human being while here on earth. C. S. Lewis wrote, "I disbelieve that doctrine, partly on the logical ground that if we were totally depraved we should not know ourselves to be depraved, and partly because experience shows us much goodness in human nature." (C. S. Lewis, *The Problem of Pain* [San Francisco: HarperSanFrancisco, 1996], 61.) More strongly stated, the notion of total depravity is blasphemy because it asserts that God's creation is evil instead of good, as He pronounced it to be. Instead, His creation is seduced and infected by evil. The *Han*, as victims, are fundamentally innocent—wounded by, rather than complicit in, evil.

Recognizing the victims' hurt and loss, they accepted them, loved them, fed them, and shared what little they had with them.

This was genuine and wonderful refuge, in which the battle wounded and weary helped one another survive. They all knew that the Nazis were the enemy and that they were innocent victims. They knew that what the Nazis did was evil, and they hid from them. This refuge was much better than wandering the streets alone in danger and in fear—but it was still only refuge.

When the Allies liberated Europe and their troops entered the bombed-out towns, they found many people in hiding. Most of them willingly came out, rejoicing at their newfound freedom and ready to begin the hard task of rebuilding and even re-visioning their lives. But some, fearful of being tricked, would not come out. They believed that what they had together in refuge was better than what they would have alone outside. They could not believe that something better would follow if they left their refuge and came out into the light.

Many who have been wounded in life are like that. They are *Han* who have found refuge in various communities (some healthy, some neutral, and some fraught with danger and further sin), and they do not want to come out. But no matter how much better their refuge is than what they suffered before they found it, Jesus would not have them remain there. The great hope of the gospel of Jesus is for the *Han* to have *all* that God desires for them. He wants to heal their wounds, not just cover them over, and He wants them to find wholeness, not just have their brokenness accepted or falsely labeled “good.” Ultimately, He wants the *Han* to leave their refuge behind and step into the light.

Jesus desires to redeem their lives and begin the process of rebuilding them into the persons God intended and desired them to be—free from wounding and free from refuge. The “stinger” in the gay community, as in gangs, cults, and other groups, is that those who receive comfort there can be trapped in refuge and taught that their new identity is the end, the fulfillment of their journey to healing. This is the deception that keeps them still partially bound, and the church must vigorously resist this deception as it seeks true healing for the sinned against.

The *Han* need a Liberator-Healer. To ably minister the gospel to them, the church must do more than use Scripture to show them they are sinners in need of a Savior or counsel them (directly or disguised as prayer) to stop sinning. As important as it is for the church to help all people understand their sinfulness, it must also minister healing to the sinned against. That requires the humility to recognize that everyone is wounded and needs healing, even though some wounding is not as profound. Those who care for the *Han* are also *Han*, in need of God’s grace and healing. They are not the “holy ones” helping the unwashed.

Jesus did not rebuke and accuse the poor and suffering; He fed and healed them, and they ran to Him in response. He rebuked and accused those who considered themselves holier than the poor and suffering; those who abused, oppressed, and took advantage of others; those who looked “religious” but lived selfish lives; those who expertly quoted the Law but did not live by its spirit. The way Jesus responded is how the church, as His body, is also to respond. This can liberate the *Han* by bringing them out of isolation or refuge into healing and fullness of life. How do we go about this?

Healing Prayer

While the work of neurologists, physicians, psychiatrists, psychologists, sociologists, and counselors is often important in healing and restoration, effective healing prayer is often absent from the recovery process. This prayer, which acts on its own or as a powerful catalyst to other approaches, invites the supernatural intervention of God into an individual's life and circumstances through the Holy Spirit.²⁹ In the same way, doctors, psychologists, therapists, and other professionals can join those actively involved in the ministry of healing prayer to promote healing. All of these can be the means of God's grace, often powerfully so when all work together as a team.

Although religion and medicine have divided over the last several centuries, both have something of value to offer those needing healing, and they even seem to be beginning to draw together again.³⁰ Studies of the relation between the two have been underway since as early as 1902, and as of the year 2000, they numbered some 1500 with the vast majority having been completed within the previous two decades.³¹

Training is as important for those who pray for healing as it is for professionals who heal. Prayer can have little or no effect if those who pray lack understanding and training. Such an assertion is often met with a skeptical response like, "You mean that God will ignore us if we do not get the prayer just right?" The answer to that question is that God listens to all prayers. But He also desires to work with and through His people in healing, and they can pray and behave in ways that render the prayer ineffective and thus

²⁹Larry Dossey, *Prayer Is Good Medicine* (San Francisco: HarperSanFrancisco, 1996), 49.

³⁰Harold G. Koenig et al., *Handbook of Religion and Health* (Oxford, England: Oxford University Press, 2001), 591.

³¹*Ibid.*, 513–89.

block healing. The understanding and training are, in large measure, to help those who pray learn how to get out of the way and allow God to work without restriction. This is quite different than the directive petitions, the perfunctory prayers, or the well-crafted but powerless words that so often characterize the prayers of the church.

Healing prayer is particularly suited for the sinned against. Whatever the cause, and whether they are in deep pain or simply uncomfortable, their wounding is real and must be treated as such. Regardless of for whom healing prayer is offered, the basics of healing prayer are the same: praise, petition, invitation, listening and prophecy.

Praise is a spoken or heartfelt acknowledgment of the character and power of God, and it is how believers come into God's presence. Psalm 22:3 teaches that God dwells in the praises of His people, and Romans 5:6 translates as *ungodly* a word that means a refusal to worship or praise. Praise is not the appeasement of an angry or insecure and needy God. It is the recognition of His greatness, beauty, and love. In the process of praise, those who pray begin to see and understand who God is, and this helps them pray in His will. Praise invites His presence and illuminates all prayer.

Petition is sharing one's heart and needs with God. Often, this is the only thing people pray. In healing prayer, sometimes the real needs of those being prayed for are disguised or even unknown to them. It is not uncommon to hear a request for prayer for stress, for example, when the real need is for forgiveness, or release from addiction, or healing from abuse. So while the petitioners do pray for the need that has been expressed, they also invite in the Holy Spirit.

Invitation is asking the Holy Spirit to visit right now and do whatever needs to be done. He can reveal what needs to be known, bring forth confession where it is needed,

and heal what is truly wounded. The invitation to Him is without restriction: He is invited to go wherever He needs to and to uncover whatever needs to be brought to the light and healed or excised. Listening for God's leading during the prayer will often reveal things not mentioned in the petition.

Listening is paying attention to what God says to us, what He shows us, or where He leads us in further petition for the person being prayed for. In 1 Samuel 3:10, Samuel says to God, "Speak, for Your servant is listening" (NASB). This is the opposite of most prayers, which are more like, "Listen, Lord, for Your servant is speaking." When those who pray invite God to lead them, to speak to them, or reveal truth to them, He will do His part and honor their request. The part of the petitioners is to listen for God's instruction.

Prophecy is receiving God's leading and acting upon it. Sometimes this is in the form of a "word of knowledge" or a "word of wisdom." Other times it is simply a deeper and more profound love for the person being prayed for. Prophecy in this context can be either a revelation of the person's life, healing, and needs, or a forth-telling—speaking Scripture or God's love into a person's circumstances. This is sharply distinguished from letting fly "Scripture arrows," or simply quoting Scripture based on one's own motivation, agenda, or theological training, or offering counseling disguised as prayer. True leading is not from the knowledge and skill of the person praying (no matter how well-intended), but from God's Spirit-revealed will.³²

³²This is not intended to discount human experience and insight, which can clearly be gifts from God and aid in the healing process. Yet the training is such that these personal insights and experiences are explicitly surrendered and consecrated so that, if used, they might be Spirit led. It might also be noted that there may be things that God knows but, for His own purposes, chooses not to reveal, and also things that He reveals for the understanding of the one praying that are not intended to be shared. He also may reveal, by His choice, aspects of His foreknowledge to those who pray. For a good introduction to this, see

These five elements of prayer are descriptive, not prescriptive. They are not requirements that God lays down, in the absence of which prayer will not be heard. They describe prayer that is humble in its access, desirous of God's leading, and focused on invitation and willingness to receive Him. In a moment of crisis, the single word "Jesus!" can fulfill every need in prayer. Thus, the purpose of these guidelines is not to create a prayer legalism, but rather to help those who pray attune themselves to the work and ways of the One who heals.

The Holy Spirit and the Church

Why is the Holy Spirit invited in healing prayer? Why not the Father or the Son? In fact, in Matthew 6:9 did not Jesus teach us to pray, "Our Father..."? Evidence of the confusion surrounding this issue can be found by listening to people pray. Their petitions often sound something like this: "Lord, we pray for healing, Father, for our friend Martha. Lord, you know how she needs You. Lord Jesus, we ask for Your touch, Father, that she might find wholeness, yes Lord Jesus, and restoration." The purpose here is not to impugn the motives of those who pray in this random way, but to point out that their prayers seem to indicate a lack of understanding of to Whom it is we pray and Who acts in response.

The first issue here is the Hearer of our prayer. When Christians pray, they pray to God. They do not have to decide which god is appropriate for their needs, because while they believe there are three Persons in the Godhead—Father, Son, and Holy Spirit—there is only one God. Each of these Persons is unique, and they are in eternal, self-giving,

Augustine, *City of God* (Garden City, N.J.: Image Books, 1958), 110–11. Calvin and Scotus based much of their thinking about predestination on Augustine, but they also went beyond what Augustine discussed.

mutually glorifying relationship to one another: Three in One. The church asserts this in the Athanasian Creed:

We worship one God in trinity, and trinity in unity; Neither confounding the persons; nor dividing the substance. For there is one person of the Father, another of the Son, another of the Holy Spirit. But the Godhead of the Father, and of the Son, and of the Holy Spirit is all one: the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable. The Father is eternal, the Son eternal, the Holy Spirit eternal. And yet there are not three eternals, but one eternal. As also there are not three uncreated, nor three immeasurable, but one uncreated, and one immeasurable. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty. And yet there are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Spirit is God. And yet there are not three Gods, but one God. So the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet not three Lords, but one Lord.³³

Thus, Christian prayer cannot be wrongly directed to one Person or another of the Trinity because they are one almighty Lord and God. The awkward prayer above is not lost for its awkwardness, nor more effective because it manages to include two-thirds of the Trinity. Any Person of the Trinity is almighty Lord and God.

Why then does healing prayer focus on the Holy Spirit? Simply because Scripture teaches that He is the one given to believers for their sanctification, intercession, and filling and because He is the one who probes the deep things of God for them:

As it is written: “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.” But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man’s wisdom teaches

³³Philip Schaff, *History of the Christian Church* (Grand Rapids, Mich.: William. B. Eerdmans Publishing Co., 1910, reprinted 1995), 3:689–93.

but which the Holy Spirit teaches, comparing spiritual things with spiritual. (1 Corinthians 2:9–13)

The work of the Holy Spirit is confirmed:

- In the words of Peter in 1 Peter 1:1–2: “To the pilgrims...elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ...”
- In the words of Jesus in John 14:26: “The Helper, the Holy Spirit, whom the Father will send in My name...will teach you all things, and bring to your remembrance all things that I said to you.”
- In the words of Paul in Romans 8:26–27:

The Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

There are times when the Holy Spirit comes in power and great healing occurs very quickly. Yet there are other times when nothing seems to happen at all. At such times the Lord’s presence must be sought fervently, and there must be a willingness to persist in prayer over extended periods. Those who pray must simply persist in loving those for whom they pray, knowing that the Lord determines what is required, and when, and that it may remain a mystery to us.

Those who pray must also be profoundly aware of God’s love of justice. They must be humble in their requests. And they must be aware of the nagging and persistent presence of the enemy, who has held the *Han* captive for so long and desires to keep them bound. Satan can accomplish this by encouraging the church to be self-righteous

and cold to those who are wounded, as well as by redefining refuge as freedom. The church must avoid both.

In healing prayer, experience and solid training are essential. Surely God can do anything He pleases in His healing will, but it is also incumbent upon the church to be as well equipped as possible to minister through healing prayer, especially in regard to understanding the dynamics and needs of the deeply sinned against. The church must not lump all healing into an appeal for confession, nor pressure the *Han* to forgive their perpetrators too quickly, though we do well to help them understand the nature of bondage that is present in unforgiveness. Charles Finney put it this way:

By natural resentment I mean, that, from the laws of our being, we must resent or feel opposed to injustice or ill treatment. Not that a disposition to retaliate or revenge ourselves is consistent with the law of God. But perfect obedience to the law of God does not imply that we should have no sense of injury and injustice, when we are abused. God has this, and ought to have it, and so has every moral being. To love your neighbor as yourself, does not imply, that if he injure you, you should feel no sense of the injury or injustice, but that you should love him and do him good, nevertheless his injurious treatment.³⁴

That is—just as the training teaches—resentment for injury or injustice is natural when we are abused. It is moral. God feels it as well, and it should not be brushed aside as somehow “un-Christian.” But healing will at some point include forgiveness and the desire to love and do good to the perpetrator.

God comforts those who have been cast down (2 Corinthians 7:6), and He does this through those who love Him as they learn to love the downcast as they love themselves. As the body of Christ, the church must learn to love the victims of abuse and oppression (Luke 10:37). After all, in the truest sense, Jesus is the ultimate *Han*: Utterly innocent of any wrongdoing, He was the victim of the sin of the whole world. He fully

³⁴Charles G. Finney, *Lectures on Systematic Theology*, 1851, ed. J. H. Fairchild [http://truthinheart.com/EarlyOberlinCD/CD/Finney/Theology/stcon.htm].

understands all who are *Han*. And since we are His body in the world, we are called to love them with His love.

Loving them means offering them refuge, protecting them from further harm, standing with them against injustice, and respecting them as people made by God for love and relationship, however incompletely they now fulfill God's intentions for them. The church's refuge, however, must not be one with a hidden stinger, a trap of further sin (or lack of complete healing) disguised as "do this because you are really one of us." Refuge in the church must be a way station for healing and restoration, a first stop along the way toward Christlikeness, not just a comforting environment that is a new deception or a trap of stagnation.

To accomplish this, the church needs to widen its vision of the gospel. It is not just forgiveness for sinners—which all people need. It is also healing for the sinned against, the *Han*, and the church should be as vocal and fervent in sharing this part of the Good News. It is only with both of these that the gospel is complete.

CHAPTER III

REVIEW OF RELATED LITERATURE

The Forgotten History of Healing

This chapter will review the relevant writings on the subject of healing and healing prayer, particularly within the Judeo-Christian context. The word *healing* is used in many ways in literature, research, apologetics, medicine, psychology, journalism, and everyday speech. The focus of this review of related literature is “divine healing,” that is, healing that occurs without apparent physical cause, but rather stems from God’s supernatural intervention in a person’s life to partially or completely replace disease or disorder with well-being.¹ A given in this review, as in the study itself, is that both the Old and New Testaments, as well the history of the Christian church down to this day, testify that God does heal.

Abundant contemporary literature is available on the topic of healing, and it is represented in this chapter. However, little of it is focused on training people to pray with others for healing (the focus of this study), and little of it seems cognizant of the testimony of the church or early history (one of the concerns of this chapter). Since the purpose here is to examine literature that focuses on how and when God heals and what

¹Many people, ranging from strict materialists who deny the existence of anything supernatural to Christian cessationists, reject even the possibility of divine healing. An examination of such objections is not without merit, but it is beyond the scope and purpose of this review.

conditions might aid or hinder the progress of this healing, the scope of related literature will be intentionally broad—encompassing some eight thousand years—and will incorporate considerable reference to Scripture, as well as the literature of the Christian church from the first century to the present. This review will consider several aspects of the literature, including the kinds of healing God effects, the evidence of its occurrence throughout history, and the understanding of God and healing it reflects.

Healing Focus in Contemporary Literature

Healing is a response from God commonly mediated by a human being. It is a response to disease or damage of some sort, either by accident or abuse. By accident is meant without human intention (whether a falling tree or a virus), and by abuse is meant the intentional acts of humans against others or themselves. While the victims of accidents also need healing, most of the contemporary literature on healing deals with the victims of different kinds of abuse.²

Abuse is sin, and sin always has a victim. Sin is an abuse of what God has made, and it causes wounding that persists until it is healed. Today it seems as if abuse is pandemic. All around us we see evidence of racial, sexual, physical, emotional, religious, and other kinds of abuse. Whether it has always been widespread is a topic of much speculation and little knowledge. It may be that what was common but hidden has now simply been exposed. It may be that *abuse* is simply a new word applied to an old reality—sinner and sinned against.

²Some people consider accidents simply a part of life's natural struggle. Others regard God as their author or as the one who permits them to occur. Regardless of the theory of their ultimate origin, the effects of "accident" can be destructive to body and soul and will often lead the victims to seek healing. However, those who blame God will often avoid seeking Him for healing, regarding Him as the problem, not the solution. Likewise, those who regard accidents as merely natural events will often avoid seeking healing from God because they either disbelieve in God or regard Him as unwilling or unable to heal them.

Regardless, abuse is a reality for a large number of people, and many of them have been emotionally and otherwise crippled by it. Understanding the nature and range of abuse is vital to understanding the depth and need of healing for its victims. Perhaps that is why the contemporary literature focuses on the most salient examples of abuse in society today.

One obvious area of abuse is racism. Racism, which has occurred worldwide throughout history, stems from a fundamental fear of the other, as the author has observed elsewhere:

A defining characteristic of human society is its tribalism: its tendency to gather in groups which define themselves by certain common characteristics, and differentiate themselves—set themselves apart from and at odds—with other groups and individuals who do not share these characteristics.³

This fear of the other is seen widely in the animal, plant, and insect kingdoms, and while it may have served a purpose in preserving life in some species, today it manifests itself primarily in unnecessary, destructive acts by humans toward other humans.⁴

Racism is one of those acts. It is almost self-evidently irrational, or perhaps nonrational, meaning that it stems from a part of our brains that are below rational thought. In *Black Like Me*, a white man who had dyed himself dark brown exposed how this blinding prejudice seemed to work:

I learned within a very few hours that no one was judging me by my qualities as a human individual and everyone was judging me by my pigment. As soon as white men or women saw [us]...they saw us as “different” from themselves in fundamental ways: we were irresponsible; we were different in our

³George Byron Koch, “Investigative Paper on Fear of the Other,” [http://www.georgekoch.com/articles/Fear_of_the_Other.htm], June 2002.

⁴Gerald L. Sittser, *Loving Across our Differences* (Downers Grove, Ill.: InterVarsity Press), 1994.

sexual morals; we were intellectually limited.... We had the feeling that the white person was not talking with us but with his image of us.⁵

The “image” others have of us goes to the heart of much of healing ministry, both because it skews our relationship with others and because we often adopt it as our own self-image. People who have been told they are inferior, or who have been treated in abusive ways, often accept these attitudes as the truth about themselves. This is exacerbated when purveyors of racist ideas claim biblical and scientific authority for their notions. In *Race, Religion and Racism*, Frederick Price exposes and eviscerates such claims, such as these from Charles Carroll:

We are able with the assistance of Scriptures and the sciences to determine that the Negro is one of the ape family; that he simply stands at the head of the ape family...he is merely an ape.... Besides, it should be borne in mind that, though the Negro is omnivorous, he manifests a strong preference for the flesh of man as an article of food. The...Negro [is] the creature described in the Scripture as the “beast of the field.”⁶

The horror of such illogic is profound, but the attitude it reflects is still with us, widely embraced in spirit, if not in degree. Although in the United States racism is universally thought of first in terms of white versus black, it takes many other forms: white (“us”) versus Hispanic, Asian, Jewish, Italian, Irish, Eastern European, and all suspect categories (“them”). The Korean-American community often sees itself as the target of racism from both the white and black communities. During the Los Angeles riots in 1992, for example, black rioters set on fire 2500 stores in Koreatown. Repeated

⁵John Howard Griffin, *Black Like Me* (Boston, Mass.: Houghton Mifflin Co., 1977), 180.

⁶Charles Carroll, *The Tempter of Eve* (St. Louis, Mo.: Adamic Publishing Co., 1902), 286–87, cited in Frederick K. C. Price *Race, Religion and Racism*, vol. 2 (Los Angeles, Calif.: Faith One Publishing, 2001), 5–6.

calls to the Los Angeles Police Department brought no response.⁷ Racism knows no color or cultural boundaries, and it remains a pervasive problem in American society.

Ronald C. Potter expresses this conviction this way:

New macroeconomic realities coupled with an unprecedented ethical and spiritual crisis with African-American communities have rendered implausible the thesis that white racism is the sole impediment to black social progress. Notwithstanding its changing contours, however, the American dilemma remains this nation's foremost ethical, political and ecclesial problem.⁸

Fear of the other is pervasive, but is also particular. Words and actions focus fear on a certain kind of person, and the fear is reinforced in both the racist and the target of racism. In reporting on their co-pastorate at a racially integrating church, two pastors, one black and one white, observed that victims of racism were “shy” and retreated from human contact, behavior that is also typical of victims of abuse.⁹

Healing is needed both for the victims of racism and the perpetrators of it. But like a person will not heal fully from a history of sexual abuse until it is acknowledged, so too will the church not heal of its racism—nor the victims heal of its effects—until it is admitted frankly.¹⁰ The perpetrators must see the lie and confess the abuse. For the victims of racism, there must be healing from both the wounding suffered and the broken image of who they are. God's healing is needed to enable them to reject the racist's opinion of their worth and to reveal the masterpiece they are in His eyes: “For we are

⁷Andrew Sung Park. *Racial Conflict and Healing: An Asian-American Theological Perspective*. (Maryknoll, N.Y.: Orbis Books, 1996), 21–22.

⁸Ronald C. Potter, “Race, Theological Discourse and the Continuing American Dilemma,” chapter 2 of Dennis Okhom, *The Gospel in Black and White* (Downers Grove, Ill.: InterVarsity Press, 1997).

⁹Spencer Perkins and Chris Rice, *More Than Equals* (Downers Grove, Ill.: InterVarsity Press, 2000), 24.

¹⁰*Ibid.*, 91.

God’s masterpiece. He has created us anew in Christ Jesus, so that we can do the good things he planned for us long ago” (Ephesians 2:10 NLT).

The approval or passive allowance of the source of pain must also be addressed, both personally and in its social expression. Simply making victims of racism feel better about themselves—and even fully healed—does not eliminate the root cause of racism in society. Society’s acquiescence in racism must be exposed and repudiated.

In *Betrayal Trauma*, Jennifer Freyd makes this same case in reference to victims of sexual abuse.¹¹ Sexual abuse is a common topic in contemporary literature. The sexual abuse of young boys by Roman Catholic priests has recently figured prominently in the press. As detestable as these acts are, they demonstrate the truth of the scriptural witness of sin being passed from generation to generation (see chapter 2). The abusers were often abused themselves, and the homosexuality of the priests is a common outcome of that abuse. The advent of “gay rights” and a “politically correct” social climate has led many people to reject such assertions and even cogent discussions of the issue. Further, long-term scientific studies are hard to come by, and some are only recently bearing fruit.¹² Nevertheless, people who have ministered to victims of sexual abuse understand these realities.

Leanne Payne is one of the pioneers in the healing of homosexuality that is rooted in sexual abuse. In *The Broken Image*, she notes that—as with racism—victims of sexual abuse are often bound by a false or broken image of who they are.¹³ Her healing ministry

¹¹Jennifer J. Freyd, *Betrayal Trauma* (Cambridge, Mass.: Harvard University Press, 1996), 170–71.

¹²R. Timothy Kearney, *Caring for Sexually Abused Children: A Handbook for Families and Churches* (Downers Grove, Ill.: InterVarsity Press, 2001), 123.

¹³Leanne Payne, *The Broken Image* (Grand Rapids, Mich.: Baker Books, 1981, 1996).

aims to restore the image of God in which these people were made and thus replace the broken and false image that others have forced upon them and which they have often accepted. Of course, this is not just a matter of “changing your mind.” These broken images are so real and so ingrained that it requires the supernatural power of God to heal them. This is just what Payne’s ministry teaches.

Perhaps worse than broken images in victims of abuse is the deliberate forgetting they do to survive. Victims forget—on purpose—even when the wounding is still unhealed. And while this allows the victims to “get on with life,” it also warps their views of others and of themselves, creating self-destructive patterns whose roots are hidden, but whose fruits are bitter and often obvious.¹⁴ Homosexuality is often one of the fruits directly tied to the root abuse of betrayal by a parent or other adult who uses the child for gratification (or the object of anger). This is not the only cause of a homosexual orientation; failure of a healthy, loving relationship with the same-sex parent can also lead to same-sex attachments. Nevertheless, it is a common one.

Other fruits of sexual abuse include promiscuity, lack of appropriate personal boundaries, self-mutilation, introversion, icy relationships, depression, agoraphobia, hatred, anger, and rejection.¹⁵ The list is almost endless.

Physical abuse takes many forms. Except in extreme cases, the body heals from it in time, but often the soul does not. The wounding that manifests itself outwardly as a bruise, a cut, a broken bone, or a violation (as in rape) will typically heal without significant long-term effect. But when the attack is intentional, there is also a deep

¹⁴Freyd, especially chapter 4, “Why Forget?”

¹⁵Mario Bergner, *Setting Love in Order* (Grand Rapids, Mich.: Baker Books, 1995).

wounding of the inner person, and this often initiates a spiral of fear, brokenness, self-condemnation, and retreat.

Joyce Meyer tells the story of a four-year-old boy who earnestly desired to play soccer. He practiced relentlessly and then went out to play his first game. Halfway through the game—in which he seemed to be doing fine—a “big kid” came up to him and punched him hard in the stomach. “You’re not doing anything right!” he yelled. “You get off this field and don’t come back here and try to play with us anymore!”¹⁶ Later, after he had returned home and the physical pain had passed, the boy declared that he would never go back. The wound to his soul persisted, and it might well have killed his desire to ever play any sport again. “This is a perfect example of what the devil wants to do to people,” Meyer concludes. “He wants to get somebody to reject us.”

No Place for Abuse, by Catherine Clark Kroeger and Nancy Nason-Clark, looks at the tawdry record of the church in response to widespread violence against women and young girls. The authors quote the U.S. Surgeon General that the single greatest cause of injury for women in the United States is domestic violence, whose victims exceed the combined total victims of traffic accidents, rapes, and muggings.¹⁷ These statistics are open to criticism, as this entire issue has been highly politicized.¹⁸ But whatever the true number of victims, there is a problem. One man (apparently a deacon in the church) said:

You cannot stand the order of creation on its head. Only the man is the Lord of Creation, and he cannot allow himself to be dominated by womenfolk. So

¹⁶Joyce Meyer, *The Root of Rejection* (Tulsa, Okla.: Harrison House, 1994), 15–16.

¹⁷Catherine Clark Kroeger and Nancy Nason-Clark, *No Place for Abuse* (Downers Grove, Ill.: InterVarsity Press, 2001), 67.

¹⁸“Spousal Abuse of Men,” AFU and Urban Legend Archive [http://www.urbanlegends.com/misc/spousal_abuse_of_men.html].

hitting has been my way of marking—that I’m a man, a masculine man, no softie of a man, no cushy type.¹⁹

Many church leaders would cringe at such an outlandish and repulsive assertion, but it is a fact that many men beat their “womenfolk,” as attested to by the Surgeon General’s report and as witnessed by many in the work of healing ministry.

While much of the public debate focuses on physical violence against women and girls, violence against men and boys is also real. They are abused by mothers, wives, sisters, fathers, neighbors, coaches, gym teachers, peers, homosexual partners, and others. It could well be underreported, as those in healing ministry often discover only after significant trust has been built that physical abuse has been part of a man’s history.

Lastly, crime is a source of significant physical abuse that injects terror into a person’s waking and sleeping hours even long after the crime. Dan Allender recounts the story of a pastor friend whose brother was murdered, shot in the head by a stranger, and how this stifled the pastor’s ability to do anything with God other than yell at Him.²⁰ In another instance, thieves robbed a woman’s house and destroyed things apparently just to be mean. She recounted how it made the house feel unclean and unsafe. Allender comments, “If evil can destroy faith, hope, and love, then, in fact, it has to a large degree debilitated our capacity to function in the world, in relationships, and on behalf of God and others.”²¹

¹⁹Kroeger and Nason-Clark, *No Place for Abuse*, 119, quoting Eva Lundgren, “‘I Am Endowed with All the Power in Heaven and on Earth’: When Men Become Men through ‘Christian’ Abuse,” *Studia Theologica: Scandinavian Journal of Theology* 48, no. 1 (1994).

²⁰Lisa Barnes Lampman and Michelle D. Shattuck, *God and the Victim* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co. and Neighbors Who Care, 1999), chapter 3.

²¹*Ibid.*, 39.

To be sure, false memory, mental disease, or attempts at manipulation can lead to false claims of physical abuse, but that should not lead the church to sequester itself in denial or cling to a theology that focuses on the sinner and renders the sinned against nearly invisible.²² Real people are really hurt, and it breaks not just their skin or bones, but their souls. The wounds to the soul persist long after the body heals, and they must cease to be invisible in our churches for healing to occur.

Abuse seldom falls into one neat category. When people are willing to abuse—to disrespect and harm others—they commonly use a variety of means. When any abuse takes place, emotional abuse is always present. Emotional abuse is the wounding of the soul as a consequence of the act of abuse. However, it can also stand alone. Some abusers harm their victims merely by using words to demean and belittle them. They do this to make their victims comply with their wishes and because the act of abuse and the suffering of the victim give them feelings of pleasure and superiority. This sort of control is typical in cults.²³ It is also found in highly authoritarian families and in some cultures.

Emotional abuse can be damaging even when it is passive. In *Healing the Wounded Spirit*, John and Paula Sandford tell of an anorexic young woman who suffered from depression, overwhelming guilt, and extreme perfectionism. The abuse she suffered was passive: There was no affection between her parents or toward her. They told her she had been an accident, and even though her father tried to have “intellectual”

²²Ruth C. Duck, “Hospitality to Victims,” chapter 9 of Andrew Sung Park and Susan L. Nelson *The Other Side of Sin* (Albany, N.Y.: State University of New York Press, 2001), 167.

²³John and Paula Sandford, *Healing the Wounded Spirit* (Tulsa, Okla.: Victory House, 1985), 458–59.

conversations with her, he belittled her efforts.²⁴ Their failure to connect with and affirm this woman when she was a child was passive, but the effect of the abuse was debilitating into her adulthood. This is emblematic of the power of any kind of abuse to cripple a person's capacity to function.

Religious abuse, in the basic sense, is just a collection of abuses that are excused by religion or a religious tradition. Sometimes bad theology and bad practice lead to abusive behavior. At other times abusive behavior creates bad theology and bad practice to justify itself. Such abuse ranges from Christians using Scripture to justify slavery to religious leaders manipulating followers for their own self-aggrandizement or using their positions of trust and authority to sexually prey on minors and others.

The special crime in this abuse is that it blasphemes God and His character. It makes those it affects fear or utterly reject Him, or it puts them in a kind of soul slumber that is seemingly immune to love and relationship.

The ignorance or simple inattention of the church toward the sinned against prolongs this wounding. One might even extend the umbrella of religious abuse to the church's sins of omission—the ways in which it has ignored and even harmed those within it who need and seek healing. In the dedication of his book *Why Do Christians Shoot Their Wounded?* Dwight Carlson wrote these telling words:

There are legions of God-fearing Christians who—to the best of their ability—are walking according to the Scriptures and yet are suffering from emotional symptoms. Many of them have been judged for their condition and given half-truths and clichés by well-meaning but ill-informed fellow believers. To these wounded saints I dedicate this book.²⁵

²⁴Ibid., 79–80.

²⁵Dwight L. Carlson, *Why Do Christians Shoot Their Wounded?* (Downers Grove, Ill.: InterVarsity Press, 1994), n.p.

The challenge of religious abuse, and healing for it, is thus both for those who have been disrespected, demeaned, and mistreated by others in the church and for those whose wounds have been ignored or denied. Both hurt.

What is the nature of healing given the wide variety of woundedness stemming from all kinds of abuse? While God is able to heal any kind of infirmity, today the ministry of God's healing by people tends to be narrow in its focus; that is, a given healing ministry will usually specialize in a certain kind of healing—physical, emotional, mental, and so on, and perhaps in an even narrower subcategory.²⁶ There are several primary foci of such work, among them abuse (physical, sexual, religious); bodily disease, deformity, and injury; sin and forgiveness; and unresolved anger toward God and people.²⁷

It should also be noted, however, that while a given healing ministry may limit itself to one of these areas, during its work healing often occurs that is outside the bounds of its customary focus. While they may limit their specialty, God will often respond broadly. For example, the connection between unresolved anger, disturbed bodily functioning, and healing of memories is common in the experience of healing ministries, including Resurrection's.²⁸ It should not be surprising that when one area begins to be

²⁶Many ministries today look back with appreciation at the work of Agnes Sanford, one of the great illuminators of healing ministry from the last century. For years they have quoted her groundbreaking work, *The Healing Light*, in which she addressed many kinds of healing and looked at the range of areas of healing. However, it has only been in more recent years that some of the finer distinctions among healings have begun to be drawn. See Agnes Sanford, *The Healing Light* (New York, N.Y.: Ballantine Books, 1947).

²⁷These various categories also apply to wounding that is seemingly without cause (that is, accidental).

²⁸See Margaret Anne Schlientz, "A Study on the Decrease of Unresolved Anger through a Teaching Protocol and Healing Prayer As a Nursing Intervention in Spiritual Care" (Ph.D. diss., University of Pittsburgh, 1981).

healed, other wounds are exposed and begin to heal as well, even if they had initially seemed unrelated.

These days emotional or “soul” healing, sometimes also called “inner” healing, is the focus of much of the work of healing. One might wonder how this comports with Scripture and the work of Jesus and others, for did they not mostly heal physical maladies like blindness, epilepsy, and crippled limbs? Why then such a focus today on emotional healing? Are we that different from the people of long ago, or are we just caught up in a psychological fad? It is not uncommon for people involved in healing ministry ask themselves these questions. Why is so much of their effort directed to “inner” healing of one sort or another, when physical healing would seem to be much more dramatic and offer even more “proof” that there is a God and that He heals supernaturally?

The fact is that physical healing does occur. Many, if not all, who focus on “inner” healing have witnessed profound physical healings as well. But the healing of inner crippling distinguishes itself in that it can affect every part of one’s life, productivity, ability to love and be loved, confidence, hope, and much more. That this inner damage and disability can be healed at all is far-reaching and truly miraculous, and God should be honored for His willingness to do it. Those who minister this healing have no need for jealousy, apology, or regret. It is an honor and a privilege.

Emotional and physical needs are often interconnected, though putting too much emphasis on cause/effect relationships can be both bad psychology and bad theology. However, connections frequently reveal themselves. When through prayer a chaplain was dramatically healed of a thirty-year-long case of rheumatoid arthritis, the healing not only

freed her from pain, but also completely revolutionized her understanding of and feelings for God. In her words:

I always believed that God was awful.²⁹ Now I know that he is sweet. It has changed my ministry and my counseling completely, especially to women who have been abused. Now when I tell them God loves them, and wishes to heal them, I know it is true, because I have experienced it myself.³⁰

Similarly, a wound caused by emotional abuse will often manifest itself in physical pain and disability. When the emotional abuse is uncovered and healed, the physical symptoms tend to disappear as well. John and Paula Sandford give many examples of this kind of dual healing in *The Transformation of the Inner Man*.³¹ The simple reality is that soul and body are not independent of each other. Injury to one affects the other; healing of one releases healing in the other. Physical healings like those recorded in Scripture and church history do continue to occur today, but healing itself must be understood much more broadly if we are to realize its importance and centrality to human life.

Healing in Scripture and Church History

God is not confined to the limits of history. If there had never been healing in the past and none had been recorded in Scripture, this would hardly prevent the Author of the universe from doing it today for the first time. Some theological quarters propose that such healings have to be from Satan, but the witness of the fruit of healing testifies to its

²⁹She is using *awful* in the sense of definition 2 in the Oxford English Dictionary: “worthy of, or commanding, profound respect or reverential fear.”

³⁰Private communication to author during his clinical pastoral education training in seminary, circa 1989.

³¹John and Paula Sandford, *The Transformation of the Inner Man* (Tulsa, Okla.: Victory House, 1982). See especially chapter 11, “Inner Vows.”

true Source, and it is notable that some who believe that God has ceased to intervene in human lives by supernatural means will readily propose that Satan continues to do so.³²

Of course, in “discerning the spirits” and in examining supernatural occurrences, one should exercise caution whether or not there is a previous record of similar events in Scripture or church history. But this does not mean that one should avoid seeking God’s intervention and healing. Earnest Gentile reflected in this way on the purpose for the book of Acts:

Luke’s record of the early Church purposes less to account for the doings of the Church than to account for the *doings of God in and through the Church*. It shows us what actually happened and how the Church *realized life through the Holy Spirit*. The primitive Church was the prototype for spiritual concepts designed to work *in every generation and society*. (emphasis added)³³

Is there, then, a historical record of divine healing? Yes, and it is a prodigious one. There is evidence of it in other cultures prior to the writing of Scripture, throughout Scripture, in the intertestamental literature, and in the history of the Christian church since the time of Jesus. It is an embarrassment of riches.

Archaeological artifacts from the predynastic period in Egypt (6000–5000 B.C.) indicate that evil spirits or demons were believed to be the source of both mental and physical illness. Egyptian, Assyrian, and Persian records attest to the laying on of hands for healing during the time of the Pharaohs (5000–1500 B.C.). Over the course of many millennia, these two types of disease have sometimes been separated, with physical disease attributed to natural causes and mental illness to spiritual causes. Sometimes they

³²For example, in “An Essay on Faith Healing” in 1969, Victor J. Weyland wrote: “To what conclusion must a Christian come as he stares these facts in the face? Is it not this that this entire healing craze is a trick of the devil to draw people away from God’s revealed plan for our Salvation?” [<http://www.wls.wels.net/library/Essays/Authors/w/WeylandFaith/WeylandFaith.rtf>].

³³Earnest Gentile, *Your Sons and Daughters Shall Prophesy* (Grand Rapids, Mich.: Chosen Books, 1999), 196.

have been regarded as having the same cause, whether natural or spiritual. Modern medicine is beginning to again regard mental and physical illness as having similar causes, although debate about whether the cause is natural or supernatural persists, with most Western practitioners inclining to the natural explanations.³⁴

The Old Testament

The Old Testament constantly reveals God as a God of healing, able to heal and ready to heal, the One “who heals all your diseases” (Psalm 103:3). He is Jehovah-Rapha, “the LORD who heals you” (Exodus 15:26). In the Hebrew understanding of God’s sovereignty (explored in chapter 2), both wounding and healing ultimately come from (or are permitted by) the Lord: “Now see that I, even I, am He, and there is no God besides Me; I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand” (Deuteronomy 32:39). “Come, and let us return to the LORD; for He has torn, but He will heal us; He has stricken, but He will bind us up” (Hosea 6:1).

Similarly, the psalmist declares, “You, who have shown me great and severe troubles, shall revive me again, and bring me up again from the depths of the earth” (Psalm 71:20). There is even witness to the connection between healing and the abuse, despair, and wounding of the soul or body: “He gathers together the outcasts of Israel. He heals the brokenhearted and binds up their wounds” (Psalm 147:2–3).

Solomon counsels that devotion to the Lord brings health: “Do not be wise in your own eyes; Fear the LORD and depart from evil. It will be health to your flesh, and

³⁴Harold G. Koenig, Michael E. McCollough, and David B. Larson, *Handbook of Religion and Health* (New York, N.Y.: Oxford University Press, 2001), 25.

strength to your bones” (Proverbs 3:7–8). He even teaches that godly counsel brings health: “The tongue of the wise promotes health” (Proverbs 12:18).

Although God is able to heal and does heal, even without request, the most common testimony of Scripture is that healing comes in response to calling out for it, occasionally by the one needing healing, but more commonly by another on his or her behalf. Some examples from the Old Testament will serve to illustrate this model, which persists throughout Scripture and in the experience of the church to the present time.

Elijah was given lodging by a woman with a son who became ill and died. In her despair she asked Elijah, who she knew to be a man of God, why her son had died. Was it to remind her of her sin? Elijah did not reply. Instead, he asked for her son and carried him up to his bed. He then cried out in complaint:

“O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?” And he stretched himself out on the child three times, and cried out to the LORD and said, “O LORD my God, I pray, let this child’s soul come back to him.” Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived. And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, “See, your son lives!” Then the woman said to Elijah, “Now by this I know that you are a man of God, and that the word of the LORD in your mouth is the truth.” (1 Kings 17:20–24)

In this, God’s word is affirmed, God is affirmed, His messenger is affirmed, and a son who has died is healed. There is no assent here to the idea that God caused the death as punishment for the mother’s sin (Jesus refutes a similar idea in John 9:2–3), but God’s willingness to heal is revealed.

Naaman, the commander of the Syrian army, went to Israel to be cured of leprosy. He expected to be healed in a certain way, and when Elijah’s disciple Elisha told him what he had to do, he was defiant and went off in a rage. Then when he finally relented

and did what the Lord had instructed him to do through Elisha—dipping in the Jordan seven times—he was utterly healed (2 Kings 5:1–15).

The Israelites “cried out to the LORD in their trouble, and He saved them out of their distresses. He sent His word and healed them, and delivered them from their destructions” (Psalm 107:19–20). “Have mercy on me, O LORD, for I am weak,” David cried out. “O LORD, heal me, for my bones are troubled” (Psalm 6:2). The Lord heard and healed him: “O LORD my God, I cried out to You, and You healed me” (Psalm 30:2).

David also recognized that sin can cause disease and how this can separate sinners from those they love:

There is no soundness in my flesh because of Your anger, nor any health in my bones because of my sin. For my iniquities have gone over my head; like a heavy burden they are too heavy for me. My wounds are foul and festering because of my foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are full of inflammation, and there is no soundness in my flesh. I am feeble and severely broken; I groan because of the turmoil of my heart. Lord, all my desire is before You; and my sighing is not hidden from You. My heart pants, my strength fails me; as for the light of my eyes, it also has gone from me. My loved ones and my friends stand aloof from my plague, and my relatives stand afar off. (Psalm 38:3–11)

Psalm 119, an extraordinary paean of praise to God’s Word, connects love of His revelation to well-being:

My soul clings to the dust; revive me according to Your word. I have declared my ways, and You answered me; teach me Your statutes. Make me understand the way of Your precepts; so shall I meditate on Your wonderful works. My soul melts from heaviness; strengthen me according to Your word. (vv. 25–28)

Scripture recognizes the healing power of love and kindness: “Pleasant words are as a honeycomb, sweetness to the soul and health to the bones” (Proverbs 16:24). It also acknowledges God as Healer, though we do not realize it:

I taught Ephraim to walk, taking them by their arms; but they did not know that I healed them. I drew them with gentle cords, with bands of love, and I

was to them as those who take the yoke from their neck. I stooped and fed them. (Hosea 11:3–4)

The prophet Isaiah is a source of extraordinary insight into disease and healing. In Isaiah 58, he exposes the hearts of those who pretend to fast to please God, but instead structure their fasts to please themselves: “In fact, in the day of your fast you find pleasure, and exploit all your laborers. Indeed you fast for strife and debate, and to strike with the fist of wickedness” (vv. 3–4).

To God, a true fast is not refraining from eating food or wearing sackcloth and ashes, but rather treating others with godly love:

Is this not the fast that I have chosen: to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, that you cover him, and not hide yourself from your own flesh? (Isaiah 58:6–7)

Isaiah describes the consequences of a true fast:

Then your light shall break forth like the morning, Your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry, and He will say, “Here I am.”...If you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness, and your darkness shall be as the noonday. The LORD will guide you continually, and satisfy your soul in drought, and *strengthen* your bones; You shall be like a watered garden, and like a spring of water, whose waters do not fail. (vv. 8–11, emphasis added)

The promise for those who heal and care for others is their own strengthening, healing, and a provision that flows like a spring of water. Isaiah 58 goes on to describe the extraordinarily deep and profound relationship the Lord grants His followers when they “fast” by treating others with godly love.

Isaiah is also a source of prophecies about the coming Messiah, and they include much about healing and suffering. First, by willingly taking upon Himself the wounding of the people, the Messiah brings healing:

Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. (Isaiah 53:4–5)

In the voice of the Messiah to come, Isaiah also proclaims God’s desire to heal by His Spirit:

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to preach good tidings to the poor; He has sent me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound. (Isaiah 61:1)

These words, which Jesus quotes in Luke 4, are meant to be understood broadly:

The word *captivity* can describe not only physical confinement, but also demonic oppression, abuse, and psychological burden. It is a common reality in healing ministries that Jesus does indeed free people bound in these ways.

Jeremiah, in the midst of attacks on his character and prophecies, appeals to God in his affliction, “Heal me, O LORD, and I shall be healed” (Jeremiah 17:14). Later, after the people have gone into exile as he predicted, Jeremiah prophesies their return, restoration, and healing:

“All those who devour you shall be devoured; and all your adversaries, every one of them, shall go into captivity; those who plunder you shall become plunder, and all who prey upon you I will make a prey. For I will restore health to you and heal you of your wounds,” says the LORD, “Because they called you an outcast saying: ‘This is Zion; No one seeks her.’” (Jeremiah 30:16–17)

He reinforces this, saying, “Behold, I will bring it health and healing; I will heal them and reveal to them the abundance of peace and truth, and I will cause the captives of

Judah and the captives of Israel to return, and will rebuild those places as at the first.”
(Jeremiah 33:6–7)

Jeremiah depicts a people who refuse the Lord’s entreaties to turn from their wickedness, suffer exile and oppression for their intransigence, and then are healed by God. This pattern is also seen in Psalm:

Will You be angry with us forever? Will You prolong Your anger to all generations? Will You not revive us again, that Your people may rejoice in You? Show us Your mercy, LORD, and grant us Your salvation. (85:5–7)

And in Isaiah:

Thus says the High and Lofty One Who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (57:15)

The prophet Ezekiel assumes that those who shepherd God’s people will care for them, and when they fail in this, he strongly condemns them:

Thus says the Lord GOD to the shepherds: “Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them.” (34:2–4)

God then says that He will Himself serve and heal those who have been abused and that He will destroy the abusers: “I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment” (v. 16).

In His response, God clearly distinguishes between those who scoff at God and those who fear Him:

“For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn

them up,” says the LORD of hosts, “That will leave them neither root nor branch. But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this,” says the LORD of hosts. (Malachi 4:1–3)

The Apocrypha

Like Jerome, the first translator of the Bible, most Protestants believe that the Apocrypha does not rise to the level of inspiration required to be included in the canon of Scripture.³⁵ Nevertheless, this intertestamental literature represents the voice of the Jewish people in the centuries between the close of the Old Testament and the beginning of the New Testament. As a bridge between the two Testaments, it reveals the thinking, theology, and culture of the Jewish people during this important and tumultuous period. It is thus of value to hear what it has to say about healing.

In the book of Tobit, two people are in need of healing. Tobit is a righteous man, faithful to God and the Law, who has been blinded by the droppings of sparrows. Sarah is a woman who has been unjustly accused of killing her seven husbands, when in fact a demon, Asmodeus, killed them all before any of the marriages were consummated.

Sarah wants to die to escape her unfair reproach, and she prays:

Blessed are you, merciful God! Blessed is your name forever; let all your works praise you forever. And now, Lord, I turn my face to you, and raise my eyes toward you. Command that I be released from the earth and not listen to such reproaches any more. (Tobit 3:11–13)³⁶

Tobit also prays, and “at that very moment, the prayers of both of them were heard in the glorious presence of God” (Tobit 3:16), and He sent an angel to heal them:

³⁵It is actually a bit more complex than this. Some books are considered canonical by some Protestants but not by Roman Catholics. In other cases this judgment is reversed. These judgments, however, are not germane to this paper.

³⁶Citations from the Apocrypha are from the New Revised Standard Version.

So Raphael was sent to heal both of them: Tobit, by removing the white films from his eyes, so that he might see God's light with his eyes; and Sarah, daughter of Raguel, by giving her in marriage to Tobias son of Tobit, and by setting her free from the wicked demon Asmodeus. (Tobit 3:17)

This passage is remarkable in several respects, including Sarah's guileless prayer, which brings healing, the naming of a demon and the delivery from him, and the working of healing by the agency of an angel named only in the book of Tobit and whose name, Raphael, means healing—as in Jehovah-Rapha.

The Wisdom of Solomon is often attributed to King Solomon, and though not considered by many to be in the canon of Scripture, it nevertheless speaks powerfully and wisely about what can and cannot give strength or heal:

Miserable, with their hopes set on dead things, are those who give the name "gods" to the works of human hands, gold and silver fashioned with skill, and likenesses of animals, or a useless stone, the work of an ancient hand... When he prays about possessions and his marriage and children, he is not ashamed to address a lifeless thing. *For health he appeals to a thing that is weak; for life he prays to a thing that is dead; for aid he entreats a thing that is utterly inexperienced; for a prosperous journey, a thing that cannot take a step; for money-making and work and success with his hands he asks strength of a thing whose hands have no strength.* (Wisdom 13:10, 17–19, emphasis added)

Is this not an extraordinary piece of insight and wisdom about our foolish dependence on the works of our own hands as a source of life and healing? To be clear, this is not a criticism of useful implements or medicine, but of amulets and idols and superstitious totems, which we imagine are imbued with power but are really just fashioned pieces of wood, stone, and metal and are without intelligence or will.

Sirach offers many insights about health and healing. He recognizes the beneficial effects of a right relationship with God: "The fear of the Lord is the crown of wisdom,

making peace and perfect health to flourish” (1:18).³⁷ He acknowledges that sin can block healing: “When calamity befalls the proud, there is no healing, for an evil plant has taken root in him” (3:28). In the same way, he realizes that the refusal to extend forgiveness can keep us from receiving it from the Lord and being healed:

Forgive your neighbor the wrong he has done, and then your sins will be pardoned when you pray. Does anyone harbor anger against another, and expect healing from the Lord? If one has no mercy toward another like himself, can he then seek pardon for his own sins? (28:2–4)

Many books in recent years have examined the beneficial effects of laughter, as well as the bodily harm done by anger, jealousy, and anxiety. These themes, too, are present in Sirach: “A joyful heart is life itself, and rejoicing lengthens one’s life span.... Jealousy and anger shorten life, and anxiety brings on premature old age” (30:22, 24).

Finally, Sirach counsels that physicians are to be sought and honored. Rather than claiming that doctors are at odds with divine healing, or that going to them somehow dishonors God or causes Him to not act, Sirach includes physicians, as well as medicine from pharmacists, as means of God’s healing:

Honor physicians for their services, for the Lord created them; for their gift of healing comes from the Most High, and they are rewarded by the king. The skill of physicians makes them distinguished, and in the presence of the great they are admired. The Lord created medicines out of the earth, and the sensible will not despise them. Was not water made sweet with a tree in order that its power might be known? And he gave skill to human beings that he might be glorified in his marvelous works. By them the physician heals and takes away pain; the pharmacist makes a mixture from them. God’s works will never be finished; and from him health spreads over all the earth. My child, when you are ill, do not delay, but pray to the Lord, and he will heal you. (38:1–10)

³⁷Here, as in the Old Testament, the fear of the Lord refers to reverential awe, not the kind of fear that an armed robber or rapist might engender.

Note that Sirach's focus is on doctors who pray. He also says observes that unconfessed sin can be a source of illness and that people who persist in their sin will defy physicians much as they defy God:

Give up your faults and direct your hands rightly, and cleanse your heart from all sin. Then give the physician his place, for the Lord created him; do not let him leave you, for you need him. There may come a time when recovery lies in the hands of physicians, for they too pray to the Lord that he grant them success in diagnosis and in healing, for the sake of preserving life. He who sins against his Maker, will be defiant toward the physician. (38:12–15)

Clearly, Scripture's themes about healing also appear in the intertestamental literature.

The New Testament

The intention of God to bring healing through the Messiah and His followers is found early in the New Testament text:

“And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.” So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.” (Matthew 1:21–23)

This passage declares that “God saves,” the literal meaning of “Jesus,” and that “God is with us,” the literal meaning of “Immanuel.” Although it does not speak explicitly of healing, it is an indication of God's intentions toward us. Those intentions, along with their effects, are quickly proven out in chapter 4:

Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. Great multitudes followed Him—from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan. (vv. 23–25)

Matthew 8:16–17 directly links the actions of Jesus with Isaiah’s prophecies about the coming Messiah: “He cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: ‘He Himself took our infirmities and bore our sicknesses.’” (In Isaiah 53:4, the two nouns are **ylix**, *choliy* and **baok.m**, *mak’ob*. The former means sickness, disease, or grief, and the latter means sorrow, pain, or grief, both physical and mental.)

As He proclaimed the good news of the kingdom of God and healed people in need, Jesus extended His ministry beyond Himself:

Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, “The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.” (Matthew 9:35–38)

That is, Jesus instructed His disciples to pray for more laborers (more disciples, more workers for the Kingdom) and then sent them, initially, to the “lost sheep of the house of Israel” (Matthew 10:6) with these instructions: “As you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give” (Matthew 10:7–8).

“The kingdom of heaven is at hand” is often interpreted to mean “coming soon,” but it was generally understood to mean “close by” in distance, not time. It also echoes a root word (**evggi**, **zw**, *eggizo*) that refers to making disciples. That is, Immanuel, God with us—the kingdom of heaven right here—is naturally followed by healing. This is why in healing prayer we invite God’s presence.

In Matthew 12 there is a more extended revelation of the connection between God’s presence and healing. The Pharisees have accused Jesus and His disciples of

violating the Sabbath by plucking and eating heads of grain. After pointing out that David and his men ate bread from the temple on the Sabbath, Jesus says:

I say to you that in this place there is One greater than the temple. But if you had known what this means, “I desire mercy and not sacrifice,” you would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath. (Matthew 12:6–8)

In a similar passage in Mark, Jesus says, “The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is also Lord of the Sabbath” (2:27–28). In these two passages Jesus says something about Himself that the Pharisees considered blasphemous.³⁸ He claims that He is both Lord of the Sabbath and greater than the temple. And then He proceeds to demonstrate what He has just asserted:

Now when He had departed from there, He went into their synagogue. And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?”—that they might accuse Him. Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.” Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored as whole as the other. Then the Pharisees went out and plotted against Him, how they might destroy Him. (Matthew 12:9–14)

The Pharisees understood Jesus’ claim quite well, but they ignored the proof of it and began plotting His destruction. Matthew continues:

But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all. Yet He warned them not to make Him known, that it might be fulfilled which was spoken by Isaiah the prophet, saying: “Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, and He will declare justice to the Gentiles. He will not quarrel nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break, and smoking flax He will not quench,

³⁸This claim, and the response to it, is similar to the one Jesus makes in Luke 5 and Mark 2 (see pp. 28–29).

till He sends forth justice to victory; and in His name Gentiles will trust [Isaiah 42:1–4].” (vv. 15–21)³⁹

The Holy Spirit was present upon Jesus as, with great gentleness, He continued to declare benefits of God’s kingdom and heal those who followed Him:

Great multitudes came to Him, having with them the lame, blind, mute, maimed, and many others; and they laid them down at Jesus’ feet, and He healed them. So the multitude marveled when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel. (Matthew 15:30–31)

In their running debate with Jesus, the Pharisees later accused Him of casting out demons by the power of “Beelzebub, the ruler of the demons” (Matthew 12:24). Refuting this accusation as a logical impossibility, Jesus again says that the healing is by the Holy Spirit and that the kingdom of God is near at hand: “If I cast out demons by the Spirit of God,” He says, “surely the kingdom of God has come upon you” (v. 28).

Further, He warns that such healing work is not to be attributed to Satan:

Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. (Matthew 12:31–32)

These words should be a great caution to those present-day Christians who, because they believe that miracles ceased after the apostolic age, claim that healing in response to prayer is from Satan.

When we read the record of Jesus healing people, it often says that He healed “all”—yet there were times when He did not heal, as when He visited Nazareth and was ridiculed by the residents there:

³⁹ In the Greek, the word *Gentiles* (**ε;θνο;ι**, *ethnos*) means people of all races, as distinct from the Jews.

Jesus said to them, “A prophet is not without honor except in his own country, among his own relatives, and in his own house.” Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them. And He marveled because of their unbelief. (Mark 6:4–6)

This is reminiscent of the defiance of Naaman toward Elisha (see pp. 65–66), as well as the defiance of the ill toward God and the physician as noted in Sirach (see pp. 72–73) Jesus healed a few people in Nazareth, but He could not do mighty works there, apparently because of the people’s unbelief.

In chapter 4 of Luke, Jesus quotes from Isaiah 61 to proclaim that the Spirit is upon Him and that He has been anointed to preach to the poor, heal the brokenhearted, set captives free, give sight to the blind, and release the oppressed. Clearly, His healings extend far beyond simple physical restoration. All these healings are part of the ministry of Jesus through His body, the church. Jesus presented it this way:

Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it. If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you. A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. At that day you will know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him. (John 14:11–21)

Jesus gave the authority to do these works first to the Twelve, and then to the Seventy (Luke 10:1, 17), and then to the entire body of Christ—to all who believe. The “great commission” of Matthew 28:19 specifies the authority Jesus gave to make new disciples throughout the world: “In the name of the Father and of the Son and of the Holy

Spirit” is legal terminology that refers to the “power of attorney” one person assigns to another.

Jesus’ willingness to heal is evident in all the Gospels, and the balance of the New Testament testifies to God’s willingness to heal miraculously through Jesus’ followers. Evident throughout is the combination of celebration, accusation, and disbelief that accompanied these miracles. At Lystra, when Paul healed a man who had never walked, onlookers thought he and Barnabus were pagan gods (Acts 14:8–12). When Peter did the same thing in the temple, the people were incredulous. “Men of Israel, why do you marvel at this?” Peter asked, “Or why look so intently at us, as though by our own power or godliness we had made this man walk? (Acts 3:12). Healings accomplished by God through the body of Christ meet with the same kind of reactions today.

Sometimes God healed through His followers in odd, unexpected ways: “God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them” (Acts 19:11–12). And people brought their sick into the streets so that when Peter walked by, his shadow would fall on them and heal them (Acts 5:15).

Although Paul had some physical infirmity or disability that God refused to heal (the “thorn in the flesh” mentioned in 2 Corinthians 12:7), Paul was healed of a desperate disease of his soul at his conversion. Healing has always been understood to include disease of the soul as well as the body. Augustine refers to this when he says,

[Paul’s conversion] fulfilled in him what was written in the prophet, “I will strike, and I will heal” (Isaiah 19:22). What God strikes, you see, is that in people which lifts up itself against God. The surgeon isn’t being heartless when he lances the tumor, when he cuts or burns out the suppurating sore. He’s causing

pain; he certainly is, but in order to restore health. It's a horrid business; but if it wasn't, it wouldn't be any use.⁴⁰

Augustine's insight here also applies to many healings today: They often begin with great pain and distress, which then blossoms into profound healing and release.

Healing in the History of the Christian Church

Not surprisingly, the record of the Christian church in the area of healing has at times been characterized by its excesses, just as at times it has been characterized by its absence. Such accounts as the resurrection of the dead man whose body touched the bones of Elisha (2 Kings 13:21) and the working of miracles through Paul's handkerchief and Peter's shadow have spawned some superstitions and questionable practices in the church. In recent years these have included the selling of prayer cloths, holy water, and other objects by several Protestant television ministries, as well as at some Roman Catholic shrines. However, the use of holy objects in healing is not new.

The question of how healing happens through them is seldom directly addressed in the literature, although assumptions about it seem implicit in the descriptions of certain practices. Chief among these is the long-standing belief in the healing power of the bread and wine of communion. Although many Western Protestants and Protestant theologians would, like Zwingli, describe the communion meal as simply an important "remembrance," the view of the church for eleven hundred years was that communion was much more than that. It was the "real presence" of the body and blood of Jesus and thus had enormous healing power. Theologians who supported this position included Ambrose, Augustine, Chrysostom, Cyril, Justin Martyr, Irenaeus, and Tertullian. Both the

⁴⁰Augustine, "Sermon 77.3," ed. Joseph T. Lienhard, reprinted in *Ancient Christian Commentary on Scripture: Old Testament*, ed. Thomas C. Owen (Downers Grove, Ill.: InterVarsity Press, 2001), 3:335–36.

Roman Catholic church and the Eastern Orthodox churches continue to assert this as basic doctrine.

There was essentially no controversy on this point at all until the ninth century, when the nature of the “real presence” was first explicated by the theologian Paschasius Radbertus. Then around 1047, one lone monk, Berengarius of Tours, opined that he did not consider the “real presence” to be present. But this idea gained no purchase at all until centuries later, when Calvin, Luther, Zwingli, and others began reexamining the ninth-century debate and the opinions of Berengarius.

The Reformers tended to discount the supernatural suppositions of the Roman church and Aquinas, particularly in relation to the Eucharist and the Mass (for instance, that the bread and wine underwent transubstantiation and became the literal body and blood of Christ), and this extended also to a general mistrust of supernatural explanations and assertions. This is not to imply the absence of the mystical: Calvin believed that the Holy Spirit was supernaturally involved in Communion, as did Luther, but not by a supernatural change in their physical structure. Luther believed in the real presence by consubstantiation, Calvin by dynamic or virtual presence. Only Zwingli regarded it as a mere memorial supper.

Modern churches that accept the possibility of the “real presence” understand Communion as a potentially powerful encounter between the living presence of Christ and those coming to the altar, and it is not uncommon to see manifestations of the Holy Spirit present in those encounters.

As in the past, the Roman church today believes that the healing presence of Jesus is in the elements of Communion. Throughout the centuries it has sent *viaticum*—literally

“supply for a journey”—to the sick and dying. This typically consists of consecrated bread dipped in wine and carried, usually by a priest or deacon, in preparation for death to those who are dying, or for healing to those who are too sick to go to church.

Over the centuries, Christians revered not only the elements of Communion, but also relics, like slivers of the “true” cross, Jesus’ tears, Mary’s milk, the bones of saints, and holy shrines such as Lourdes. Such relics and places were thought to contain some deposit of grace or holiness and were often regarded in a magical and superstitious way. Some caution is appropriate, however, in too quickly dismissing all of this as a product of ignorance or superstition, though it might seem so in our modern, “scientific” age, especially given Scripture’s accounts of the healing effects of Peter’s shadow, Paul’s handkerchief, and Elisha’s bones.

Protestants especially often confuse Enlightenment epistemology with rigorous theology and tend to dismiss as unreal anything that smacks of the supernatural. The attitude of some toward those who admit the possibility that things might happen for other than material causes is often one of pride and condescension. Others believe that relics are effective, but only because of the placebo effect. That is, they believe that the faith of the ill person in the religious object (or in a simple sugar pill) causes their healing.⁴¹ Still others will readily allow that demonic influences can cause supernatural events to occur, but refuse to concede that such events could be the product of the Holy Spirit.

⁴¹Bernie S. Siegel, *Love, Medicine and Miracles* (New York, N.Y., Harper & Row, 1986), 35.

Despite dissenting voices and modern skepticism, the history of the church clearly demonstrates the perseverance of the belief in divine power for healing. The insights of the great luminaries of church history help put this into greater relief.

In the apostolic age, Clement (d. A.D. 99) spoke of the gifts of the Spirit given to believers—especially the word of knowledge, instruction, and prophecy—as intended to serve “the spiritual brethren.”⁴² Yet, based on Ecclesiastes 3:7, he also cautioned, “At one time it is proper to keep silence, and at another time to speak.” He counseled believers to use judgment and caution in exercising their gifts, set down “rules for visits, exorcisms, and how people are to assist the sick, and to walk in all things without offence,” and dealt explicitly with the nature and conduct of healing.⁴³

In his ninth homily, Clement went into even more detail, including an in-depth discussion of demons and disease and the manner of life required of a healer. “You shall drive out evil spirits and dire demons, with terrible diseases, from others,” he said. “And sometimes they will flee from you when you but look on them.” He also said, “He who has given himself to God, being faithful, is heard when he only speaks to demons and diseases.”⁴⁴ None of this was a mystery to Clement or his contemporaries.

In the immediate post-apostolic (or Ante-Nicene) age, Irenaeus (ca.130–200), in arguing against heresy, mentioned prophecy, exorcism, and even resurrection of the dead

⁴²Many believe Clement was a coworker of the apostles and possibly even Paul’s “fellow laborer” in Philippians 4:3.

⁴³Clement, *First Epistle of the Blessed Clement, Disciple of Peter the Apostle*, reprinted in A. Cleveland Cox, *The Ante-Nicene Fathers* (Peabody, Mass.: Hendrickson Publishers, 1995), 8:59–60.

⁴⁴*Ibid.*, 277.

as contemporary miracles.⁴⁵ In *Against Heresies* he said of the works of the church in his day:

For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others...see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole...the dead have even been raised up, and remained among us for many years.... It is not possible to name the number of gifts which the Church, [scattered] throughout the whole world, has received from God...⁴⁶

Justin Martyr (30–165) said that miraculous cures were commonplace,⁴⁷ and Tertullian (ca. 60–260), in presenting the case for Christians, recalled how the clerk of a court, “one of them who was liable to be thrown upon the ground by an evil spirit, was set free from his affliction; as was also the relative of another, and the little boy of a third.” He went on to say, “How many men of rank (to say nothing of the common people) have been delivered from devils, and healed of diseases!”⁴⁸

Tertullian also asserted that many conversions in his time were the product of “supernatural dreams and visions.”⁴⁹ This same kind of miraculous conversion through dreams seems to be occurring today in the lives of many Muslims and is even becoming a part of evangelism efforts to reach them.⁵⁰

⁴⁵Philip Schaff, *History of the Christian Church* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1910, reprinted 1995), 2:118.

⁴⁶Irenaeus, *Against Heresies*, reprinted in A. Cleveland Cox, *The Apostolic Fathers with Justin Martyr and Irenaeus* (Peabody, Mass.: Hendrickson Publishers, 1995 (original 1885), 1:409.

⁴⁷Schaff, *History*, 2:118

⁴⁸Tertullian, *To Scapula*, reprinted in Cox, *The Ante-Nicene Fathers*, 3:107.

⁴⁹Schaff, *History*, 2:118.

⁵⁰Rick Love, *Muslims, Magic and the Kingdom of God* (Pasadena, Calif.: William Carey Library, 2000). “Who is Isa al Masih?” is a Web site devoted to Muslims that contains many of these stories [<http://isaalmasih.net/home.html>].

Origen (185–254) expounded at length on Paul’s words in 1 Corinthians 11:30: “For this reason many are weak and sick among you, and many sleep.” He pointed out that not all sin led to sickness, but that some certainly did, most particularly “sickness of the soul,” which afflicted those who loved money, ambition, boys, and women. Of these, he said that Jesus had compassion and healed them.⁵¹ This is particularly notable because this early commentator explicitly included in the healing work of Jesus nonphysical healings that are also common in the healing work of the church today, including the healing of “sex addicts” and “homosexuals,” the latter of which has caused much resistance and furor in society and in some quarters of the church.

Origen referred to the “signs and wonders” that were to some degree “still preserved among those who regulate their lives by the precepts of the Gospel.”⁵² He also taught that God would bring healing “in order to accept toils with delight and not unwillingly.”⁵³

Gregory Thaumaturgus (213–270) apparently worked countless astonishing miracles. His second name, bestowed by the church, literally means “worker of miracles.” He was even referred to as “a second Moses.” He is said to have banished demons, healed disease, moved a large stone, dried up a lake, and changed the course of a river, all by speaking a word. As incredible as such tales might seem to modern Christians, Gregory has been defended over the years by many worthy commentators, including Cardinal Newman of England (1801–1890), who at one time doubted virtually

⁵¹Origen, *Commentary on Matthew*, book 10:24, reprinted in Cox, *Ante-Nicene Fathers*, 9:430.

⁵²Origen, *Against Celsus*, reprinted in Cox, *Ante-Nicene Fathers*, 4:397.

⁵³Origen, *Homilies on Numbers 27:12*, ed. Joseph T. Lienhard, reprinted in *Ancient Christian Commentary on Scripture: Old Testament*, ed. Thomas C. Owen (Downers Grove, Ill.: InterVarsity Press, 2001), 3:266.

all post-apostolic miracles.⁵⁴ There are numerous older writings about Gregory's miracles, including the *Life and Panegyric of Gregory* by Gregory of Nyssa, the *Historia Miraculorum* by Russinus, *De Spiritu Sacto* by Basil, and a sixth-century manuscript in Syriac by an unknown author.

Since the Nicene and Post-Nicene eras (A.D. 311–600), many churches around the world (primarily Roman Catholic and Orthodox) have venerated reliquaries that are believed to bring healing—bits of bone, blood, or other items from saints (including their clothing, furniture, and the instruments of their death), as well as pieces of wood from the “true cross.” Philip Schaff's *History of the Christian Church* looks at the development of this practice in the church and the varying views over time of its legitimacy.

Schaff's quote from Goethe is telling: “The most glorious thing that the mind conceives is always set upon by a throng of more and more foreign matter.”⁵⁵ That is, when real miracles occur, particularly through unusual means such as relics, we often err by undue adoration, superstition, or exaggeration in our perception of them. That is perhaps the reason why Augustine of Hippo (354–371) railed against the sale of relics, both real and false, even though he, Jerome (340–420), and Ambrose (340–397) all testified to the authenticity of numerous miracles because they themselves had witnessed them.⁵⁶

Augustine, like many other leaders of the church, did not regard healing to be the sole province of the church and generally regarded secular medicine favorably. He and

⁵⁴Schaff, *History*, 2:800.

⁵⁵Ibid., 3:450.

⁵⁶Ibid., 3:458–61.

others actively encouraged caring for the sick because they saw the practice of medicine as evidence of God's love and compassion for suffering humanity.⁵⁷

During this period (A.D. 350–370), as a direct result of the Christian virtue of charity and its expression in caring for the sick as taught in Matthew 25:36, hospitals for the care of the sick were first conceived and used. Prior to this, the practice of medicine was private and was unavailable to the general population. A hospital specifically for the treatment of the mentally ill was established in Jerusalem in 491, and by the sixth century they were regularly cared for in monasteries, where many monks were trained and worked as physicians. From the fifth through tenth centuries, the practice of medicine was largely done by apprenticeship, but by the twelfth it had moved into medical schools and become a key element in the training of clergy.⁵⁸ Both divine healing and the provision of medicine and physicians were regarded as gifts from God.

Church history records more miracles in the fourth century alone than in all the years since the time of the apostles. The church Fathers sometimes testified to their truthfulness and other times denied that miracles continued to occur.⁵⁹ Another insight into healing in the church is found in a fifth-century letter written by Pope Innocent I (d. A.D. 417) to Decentius. In setting down the rules of order in the conduct of the life of the church, he wrote: "It is licit not only for priests, but also for all Christians to anoint with holy oil in (his or) their times of special need."⁶⁰

⁵⁷Koenig, *The Healing Power of Faith*, 31–33.

⁵⁸*Ibid.*, 33.

⁵⁹Schaff, *History*, 3:463–64.

⁶⁰Michael Anthony Diebold, "The Letter of Pope Innocent I to Decentius of Gubbio, a Translation and Commentary" (Master of Arts Thesis, Notre Dame University, 1974), 13.

During the Middle Ages, supernatural dreams and visions were common occurrences in monasteries, and some of their founders made decisions based on them. And though many of the accounts of that era would today be considered mere fancy, some of the most reliable writers testify to innumerable miracles.⁶¹

Hildegard (1098–1179) was one of the so-called monastic prophets whose activities illuminate this period. The abbess of Disibodenberg, Germany, Hildegard experienced and taught about the Holy Spirit and challenged the church to return to Scripture. A student of nature, she wrote extensive treatises on herbs and was also a worker of miracles. It is said that “scarcely a person came to her without being healed,” and St. Bernard of Clairvaux spoke of her revelation of heavenly knowledge through the Holy Spirit.⁶²

As the Middle Ages wore on, the belief in the supernatural never waned, although for a time it did focus more on the supernatural acts of Satan and demons than on the miracles of God.⁶³ (This would be true in the twentieth century as well.) Even in England, where the church seemed endlessly enmeshed in the politics of the kingdom, stories of miraculous healings can readily be found. Perhaps the best known are those associated with Thomas à Becket (1118–1170), considered by many a hero of the faith. Although his murder in the Canterbury cathedral is usually a focus of political history, healing occurred at his tomb. It was said, “The blind see, the deaf hear, the dumb speak, the lame

⁶¹Schaff, *History*, 5:31, fn 2. Schaff cites *Miracles* by Peter the Venerable, *Dialogue of Miracles* by Caesar of Heisterbach, and *Golden Legend* by Jacobus de Voragine as examples of reliable sources following the turn of the first millennium.

⁶²Schaff, *History*, 5:372. However, some have expressed doubts about whether they had actually met. See “St. Hildegard,” *New Advent Catholic Encyclopedia*, [<http://www.newadvent.org/cathen/07351a.htm>].

⁶³See, for example, “Demonology and the Dark Arts” in Schaff, *History*, vol. 5, section 136.

walk, the lepers are cleansed, the devils are cast out, even the dead are raised to life.”⁶⁴

These miracles were said to have begun the very evening he was murdered.

Much of the church today, both Protestant and Roman Catholic, derives its theology and spiritual anthropology from the works of Luther, Calvin, and Zwingli, either explicitly or implicitly. Though Luther himself often spoke bitterly against reason, the Reformation owed a great deal to the logical and methodical approach to understanding the world that emerged in the twelfth and thirteenth centuries. This empirical approach, probably evidenced most profoundly in Zwingli, continues to influence much of the Protestant church today.⁶⁵

The empirical approach had itself been fueled by the rediscovery of Aristotle’s works and the theology of Thomas Aquinas, much of which was based on Aristotle. Going even further, the Reformers tended to discount the supernatural suppositions of the Roman church and Aquinas, particularly in relation to the Eucharist and the Mass, and this extended to a general mistrust of supernatural explanations for healing and miracles. Their writings, though deeply spiritual, tended to be cogent arguments for theological positions, rather than reports of the supernatural acts of God. Even so, supernatural healings continued, including that of Melancthon by Luther himself.⁶⁶

Since the Reformation, there have been many exceptions to this more “rational” approach to the Christian life. Certainly the Pentecostal revival of the early twentieth century was notable for its focus on the supernatural, but it is only one of many examples

⁶⁴Schaff, *History*, 5:145.

⁶⁵*Ibid.*, 7:32. For cogent quotes from Luther, see 7:31, fn.

⁶⁶Will Oursler, *The Healing Power of Faith* (New York, N.Y.: Hawthorn Books, 1957), 44–45.

of the break with the empirical approach that have occurred regularly since the Reformation. Again and again over the centuries, there has been a rediscovery of God's power to heal.⁶⁷

Even prior to the rise of Pentecostalism, which is based on the implicit belief that the Holy Spirit is still active in the lives of believers in all the gifts of the Spirit, many ministries taught that the gospel of Jesus Christ was intended not just for the redemption of sinners, but also for the healing of infirmities. Many of these ministries, in turn, were rooted in the work of John and Charles Wesley during the eighteenth century.

John Wesley (1703–1791), who preached widely during his day, focused on repentance, salvation, and holiness. While his statistics are stunning—225,000 miles traveled on horseback and 40,000 sermons preached—perhaps even more so is the work of the Holy Spirit when he preached. Phenomena that had been seen among the Quakers a century earlier became so common in his meetings that he worried when they did not appear. Francis MacNutt describes one of Wesley's meetings:

He was preaching at Bristol, to people who cried as in the agonies of death, who were struck to the ground and lay there groaning, who were released (so it seemed) with a visible struggle then and there from the power of the devil.⁶⁸

As in modern times, many religious people objected to this work. One bishop said that he considered it his life's work to "extirpate" the work of Methodism. Even Wesley's close associate George Whitefield confronted Wesley about his methods. Yet the day after the confrontation, Whitefield was himself rebuked by the Holy Spirit during his own preaching. "Four persons sunk down close to him, almost in the same moment. One of

⁶⁷The break was not complete, of course. An approach can be nonempirical (in the sense used here) and yet rest on scientific analyses and reports of supernatural occurrences.

⁶⁸Francis MacNutt, *Overcome by the Spirit* (Grand Rapids, Mich.: Chosen Books, 1990), 99.

them lay without sense or motion. A second trembled exceedingly. The third had strong convulsions, but made no noise, unless by groans. The fourth, equally convulsed, called upon God, with strong cries and tears.” Wesley’s response to Whitefield was: “I trust we shall all suffer God to carry on his own work in the way that pleaseth him.”⁶⁹

A century later Charles Cullis, a pioneer in the healing movements of the nineteenth century, said, “Some are tempted to temporize, and tone down the Gospel to please men on whom they think themselves dependent.” Yet, “perfect reliance on Christ is impossible so long as you are cherishing your good name as a treasure more precious than his glory.”⁷⁰

In the mid-nineteenth century, Ethan Allen, adopting the Methodists’ focus on holiness, tied together sin and disease as cause and effect.⁷¹ One of the outcomes of Allen’s work was a surge in healing ministries in “homes,” where the ill were taken for care and healing prayer. In some ways this echoed the invention of hospitals by Christians who were following the teaching of Jesus in Matthew 25:36 (see p. 86).⁷²

Elizabeth and Edward Mix not only traveled widely with a successful healing ministry, but also argued persuasively that the miraculous gifts of the Spirit had not ended with the close of the apostolic age.⁷³ Their ministry, like Ethan Allen’s before

⁶⁹Ibid., 104. Quoted from Wesley’s journal.

⁷⁰Charles Cullis, “Let Go and Trust,” tract published by Willard Tract Depository, n.d, copied in chapter 15 of Daniel Steele, *Milestone Papers* (New York, N.Y.: Phillips & Hunt, 1878).

⁷¹Paul Gale Chappell, “The Divine Healing Movement in America” (Ph.D. diss., Drew University, 1983), 87–88.

⁷²“I was sick and you visited Me”—literally, “cared for” or “looked after.”

⁷³Chappell, “The Divine Healing Movement in America,” 93–98.

them, spawned many other healers and healing ministries, as well as advocates and defenders like Carrie Judd Montgomery, an invalid healed through Mix's ministry.⁷⁴

A. B. Simpson, a Presbyterian who later founded the Christian and Missionary Alliance, experienced an instantaneous healing through the ministry of Charles Cullis and later contributed to both the growth of healing ministry and world missions.⁷⁵ Much of this work is largely unknown to healing ministries begun in the last fifty years, and it is not even cited in current works.

In the early twentieth century, perhaps in response to the Christian Science movement and impelled by the Pentecostal movement's openness to the miraculous, any number of healing ministries were founded within traditional denominations. In 1905 both the Guild of Health in England and the seminal Emmanuel Movement in America endeavored to draw together ministers and doctors to focus both spiritually and physically on the curing of disease. Shortly thereafter, this was followed by the Guild of St. Raphael, an Anglican organization aimed at reestablishing "spiritual means for the healing of the sick." Many others were subsequently formed in the nineteenth century, including the Guild of Pastoral Psychology, the Divine Healing Mission, the Friends' Spiritual Healing Fellowship, the Methodist Society for Medical and Pastoral Practice, and the Churches' Council of Healing.⁷⁶

⁷⁴Joyce Lee and Glenn Gohr, "Women in the Pentecostal Movement," *Enrichment Journal: A Journal for Pentecostal Ministry* [http://www.ag.org/enrichmentjournal/199904/060_women.cfm].

⁷⁵Vinson Synan, *The Twentieth-Century Pentecostal Explosion: The Exciting Growth of Pentecostal Churches and Charismatic Renewal Movements* (Altamonte Springs, Fla.: Creation House, 1987), 162–63; Chappell, "The Divine Healing Movement in America," 251.

⁷⁶Leslie D. Weatherhead, *Psychology, Religion and Healing* (Nashville, Tenn.: Abingdon-Cokesbury Press, 1951), 218–22 and chapter 6.

Of particular interest is the Milton Abbey, which was called a “Home for the Spiritual Treatment of Nervous Suffering.”⁷⁷ Founded by Rev. John Maillard, it welcomed individuals in psychological distress and had more than 9,000 prayer ministers divided into teams. Maillard’s work anticipated the contemporary resurgence of healing ministries that once again see body, mind, and spirit as an integrated and mutually dependent whole.

In 1950 a study was begun of numerous reports of miracle healings that were occurring across denominational lines. A survey conducted by the head of the Department of Pastoral Services of the National Council of Churches found that of the 460 ministers who replied to the survey, 160 reported healings. The means of healing were listed as follows, in order of rank:⁷⁸

prayer	117
assurance of forgiveness	57
affirmation	49
laying on of hands	37
anointing	26
other methods	24
rituals	18

It is not clear whether this is a measure of effectiveness, or simply preference for one method or another, and since these total more than twice 160, more than one method was used in many instances.

Some of the most powerful reports of this period reflect the work of the Holy Spirit not in what others might categorize specifically as “healing,” but in instances

⁷⁷Ibid., 222.

⁷⁸Oursler, *The Healing Power of Faith*, 131.

where lives were profoundly changed and redirected. This is healing of the soul, to be sure, and so should not be dismissed.

Healing in More Recent Ministries

One brief but substantive theological work on the subject of healing is T. J. McCrossan's *Bodily Healing and the Atonement*.⁷⁹ McCrossan's work was one of the early influences on the ministry of Kenneth Hagin, whose evangelistic healing services and Rhema Bible Training Center impacted generations of "Word of Faith" churches and pastors.

While not all writers on healing would agree with McCrossan that the healing work of Jesus was in the Atonement or that the role of the believer today is to "appropriate" it by faith, he argues compellingly that both the New and Old Testaments unrelentingly portray God as healer, and he demonstrates by a careful exegesis of the biblical texts that the atoning work of Jesus on the cross was both for redemption from sin and for healing from disease.

Many large healing ministries were founded in the twentieth century, among them Kenneth Hagin, Benny Hinn, Kathryn Kuhlman, Aimee Semple McPherson, William Branham, Charles and Francis Hunter, Ed Smith, Francis and Judith MacNutt, Rita Bennett, John Wimber, John Arnott, Rodney Howard Brown, Randy Clark, Steve Hill, Leanne Payne, Oral and Richard Roberts, Smith Wigglesworth, and Agnes Sanford.

Only a few of these ministries focused any substantive writing on the subject of "how to pray for healing," Rita Bennett and Ed Smith being notable examples. Most focused on the ministry of healing itself, rather than on training. Some had magazines and

⁷⁹T. J. McCrossan, *Bodily Healing and the Atonement* (Tulsa, Okla.: Faith Library Publications, 1982).

other publications, and some were written about by others (often critically), but few produced enduring books on the theology and practical teaching of healing. Donnie Eddings says that the consequence of this is both fear and ignorance, which must be reduced by “education and training [that] unlock the bondage of fear from God’s people.”⁸⁰

Although these large healing ministries have helped make the public open to healing, the ministry of healing also needs to take place in local churches across the nation and world, where millions gather for worship every week. The challenge then is to teach the local body of Christ how to invite and participate in healing. Simply watching healing occur on television or attending great crusades will not establish it in the local church.

Two examples of healers who focus on training others to heal are Rita Bennett and Ed Smith.⁸¹ Rita Bennett has not only personally trained thousands, but she has also trained dozens of trainers, who have trained thousands more (including Resurrection’s teams) in a series of highly detailed trainings called the “Emotionally Free Course,” based on her book *You Can Be...Emotionally Free*.⁸²

Ed Smith has trained thousands of local believers in healing prayer through the ministry of “God’s light,” which can illumine and heal people as the Holy Spirit is invited into areas of darkness in them. Smith is careful to distinguish this ministry from

⁸⁰Donnie Rose Eddings, “A Seminar Presenting the Team Approach to Prayer for the Psychological, Spiritual, and Physical Healing of People in Foursquare Churches in Southern California” (D.Min. Applied Research Project, Oral Roberts University, 1997), 11.

⁸¹Francis and Judith MacNutt also do some training as part of their healing-prayer sessions.

⁸²Rita Bennett, *You Can Be...Emotionally Free* (Gainesville, Fla.: Bridge-Logos Publishers, 1998).

counseling, defining it instead as discovering spiritual bondage by the light of God, receiving the truth that overcomes the lie that caused the bondage, and allowing the Lord to bless the one healed. Although not nearly as well known as some of the more visible “healers,” Smith’s work is comprehensive and foundational. His terminology is not identical to other authors who teach healing prayer, but the basic theological underpinnings are the same.⁸³

Other contemporary authors include Frank and Ida Mae Hammond, whose *Pigs in the Parlor* has sold over a million copies worldwide.⁸⁴ Contrast this book, which focuses so intensely on demonic oppression that demons seem to be behind every doorpost, with Francis and Judith MacNutt’s *Healing and Deliverance from Evil Spirits*, also immensely popular, which takes a simpler and substantially more seasoned approach to both healing and deliverance.⁸⁵

Leanne Payne has a long ministry primarily but not exclusively to the sexually broken. Her book *The Broken Image*, mentioned earlier, marked the beginning of healing and restoration for countless homosexuals, while her more recent *Real Presence* has ushered many into a profound sense of the presence of God and the healing that flows from it.⁸⁶

⁸³Ed M. Smith, *Beyond Tolerable Recovery* (Campbellsville, Ky.: Alathia Publishing, 1996–2000), 118. Smith calls this “theophostic ministry.”

⁸⁴Frank and Ida Mae Hammond, *Pigs in the Parlor* (Kirkwood, Mo.: Impact Christian Books, 1990.)

⁸⁵Francis MacNutt, *Healing* (Altamonte Springs, Fla.: Creation House, 1988) and *Deliverance from Evil Spirits* (Grand Rapids, Mich.: Chosen Books, 1995).

⁸⁶Leanne Payne, *Real Presence: The Glory of Christ with Us and within Us* (Grand Rapids, Mich.: Baker Books, 1995).

Like Cullis and Simpson in the nineteenth century, those healed under Payne have gone on to lead their own healing ministries. Mario Bergner, a man once deeply enmeshed in the gay lifestyle, was healed by Payne's ministry and today is married, the father of several children, and a world-traveling healer of homosexuals. His book *Setting Love in Order* has reached thousands caught in the bonds of sexual sin, and ministry has been the source of healing and freedom for many.⁸⁷

John Wimber, the founder of the Vineyard movement, brought new attention to the importance of healing in his books (with Kevin Springer) *Power Evangelism* and *Power Healing*, both of which stemmed from class notes for a now famous 1983–84 course at Fuller Theological Seminary, “MC510.”⁸⁸ Wimber's insight—which is essentially that the Holy Spirit is alive and well and willing to touch people today just as He was in the earliest church—is foundational to the training and teaching of the Vineyard's ministry. *Team Ministry*, a soon to be published book by Randy Fisk, a Vineyard pastor now at Resurrection, incorporates many of these insights and methods into Resurrection's own training of its prayer teams and in its conference teachings.

Other works on healing have appeared in the popular press, two of which have already been mentioned in this chapter: *Love, Medicine and Miracles* and *Healing Words*. Much of the recent interest in *Love, Medicine and Miracles* stems from Dr. Bernie Siegel's own healing and his subsequent writing and promotion of spiritual alternatives to modern medicine. Larry Dossey's *Healing Words*, a *New York Times* best-seller, focuses on the value and importance of prayer in conjunction with medicine.

⁸⁷Mario Bergner, *Setting Love in Order* (Grand Rapids, Mich.: Baker Books, 1995).

⁸⁸John Wimber and Kevin Springer, *Power Evangelism* (New York, N.Y.: HarperCollins, 1986) and *Power Healing* (New York, N.Y.: HarperCollins, 1987).

Hundreds of other books on healing have been written over the course of the last century. From many denominations and faith traditions, they virtually all converge on one simple realization: God still heals, and we access His healing power through prayer. This insight is unavoidable and is foundational to all healing ministries.

However, only a few authors and healing ministries have much to say on the subject of healing for the *Han*, a category devised by Andrew Park and discussed in chapter 2. This has been an area of intense focus in Resurrection’s ministry and training in healing prayer, and as a consequence of the absence of material on it, significant effort has gone into discovering resources and creating training manuals. The materials of Rita Bennett and Ed Smith are helpful sources in such ministry, as are three books previously cited: *Bait of Satan*, *Embodying Forgiveness*, and *God and the Victim*.

Theoretical Constructs

What, then, is the theoretical and theological underpinning of a healing ministry? This question was asked of several leading healers by the National Council of Churches.⁸⁹ Their replies included:

1. “The theology of healing is based upon the sacramental nature of all creation. In proportion to the *wholeness* which comes to the soul by the operation of the Holy Ghost, the body and mind express that wholeness...[the means are:] the Holy Ghost, the Lord and Giver of Life.”⁹⁰

⁸⁹Oursler, *The Healing Power of Faith*, 154.

⁹⁰Here, *sacramental* is defined as “an outward and visible sign of an inward and spiritual grace.” That is, it is not about ritual or liturgy, but about what can be seen physically as a sign of a spiritual change.

2. “I believe that God does heal through Jesus Christ—that it is a result of our faith in Him that God would have us whole.... The actual dynamic in the healing process is a test of our faith, complete trust in God so that one lets go our own anxieties and is completely willing to let God do for him as He wills.”
3. “Granted that God’s will for us is ‘wholeness’—salvation of personality—it thus follows that body, spirit and mind are an indivisible entity of integration, and that Holy Unction through the Laying on of Hands is one of the several channels for the enriching and deepening of the ‘wholeness.’... Since we are all spiritual beings whose souls are housed in a temple of flesh, it follows that *sacramental* means of grace are the most efficacious. As in the Incarnation itself, pure spirit is mediated through *sacramental* channels, *outward* in character but *inward* in result.”
4. “In expressed need on the part of the individual seeking healing, and faith in God’s willingness or readiness to heal according to His will...[the means are:] Faith, of course; however, certainly in conjunction with faith in the physician as well as the Divine.”
5. “I believe that our Lord meant what He said when He told His Church to preach, to teach, and to heal. Because the Church is our Lord’s body on earth, His life and His power are mediated through the church.... [The means are:]
(a) Faith in God through Christ upon the part of the one who is doing the ministering. (b) A willingness to be healed by the ones who are being

ministered to. (c) Faith on their part when they know they are being prayed for.”

The source of the power of prayer for healing is not in the one who prays, but in the Spirit of God. John Maillard put it this way:

Remember that prayer is a channel which God uses. There is nothing of mere human power in prayer. The only part that is human is the channel. Just as the bed and banks of a river are a channel formed of earth for water to flow through, so our prayers are a channel formed of faith for the power and love of God to flow through.⁹¹

Other studies consistently reinforce this concept, even those neither specifically Christian nor even focused on healing. Emmett L. Jones found that prayer is “definitely associated with psychological well-being,” and he encouraged psychologists to recognize its importance in therapy.⁹² Cyndi Walker found a strong correlation between consistency of prayer, belief in its healing power, and longevity.⁹³ This is part and parcel of the prayer training conducted by Resurrection teams, both in reference to the healing of those being prayed for and in the spiritual readiness and willingness of the prayer team members (see appendix B for Resurrection’s healing-prayer training materials).

Rebecca Norris noted the understanding across faiths of the importance of prayer that goes beyond the mere speaking of words and brings the experience of God: “The deeper the stage of prayer, the more embodied the experience. In other words, a trained,

⁹¹John Maillard, *Healing in the Name of Jesus* (London: Hodder & Stoughton, 1936), 228.

⁹²Emmett L. Jones, “A Study of Traditional Prayer, Inner Healing Prayer and Psychological Well-Being Among Evangelical Christians” (Ph.D. diss., California School of Professional Psychology, 1998), 104.

⁹³Cyndi C. Walker, “The Practice of Prayer for Healing Purposes Among Older Adults in a Rural County” (Master of Science Thesis, Texas A&M University, 2000), 48.

disciplined, or purified body is capable of a more interior or transcendental state of prayer...although language [in prayer] in contemporary times is mainly cerebral.”⁹⁴

This is borne out in healing-prayer training by teaching that such prayer invites God, does not dwell on detail, counseling, or advice, and does not fear silence. That is, healing prayer is wholly and unconditionally dependent on God as we are touched and changed by the ministry of the Holy Spirit. We do not command or direct the Spirit’s intervention, but we do seek it confidently, remembering Jesus’ words:

“So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!” And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. (Luke 11:9–14)

Here is both the promise of the power of the Holy Spirit to the followers of Jesus and an immediate demonstration of the Spirit’s power to drive out a demon and heal the one who had been oppressed.

Further, such healing prayer is humble and plain in its requests, much like the pattern of prayer taught by Clement:

This also, again, is suitable and right and comely for those who are brethren in Christ, that they should visit those who are harassed by evil spirits, and pray and pronounce adjurations over them, intelligently, offering such prayer as is acceptable before God; not with a multitude of fine words, well prepared and arranged, so that they may appear to men eloquent and of a good memory. Such men are “like a sounding pipe, or a tinkling cymbal;” and they bring no help to those over whom they make their adjurations; but they speak with terrible words, and affright people, but do not act with true faith, according to the teaching of our Lord, who hath said: “This kind goeth not out but by fasting and prayer,” offered

⁹⁴Rebecca Sachs Norris, “The Body in Prayer: A Comparative Study” (Ph.D. diss., Boston University, 1999), 85–86.

unceasingly and with earnest mind. And let them holily ask and beg of God, with cheerfulness and all circumspection and purity, without hatred and without malice. In this way let us approach a brother or a sister who is sick, and visit them in a way that is right, without guile, and without covetousness, and without noise, and without talkativeness, and without such behaviour as is alien from the fear of God, and without haughtiness, but with the meek and lowly spirit of Christ.⁹⁵

Spurgeon, nearly two millennia later, agreed with Clement about the worthlessness of formalism in private and public prayer, which was “too artificial to be worthy.”⁹⁶ On the other hand, he believed that God would act in response to the fervent prayers of believers.⁹⁷ In her dissertation on inner healing prayer, Clare Ten Eyck makes a similar point about technique in asserting that genuine “religious experience, prayer, meditation and Inner Healing Prayer are not just techniques [but] ways of relating to God.”⁹⁸

The final area of focus in the theoretical construct of teaching healing prayer is the submitted life of the person who prays for healing. James teaches: “Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much” (James 5:16). This is because one who is righteous acts within the will of God.

How we refuse: “If we have any bodily ailment, we contrive everything possible to be rid of what pains us. Yet when our soul is ailing, we delay and draw back. For this

⁹⁵Clement, *The First Epistle of the Blessed Clement*, 59. Some biblical scholars believe this letter is genuine and from Clement’s hand; others argue that it is from a later date. In either case, it is a powerful testimony and instruction.

⁹⁶Kevin W. Regal, “Charles H. Spurgeon’s Theology of Prayer” (Master of Theology Thesis, Southern Baptist Theological Seminary, 2000), 40.

⁹⁷*Ibid.*, 9.

⁹⁸Clare Catherine Rossiter Ten Eyck, “Inner Healing Prayer: The Therapist’s Perspective” (Ed.D. diss., University of South Dakota, 1999), 30.

reason we are not delivered from bodily ailments. The indispensable corrective has become for us secondary, while the dispensable secondary matters seem indispensable. While we leave unattended the fountain of our ills, we still hope to have the streams unpolluted.”⁹⁹

The healing that proceeds from the Lord by the Holy Spirit, of whatever kinds (physical, emotional, spiritual) leads to deeper intimacy with Him, which is always His purpose and goal.

We are not allowed to sink into sordidness without many a struggle...once virtue hath gone forth from Christ and come into us, we cannot easily shake him off and his influence over us. How often in wakeful nights, in quiet hours of reverie, in some still moment...has Christ come back in all his old time beauty, splendor, and power.... Then again the heavens open their brassy skies, earthly passions fade away, and God is seen to be all-in-all!¹⁰⁰

The prayer offered in faith has a certain lack of anxiety in it, however earnest it may be: “Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them” (Mark 11:24). Of this Scripture it has been said:

This is prayer in union with God; the very petition has been inspired by God, that our desire to receive may meet His desire to give; and that prayer can never fall to the ground.... We may not see how the answer is coming, but faith rests in God and waits patiently in Him without an anxious thought or doubt, for He is directing all things towards the fulfillment of His Will, and will guide us in our co-operation with Him until the work is accomplished.¹⁰¹

Jesus demonstrated this quiet but confident spirit. Cyril of Alexandria put it this way:

⁹⁹John Chrysostom, *The Gospel of Matthew, Homily 14.3*, ed. Manlio Simonetti, reprinted in *Ancient Christian Commentary on Scripture: Old Testament*, ed. Thomas C. Owen, 1A:74–75.

¹⁰⁰John Jabez Lanier, *Why I Am a Christian* (Fredericksburg, Va.: John J. Lanier, 1914), 111.

¹⁰¹James Moore Hickson, *The Healing of Christ in His Church* (New York, N.Y.: Edwin S. Gorham Publisher, 1919), 6.

John “while he was preaching the baptism of repentance,” offered himself as a model for those who were obliged to lament, whereas the Lord “who was preaching the kingdom of heaven” similarly displayed radiant freedom in himself. In this way Jesus outlined for the faithful indescribable joy and an untroubled life. The sweetness of the kingdom of heaven is like a flute. The pain of Gehenna is like a dirge.¹⁰²

That is, that even in our earnest pleas for healing, the inner spirit, connected to the Spirit of God, is confident and untroubled, for God is utterly in control.

The primary purpose and method of Resurrection’s healing prayer teaching is to invite healing for the wounded and then teach healing prayer to those who are healed, that they in turn might become healers. Their empathy is for others who have suffered like they themselves, and their testimony is credible to those still wounded and unhealed. Thus the cycle of violence and abuse is transformed into a cycle of healing and freedom. The sins of the fathers are halted, and the blessings are established for a thousand generations.

¹⁰²Cyril of Alexandria, *Fragments 142–143*, ed. Manlio Simonetti, reprinted in *Ancient Christian Commentary on Scripture: Old Testament*, ed. Thomas C. Owen, 1A:225.

CHAPTER IV

METHODS

Rationale

The importance and applicability of this project lie in its reliance upon God's numerous promises and initiatives to heal as evidenced throughout Scripture and history. The extraordinary sweep of Scripture and the experience of healing in the church reviewed in chapter 3 testify to God's willingness to engage in and restore intimacy with His people.¹

The experience of the church throughout history shows that healing has persisted century after century for those who believed and were willing to ask, and also that it has faded and grown infrequent for those who disbelieved, failed to ask, or hampered their prayers with misunderstandings, the elevation of form over substance, or unrighteousness. Although God is certainly capable of ignoring any of these human limitations, as a rule He admonishes us to comply with His requirements in our relationship with Him by seeking His intervention for those who come for healing.

Jesus said, "Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give" (Matthew 10:8). This command is one of the

¹Many of the writings of the past demonstrate strong parallels to the teaching done at Resurrection, some almost eerily so, such as Clement's first epistle (referred to earlier), which has been copied and shared with Resurrection's trainers and prayer teams.

driving causes of the healing ministry at Resurrection and of Resurrection's initiative to share what has been learned over the course of several years about what has worked and what has failed. It also leads to a serious consideration about the character of God and the nature of prayer and healing, and this in turn directly affects the content of the teaching and demonstration in a healing-prayer training conference.

The ministry of healing prayer among believers at Resurrection over the last eight years has grown as a consequence of the influence of Christian therapists (primarily trained Christian psychologists and social workers), pastors who believe in healing, and a body of believers seeking healing for themselves and desiring it for others. The growth has not been the outcome of a preexisting program, but instead has been "organic." It has grown as it has benefited from the contributions of other ministries, teachers, and books, from many surprises from the Lord, from many false starts and outright failures, and from a determined willingness to persist and learn from all of this.

The effectiveness of the project rests upon the more recent experience of leaders and trained prayer ministers in seeking healing—first for themselves and then for others—and upon the growing awareness that healing prayer is capable of being experienced and demonstrated, and therefore taught to others. If these are true, the teaching must also be measurable as it is communicated.

As the essentials of healing prayer have been discovered and discerned, they have been shared with newcomers to the ministry, and a body of teaching and teaching methods has been assembled and refined from all of the sources that contributed to its growth, not the least of which were the mistakes made along the way. Numerous

misunderstandings and misdirections were common in the learning process, and these have resulted in practical teachings that help others avoid the same errors.

Many training sessions over many years (both conducted at Resurrection and attended elsewhere by members of Resurrection) and many hundreds of prayer sessions have helped refine and coalesce this training into concise units with practical demonstration. It has been found to be broadly applicable for all who seek healing because the methods share the same basic content regardless of the depth of healing needed. Although this sounds somewhat secular and pragmatic, like being taught addition or geography, in reality it is more on the order of learning how to be available to God, how to seek His willing intervention, and how to get out of the way so He can work.

Teaching Approach

One of the challenges of teaching is finding ways to help learners incorporate new teachings or understandings into their lives; that is, to go beyond concepts and cognition into experience and application. In practical teaching terms, this means seeking God's intervention, not just presenting theory or theology about the potential for it. This challenge is all the more difficult because influential portions of the church are suspicious of experience and commonly assert that study of Scripture, careful analysis, and deduction, along with an application of the deduction to daily behavior, is a safer and more certain means of knowing and doing God's will than any kind of personal "experience" of God, which may be fraught with personal agendas, prejudices, perceptual inaccuracies, and emotion. The theory behind this fear of experience is that each person can become an authority unto himself, rather than being submitted to God's inerrant and unchanging Word.

As noble as the purpose of this theory is, it is weakened by its assumption that the study of Scripture, careful analysis, and deduction are themselves intrinsically free of human error. Both reason and experience go through the same veil of human perception and prejudice, and caution is needed any time we seek to understand the holy.

Resurrection's approach attempts to honor serious scholarship and scriptural interpretation, desiring to do it as well as believers are able, while at the same time believing in His willingness to encounter human beings who seek and welcome Him and being willing to encounter Him personally and experientially. Thus healing prayer is required to conform to Scripture, as are words of knowledge, words of wisdom, and prophecy.

But the training methods used do not stop with cognition, theory, or theology; they intentionally seek God's presence and consciously invite personal experience and practice on the part of those being trained. As discussed briefly in chapter 1, those being trained are "discipled." Just as Jesus' disciples were trained by "use and practice," so are those being trained in healing prayer first taught theory and related Scripture, then shown how healing prayer is done, then invited to experience it personally, and then to help in its application for others. It is very hands-on, more like teaching carpentry than teaching philosophy.

Teaching Format

Healing-prayer training includes several key elements. A typical teaching session begins with worship, in which songs and praise invite God's presence and affirm the willingness of those present to be open to His work. In part, they are intended to draw the

trainees into the experience of God, rather than merely a cognitive and academic learning experience.

This is followed by a talk that focuses on the biblical and theological basis of healing prayer, including a teaching on sinners and *Han*, the scriptural support for the practice of healing prayer, and the willingness of God to heal. The teachings are relatively concise, with more voluminous supportive Scripture and other material supplied by topic in binders (see appendix B).

The talk includes a discussion of what healing prayer is and is not, what helps and hinders it, bad or unhelpful habits and forms of prayer, the personal spiritual preparation of prayer ministers, and some practical “dos and don’ts.” Individuals who have experienced healing as a result of prayer give their testimony, and the trainer and healing-prayer teams talk about the experiences they have had. Often this includes a blunt or humorous assessment of errors made in the trainers’ process of gaining an understanding of this aspect of healing-prayer ministry. Time is set aside for questions and answers with the assembled group to clarify or expand on topics covered. These are usually taken in written form and answered in subsequent sessions.

After the talk, trainees are immediately invited to experience what has just been taught with trained prayer-team members. This can take the form of a volunteer being prayed for while everyone watches, or of many being prayed for in a number of small groups spread about the room. This continues until all those desiring prayer have received it. Additional times for receiving prayer are also made available outside the teaching sessions.

These prayers follow the structure elucidated earlier: They are not petition lists, but rather invitations for the Holy Spirit to do what needs to be done. This invitation has never been refused, and although the effects of His presence vary, both on those praying and those being prayed for, they are usually obvious. The trainers continue to be astonished and blessed by His faithfulness in this respect.

As the training session continues, the trainees are invited to practice what they have learned, are corrected where necessary, and are affirmed and convicted by the fruit of their prayers. The teaching becomes something that is experienced and incorporated into their lives. Finally, elements of what have happened during the prayer are sometimes reviewed and analyzed, along with corrections and encouragement as appropriate.

The intentional goal in this approach to teaching is to make it both cognitive and experiential, to give those being trained both an intellectual grasp of what healing prayer is, how it differs from simple petition (the most common experience of prayer for those being trained), and also an immediate, hands-on “use and practice” of the teaching.

Procedures

The subjects for this training were self-selected by their interest in learning about and/or experiencing healing prayer. They were drawn from the church leading the training, Church of the Resurrection, an Episcopal church (ECUSA) in West Chicago, Illinois; from the host church, Glad Tidings, an Assemblies of God church in Fargo, North Dakota; and from a variety of other churches in the Fargo area. The training began on a Friday evening and ended at noon on Sunday, with breaks for meals and normal nighttime rest.

Thirty-three participants completed the surveys, including ten men and twenty-three women. Their experience with healing prayer ranged from little to significant. Some had attended conferences on healing or the work of the Holy Spirit; others had not. Most but not all attended churches that would be considered Pentecostal or Charismatic, and some testified to having experienced the power and presence of the Holy Spirit in their lives. Although this does not mean they had been trained or knew how to pray for or invite the Holy Spirit, their presence at the conference—for which a fee was charged—implied a willingness to learn about and/or experience healing prayer.

To assess the quality of the training in this project, a pre- and post-survey method was chosen, both because it is relatively easy to understand and administer and because it readily lends itself to detecting areas of the teaching that are either not being communicated clearly to participants or may not yet be fully understood even by trainers or members of the prayer teams. The survey questionnaire had five sections:

- Section 1 gathered basic demographic data: sex (gender), marital status, age (by decade), church membership (Glad Tidings, Other, and Resurrection), whether the participant had previously attended any conferences on healing or the Holy Spirit, and if so, how many.
- Section 2 focused on the participants' understanding of healing prayer and their incorporation of it into their lives on a regular basis.
- Section 3 gathered data on the participants' experience of God and the church.
- Section 4 asked about the participants' beliefs about manifestations of the Holy Spirit and their experience with them.

- Section 5 was an optional section for additional comments to acquire verbal responses to the teachings and suggestions for future teachings and conferences.

Upon arrival each participant was registered and given a binder with conference materials: Scripture and other resources, a pre- and a post-healing-prayer training survey,² and a commitment sheet describing the promises the conference leaders made to the participants and the commitment asked of the participants.

Participants were asked to complete the pre-training survey, which included demographic data, prior to the beginning of teaching, prayer, or ministry. These were the instructions for the survey:

Please complete the *front* side of the training survey right *now*, before the training begins.

You will fill out this survey again at the end of the training. This will help us to improve the training for others in the future, by showing us what we successfully communicated, and what we need to improve. The results will also be used as a part of Pastor Koch's research data for his doctoral dissertation on teaching healing prayer.

The survey is anonymous, and there are no "right" or "wrong" answers. What we want most is simple honesty in answering the questions, both before and after the training. Please be blunt, even if you think we won't like the answer. If something is not clear, ask for help at the registration desk (or Pastor Koch).

There are a few questions in the survey that are general information about you (sex, age, previous training, etc.). These are intended only to help us better assess the backgrounds of people undergoing training, and relate these to how we teach and where we succeed or fail. They are not intended to help us identify you.³

After the last session was completed, participants were asked to complete the post-training survey and offer any extemporaneous comments on the strengths and

²See appendix C.

³Taken from the top sheet of the training materials binder. See appendix B for complete form.

weaknesses they perceived in the training, as well as suggestions for future training events and conferences.⁴

Testing the Results of the Training

The purpose of the training was to teach and demonstrate certain principles of doing healing prayer. Filling out the questionnaire twice helped reveal how much, or if, a response had changed and to what degree a concept had been communicated. For each item, the desired outcome was a change in response (either negative or positive depending upon the item) that showed the teaching had had the intended effect. Items showing little change in response were subsequently evaluated to determine if the teaching needed improvement, if the question was unclear, if the item was unrelated to what was actually taught, if the teaching was previously well understood, or if these or other factors existed in some combination.

The effectiveness or success of the training was measured from data gathered using a Likert Scale survey questionnaire.⁵ The items and the scaling method were developed with assistance from Dr. Mark McMinn, Ph.D., Rech Professor of Psychology at Wheaton College and Director of the Center for Church-Psychology Collaboration, using an earlier survey developed by the author for a previous healing-prayer training conference. Similar to the Forced Option and Belmont Model questionnaires discussed by Myers in *Research in Ministry*,⁶ the methods were intended to avoid the bias often

⁴See appendix D for the raw data from the survey.

⁵See appendix C, "Healing Prayer Training Survey."

⁶William R. Myers, *Research in Ministry* (Chicago, Ill.: Exploration Press, 1993, 2000).

inherent in case study interviews⁷ and to help assure relevant qualitative and quantitative indices in the range of items (their focus) and the measurability of the responses.⁸

Not all items on the survey were, or were intended to be, suitable subjects for analysis in this project, but all were expected to provide some insight and course correction for the healing-prayer teaching ministry of Resurrection. The assumption was that subsequent modification of teachings and of the survey would improve the ability of the leadership to equip members of the body of Christ to heal those in need.

Variables Measured

The healing-prayer training survey form had 62 consecutively numbered items grouped in five major sections. The items that fell within the scope of this study appear below as they appeared in the actual survey, along with a description of the teaching intent of an item when appropriate. Only the demographic items correspond to the numbering format of the actual survey. The items that were selected for analysis are renumbered by section for clarity. (Their numbers as they appeared in the actual survey appear in braces.) With the exception of the survey number, participants responded to all of these items before and after the training.

The primary independent variable as these various items were tested and compared was the survey (participant) number. In addition to this, gender, church (Glad Tidings, Other, and Resurrection), and previous training were studied in relation to

⁷Robert E. Stake, *The Art of Case Study Research* (Thousand Oaks, Calif.: Sage Publications, 1995).

⁸John W. Creswell, *Research Design: Qualitative and Quantitative Approaches* (Thousand Oaks, Calif.: Sage Publications, 1994).

responses item by item where there were differences of consequence. Where merited, statistics related to change in response before and after the training were also analyzed.

Section 1. About You

1.0. Survey (Participant) number, from 1–33. Generated by tester during data entry.

1.1. Your sex (circle one) M F

1.2. Married? (circle one) Y N

1.3. Your age (closest) 20 30 40 50 60 70 80 90

1.4. Member of (circle one) Resurrection? Glad Tidings? Other?

1.5. Have you been to other training about healing or the Holy Spirit? (circle one) Y N

1.6. How many? _____

Section 2. To What Degree Are the Following a *Regular* Part of the Way You Pray for Others?

The fundamental question was subdivided into twelve subsets to determine how successfully the basics of healing prayer had been communicated. The participants were asked to score each of these in degree from 1 to 5, with 1=not at all; 2=seldom; 3=some; 4=often; and 5=a great deal. These definitions are implicit in the five degrees used in this study.

2.1. Asking the Person What They Need Prayer For {7}

When a person seeks healing prayer, does the person praying ask what the need is, or just begin praying? This may seem simple, but it is a step often skipped, sometimes with sad consequences, particularly in the self-image and confidence of the person

receiving prayer. Thus part of the teaching is to encourage “asking” what the need for prayer is about.

2.2. Praying Later While Alone, but Not Immediately When Asked {8}

The principle being taught here, and tested with Question 2, is immediacy of prayer—praying with someone immediately when a need is expressed, rather than offering an “I’ll pray for you” promise for “later” that is often forgotten. Did the participants learn to stop delaying prayer until later while alone? Here the goal of the training was a net reduction in “praying later while alone, but not immediately when asked.” The teaching intends to decrease the net delay in prayer, and thus a reduction in degree is what the trainers seek.

2.3. Praying Immediately When Need Is Expressed {9}

This question is designed to measure the increase in willingness to pray as soon as a need is expressed. It is the obverse of the previous question (i.e., a positive measure of the effectiveness of the teaching on the importance of praying with someone immediately when a need is expressed).

2.4. Inviting the Holy Spirit to Come {10}

This question is designed to elicit the understanding of the participants of the practice of inviting the Holy Spirit during healing prayer. The principle is to express willingness to have the Holy Spirit welcomed into the life and needs of the person receiving prayer (in order to heal, sanctify, and empower) and in and through those who are praying. This is consistent with the nature and purpose of the Holy Spirit as taught by

Jesus and the authors of the New Testament, but is often a “new idea” to those just learning to pray for healing for others.

2.5. Laying on of Hands {11}

The “laying on of hands” is spoken of in Scripture both for ordination and healing, yet it is not uncommon in these days, particularly in Protestant churches, for both ordination and (especially) prayer for healing to occur without it. Whatever the reason this divinely inspired and empowered human connection has fallen into disuse, the healing prayer training both teaches and demonstrates it, and the participants hear about it and witness it, and many experience it. Question 2.5, therefore, is intended to elicit the opinion of participants both before the training and afterward about the efficacy and importance of the laying on of hands.

2.6. Asking God for What Is Needed or Desired {12}

This question tests the understanding of the concept of petition in healing prayer. Church members often struggle with asking God to act to heal in a specific way, wondering if it is theologically correct to verbalize needs to a God who presumably already knows all their needs, or even ask for healing, since God has not healed them yet. Some consider such asking presumptuous or pointless, since God is all knowing and apparently has not chosen to act.

2.7. Praising God during the Prayer {13}

Prayer in modern times often consists simply of reciting a list of needs and ending with a formula such as “in Jesus’ name” and “amen.” According to Scripture, however, praise is also to be a part of prayer. In healing prayer, we seek the presence of God by the

Holy Spirit, and we cooperate in this on the principle (based in part on Psalm 22:3) that God dwells in the praises of His people. We also praise not because of God's need to receive praise, but because of our need to give it. This question tests the understanding of and agreement with praise as a regular part of prayer for healing.

2.8. Giving Counsel, Based on Need and My Experience {14}

This is the first of two questions (Question 2.9 is the other) intended to teach on the nature of counsel given during prayer. The technique being explicitly discouraged is giving counseling disguised as prayer. When they pray for others, some people listen to the need expressed and then engage in a kind of instant “pop psychology” by diagnosing the “illness” and then prescribing the “cure,” wrapping both in prayerlike language. For example, “Emma” asks for prayer, complaining of feeling taken advantage of by “Terry,” and the person praying immediately prays something like “Dear Lord, please show Emma the importance of boundaries and give her strength to say no when Terry pressures her. And, Lord, set a hedge of protection about her, guarded by Your angels, that she would be protected from demands and onslaughts, which she has been unable to defend against.”

There are several flaws in this kind of prayer, among them the instant and untrained psychological analysis, the failure to allow the Lord to reveal the genuine need (it could be that Emma is just plain selfish, for example), and the failure to ask the Holy Spirit to do His work of searching the mind of God and the heart of the person in need. Instead, the person praying substitutes his or her “experience” and “counsel” and makes it sound like prayer.

The teaching discourages this kind of prayer at the same time it encourages prayer that seeks God’s intervention and counsel where needed. Question 8 is intended to discover whether the “don’t do this” part of this teaching is understood and assimilated. The intent of the training is for a reduction in this kind of prayer.

2.9. Giving Counsel Prophetically (from the Holy Spirit) {15}

This is the second of two questions (Question 2.8 is the other) intended to teach on the nature of counsel given during prayer. The technique being explicitly encouraged is to offer counsel during prayer only if it is given from the Holy Spirit. Thus, it is not based on the need expressed or on the experience of the person praying, but on listening to leading from the Lord during prayer. This point is also covered in Questions 2.10, 2.11, and 2.12. The word *prophetically* is used here to denote that the source is the Lord, such as in a “word of wisdom” or “word of knowledge” rather than the individual’s experience, a concept taught during the training and demonstrated in prayer.

2.10. Quoting Scriptures, Based on Need and My Experience {16}

This question is intended to test the tendency of people who pray for others to do a scriptural version of personal counseling (as in Question 2.8) that is sourced not in the Holy Spirit, but rather in their own assessment of the need and their attempt to meet it by quoting appropriate Scripture. This tendency is discouraged in the training.

The objection is not that Scripture lacks good counsel; in fact, it contains extraordinary wisdom. What is being discouraged here is the kind of “free association” of Scripture verses with the expressed need as a form of instant counseling wrapped in biblical language. This is not prayer—bringing a need to the Lord—but rather a personal

effort to meet the need disguised as prayer. What is discouraged is finding the means to meet the need in the person who prays rather than in God.

2.11. Giving Scripture Prophetically (from the Holy Spirit) {17}

The contrast between Questions 2.8 and 2.9 is similar to the contrast between Questions 2.10 and 2.11: The former is sourced in the person's experience, the latter in the Holy Spirit. This, at least, is the principle being taught. The goal is to share Scripture with the person being prayed for only if it is given by the Holy Spirit. When that is true, it often convicts the person being prayed for, even though the person praying may be somewhat hesitant about it.

In fact, during the training, the tendency of some individuals to deliver “words” with high drama—such as a booming voice, the use of “thee” and “thou” and “thus sayeth the Lord”—is explicitly discouraged. Rather, it is taught that true conviction on the part of the hearer comes by the Holy Spirit, not by the persuasive efforts of the person praying or giving a word. Since individuals who are praying may confuse their own hopes or ideas with those that come from the Holy Spirit, those who pray are taught to deliver Scriptures and prophetic utterances without pressure or pushiness.

2.12. Listening for Guidance from the Holy Spirit {18}

The final question in the section on healing prayer was an umbrella question related to Questions 2.9 and 2.11, both of which dealt with leading from the Holy Spirit. Whatever the technique or specific nature of the leading, the question seeks to determine a willingness to seek and receive leading from the Holy Spirit during prayer, as opposed to simply bringing a list of petitions before God. First Samuel 3:10, “Speak, for Your

servant is listening,” (NASB) is presented as at least as important as “Listen, for Your servant is speaking.”

Section 3. Your Experience of God and the Church

This section is devoted less to learning principles of healing prayer than to the direct experience of participants and their understanding of God’s purposes. Three of the statements in this section were germane to this study.

3.1. I Have Experienced Emotional or Spiritual Healing from Prayer {21}

Here the reality of healing from prayer for the individual participant is tested, particularly for emotional or spiritual wounds or burdens.

3.2. I Have Experienced Physical Healing from Prayer {22}

This statement asserts that physical healing has taken place, either before or during the training. It does not test how many may have needed it, only how many have experienced it.

3.3. I Understand That Jesus Gave Himself for the Sinned Against (*Han*) {24}

Although the trainers reminded the participants that Jesus died for sinners, what they sought to do was to raise the level of awareness among participants that Jesus also died for the sinned against, the *Han* (discussed at length in chapter 2), as this category has been often neglected in church teaching. This is also important because the experience of the trainers is that many individuals in the church have been abused—physically, emotionally, sexually, spiritually—and this abuse has gone unspoken and unhealed for many years. By teaching about this explicitly, and then offering prayer for healing, many

of the sinned against are “given permission” to have this wounding addressed in prayer, often with profound results.

Section 4. Manifestations of the Holy Spirit

This section is also about experience, but this time it is about the ways in which the presence of the Holy Spirit is made manifest. The ways examined here include miracles, healing, trembling, and resting in the Spirit. It is explicit in the training that we do not seek to focus on these manifestations—either as a curiosity or a badge of honor—but rather on the Giver whose presence will often undo us and overcome us. The intent is to separate what individuals experience personally from what they witness in others.

4A. Which have you experienced in yourself?

4A.1. Miracles {37}

Miracle here is defined as a supernatural intervention by God into the natural order and the life of the individual. This could be a healing, a revelation, a rescue, or anything else that defies conventional explanation. This item is intended to discover those participants who believe they have experienced just such an effect in their lives.

4A.2. Healing {38}

This question is similar to Questions 3.1 and 3.2 in Section 3, but more general. It is simply a broad assessment of healing for which God is seen as the source.

4A.3. Trembling {46}

Trembling is an effect of healing prayer, sometimes in those praying, sometimes in those prayed for, and sometimes in both. Although it is spoken of in Scripture and in

church history, its significance is seldom defined precisely, other than as a kind of by-product of God's presence—sometimes a kind of holy awe, sometimes fear, sometimes simply being overwhelmed by supernatural power.

Clearly, this is not an effect everyone experiences, but neither is it unknown or infrequent. This item is intended to measure its frequency in the previous experience of those attending, as well as in the course of the training and prayer.

4A.4. Resting in the Spirit {47}

“Resting in the Spirit” is an effect similar to trembling in that it is also a kind of by-product of God's presence—sometimes a kind of being “beside oneself” and unable to stand, sometimes a letting go of control in surrender to God, and sometimes simply not wanting to have to continue to stand in the midst of an experience of God's presence. This too is referenced in Scripture and in church history, and it is discussed at length in Francis MacNutt's *Overcome by the Spirit* (see chapter 3).

4B. What are your beliefs about the more “charismatic” gifts (e.g., miracles, healing, prophecy, tongues, word of wisdom, etc.)?

4B.1. I think they are real today {53}

The final item examined in this study is simply a broad test of the participants' understanding and confidence that the gifts of the Holy Spirit, particularly those that are often considered “supernatural” or “sign” gifts, are real today and continue to operate as they did in the early church.

Section 5. Additional Comments

The final section of the survey was included to invite comments on the facilities, teaching, prayer, worship, and other elements of the training. Its purpose was both to capture responses and ideas outside the scope of the Likert Scale questionnaire and to help the leaders get a sense of the feelings and reactions of those present beyond what they were able to witness during the training.

CHAPTER V

PRESENTATION OF RESULTS

Survey Section 1 Demographic Characteristics of the Sample

Thirty-eight participants were present for the entire training. Thirty-seven completed the healing-prayer training survey. Four of these surveys were turned in with only pretraining data and were therefore discarded. The response rate ($100 \times (38-5)/38$) was thus 87%.¹ Tables 1 through 4 display the results of the items tested in section 1.

Table 1
Participants, by Gender

Men	10
Women	23

¹The five Resurrection members who led the training are not included in the sample.

Table 2
Participants, by Age, in Decades

Age Range	Participants
20–29	1
30–39	5
40–49	11
50–59	14
60–69	1
70–79	1

Table 3
Participants, by Church

Membership by Church	Participants
Glad Tidings	8
Other	11
Resurrection	14
Total	33

Table 4
Previous Training, by Church

Trainings	Glad Tidings	Other	Resurrection	All
Previous trainings				
10	0	2	0	2
6	0	0	1	1
5	1	0	1	2
4	0	0	1	1
3	0	2	5	7
2	0	1	3	4
1	3	2	1	6
Total previous training	4	7	12	23
No previous trainings	4	4	2	10

Trainings	Glad Tidings	Other	Resurrection	All
Total trainings	8	9	14	31
Average for all participants	1	2.7	2.6	2.3
Average of those with previous training	2	4.3	3.1	3.3

Survey Section 2

To What Degree Are the Following a *Regular* Part of the Way You Pray for Others?

2.1. Asking the Person What They Need Prayer For

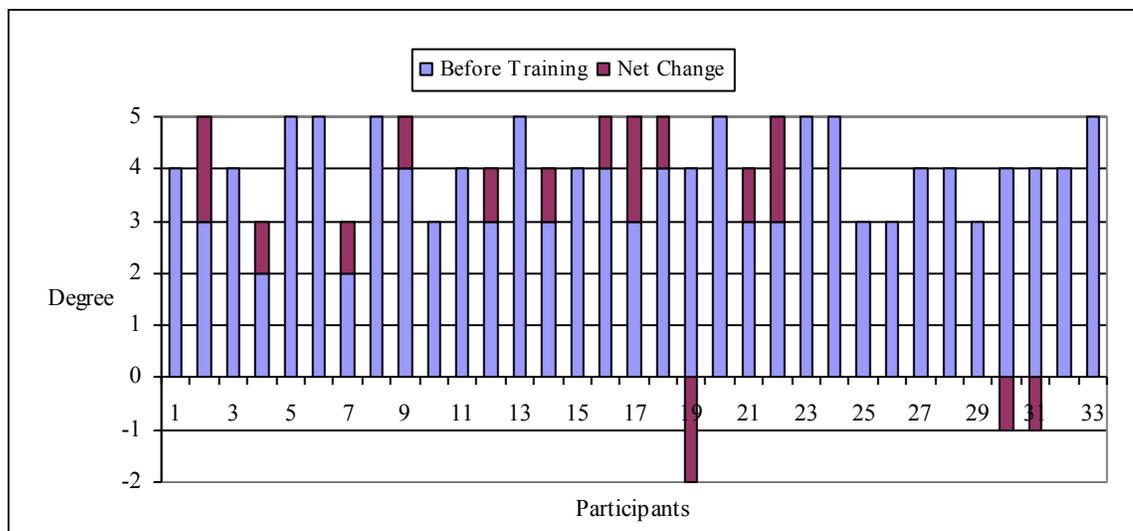
Table 5 shows the number of individuals who rate their regularity in asking the person being prayed for what their need is, both before and after the healing-prayer training.

Table 5
Asking What They Need Prayer For

Degree	1=not at all	2=seldom	3=some	4=often	5=a great deal
Before	0	2	10	13	8
After	0	1	8	10	14
Net change	0	-1	-2	-3	6

The change here was positive and showed an overall improvement of understanding of the importance of inquiring about the need to be addressed in prayer. However, deeper analysis showed that the change was not as simple as it appeared in Table 5. Graph 1 shows the change per person.

Graph 1
Asking What They Need Prayer For



Consider the net change by participant. Nineteen of the participants showed no net change, although 8 of these began at 5 (the maximum) and hence could not show positive change. Eleven participants scored higher after training. However, 3 actually decreased.

A third useful analysis is to see how many participants rated themselves 4 or higher before and after training. A degree of 4 would indicate high consistency in making “asking” a regular part of prayer for others. In a sense, one goal of the training is to increase the number of participants in degrees 4 and 5.

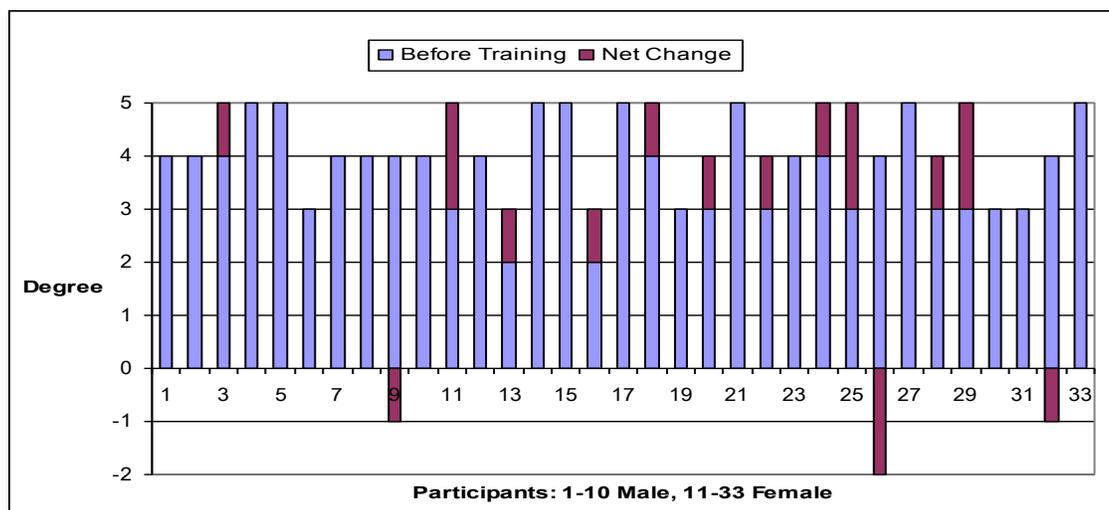
The percentages of participants that regularly asked about the need for prayer were significantly high both before and after training, which indicates both that this issue was already well understood by a high number of participants and that the understanding improved with the training. Table 6 displays these results.

Table 6
Asking What They Need Prayer For: Change Analysis

Before (average)	3.8
After (average)	4.1
Change	8%
Before ≥ 4	21
After ≥ 4	24
Net change ≥ 4	14%
Before % of total	64%
After % of total	73%

Graph 2 shows the change for the participants by gender.

Graph 2
Asking What They Need Prayer For, by Gender



This graph collects the men in positions 1–10 on the x-axis and the women in positions 11–33. It appears that a greater percentage of men rated themselves as regularly asking what the need is for prayer. One of the men increased from 4 to 5. One stayed at 3.

One (participant number 9) decreased from 4 to 3. Ten of the women increased, and 2 of them decreased. Table 7 analyzes this further.

Table 7
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 ≥ 4	9	12
After ≥ 4	8	16
Net change ≥ 4	-11%	33%
Before % of total	90%	52%
After % of total	80%	70%

Before the training, 90% of the men “asked” regularly, while the figure after the training was 80%. This compares to 52% before and 70% after for the women. The women showed significant improvement in this area, although the men clearly had less room to improve because they had started and ended ahead of the women.

A similar analysis by church is displayed in Table 8. Here, the churches that started further back in the ratings made the most progress. Whether the loss recorded for Resurrection was a rejection of the teaching, a misunderstanding of the question, or an error in marking is unknown, but it is clearly anomalous, given the teaching during the training session.

Table 8
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 >= 4	2	8	11
After >= 4	4	10	10
Net change >= 4	100%	25%	-9%
Before % of total	25%	73%	79%
After % of total	50%	91%	71%

The most dramatic changes are shown in Table 9. Those who previously had no training at all in healing prayer and had not attended any conferences on the Holy Spirit jumped 100% (as Glad Tidings people did in the previous table). However, the total number of participants with no previous training was just 10, so their jump was to 80% of their population, higher at the conclusion even than those who had previous training.

Table 9
Asking What They Need Prayer For, by Previous Training: Change Analysis

	No training	Some training
Before (average)	3.4	4.0
After (average)	4.2	4.1
Change	24%	2%
Before >= 4	4	17
After >= 4	8	16
Net change >= 4	100%	-6%
Before % of total	40%	74%
After % of total	80%	70%

2.2. Praying Later, but Not Immediately When Asked

Here the goal of the training is a net reduction in “praying later while alone, but not immediately when asked.” As displayed in Table 10, what actually occurred was an increase in the rating of the degree to which participants made this a regular part of their prayer. Clearly the desired goal was either not met, or not measured by the question. Only 4 of the respondents had a reduction. Seven actually increased their degree after the training, and 22 were unchanged. The cause may have been poor teaching, disagreement with the principle being taught (praying immediately), or a poorly worded or misunderstood question.

Table 10
Praying Later, but Not Immediately When Asked

Degree	1=not at all	2=seldom	3=some	4=often	5=a great deal
Before	3	8	14	7	1
After	4	6	12	7	4
Net change	1	-2	-2	0	3

2.3. Praying Immediately When Need Is Expressed

This question was designed to measure the increase in willingness to pray as soon as a need is expressed. The obverse of the previous question, it is thus an additional measure of whether the principle was understood. The results seem to indicate that the previous question was misunderstood or poorly worded. Here those rating themselves 3 or less dropped dramatically after training, and 29 nine out of 33 scored either 4 or 5 after training, up from just 20, as shown in Table 11.

Table 11
Praying Immediately When Asked

Degree	1=not at all	2=seldom	3=some	4=often	5=a great deal
Before	0	2	11	11	9
After	0	0	4	17	12
Net change	0	-2	-7	6	3

One participant reduced his or her willingness to pray immediately, yet all but 3 others increased their willingness to pray, drawing 29 of them up to a score of 4 or 5. The data here shows that, in contrast to question 2.2, a significant number of participants changed their willingness to pray immediately when asked. Graph 3 illustrates this. Table 12 analyzes these changes in willingness by gender.

Graph 3
Praying Immediately When Asked

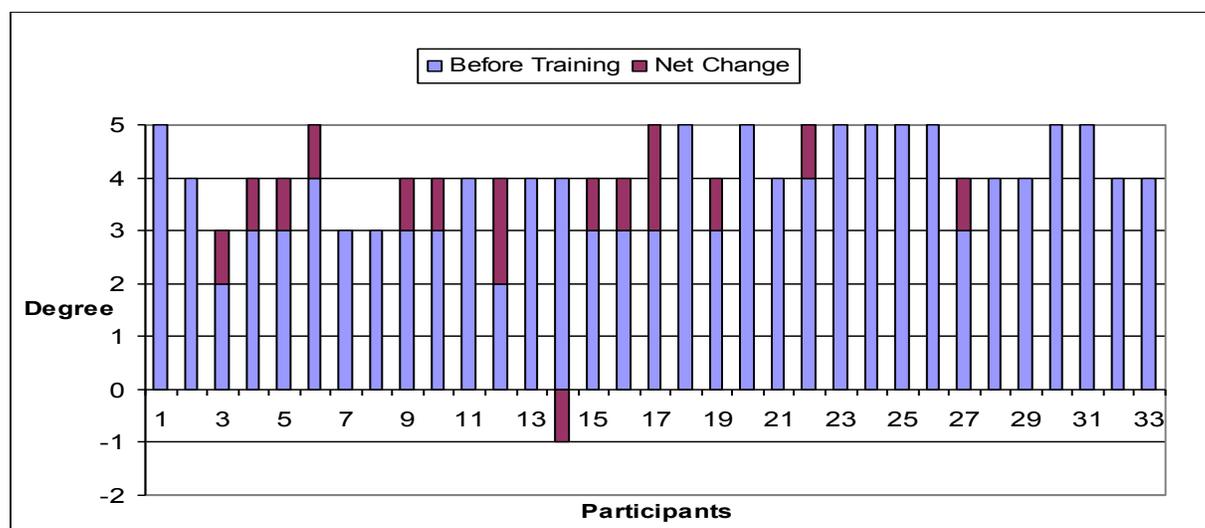


Table 12
Praying Immediately When Asked, by Gender: Change Analysis

	Men	Women
Before (average)	4.5	3.5
After (average)	4.6	4.1
Change	2%	16%
Before >= 4	9	11
After >= 4	10	19
Net change >= 4	11%	73%
Before % of total	90%	48%
After % of total	100%	83%

Again, the analysis of data by gender is revealing. Prior to the training, 9 of the 10 men rated themselves as willing to pray immediately when asked, while only 11 of the 23 women rated themselves 4 or 5. After the training, all 10 men and 19 of the 23 women rated themselves 4 or 5. However, the increase for the women was significant, from 48% to 83% of their total population. The principle being taught appears to have been well understood after the training. This leads to the likely conclusion that question 2.2 was misunderstood or poorly worded.

When the change was analyzed by church, the participants from Resurrection, which was leading the training, started higher before the training, but those from other churches surpassed Resurrection after the training, and Glad Tidings grew significantly as well, as shown in Table 13.

Table 13
Praying Immediately When Asked, by Church: Change Analysis

	Glad Tidings	Other	Resurrection
Before (average)	3.6	3.8	4.0
After (average)	4.0	4.3	4.3
Change	10%	16%	8%
Before >= 4	4	6	9
After >= 4	6	10	11
Net change >= 4	50%	67%	22%
Before % of total	50%	55%	64%
After % of total	75%	91%	79%

2.4. Inviting the Holy Spirit to Come

This is the first teaching in which no participants rated themselves lower in degree after the teaching. Although 1 person started and ended with a rating of 1, all other categories saw net movement higher, somewhat hidden in the results of Table 14.

Graph 4 clearly illustrates this change. Participant number 7 started at 1, “not at all,” and finished there as well. Participant 24 started at 2, “seldom,” and finished there as well. Most other participants seemed to welcome or agree with this teaching, and 11 increased their willingness after the teaching. Fourteen began at 5 and thus could not go higher.

Table 14
Inviting The Holy Spirit to Come

Degree	1=not at all	2=seldom	3=some	4=often	5=a great deal
Before	1	5	5	8	14
After	1	1	4	7	20
Net change	0	-4	-1	-1	6

Graph 4
Inviting the Holy Spirit to Come

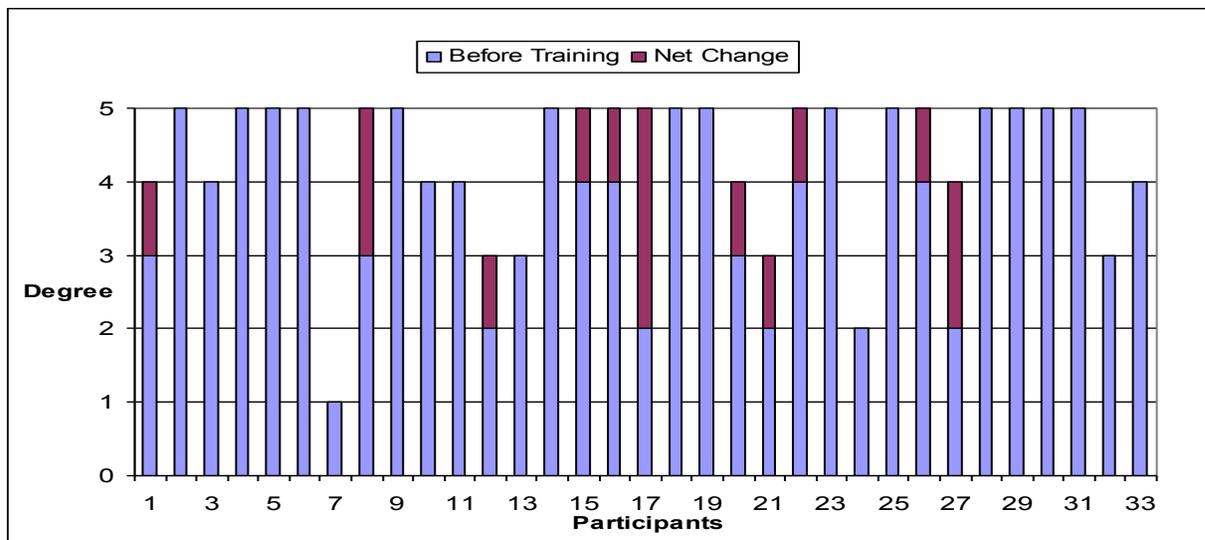


Table 15 analyzes the gain (and loss) in averages and especially in the categories of degrees 4 and 5 and degrees 1 and 2.

Table 15
Inviting The Holy Spirit to Come, Change Analysis

Before (average)	3.9		
After (average)	4.3		
Change	12%		
Before >= 4	22	6	<=2 before
After >= 4	27	2	<=2 after
Net change >= 4	23%	-67%	<=2 net change
Before % of total	67%	18%	% of total before
After % of total	82%	6%	% of total after

The number of participants rating themselves as 4 or 5 went from 22 to 27, while the number of participants scoring themselves 1 or 2 decreased from 6 to 2. Gender

differences reveal remarkably different ratings between men and women from previous questions. Unlike in previous items, here the men and women start out nearly neck and neck, and they both increase their average ratings just 11 or 12%. Prior to the teaching, a larger percentage of women than men would invite the Holy Spirit during prayer. The men gained more from the teaching, but at the end the men and women were again very close. Table 16 displays these results by gender.

Table 16
Inviting the Holy Spirit to Come, by Gender: Change Analysis

	Men	Women
Before (average)	3.8	3.9
After (average)	4.2	4.4
Change	11%	12%
Before >= 4	6	16
After >= 4	8	19
Net change >= 4	33%	19%
Before % of total	60%	70%
After % of total	80%	83%

Table 17 shows the change by church. Again the differences from previous questions are notable. The Glad Tidings people began with 100% of those present rating 4 or 5. That was even greater than the church leading the teaching, Resurrection, which began at 71% and ended at 79%. The other churches, however, doubled the number of people regularly willing to invite the Holy Spirit.

Table 18 analyzes this willingness by training. Here, fully 70% of those with some previous training willingly invited the Holy Spirit during healing prayer. However, 60% of those with no previous training indicated a willingness to do this at a rating of 4

or 5 even before any teaching. After the teaching, the group with previous training increased to 78% of its population, but the previously untrained group jumped to 90%.

Table 17
Inviting the Holy Spirit to Come, by Church: Change Analysis

	Glad Tidings	Other	Resurrection
Before (average)	4.5	3.3	4.1
After (average)	4.8	4.1	4.3
Change	6%	26%	6%
Before >= 4	8	4	10
After >= 4	8	8	11
Net change >= 4	0%	100%	10%
Before % of total	100%	36%	71%
After % of total	100%	73%	79%

Table 18
Inviting the Holy Spirit to Come, by Previous Training

	No training	Some training
Before (average)	3.4	4.1
After (average)	4.4	4.3
Change	29%	5%
Before >= 4	6	16
After >= 4	9	18
Net change >= 4	50%	13%
Before % of total	60%	70%
After % of total	90%	78%

2.5. Laying on of Hands

Ten of the participants rated themselves between 1 and 3 prior to the training.

Twenty-three rated themselves 4 or 5. After the training, only 5 rated themselves between

1 and 3, while 28 rated themselves 4 or 5. One participant dropped from 5 to 4 after the training. Graph 5 shows the opinion and the net change of participants before and after training. Table 19 analyzes this change by degree.

Graph 5
Laying on of Hands

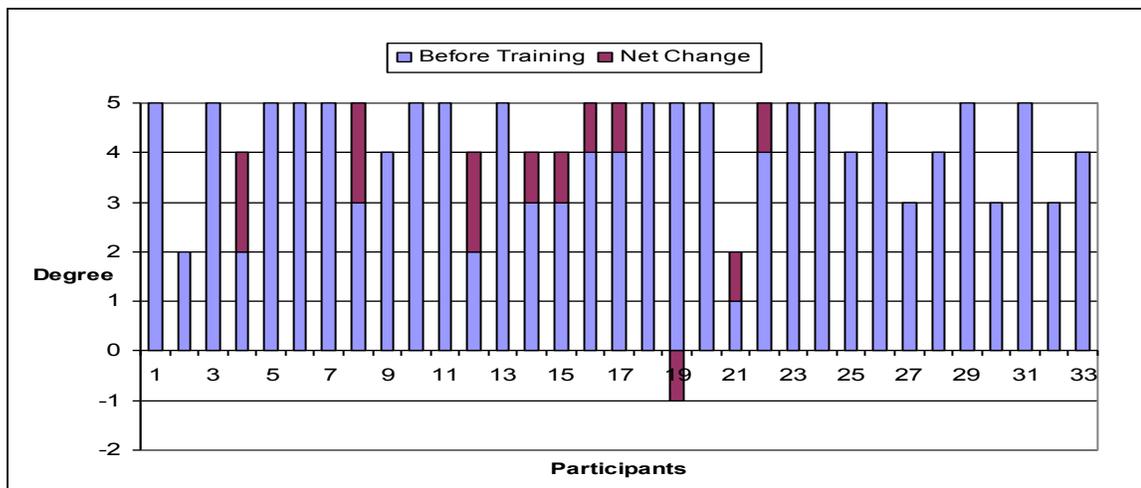


Table 19
Laying on of Hands: Change Analysis

Before (average)	4.0
After (average)	4.4
Change	8%
Before ≥ 4	23
After ≥ 4	28
Net change ≥ 4	22%
Before % of total	70%
After % of total	85%

Overall, the group began with an average score of 4.0 before training, showing significant support for this principle. After training this rose to 4.4, and the number of participants who scored themselves 4 or higher rose from 23 to 28. Like the willingness

to ask what prayer is desired for, this item shows a significant gender difference, with the men showing no change at all before and after the teaching and the women showing significant change upward, as shown in Table 20.

Table 20
Laying on of Hands, by Gender: Change Analysis

	Men	Women
Before (average)	4.3	3.9
After (average)	4.3	4.4
Change	0%	12%
Before >= 4	7	16
After >= 4	7	21
Net change >= 4	0%	31%
Before % of total	70%	70%
After % of total	70%	91%

Table 21 looks at differences by church. In the willingness to lay on hands, the most notable change is for Glad Tidings. Before the training, just half of these participants scored 4 or 5. After the training, this was up for everyone except one person, who started and ended at 2. The other churches started with a higher average than Glad Tidings but ended with the same. Their percentage gain of people scoring 4 or 5 increased only 14%, compared to Glad Tidings' 75%, but ahead of Resurrection's 8%. This last number is mitigated by the fact that Resurrection began with 86% already scoring 4 or 5 (in fact 10 of them began at 5 and hence could go no higher). Net changes based on previous training were negligible.

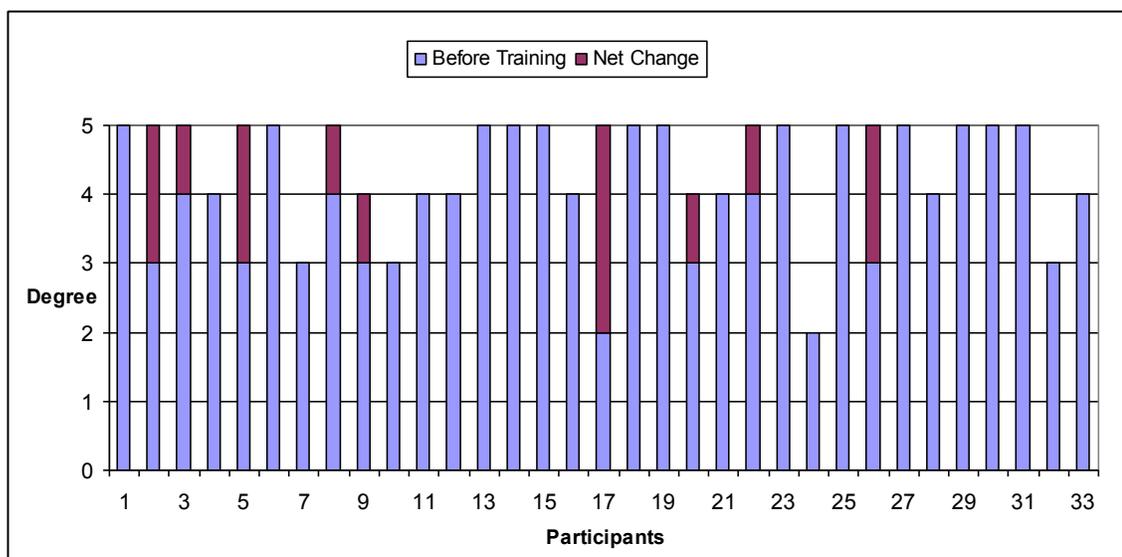
Table 21
Laying on of Hands, by Church: Change Analysis

	Glad Tidings	Other	Resurrection
Before (average)	3.6	3.7	4.6
After (average)	4.1	4.1	4.8
Change	14%	11%	3%
Before ≥ 4	4	7	12
After ≥ 4	7	8	13
Net change ≥ 4	75%	14%	8%
Before % of total	50%	64%	86%
After % of total	88%	73%	93%

2.6. Asking God for What Is Needed or Desired

Graph 6 shows the understanding of the concept of petition in healing prayer; that is, asking God to heal in a specific way.

Graph 6
Asking God for What Is Needed or Desired



One participant began and ended at 2. Asking God for what is needed or desired is clearly not a regular part of this person's prayer for others, and the training did not measurably change this. Three others began and ended at 3; that is, they had some willingness during prayer for others. Overall, however, this item shows considerable support, both before and after the training. Table 22 analyzes this further.

Table 22
Asking God for What Is Needed or Desired: Change Analysis

Before (average)	4.0		
After (average)	4.5		
Change	11%		
Before >= 4	23	2	<=2 before
After >= 4	29	1	<=2 after
Net change >= 4	26%	-50%	<=2 net change
Before % of total	70%	6%	% of total before
After % of total	88%	3%	% of total after

Even before training, the entire participant group averaged 4. Twenty-three of 33 participants scored 4 or 5, and 2 people scored 2. After the training, the 4s and 5s rose to 29. Only one person remained at 2.

Although differences by gender and by previous training were not significant, differences by church were notable, as shown in Table 23. After training, 100% of the participants in the Other church category rated themselves as 4 or 5 in agreement with this principle, a 100% improvement. Glad Tidings had a similar degree of change, though it finished with 88% scoring 4 or 5. Resurrection started at a slightly higher average score, but finished at just 79% agreement. While this is high in and of itself, it is interesting that it is less than either of the other two groups.

Table 23
Asking God for What Is Needed or Desired, by Church: Change Analysis

	Glad Tidings	Other	Resurrection
Before (average)	4.0	4.0	4.1
After (average)	4.6	4.4	4.4
Change	16%	10%	8%
Before >= 4	5	8	10
After >= 4	7	11	11
Net change >= 4	40%	38%	10%
Before % of total	63%	73%	71%
After % of total	88%	100%	79%

2.7. Praising God during the Prayer

Table 24 is an analysis of the effect of the teaching on incorporating praise for God into healing prayer. The averages are high both before and after the training, indicating considerable agreement with this principle. Twenty-six of the 33 scored 4 or 5 before the teaching and 28 afterward. Only 1 person scored as low as 2, and this person changed to 4 after the training.

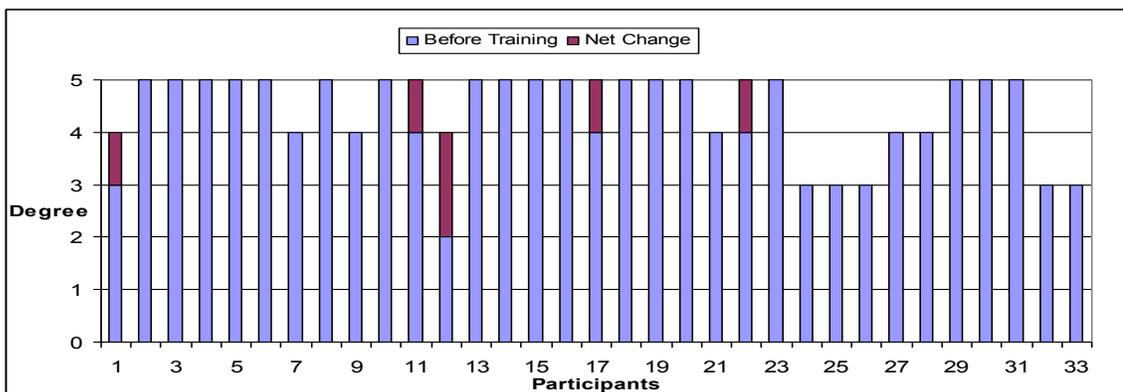
Table 24
Praising God during the Prayer: Change Analysis

Before (average)	4.3		
After (average)	4.5		
Change	4%		
Before >= 4	26	1	<=2 before
After >= 4	28	0	<=2 after
Net change >= 4	8%	-100%	<=2 net change
Before % of total	79%	3%	% of total before
After % of total	85%	0%	% of total after

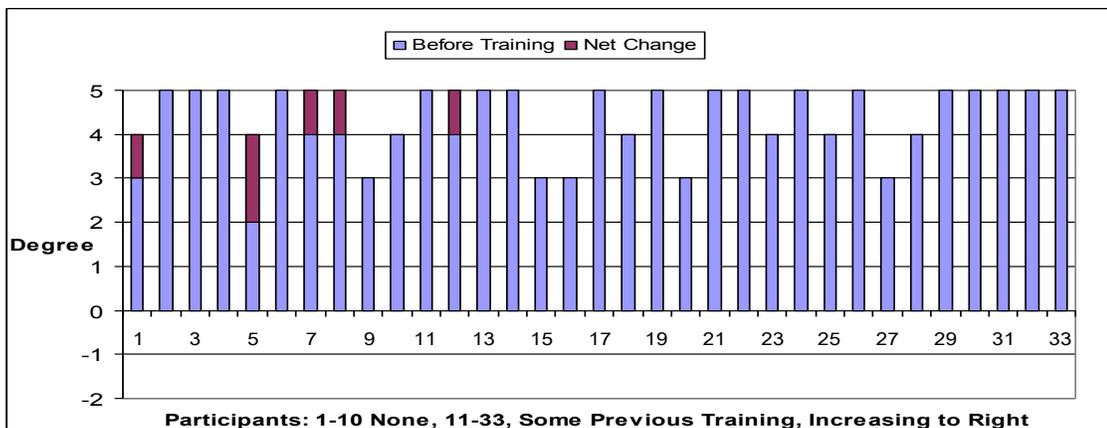
Graph 7 displays these changes. Here the change in the 2 participants who were not 4 or 5 before the teaching is obvious. However, the graph also reveals that 3 who had earlier been at 4 moved up to 5 (a detail not obvious in Table 24). Just 5 participants stayed at 3, and none scored 2 or 1, either before or after training.

Neither gender nor church membership showed significant differentiation, but previous training did, as shown in Graph 8.

Graph 7
Praising God during the Prayer



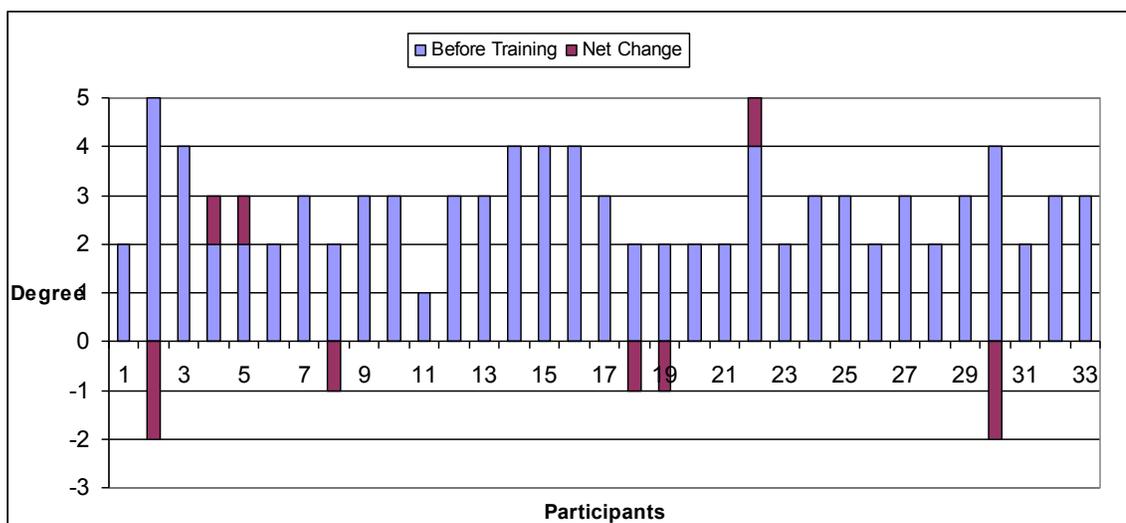
Graph 8
Praising God during the Prayer, by Previous Training



2.8. Giving Counsel, Based on Need and My Experience

Graph 9 is encouraging on this point, as it demonstrates a reluctance to give counsel during prayer both before and after the training.

Graph 9
Giving Counsel, Based on Need and My Experience



As can be seen, many of the participants scored low on this question, which is what was desired. After the teaching, 3 of them had edged up—not the intended outcome—in their readiness to give counsel during prayer. Five have decreased, in line with what was intended.

Table 25 analyzes this further. The overall average at the beginning showed a general agreement with this principle even before the teaching began. This score shows that the teaching was effective to a degree. However, in the computations in the right two columns, where the number of participants scoring 2 or 1 is tracked, the total goes down from 14 to 13, the opposite of what was desired. A reexamination of graph 9 reveals that

the shift was caused by two participants who had gone up from 2 to 3. Five, however, had decreased. Differences by gender, church, and previous training were not significant.

Table 25
Giving Counsel, Based on Need and My Experience: Change Analysis

Before (average)	2.8		
After (average)	2.7		
Change	-4%		
Before >= 4	7	14	<=2 before
After >= 4	5	13	<=2 after
Net change >= 4	-29%	-7%	<=2 net change
Before % of total	21%	42%	% of total before
After % of total	15%	39%	% of total after

2.9. Giving Counsel Prophetically (from the Holy Spirit)

Table 26 tabulates the results by average and the number of participants scoring 4 or 5.

Table 26
Giving Counsel Prophetically (from the Holy Spirit), Change Analysis

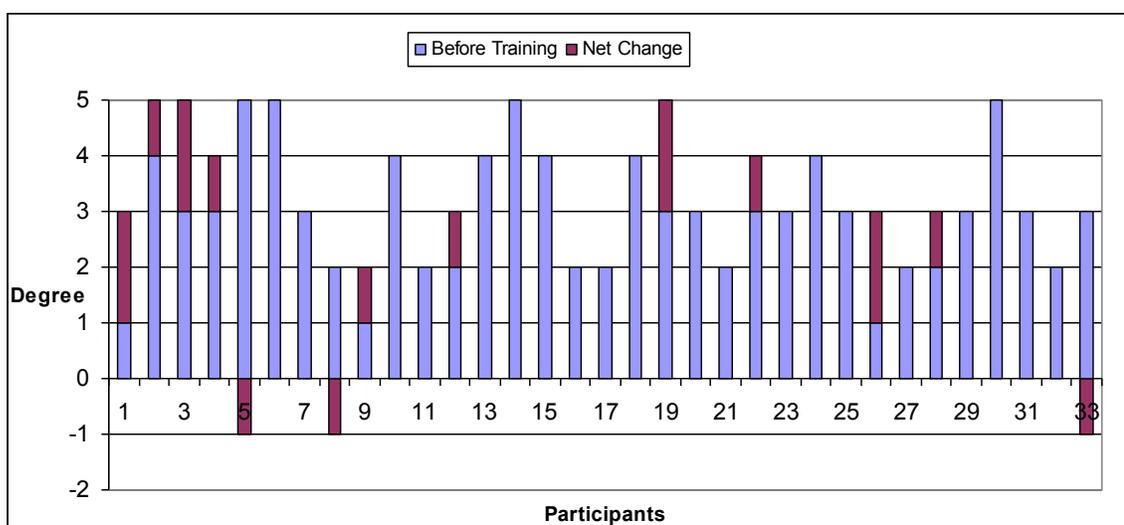
Before (average)	3.0		
After (average)	3.3		
Change	11%		
Before >= 4	10	12	<=2 before
After >= 4	14	9	<=2 after
Net change >= 4	40%	-25%	<=2 net change
Before % of total	30%	36%	% of total before
After % of total	42%	27%	% of total after

In item 2.8, the before average was just 2.8, indicating indecision or perhaps neutrality overall toward this issue. For item 2.9, the before average was similar at 3.0.

Although the results showed progress after training, the average rose to only 3.3 on an item for which the outcome desired by the trainers was positive change and agreement.

Graph 10 illustrates these changes. It shows that 3 individuals decreased their acceptance or understanding of this principle, while 10 increased. The result was favorable overall, though there is clearly a significant tendency toward neutrality.

Graph 10
Giving Counsel Prophetically



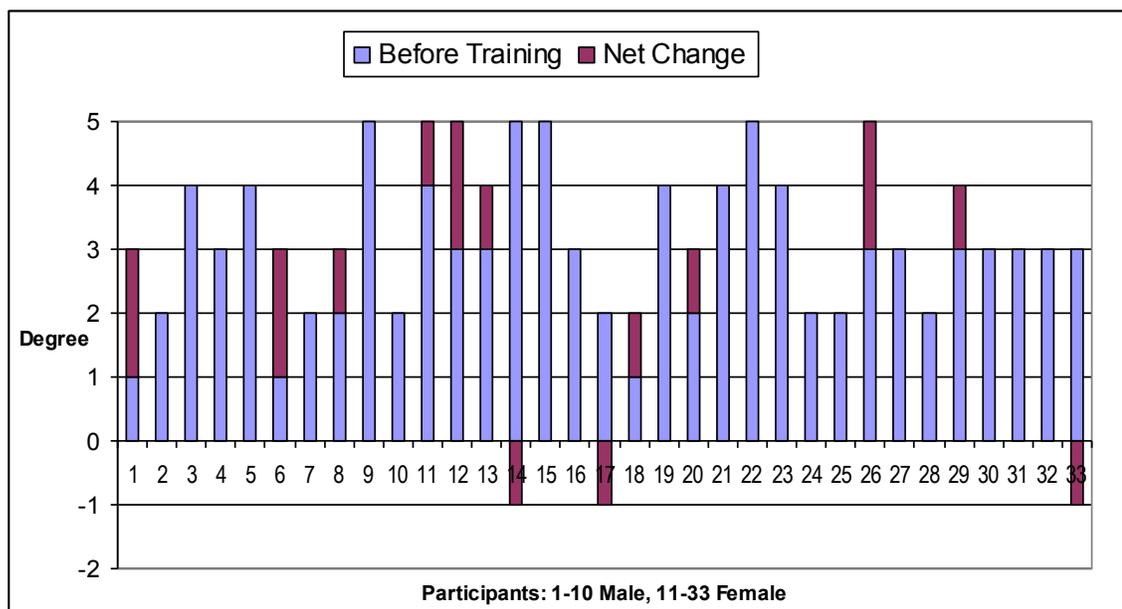
There are meaningful differences on this item by gender, church, and training.

Table 27 and Graph 11 look at this by gender. The women finished up much less neutral than they began. The men moved away from a negative response, but none who changed moved up to 4 or 5. Both men and women had a positive change in average score, although the number of men scoring 4 or 5 did not change. The number of women scoring 4 or 5 grew from 7 to 11. Additionally, 3 of the 23 women reduced their score, while 7 increased. However, all of the men remained unchanged or increased their scores.

Table 27
Giving Counsel Prophetically, by Gender: Change Analysis

	Men	Women
Before (average)	2.6	3.1
After (average)	3.1	3.4
Change	19%	8%
Before ≥ 4	3	7
After ≥ 4	3	11
Net Change ≥ 4	0%	57%
Before % of total	30%	30%
After % of total	30%	48%

Graph 11
Giving Counsel Prophetically, by Gender



Graph 12 shows the changes by church. All of the Glad Tidings participants stayed the same or increased their scores, as did those from other churches. Only Resurrection showed any decrease, although its net change in both average score and number at 4 or 5 increased.

Graph 12
Giving Counsel Prophetically, by Church

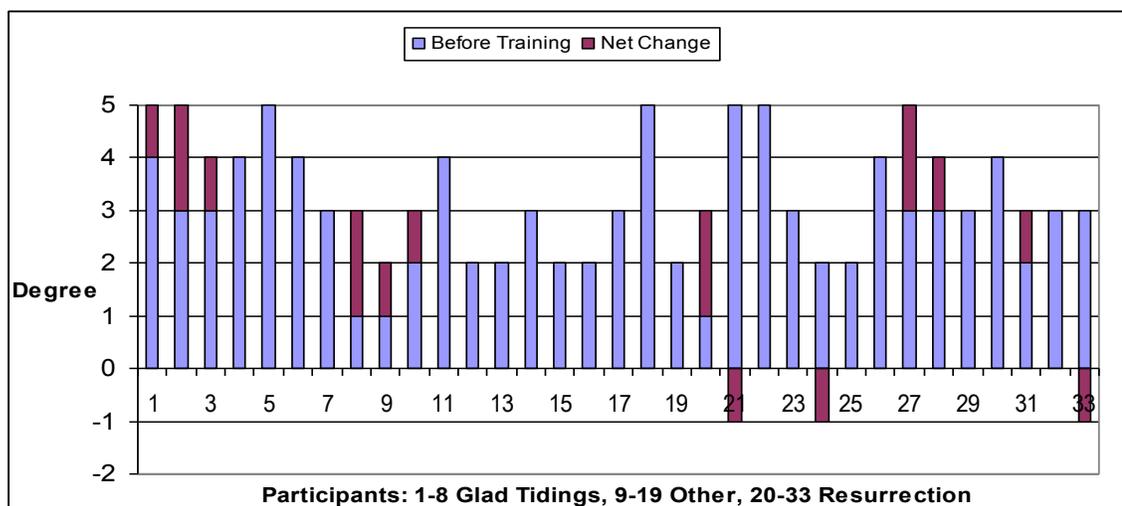
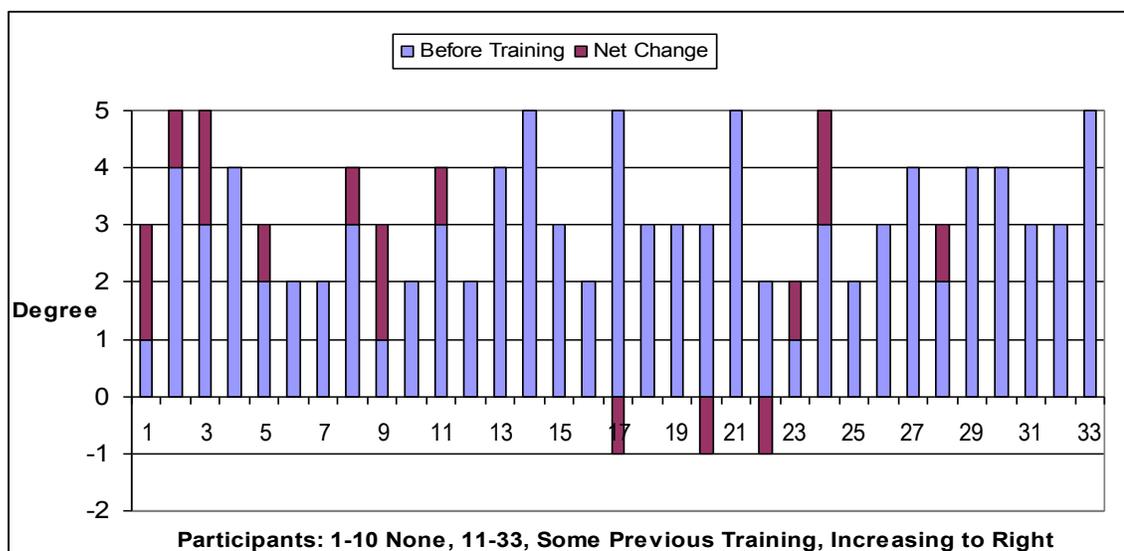


Table 28 shows changes by previous training. Those with previous training started out with a higher average score and increased only slightly. Those with no previous training increased their average scores and saw 100% growth in those scoring 4 or 5. Even more telling is the graphical result in Graph 13.

Table 28
Giving Counsel Prophetically, by Previous Training: Change Analysis

	No training	Some training
Before (average)	2.4	3.2
After (average)	3.3	3.3
Change	38%	3%
Before >= 4	2	8
After >= 4	4	10
Net change >= 4	100%	25%
Before % of total	20%	35%
After % of total	40%	43%

Graph 13
Giving Counsel Prophetically, by Previous Training



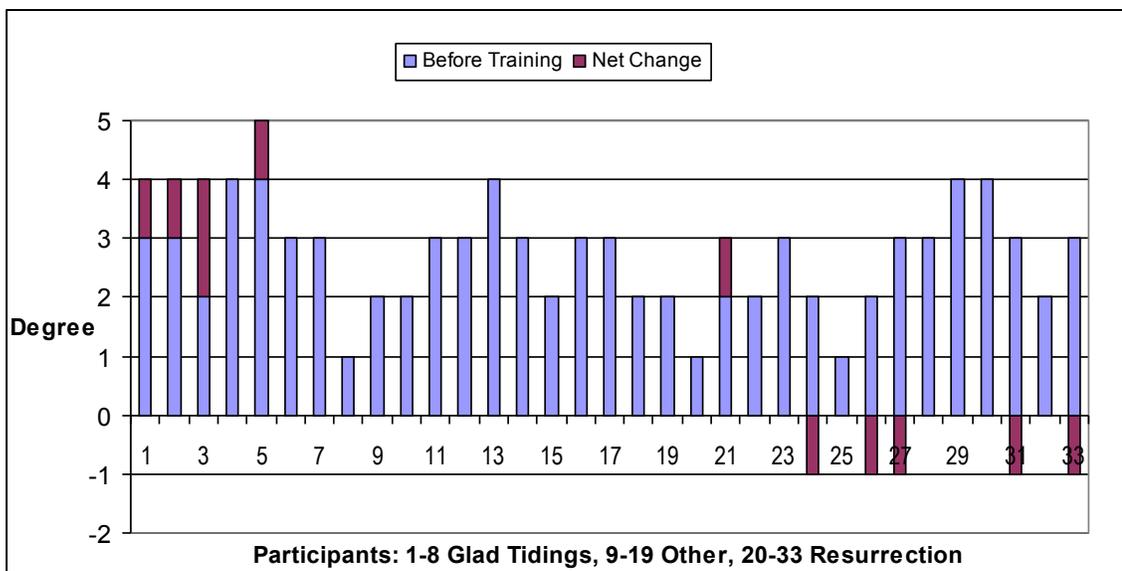
Here it is easily seen that the participants without previous training increased markedly: 6 of 10 increased 1 or 2 degrees. Those previously trained had only marginal net gain, and 3 of 23 actually decreased.

2.10. Quoting Scriptures, Based on Need and My Experience

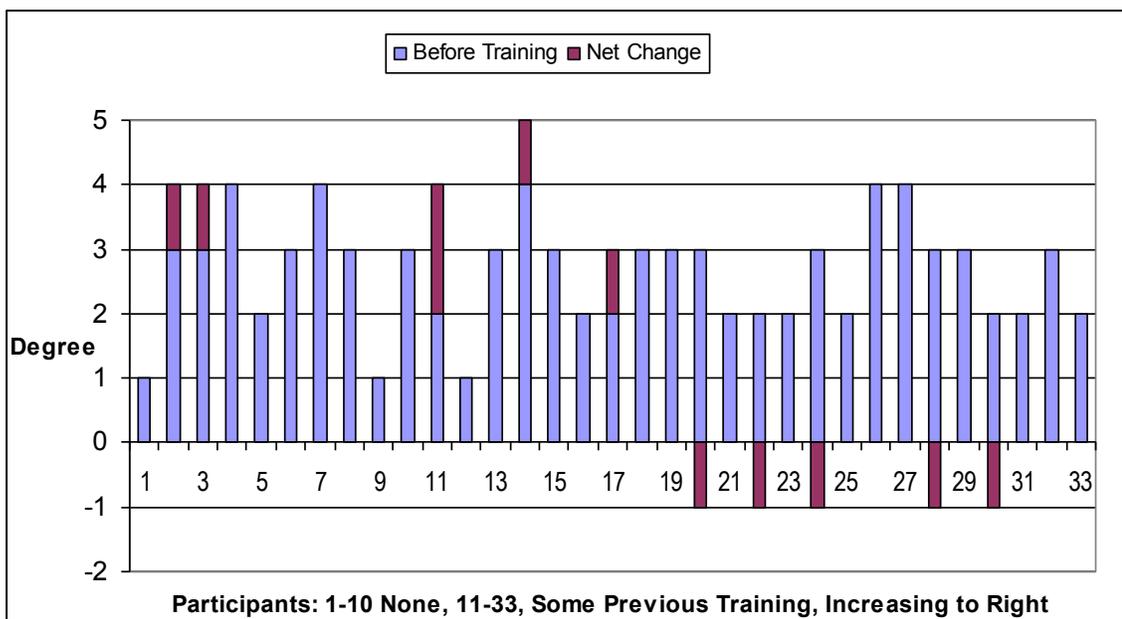
The basic responses to this question were largely neutral to negative, with an equal number of shifts up and down. Responses by gender were not significant. However, the responses by church and by previous training were interesting.

Graph 14 shows the shifts by church. Four of the 8 Glad Tidings participants increased their scores in response to this question, which was the opposite of what the trainers intended. Those from other churches remained unchanged. Only Resurrection participants showed a decrease in their scores.

Graph 14
Quoting Scriptures, Based on Need and My Experience, by Church



Graph 15
Quoting Scriptures, Based on Need and My Experience, by Previous Training



Graph 15 shows that those with no previous training went up or stayed the same in their scores. Three of those with previous training went up, while 5 went down. Only those with previous training moved in the direction intended by the training.

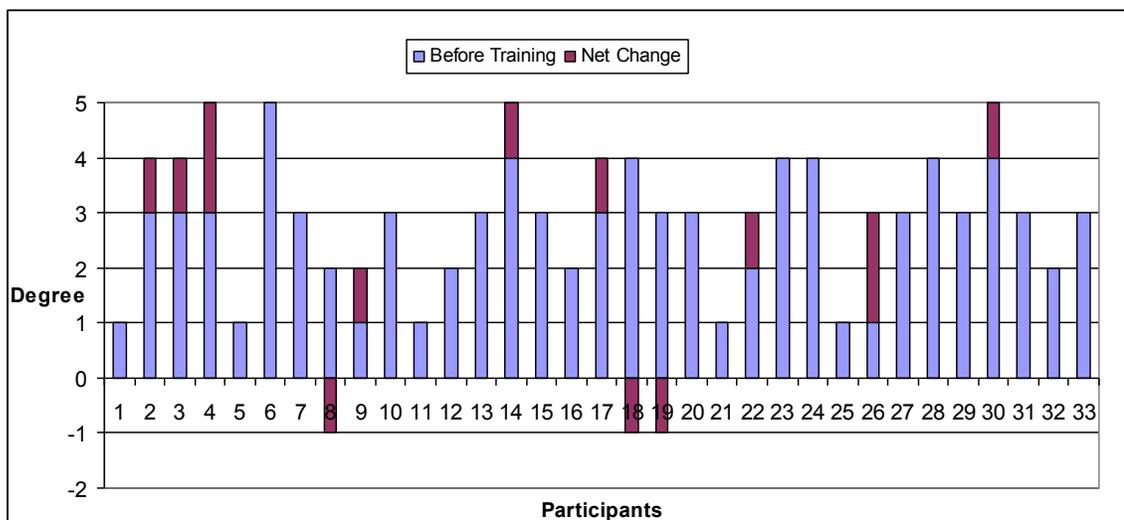
2.11. Giving Scripture Prophetically (from the Holy Spirit)

Overall, the average score on this item before training was 2.7, which is slightly negative. After training, it had increased to 2.9, just below neutral but still slightly negative. Graph 16, however, tells the story somewhat differently. Though the overall tendency was to the middle (neutral), the post-training direction was up by 9 participants.

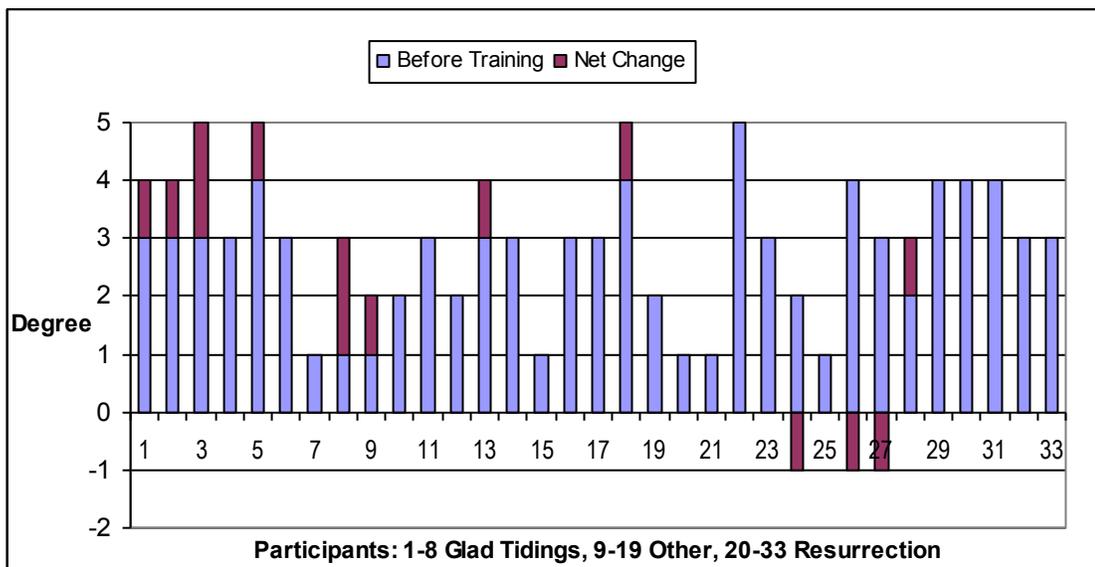
Graph 17 displays the results by church. All of the improvement, except 1, was found in Glad Tidings and other churches. Only 1 participant from Resurrection increased, and 3 decreased, which was not the intended result.

Results by previous training are similar, as shown in Graph 18. All of those without previous training stayed the same or increased. Of the 23 previously trained, 4 showed an increase and 3 showed a decrease. Differences by gender were not significant.

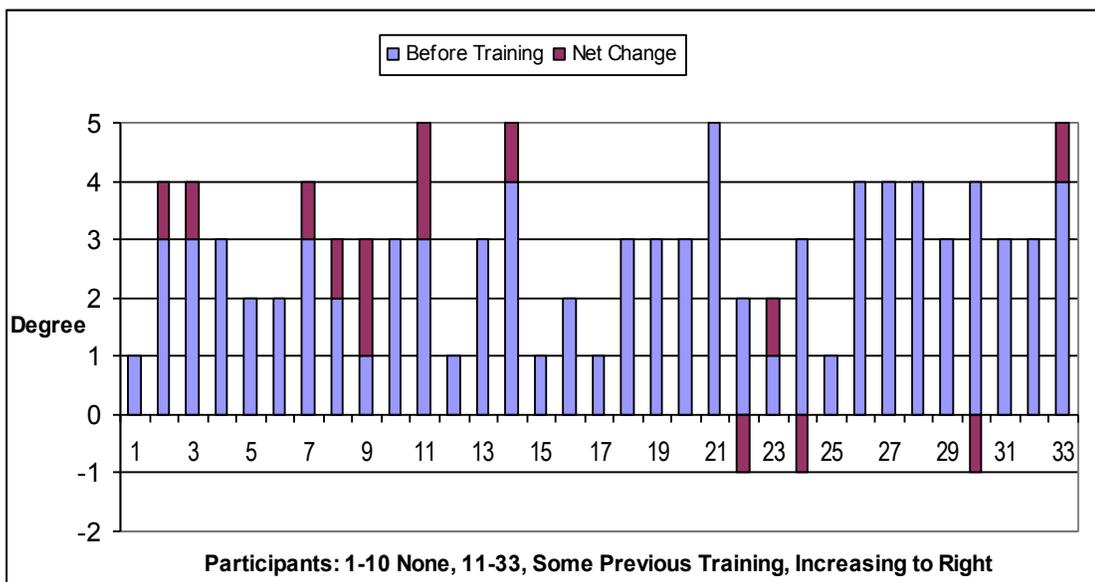
Graph 16
Giving Scripture Prophetically



Graph 17
Giving Scripture Prophetically, by Church



Graph 18
Giving Scripture Prophetically, by Previous Training



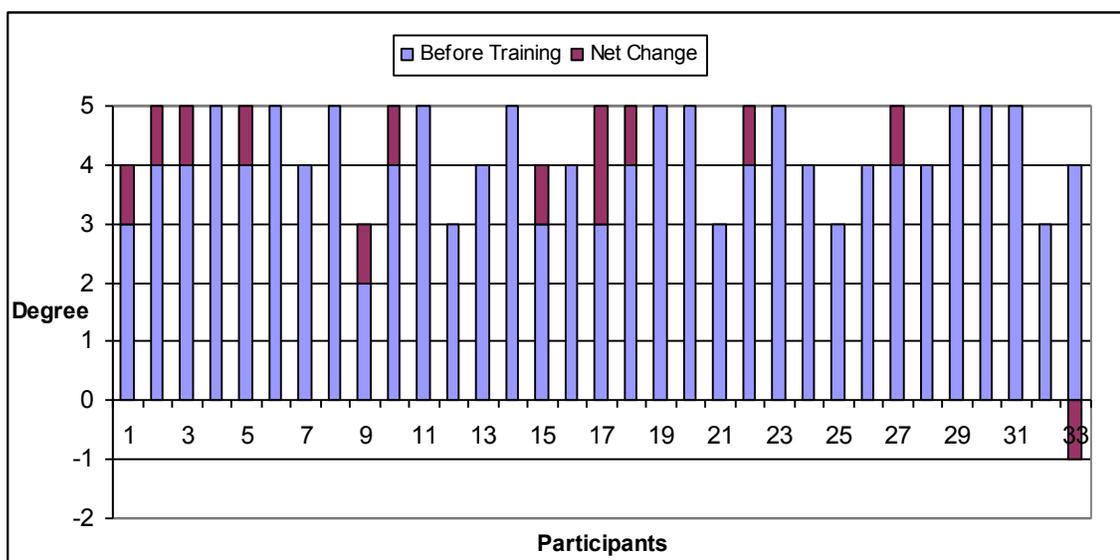
2.12. Listening for Guidance from the Holy Spirit

Differences by gender, church, and previous training are not significant for this item. Table 29 shows the averages and changes, and Graph 19 illustrates them clearly.

Table 29
Listening for Guidance from the Holy Spirit: Change Analysis

Before (average)	4.1		
After (average)	4.4		
Change	8%		
Before >= 4	25	1	<=2 before
After >= 4	27	0	<=2 after
Net change >= 4	8%	-100%	<=2 net change
Before % of total	76%	3%	% of total before
After % of total	82%	0%	% of total after

Graph 19
Listening for Guidance from the Holy Spirit



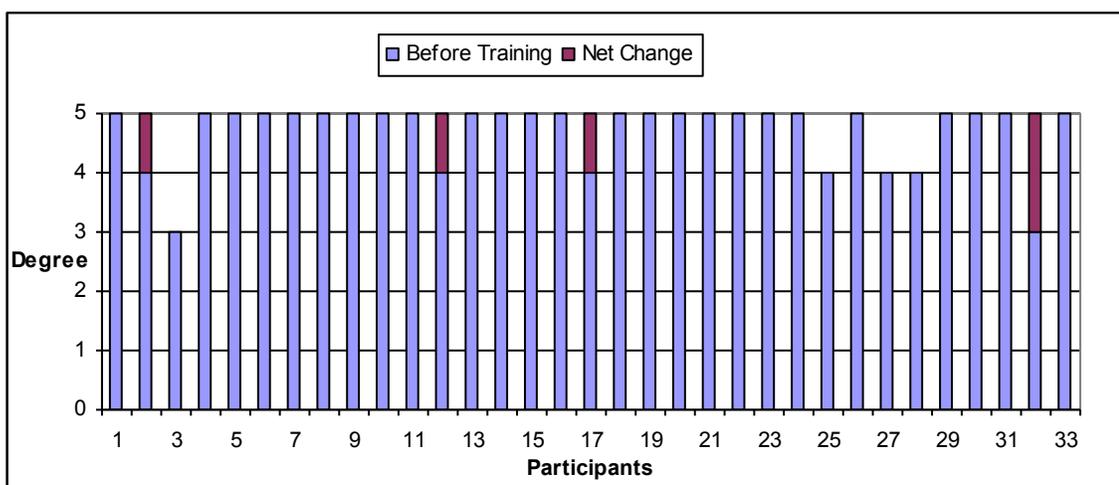
The average score began with a relatively high 4.1 before training and ended after training with an average of 4.4. Before the training, 25 of the 33 participants scored 4 or 5. Two more joined this group after the training, and the total number at 4 or 5 went from 76% to 82%. At the same time, just 1 person scored 1 or 2 before the training, and that person moved up, leaving no one who scored 1 or 2. This shows the high acceptance and growth in acceptance of the principle. Graph 19 illustrates this clearly.

Survey Section 3 Your Experience of God and the Church

3.1. I Have Experienced Emotional or Spiritual Healing from Prayer

Graph 20 dramatically illustrates the response.

Graph 20
I Have Experienced Emotional or Spiritual Healing from Prayer



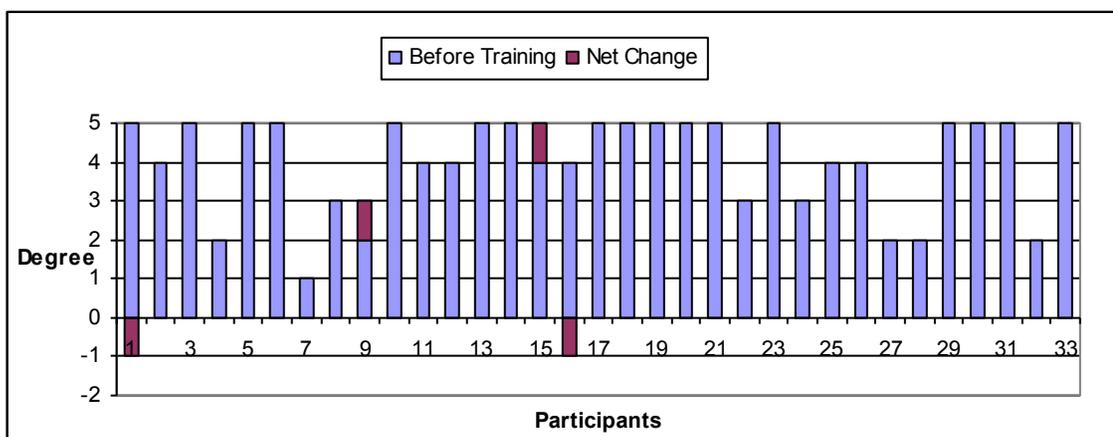
Most immediately notable is that 94% scored 4 or 5 before the training and nearly 88% scored 5 at the end. All those who scored 5 before the training also scored 5 after it was completed, making it difficult to know how many of these participants experienced

healing during the training. Half of those who scored 4 prior to the training raised their scores to 5 afterward, and one person who began at 3 went to 5. Three people started at 4 and remained there. One person started at 3 and remained there.

3.2. I Have Experienced Physical Healing from Prayer

The results before and after the training are less dramatic, though still quite positive, as Graph 21 shows.

Graph 21
I Have Experienced Physical Healing from Prayer



Two participants increased their score during the training, although two lowered theirs. The meaning of this latter statistic is not clear: Both attested to having experienced physical healing before the training. Did this mean it retreated? Or did it mean that they hoped for some specific healing during the training and didn't receive it? One participant went from moderate disagreement to neutral, a positive development that will perhaps advance at a later time. Table 30 displays some of these details.

Table 30
I Have Experienced Physical Healing from Prayer: Change Analysis

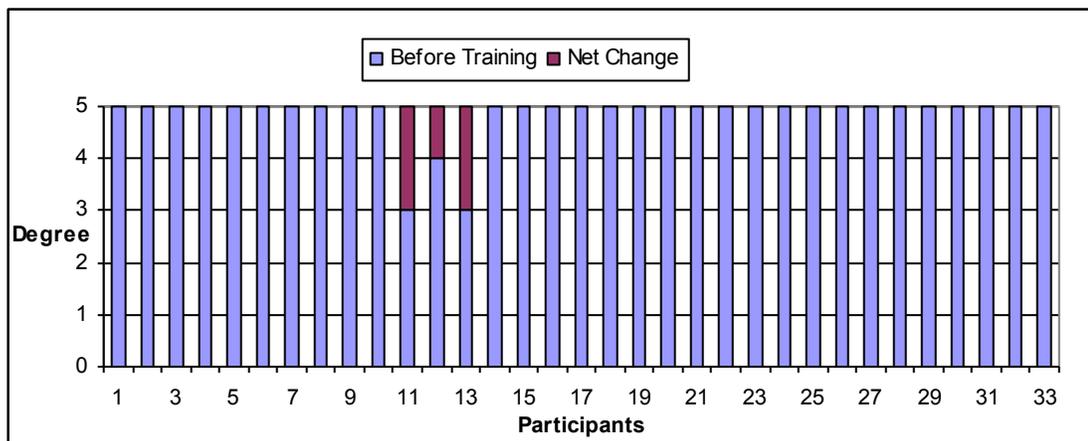
Before (average)	4.0		
After (average)	4.0		
Change	0%		
Before >= 4	24	6	<=2 before
After >= 4	23	5	<=2 after
Net change >= 4	-4%	-17%	<=2 net change
Before % of total	73%	18%	% of total before
After % of total	70%	15%	% of total after

3.3. I Understand That Jesus Gave Himself for the Sinned Against (*Han*)

All but 1 participant “strongly agreed” with the statement (not analyzed in this report) that Jesus gave Himself for sinners. The one who demurred nevertheless scored a 4 before the training and raised it to 5 afterward. The results for 3.3 are very dramatic, as shown in Graph 22.

Even prior to the training, 30 participants (or 91%) strongly agreed with the statement that Jesus gave himself for the sinned against. Two participants were neutral, and 1 agreed somewhat. After the training, assent to this statement was 100%. What is not revealed in this statistics, however, is the “Aha!” moment many participants expressed afterward about Jesus giving Himself for the sinned against. That is, though many “strongly agreed” with this statement before the training, they also discovered more fully what it meant. Because they began before the training with a score of 5, they could only conclude with 5. Nevertheless, the 100% “strongly agree” says much in and of itself that gives hope for the care of the *Han* in our churches.

Graph 22
I Understand That Jesus Gave Himself for the Sinned Against (*Han*)



Survey Section 4 Manifestations of the Holy Spirit

4A. Which Have You Experienced in Yourself?

4A.1. Miracles

Graph 23 shows the response of the participants. The average score for the entire group before the training was 2.9, just below “some,” and therefore slightly negative. The average score after training was just 3.1, raised by 5 participants who experienced something they found miraculous in the course of the training and prayer. Prior to the training, 5 individuals scored 1, having experienced miracles “not at all,” and 5 had experienced miracles “a great deal.”

The number of participants who scored 4 or 5 increased from 8 to 12, an increase of 50%, and the number of those scoring 1 or 2 dropped from 12 to 11, a decrease of 8%.

These changes were in line with the hope of the trainers, having invited the Holy Spirit into the lives of those being prayed for. Table 31 shows some of these changes.

Graph 23
I Have Experienced Miracles in Myself

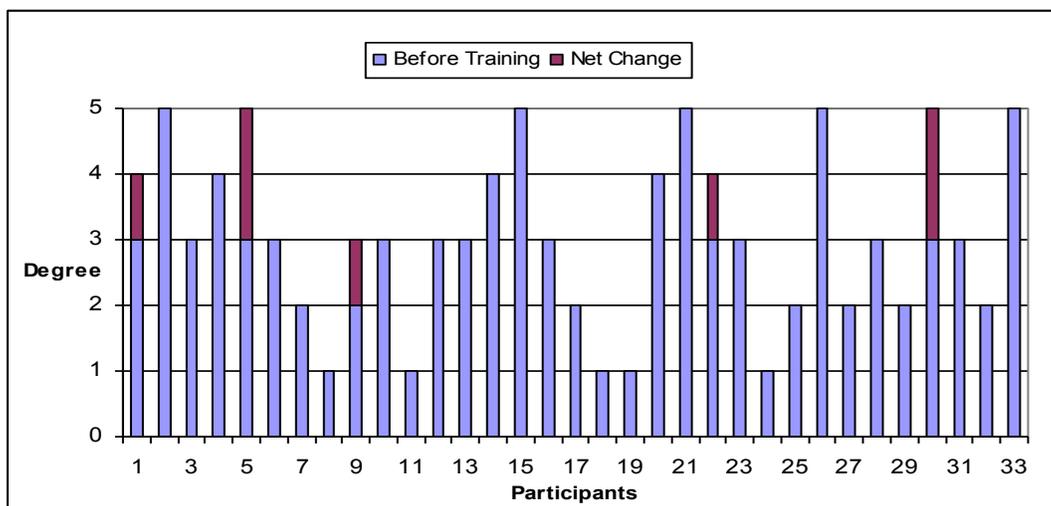


Table 31
I Have Experienced Miracles in Myself: Change Analysis

Before (average)	2.9		
After (average)	3.1		
Change	7%		
Before >= 4	8	12	<=2 before
After >= 4	12	11	<=2 after
Net change >= 4	50%	-8%	<=2 net change
Before % of total	24%	36%	% of total before
After % of total	36%	33%	% of total after

4A.2. Healing

Graph 24 shows the results of this test item. This was a stronger response than to miracles and demonstrated both a higher before score, averaging 3.7, and a higher after

score, averaging 3.9. Seven participants grew in their response as a result of the training and prayer. Table 32 analyzes these changes.

Graph 24
I Have Experienced Healing in Myself

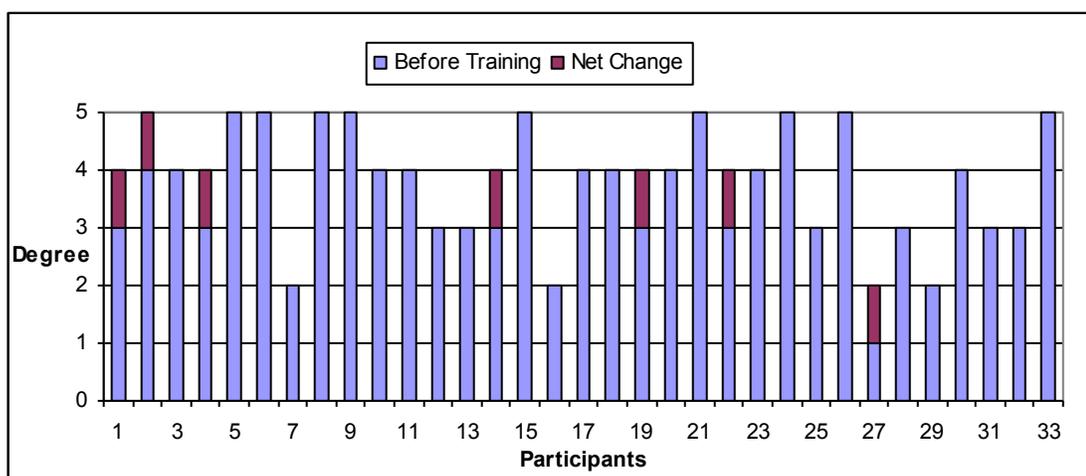


Table 32
I Have Experienced Healing in Myself: Change Analysis

Before (average)	3.7		
After (average)	3.9		
Change	6%		
Before ≥ 4	18	4	≤ 2 Before
After ≥ 4	23	4	≤ 2 After
Net Change ≥ 4	28%	0%	≤ 2 Net Change
Before % of Total	55%	12%	% of Total Before
After % of Total	70%	12%	% of Total After

Those scoring 4 or 5 moved from 18 to 23 as a result of the training, from 55% to 70% of all present. Those who scored 1 or 2 did not change.

4A.3. Trembling

Graph 25 illustrates this occurrence among the participants, and Table 33 displays the changes.

Graph 25
I Have Experienced Trembling in Myself

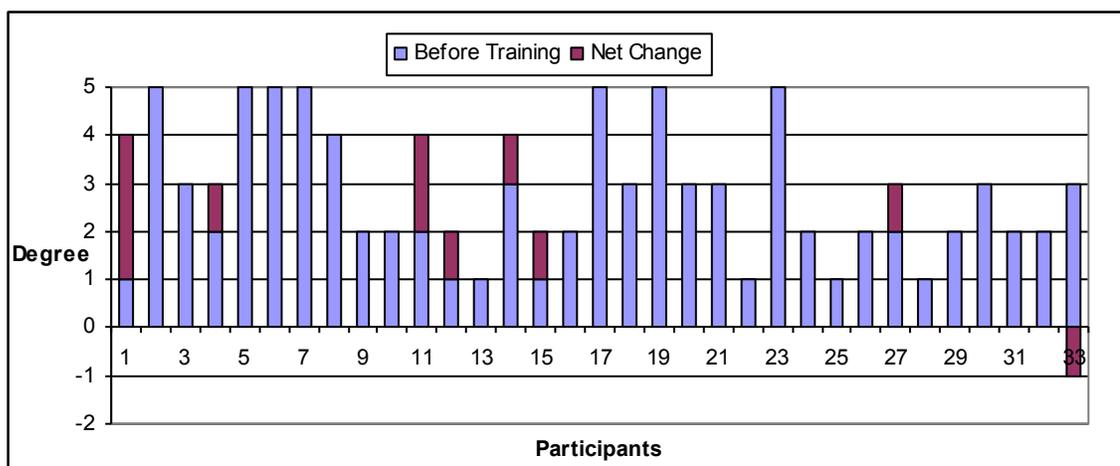


Table 33
I Have Experienced Trembling in Myself: Change Analysis

Before (average)	2.7		
After (average)	3.0		
Change	10%		
Before ≥ 4	8	18	≤ 2 before
After ≥ 4	11	15	≤ 2 after
Net change ≥ 4	38%	-17%	≤ 2 net change
Before % of total	24%	55%	% of total before
After % of total	33%	45%	% of total after

4A.4. Resting in the Spirit

This was an effect more common than trembling even before the training, and 7 people experienced it enough during the training to increase their score. (Others may have experienced it without an increase being recorded, most especially those who scored 5 before the training). Graph 26 displays these changes, and Table 34 analyzes them.

Graph 26
I Have Experienced Resting in the Spirit Myself

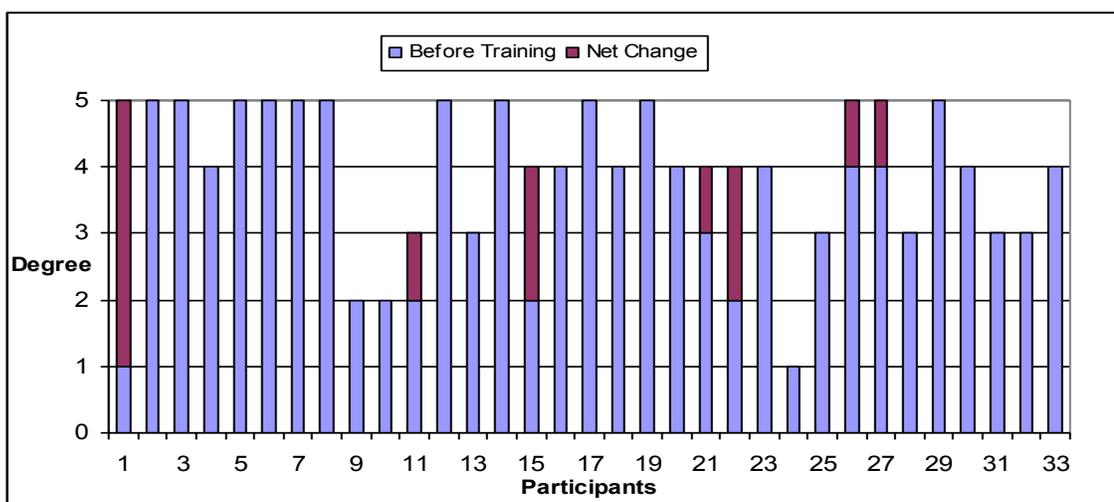


Table 34
I Have Experienced Resting in the Spirit Myself: Change Analysis

Before (average)	3.7		
After (average)	4.0		
Change	10%		
Before >= 4	20	7	<=2 before
After >= 4	24	3	<=2 after
Net change >= 4	20%	-57%	<=2 net change
Before % of total	61%	21%	% of total before
After % of total	73%	9%	% of total after

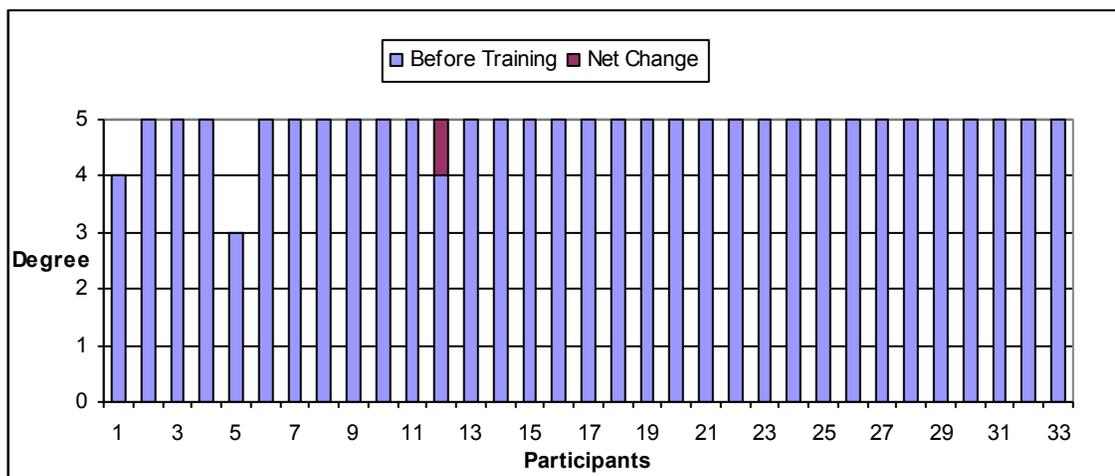
Even prior to training, the average score was 3.7, and the number of participants who said they had experienced this effect was 20 of the total of 33. After the training this rose to 24, while those who had scored just 1 or 2 on this item dropped from 7 to 3. This was a notable effect of the presence of the Holy Spirit for the participants.

4B. What Are Your Beliefs about the More “Charismatic” Gifts (e.g., Miracles, Healing, Prophecy, Tongues, Word of Wisdom, etc.)?

4B.1. I think the “Charismatic” Gifts Are Real Today

Only 1 participant began and ended with a neutral score. Two begin in favor, and 1 of these moved to “strongly agree” after the training, as shown in Graph 27. All 30 of the remaining participants began and ended with “strongly agree.” This is in line with what might be expected in this self-selected group, but it is nevertheless an important measure of their confidence in the supernatural work of God in our day.

Graph 27
I Think the “Charismatic” Gifts Are Real Today



Survey Section 5 Additional Comments

Some of the comments by participants related to the available time and facilities (e.g., “more ventilation”), while others had direct bearing on what was taught and how. These comments are valuable in assessing the training for several reasons: They go beyond statistics to give a sense of the effectiveness of the training and prayer from those who experienced it; they demonstrate that what was taught was embraced; and they reinforce the value of areas of teaching (such as “the sinned against”) and the importance of a safe and authentic environment. The relevant comments include:

- “The original Hebrew and Greek—wow!”
- “I really appreciated the insights of Greek & Hebrew words & the principles they represented. It made the scriptures come more alive.”
- “The testimonies—powerful in creating healing atmosphere and releasing the Holy Spirit to heal.”
- “Testimonies were very important!”
- “Some of the testimonies—especially when describing healing prayer.”
- “I think the testimonies are effective in helping people open up to make their needs known.”
- “[Learning] to wait on the Lord longer & just tarry with the person being prayed for.”
- “The prayer teams’ compassion.”
- “I loved the compassion, humility and lack of ‘religion’ in those ministering.”

- “[T]his 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). [T]he genuineness of the speakers and participants was refreshing in ways I can’t begin to express in this short space.”
- “[L]ove the prayer and healing. Very safe environment and wonderful expression of the gifts.”
- “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.”
- “Deeper understanding of Holy Spirit.”
- “George’s Sat. afternoon presentation [on healing for the sinned against].”
- “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.”
- “[T]hat I am forgiven from the sin... done against me.”
- “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.”

- “The prayer teams that prayed for me really showed me some things that are going to be very helpful to me.”
- “Just accept to be used of God and seize every opportunity to express Christ’s love and to pass on that revelation on healing prayer.”

This letter, which a participant sent to Resurrection after the training, expresses well the goal of the training and prayer:

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.

God went so deep in me that I really don’t know myself anymore. It is such an awesome thing I’m having trouble expressing it, but it’s good and it’s God and He will finish what He started there. 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.

CHAPTER VI

RESPONSES TO FINDINGS

Interpretation of Results

Survey Section 1. Demographic Characteristics of the Sample

The population studied in the course of this training in healing prayer was not representative of the general population or church populations in several respects. The ratio of men to women was 10 to 23, the age distribution was substantially biased in the range of 40 to 60 years of age, and virtually all were from churches or backgrounds that would be considered Pentecostal or Charismatic.

The purpose of the study, however, was not to test the acceptance of the principles of healing prayer by the general population in gender or age, or across diverse theological backgrounds, as worthwhile as that might be under other circumstances. The purpose was to see how well the principles were taught, learned, and experienced among the population that self-selected to learn about healing prayer. The distribution of gender and age was not atypical of Resurrection's previous experiences. The range of previous training was considerable and did affect some of the items being taught, as did both gender and church affiliation.

Survey Section 2. To What Degree Are the Following A *Regular* Part of the Way You Pray for Others?

This section of the survey was designed to assess how well the principles of healing prayer taught during the conference were understood and agreed with, both before and after the training, and thus reveal any areas of weakness in the training.

2.1. Asking The Person What They Need Prayer For

The surprises here were threefold. First, although most participants already knew to ask what the need was, prior to the training about a third did not. Second, the men rated themselves substantially more willing to ask than the women did, although the women improved more from the training. Third, the most dramatic change came from those with no previous training in healing prayer, a change so great as to pass even in aggregate those with previous training.

2.2. Praying Later While Alone, but Not Immediately When Asked

The goal of this teaching was to decrease the common tendency to promise to pray later rather than pray for a need immediately. In the “dos and don’ts” of healing prayer, this might be considered a “don’t.” The results were confusing, indicating either a poorly communicated principle or a badly framed question.

2.3. Praying Immediately When Need Is Expressed

This item better satisfied the goal to decrease the common tendency to promise to pray later, with the men improving from a beginning high compliance of 90% and rising to 100% and the women improving from 48% to 83%. This level of agreement indicates

that the basic principle was comprehended, but that the previous item (2.2) did not measure it well.

2.4. Inviting the Holy Spirit to Come

Here the goal was to encourage the invitation of the Holy Spirit into the midst of the people praying and being prayed for. Rather than simply reciting a list of needs in prayer, the idea was to invite God's presence, both to uncover true needs (often different than expressed needs) and to "open up" to the Spirit's work in healing, conviction, sanctification, and empowerment. This was one of the few items where all change was positive. Both Glad Tidings and Resurrection began and completed this teaching with high agreement; the participants from other churches began low at 36% but grew to 73% after the training.

2.5. Laying on of Hands

One participant decreased slightly on this item, but overall there was a significant growth in agreement with the principle of laying on of hands for healing. Two correctives were included in the teaching: (a) that touch be appropriate, especially with members of the opposite sex, and (b) that "do not lay hands on anyone hastily" (1 Timothy 5:22) refers to ordination, not healing. Some of the participants expressed astonishment at the how quickly the prayer teams laid hands on people and began to pray. It seemed clear that a misunderstanding of the Scripture had made them fearful of this. After the teaching there was a general sense of relief and comfort with this idea, as well as substantial growth in willingness.

2.6. Asking God for What Is Needed or Desired

Most participants were already comfortable with the idea of petition in prayer, and agreement grew substantially with the training. A small number of people began with neutral responses on the issue, and one with a negative response. In a future training it might be worthwhile to try to understand this unwillingness: Is the response theological? Cynical? Pious?

2.7. Praising God during the Prayer

Prior experience in teaching praise as an integral element of healing prayer would have led the trainers to believe that this was an unfamiliar concept to many. The results of this item, however, show that this was not the case, at least for this population. Twenty-six of the 33 (79%) were in agreement even before the training, and this grew to 85% after the training was completed. This was heartening, both before and after training.

2.8. Giving Counsel, Based on Need and My Experience

This is another “don’t” similar to question 2.2. The scores before indicate general agreement that this idea is outside the purpose of healing prayer. That is, healing prayer is not an appropriate venue for “giving counsel” based on the experience of the person praying. The training shows an increase in understanding of the principle and a consequent decrease in overall score (the intended result), but the question also elicited 3 increases in scores. The results are positive, but mixed.

2.9. Giving Counsel Prophetically (from the Holy Spirit)

This is the “do” that is the obverse of question 2.8. The principle is that the Holy Spirit can and does give counsel through those praying for others; the counsel comes not from their experience, but from the Spirit of God. The participants were neutral overall on this item before the training. Ten of them increased their agreement after the training, although 3 decreased. The principle was accepted and communicated more favorably than the previous “don’t,” but the results showed room for improvement.

2.10. Quoting Scriptures, Based on Need and My Experience

This and the next item are parallel to items 2.8 and 2.9. Item 2.10 is the “don’t” of using Scripture in healing prayer. The principle being taught is to discourage shooting “Scripture arrows” at an expressed need for which prayer is being offered, as yet another kind of instant counseling disguised as prayer. The results were mixed at best.

2.11. Giving Scripture Prophetically (from the Holy Spirit)

Item 2.11 is the “do” of using Scripture in healing prayer, The principle being taught is to encourage giving Scripture when it is revealed by the Holy Spirit. The results were positive (9 improvements), but with 3 three retreats, they were not as compelling as might be hoped.

2.12. Listening for Guidance from the Holy Spirit

This final question of the section was intended to discover openness to God’s leading in healing prayer (i.e., to come before God with a need, but also with a willingness to be directed and changed). Here the participants began with a high positive score, 4.1, with 25 participants in agreement. After training the score rose to 4.4, and the

number in agreement rose to 27. Further, 11 people raised their agreement rating, 11 began at 5 and hence could go no higher, and 1 decreased to neutral. This principle was well accepted in advance of the training and improved even more with it.

Survey Section 3. Your Experience of God and the Church

This section of the survey was a test of the participants' experience in three key areas, both prior to and after the training

3.1. I Have Experienced Emotional or Spiritual Healing from Prayer

This is an area of profound and widespread need in society and in the church. Though less visible than physical disability or wounding, it nevertheless profoundly affects our ability to have and maintain relationships with God and with one another. All but 8 of the participants scored themselves at 5 even before the training, indicating a substantial previous experience with emotional and spiritual healing. Four who scored below 5 all went up to 5 as a result of the training and prayer. Four did not change; of them, 1 was neutral and 3 began and ended at 4. Testimony from many of those at the conference seems to indicate that some who scored 5 at the beginning also had healing experiences during the training and prayer, but the survey had no means to measure this.

3.2. I Have Experienced Physical Healing from Prayer

Although not as high at the beginning or end as the previous item (3.1), there was nevertheless substantial agreement with this statement as well. Seventeen of the participants scored 5 before the training began, and 18 afterward. Twenty-four scored 4 or 5 before the training, but 23 afterward. Two participants increased their score, but 2 also decreased. The meaning of this is not clear. Further, if any of the 17 who scored 5

before the training experienced physical healing during the training, there was no way to detect it with the testing instrument.

3.3. I Understand That Jesus Gave Himself for the Sinned Against (*Han*)

Here there is a difficulty similar to that in item 3.2. Thirty of the 33 participants agreed with the statement with a 5 before the training, and the 3 who were below 5 all increased their scores to 5 after the training. This is a very positive result, but the subjective experience of the teaching on this subject was that it was new and eye-opening for most of those present, and when prayer was offered for those who had been sinned against, the prayer teams were mobbed. The vastness of the unmet need for healing in this area was shocking. It is thus clear that neither the previous understanding of this principle nor the improvement that came from the training are accurately reflected in the scoring.

Survey Section 4. Manifestations of the Holy Spirit

4A. Which Have You Experienced in Yourself?

This section is intended to assess the personal experience of those present in encounters with the presence of God through the Holy Spirit, using four different ways in which this is known to happen.

4A.1. Miracles

The entire range of scores, both before and after the training, was demonstrated in answer to this item. Before the training and prayer, 5 people answered 1, or “not at all,” to having experienced a miracle; 5 answered 5, or “a great deal.” After the training, the 5

who answered 1 initially still scored themselves as 1. Two who had been at 3 (essentially neutral) went to 5; 2 others went from 3 to 4; and 1 went from 2 to 3. Analyzed differently, as a result of the conference, the participants who scored 4 or 5 grew from 24% to 36%, still a minority of those present. The effect was positive and hopeful, but not nearly as strong as for item 3.1, for instance, which raises questions about the theology and understanding of those present when they experience healing.

4A.2. Healing

These results are considerably more positive than for the previous item. The average here began with 55% scoring 4 or 5 and grew to 70% after the training and prayer. Nine began the training with a 5, and 10 ended with a 5. Contrast this to item 3.1 on emotional or spiritual healing, where 25 began at 5, or with item 3.2 on physical healing, where 17 began at 5. There seems to be a conflict in these results. One would expect question 4.2 to be at least as high as one of these others, but it is lower than both of them.

4.3. Trembling

Prior to this training and prayer, 24% of those present had experienced trembling at some time in their relationship with God. At least 7 experienced it during the training and prayer, and the total went up to 33%. More difficult to account for are those whose scores went down (one went from 3 to 2) and those whose score edged up from 1 to 2. Did they experience it? Not experience it? Or experience it just a little?

4A.4. Resting in the Spirit

This item began with a higher percentage (61%) having previously experienced this effect and rose to 73% scoring 4 or 5. Only 6 people began below 3, and only 3 of those remained there. At least 7—and probably more (hidden by an initial 5)—experienced this during the course of the training and prayer.

4B. What Are Your Beliefs about the More “Charismatic” Gifts (e.g., Miracles, Healing, Prophecy, Tongues, Word of Wisdom, etc.)?

The final item of this section of the survey related to the overall concurrence that the Holy Spirit remains active in the world today, including in the distribution of the more “supernatural” gifts, sometimes called “sign” gifts.

4B.1. I Think the “Charismatic” Gifts Are Real Today.

This drew agreement at a level of 4 or 5 from 32 of the participants, with fully 30 of them scoring at 5. Only 1 person began and ended at 3. This strong agreement is expected because of the self-selection of the participants for this training, but it also stands in contrast in degree to the experience of the participants of healing, miracles, and so on. That is, the belief outreaches the experience.

Survey Section 5. Additional Comments

This section, which consists of relevant comments of the participants, reinforces the value of testimony, the usefulness of the teaching, the understanding of the sinned against (*Han*), and especially the importance of authenticity (lack of “hype” and falsified testimony) and availability to God of those doing healing prayer.

Conclusions

The acceptance and responsiveness of the participants toward the teaching was a key element in the success of the training and prayer. Both grew over the course of the event, based in large measure on the clarity and conciseness of the teaching, but especially on the authenticity and straightforwardness of the trainers and the prayer teams. The environment was designed to feel safe; the preparation of the prayer teams reinforced this; and the teachings faced squarely the issues of abuse (including spiritual abuse and abuse by churches, as well as physical, sexual, and emotional abuse) that many of those present had suffered.

When invitation for prayer was first made, a few came forward quickly, while others held back. One Resurrection prayer-team member later observed that those who initially held back seemed to be under a cloud of fear and oppression that prevented them from seeking the prayer that had been offered. By the end of the conference, however, everyone seemed to have come forward and received healing prayer, and many who looked most hindered, most beaten down, had found release and joy. It was apparent on the faces of the participants and in the singing and dancing: The Holy Spirit had replaced pain with joy, again and again and again.

The precise nature of the change may not be able to be quantified, but some effect of the change should be detectable and measurable, 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 and do it.

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

Recommendations to Improve the Project

The leaders and prayer-team members would benefit from an explicit review of each of the areas measured in this survey to determine three things.

First, are these the primary elements of the teaching that were measured, or are some less important or missing? This would make a fit topic for both debriefing and future planning. The teaching materials used currently have been assembled and refined over a number of years, but they have never been subject to a thorough review by a larger group of leaders and prayer-team members.

Second, once the primary elements are sorted out, are they highlighted and made explicit in the teaching and the accompanying materials? It seems from the results of this project, for example, that a number of the items are not taught compellingly enough. The issue of not doing counseling disguised as prayer, for example, was obviously not communicated well. It could be that those being taught think that prayer is an appropriate time for counseling.

Yet the experience of the prayer teams has been that such counseling (based on experience rather than the Holy Spirit) is often pop psychology in religious terminology,

a knee-jerk response that can be unrelated to the underlying issue of the expressed need. Such prayer is often contradictory, sometimes competitive and argumentative, and often wide of the mark.

Those who have not had a lot of experience on a healing-prayer team will often plow ahead in doing counseling, hoping to be helpful, even in areas where a trained and skilled therapist, counselor, or pastor would go slowly. When this happens, the person being prayed for is often left perplexed, uncertain about what to “do” and unhealed.

On the other hand, prayer teams who have learned to invite the Holy Spirit and then be quiet and wait often see profound healing take place with little or no talking going on in the prayer session. Sometimes counsel then comes, but it is sourced in God, not in the ideas of those praying. The difference in results between prayer that is disguised counseling and prayer that invites the Holy Spirit is radical and profound.

This is an example of what is learned from experience, often by trial and error, by people who have been engaged in healing prayer for many years and in many sessions. Since the concept was learned, it should be teachable. That it was not accepted more fully shows that the means and content of the teaching need to be reevaluated.

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 allows some change to escape measurement, such as improvement when the “before” score is 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, such as the several questions on healing experience that seemed to have contradictory results. This indicates a probable failure in the construction of the test items.

Recommendations for Further Research

The leaders of Resurrection's healing ministry desire to communicate what they have learned to others at Resurrection and to other churches and ministries as well. The outcomes of this study, while positive overall, nevertheless show areas that need improvement—areas that might not have been discovered without an effort to measure the effectiveness of the teaching.

There are several venues where some consistent measurement should be implemented: in the regular training session conducted at Resurrection over the course of several weeks; in the one- to three-day trainings conducted at Resurrection and at other churches; and in the brief trainings (sometimes as short as four hours) conducted at churches just beginning to show an interest in healing prayer.

The longer trainings might include a weekly assessment of only 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 (as discussed above). Short teaching sessions might ask, either aloud or on paper, just the one or two questions covered in the course of the session. Over time these would add up and give a broader picture of the areas of strength and weakness in these short training and prayer sessions.

Recommendations for Implementation in Ministry

The strengths of this training in healing prayer lie in the authenticity of the leaders and prayer teams, in their apprehension of and compassion for those who are victims of

sin, in their expectation of and confidence in God's willingness to meet and to heal, and in their understanding of how to invite the Holy Spirit and then "get out of the way." It is not that those who pray are superfluous. They are not. In fact, God has chosen to work through the prayers of people, and He teaches us how to pray in His Word.

Implementing a healing-prayer ministry requires first of all humility—not a humility of looking holy, but a humility that desires to do as God wills, to be obedient and in harmony with His plans, instead of desiring to invent or impose one's own. This is easily said and much harder to discover and do, but it is possible. It requires team members willing to be open, willing to hold one another accountable, willing to trust one another and move together in prayer, willing to subject themselves to prayer for their own healing, willing to acknowledge failures, and willing to trust God to engage and to act despite them. Without these prerequisites, the best materials in the world will come to naught. With them, healing prayer is a ministry that can be taught and implemented virtually anywhere.

As such, the materials must be informative as well as theologically sound. Although the apologetic they are based upon may not convince a determined cessationist, it must be consistent and credible. The convincing is the Holy Spirit's job, and He does this by the testimony of those healed, as well as by the direct conviction of those He chooses to convince.

Theological Reflections

Much of the church seems to be focused almost exclusively on the importance of sin, its pervasiveness in each person's life, and the requirement that it be acknowledged and repented of in order to gain freedom from its grip. This freedom from sin is

accomplished not by attempts to be holy, not even fundamentally by confession or repentance, but by Jesus willingly taking sin onto Himself for those who accept His sacrifice for sin on their behalf. With some variances in expression and emphasis, this is basic Protestant and Roman Catholic theology.

But this theology, however well expressed and defended, however vital to this life and the life to come, largely ignores the victims of sin, the *Han*, except perhaps to illustrate how bad sin and sinners are, and it often leads to a “heavenly minded” worldview that trivializes the suffering of victims as it looks forward to heaven. The Western church, in particular, although it sees and contributes aid for the suffering of third-world villages, ignores the bondage of the *Han* in its own churches.

Further, it often compels confession of sin, presuming complicity in sin (because we are all “utterly depraved”), even on the part of those abused as children. And for these injured ones, it offers not healing, but a backhanded condemnation. As a result, the sinned against either sit in our churches in wounded silence or simply stay away. They are sometimes beaten down, sometimes bitter and angry, but they are invisible to the church, because it sees only sinners and converts. It does not even know that the *Han* exist. Any healing-prayer ministry that does not understand the needs of, or even recognize the existence of, the sinned against is woefully ignorant and doomed to be ineffective.

The principles taught in the course of this training are not simply good ideas that the trainers invented. They come from an understanding of the effects of sin, how it ruins lives and cripples human beings, not just because it is bad and needs to be confessed, but because it wounds its victims. Sometimes the wounding is to the sinner, but more often it

is to others, and it so poisonous that it perpetuates itself in the victims, leaving them crippled, bound, and wrestling with their pain or subject to it and committing the same or similar sin on others.

Sin does not end just because we confess it, though confession is an important 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. Just as an individual can commit a sin against an innocent person who has no complicity in it at all, so can people be innocent victims of sins in which they are not complicit.

The church's long-standing theological error has been the misapplication of the assertion that "all have sinned and fallen short of the glory of God" and of Calvin's idea of total depravity.¹ These have blinded the church to innocent victims of sin, who are not innocent in the sense of being without sin, but are innocent as noncomplicit victims of specific sins.

True holiness—wholeness—comes from both confessing sin committed against others and ourselves and healing for the sin committed against us. Without both, the cycle of sin and wounding restarts 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. Wounding is what sin does; that is why God hates it. And it is why He loves to heal its victims.

¹See for instance, Calvin's *Institutes of the Christian Religion*, book 2, chapter 1, sections 8–10 [<http://www.smartlink.net/~douglas/calvin/indxbk2.html>].

Resurrection's ministry of healing prayer does not incidentally invite and offer healing to the sinned against, to the victims of abuse, to the marginalized and wounded. The healing all people need is precisely because they have been wounded by sin. There is no healing outside of this need, other than the victims of apparently pure accident. Even this we may someday understand to be the product of sin, though it is presently beyond our comprehension. There is no ministry of healing prayer except to the *Han*, and we are all *Han*, with some desperately so. The church and its ministers are blind, and their prayers for healing ill conceived, until this is understood

APPENDIX A

Resurrection Guidelines On Touch, Respect And Leadership

Resurrection Guidelines on Touch, Respect and Leadership

Pastor George Byron Koch



As new folks come into the congregation, we need to occasionally review some of the standards of touch, respect, leadership, language and caution that help make this a very safe place. This is extraordinarily important, because we are a sanctuary for many who have been abused.

Resurrection is a “high touch” church. It is a natural part of the care that we have for each other. Normal, friendly hugging, touching and kissing are central to the love and affection which characterizes our church family. Nothing said in these guidelines is meant to dampen these expressions of affection. It would be foolish, however, not to recognize that there are ways of touching,

speaking, meeting and leading which are appropriate, and others which are not.

Further, there are individuals who appreciate and seek most any kind of appropriate touch, and others for whom this is uncomfortable or even frightening. It is very important, especially with new people at Resurrection, that we do not become overly familiar - hugging or kissing - unless obviously invited to do so. A warm handshake and a bright, genuine smile will touch people’s hearts, and are more appropriate when someone is new than a “familiar” hug or kiss. Some others - longer term members of our congregation - do not welcome being hugged. This boundary is legitimate and should be respected. We shouldn’t push them to “get over it” and hug us because we think it will be good for them. We need to show respect.

Any *inappropriate* touch can have unholy consequences: it can leave a person feeling hurt, violated, disrespected, and fearful of even being in the body of Christ. Even when unintended, the consequences can be profound, especially with people who have suffered physical, emotional or sexual abuse.

It is our responsibility - all of us - as ministers of Christ, and as members of his body, to be gentle and aware of our actions. And we must all be willingly accountable to each other, as we are to God.

So, if you see someone engaged in what might be perceived as inappropriate touch (or humor, language, look - or any other behavior, for that matter), whether apparently intentional or unintentional, immediately take them aside and share your concerns in a caring but clear manner. This is a mutual accountability which we should each welcome. Also inform me, or someone else in leadership, right away.

Now to be clear, the goal here is not to produce a politically correct police state, with everyone informing on everyone, and feeling “watched” for the least little supposed impropriety. The goal here is to preserve the integrity and love in this body of Christ, and not let it be damaged or destroyed by anyone, in a position of leadership or not, whose actions are inappropriate and hurtful. I expect inappropriate touch, language or action to be quite rare, but I never want them to go unnoticed or unattended to. This should be the safest place on earth.

In this light, here are some guidelines. Feel free to comment, correct, offer suggestions or additions. *These guidelines are not intended to be exhaustive, but to provide direction:*

H Avoid sexual jokes and sexual innuendo or humor.

H Avoid touching others between the waist and the knees with any part of your body. Do not touch women or girls on the chest.

H Do not kiss people on the lips. This is common in some societies, but not in ours, except within an immediate family. A kiss on the cheek is acceptable for people who invite it.

H Do not rub or caress in any way that might be perceived as erotic or overly-familiar. This is not to prohibit giving someone a neck rub if they desire it and it is appropriately done. However, do not massage if you are laying hands on someone for prayer. It is confusing and distracting.

H Do not press your whole body close to someone during a hug, nor sustain the hug for more than a few seconds, nor squeeze so firmly that someone might feel trapped or constrained.

H Do not spend time alone, especially with a child or member of the opposite sex, in a closed room. Have others present and aware of the meeting and its purpose. Never be in a locked room with a member of the opposite sex, or a child of either sex. It is far preferable, when possible, to pray or counsel a person in a quiet corner of the sanctuary, or in a large public room.

H If privacy needs require being alone with someone else in a small room, make sure someone knows you're there, and why, and that the person you are with is informed that others know you are there. Leave the door unlocked. Leave it slightly ajar if possible.

H Youth and Children's Church leaders should not be alone with teenagers or children (that is, always work in teams or with others nearby), and are not to invite any teenager or child to any outside event without explicit permission from the pastor and parents. If an emergency requires that you give a ride home to a teenager or child, make sure that the parents know in advance and approve, and that others in the church know that the ride is about to take place. Do not make any detours along the way; go straight to the child's home, and make sure they are safely inside before leaving.

H Background checks will be conducted for everyone in any official leadership role. We want Resurrection to be the safest place on earth.

H Any attempt to engage a minor in any sexual relationship will be reported immediately to the police.

Both youth and adult leaders should be genuine and natural, but always aware that their actions and words set an example which either brings glory or discredit to God. As believers in the gospel, we respect and love each other regardless of age, race, gender, income, or national origin.

Immature, unChristian or inappropriate actions or words may result in removal from leadership. It is our love for God, and our care for each other, that should be the primary hallmarks of our ministry.

God is love. As the body of Christ we are clearly called to express God's love toward each other. Our society is so confused about love and eroticism that we must not allow anything to deepen that confusion.

Neither should we allow anything to inhibit genuine and appropriate touching, affection, prayer, or counsel, especially with the deep care that members of Resurrection demonstrate for each other. If you are ever uncertain, ask this: "*How would Jesus touch? How would Jesus counsel? How would Jesus lead? What would Jesus do?*" Use Jesus as your guide.

APPENDIX B

Healing Prayer Training Materials

Glad Tidings Fellowship and Church of the Resurrection welcome you to the Rivers of Living Water Healing Prayer Training. *We're glad that you are here!*

Right now, before the training begins, please do these 3 things:

1. Put your binder together. You'll be using this for the whole conference, so please put the pieces in place this way:

Place these pages in the rings on the inside of your binder. Then take the index tabs 1-5, and insert them between the chapters, with #1 on top, and 2-5 inserted right behind each piece of red paper in the stack. The actual Table of Contents page is just behind the sheet you are reading right now, in case there is any confusion about what goes where.

Finally, put your name on the cover sheet (oversize sheet that says "Rivers of Living Water Healing Prayer Training Guide). In the upper left corner of this sheet is a rectangle with a white border. Please PRINT your name in this box, and then slide the sheet into the plastic cover of the binder. This is easier to do if the binder is wide open.

2. Complete the pre-training survey: Open the binder to the Table of Contents page at the front. Just behind it you will find a training survey. Please complete the front side of the training survey right now, before the training begins.

You will fill out this survey again at the end of the training. This will help us to improve the training for others in the future, by showing us what we successfully communicated, and what we need to improve. The results will also be used as a part of Pastor Koch's research data for his doctoral dissertation on teaching healing prayer.

The survey is anonymous, and there are no "right" or "wrong" answers. What we want most is simple honesty in answering the questions, both before and after the training. Please be blunt, even if you think we won't like the answer. If something is not clear, ask for help at the registration desk (or Pastor Koch).

There are a few questions in the survey that are general information about you (sex, age, previous training, etc). These are intended only to help us better assess the backgrounds of people undergoing training, and relate these to how we teach and where we succeed or fail. They are not intended to help us identify you. When you take this survey before the training, use an O to circle your choices in questions 7 through 56. You will answer these again at the end of the training, only *then* you'll use an X to indicate your choices.

Now, please take a few minutes and complete the survey, using O to circle your choices. Keep the survey in your binder until the end of training. Thank you VERY much.

3. Finally, please read "Our Commitment to You" and "Your Commitment as a Participant." This is found right behind the survey. We're looking forward to our time together!



Table of Contents

Father

Behind this Table of Contents Page:

Evaluation Survey

Our Commitment to You, and Your Commitment as a Participant

Note paper for your personal notes

Church of the Resurrection
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West Chicago IL 60185
www.resurrection.org
630-231-1775

and Tapes

1 The Role of God the

2 The Role of Jesus & the Holy Spirit

3 Understanding and Doing Healing Prayer

4 Bibliography of Books, Magazines

The Role of the Father

Jesus Shows the Love of the Father

Forward: Parables of the Kingdom

God's Kingdom is one of light, truth, freedom, vitality and life.

As we go, we will see the Kingdom with its life and freedom burst on the scene. We don't know where or how it may burst out next. But it is its nature to do so.

The Pearl, Part 1

Matthew 13: 45 Again, the kingdom of heaven is like a merchant seeking beautiful pearls, 46 who, when he had found one pearl of great price, went and sold all that he had and bought it.

The Lost & Found Department

Luke 15: three parables about something lost then found. A lost sheep, a lost coin, and a lost son.

Luke 15:11 To illustrate the point further, Jesus told them this story: "A man had two sons. 12 The younger son told his father, 'I want my share of your estate now, instead of waiting until you die.' So his father agreed to divide his wealth between his sons.

13 "A few days later this younger son packed all his belongings and took a trip to a distant land, and there he wasted all his money on wild living. 14 About the time his money ran out, a great famine swept over the land, and he began to starve. 15 He persuaded a local farmer to hire him to feed his pigs. 16 The boy became so hungry that even the pods he was feeding the pigs looked good to him. But no one gave him anything.

17 "When he finally came to his senses, he said to himself, 'At home even the hired men have food enough to spare, and here I am, dying of hunger! 18 I will go home to my father and say, "Father, I have sinned against both heaven and you, 19 and I am no longer worthy of being called your son. Please take me on as a hired man."' 20 "So he returned home to his father.

20b And while he was still a long distance away, his father saw him coming. Filled with love and compassion, he ran to his son, embraced him, and kissed him.

21 His son said to him, 'Father, I have sinned against both heaven and you, and I am no longer worthy of being called your son. ' 22 "But his father said to the servants, 'Quick! Bring the finest robe in the house and put it on him. Get a ring for his finger, and sandals for his feet. 23 And kill the calf we have been fattening in the pen. We must celebrate with a feast, 24 for this son of mine was dead and has now returned to life. He was lost, but now he is found.' So the celebration began.

Psalm 103: 13 As a father pities (*rachams*) his children, So the LORD pities (*rachams*) those who fear Him.

The Pearl, Part II

The cost paid by the Father: His Son.

So what is the parable of the pearl really about? It only says that the Kingdom of God is about finding treasure – things of value: Him, us, and the people for whom we pray.

The Father's Love Letter

The love of God in scripture

My Child...

You may not know me, but I know everything about you...Psalm 139:1
I know when you sit down and when you rise up...Psalm 139:2
I am familiar with all your ways...Psalm 139:3
Even the very hairs on your head are numbered...Matthew 10:29-31
For you were made in my image...Genesis 1:27
In me you live and move and have your being...Acts 17:28
For you are my offspring...Acts 17:28
I knew you even before you were conceived...Jeremiah 1:4-5
I chose you when I planned creation...Ephesians 1:11-12
You were not a mistake, for all your days are written in my book...Psalm 139:15-16
I determined the exact time of your birth and where you would live...Acts 17:26
You are fearfully and wonderfully made...Psalm 139:14
I knit you together in your mother's womb...Psalm 139:13
And brought you forth on the day you were born...Psalm 71:6
I have been misrepresented by those who don't know me...John 8:41-44
I am not distant and angry, but am the complete expression of love...1 John 4:16
And it is my desire to lavish my love on you...1 John 3:1
Simply because you are my child and I am your father...1 John 3:1
I offer you more than your earthly father ever could...Matthew 7:11
For I am the perfect father...Matthew 5:48
Every good gift that you receive comes from my hand...James 1:17
For I am your provider and I meet all your needs...Matthew 6:31-33
My plan for your future has always been filled with hope...Jeremiah 29:11
Because I love you with an everlasting love...Jeremiah 31:3
My thoughts toward you are countless as the sand on the seashore...Psalm 139:17-18
And I rejoice over you with singing...Zephaniah 3:17
I will never stop doing good to you...Jeremiah 32:40
For you are my treasured possession...Exodus 19:5
I desire to establish you with all my heart and all my soul...Jeremiah 32:41
And I want to show you great and marvelous things...Jeremiah 33:3
If you seek me with all your heart, you will find me...Deuteronomy 4:29
Delight in me and I will give you the desires of your heart...Psalm 37:4
For it is I who gave you those desires...Philippians 2:13
I am able to do more for you than you could possibly imagine...Ephesians 3:20
For I am your greatest encourager...2 Thessalonians 2:16-17
I am also the Father who comforts you in all your troubles...2 Corinthians 1:3-4
When you are brokenhearted, I am close to you...Psalm 34:18
As a shepherd carries a lamb, I have carried you close to my heart...Isaiah 40:11
One day I will wipe away every tear from your eyes...Revelation 21:3-4
And I'll take away all the pain you have suffered on this earth...Revelation 21:3-4
I am your Father, and I love you even as I love my son, Jesus...John 17:23
For in Jesus, my love for you is revealed...John 17:26

He is the exact representation of my being...Hebrews 1:3
He came to demonstrate that I am for you, not against you...Romans 8:31
And to tell you that I am not counting your sins...2 Corinthians 5:18-19
Jesus died so that you and I could be reconciled...2 Corinthians 5:18-19
His death was the ultimate expression of my love for you...1 John 4:10
I gave up everything I loved that I might gain your love...Romans 8:31-32
If you receive the gift of my son Jesus, you receive me...1 John 2:23
And nothing will ever separate you from my love again...Romans 8:38-39
Come home and I'll throw the biggest party heaven has ever seen...Luke 15:7
I have always been Father, and will always be Father...Ephesians 3:14-15
My question is...Will you be my child?...John 1:12-13
I am waiting for you...Luke 15:11-32

Love, Your Dad.

Almighty God

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www.FathersLoveLetter.com

This remarkable letter, entirely from scripture, was assembled by Barry Adams, a friend of Resurrection, after a personal experience he had of the Father's Love. He has shared this with us at Resurrection, and has shared it with many others, in many languages, all over the world. There are also PowerPoint, Video, Narrations, and Email versions of it, with graphics. Go to the website www.FathersLoveLetter.com for a wonderful experience! You are free to copy this as long as the copyright notice and web address are included, and you do not charge for it.

The Role of Jesus and the Holy Spirit

For the Sinner and the Sinned Against (the Han) for Forgiveness and Healing

Sinner and the Sinned Against (the Han)	2
The Role of Jesus	20
The Role of the Holy Spirit	25
Ecstasy in Scripture	37
The Commonness of Falling Down, Seeing Visions, Trembling, Being in Awe or Overcome by the Presence of God or His Messengers	39

(note: these page numbers refer to the original training materials, not to the page numbering in this Appendix)

Sinner and the Sinned Against (the Han)

(This section of the training materials is a copy of CHAPTER TWO of this dissertation, and is therefore not repeated here.)

The Role of Jesus with scriptures

Jesus is a master restorer. He is all about rescuing people from the pit and restoring them, rebuilding them, refinishing them - making them new again. New creatures, giving them new life, new birth. He takes that which has been trashed and discarded and he makes it new. And he's the son of God, so he can do this if we'll let him, no matter how lost and evil and mean and depressed we are, or how badly wounded and abused we have been. He is more powerful than any of that. It's trivial to him.

That is the GOOD NEWS – even while we were still sinners and Han, Christ died for us – he gave everything for us, he paid the price for us. **The Christian faith does not end with forgiveness and healing because we've earned it – it starts with forgiveness and healing.**

That forgiveness is free, and the healing is free, and it is not the end of a long struggle to be good enough, but rather the **beginning** of a great restoration with God as our refinisher. We don't make ourselves holy, and work our way up a mountain to God. He comes and gets us. He forgives us. And then he begins the great restoration and healing, step by step.

And we don't go through this alone. He designed us to do it together, with brothers and sisters in Christ, helping and restoring each other and being willing to ask for help. We are his hands and feet. He touches us and refinishes us through his people, by the power of his Holy Spirit.

Isaiah 61:1 The Spirit of the Sovereign LORD is upon me, because the LORD has appointed me to bring **good news to the poor**. He has sent me to **comfort the brokenhearted** and to announce that **captives will be released and prisoners will be freed**. 2 He has sent me to tell those who mourn that the time of the LORD's favor has come, and with it, the day of God's anger against their enemies. 3 To all who mourn in Israel, he will give **beauty for ashes, joy instead of mourning, praise instead of despair**. For the LORD has planted them like **strong and graceful oaks** for his own glory.

Isaiah 53:1 Who has believed our message and to whom has the arm of the LORD been revealed? 2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. 3 He was despised and rejected by men, **a man of sorrows, and familiar with suffering**. Like one from whom men hide their faces he was despised, and we esteemed him not. 4 Surely **he took up our infirmities and carried our sorrows**, yet we considered him stricken by God, smitten by him, and afflicted. 5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and **by his wounds we are healed**.

Psalms 103:1 Of David. Praise the LORD, O my soul; all my inmost being, praise his holy name. 2 Praise the LORD, O my soul, and forget not all his benefits-- 3 who **forgives all your sins and heals all your diseases**, 4 who **redeems your life from the pit** and crowns you with love and compassion, 5 who satisfies your desires with good things so that your youth is renewed like the eagle's. 6 The LORD works righteousness and justice **for all the oppressed**.

Ephesians 1:4 Long ago, even before he made the world, God loved us and chose us in Christ to be holy and without fault in his eyes. 5 His unchanging plan has always been **to adopt us into his own family** by bringing us to himself through Jesus Christ. **And this gave him great pleasure.** 6 **So we praise God for the wonderful kindness he has poured out on us because we belong to his dearly loved Son.** 7 **He is so rich in kindness that he purchased our**

freedom through the blood of his Son, and our sins are forgiven.... 9 God's secret plan has now been revealed to us; it is a plan centered on Christ, designed long ago according to his good pleasure... 13 And now you also have heard the truth, the **Good News that God saves you**. And **when you believed** in Christ, **he identified you as his own** by giving you the Holy Spirit, whom he promised long ago. 14 The Spirit is God's guarantee that he will give us everything he promised and that he has purchased us to be his own people. This is just one more reason for us to praise our glorious God... 18 I pray that your hearts will be **flooded with light** so that you can understand **the wonderful future** he has promised to those he called. I want you to realize what a **rich and glorious inheritance** he has given to his people. 19 I pray that you will **begin to understand** the incredible **greatness of his power** for us who believe him. This is the same mighty power 20 that raised Christ from the dead and seated him in the place of honor at God's right hand in the heavenly realms. 21 Now he is **far above any ruler or authority or power or leader or anything else in this world or in the world to come**. 22 And God has put all things under the authority of Christ, and **he gave him this authority for the benefit of the church**. 23 And the **church is his body**; it is filled by Christ, who fills everything everywhere with his presence.

Ephesians 2:1 **Once you were dead, doomed forever because of your many sins. 2 You used to live just like the rest of the world, full of sin, obeying Satan, the mighty prince of the power of the air. He is the spirit at work in the hearts of those who refuse to obey God. 3 All of us used to live that way, following the passions and desires of our evil nature. We were born with an evil nature, and we were under God's anger just like everyone else. 4 But God is so rich in mercy, and he loved us so very much,** 5 that even while we were dead because of our sins, he gave us life when he raised Christ from the dead. ... **8 God saved you by his special favor when you believed.** And you can't take credit for this; it is a gift from God. 9 Salvation is not a reward for the good things we have done, **so none of us can boast about it. 10 For we are God's masterpiece. He has created us anew in Christ Jesus, so that we can do the good things he planned for us long ago.**

Mark 10:13 One day some parents brought their children to Jesus so he could touch them and bless them, but the disciples told them not to bother him. 14 But when Jesus saw what was happening, he was very displeased with his disciples. He said to them, **"Let the children come to me. Don't stop them! For the Kingdom of God belongs to such as these.** 15 I assure you, anyone who doesn't have **their kind of faith** will never get into the Kingdom of God." 16 Then he took the children into his arms and placed his hands on their heads and blessed them.

Hebrews 2:9 What we do see is Jesus, who "for a little while was made lower than the angels" and now is "crowned with glory and honor" because **he suffered death for us**. Yes, by God's grace, **Jesus tasted death for everyone in all the world.** 10 And it was only right that God-- who made everything and for whom everything was made-- should **bring his many children into glory. Through the suffering of Jesus, God made him a perfect leader, one fit to bring them into their salvation.** 11 So now **Jesus and the ones he makes holy have the same Father.** That is why Jesus is not ashamed to call them his brothers and sisters. 12 For he said to God, "I will declare the wonder of your name to my brothers and sisters. I will praise you among all your people." 13 He also said, "I will put my trust in him." And in the same context he said, "Here I am-- together with the children God has given me." 14 Because God's children are human beings-- made of flesh and blood-- Jesus also became flesh and blood by being born in human form. For only as a human being could he die, and **only by dying could he break the power of the Devil, who had the power of death.** 15 Only in this way could he **deliver those who have lived all their lives as slaves** to the fear of dying.

John 1:1 In the beginning the Word already existed. He was with God, **and he was God.** 2 He was in the beginning with God. 3 **He created everything there is.** Nothing exists that he didn't make. 4 **Life itself was in him, and this life gives light to everyone. 5 The light shines through the darkness, and the darkness can never extinguish it.** 6 God sent John the Baptist 7 to tell everyone about the light so that everyone might believe because of his testimony. 8 John himself was not the light; he was only a witness to the light. 9 The one who is the true light, who gives light to everyone, was going to come into the world. 10 But although the world was made through him, the world didn't recognize him when he came. 11 Even in his own land and among his own people, he was not accepted. 12 **But to all who believed him and accepted him, he gave the right to become children of God. 13 They are reborn! This is not a physical birth resulting from human passion or plan-- this rebirth comes from God.**

John 11:52 ...Jesus' death would be not for Israel only, but for the gathering together of all the children of God scattered around the world.

1 Peter 1:18 For you know that God paid a ransom to **save you from the empty life** you inherited from your ancestors. And the ransom he paid was not mere gold or silver. **19 He paid for you with the precious lifeblood of Christ, the sinless, spotless Lamb of God.**

Acts 2:31 David was looking into the future and predicting the Messiah's resurrection. He was saying that the Messiah would not be left among the dead and that his body would not rot in the grave. **32** "This prophecy was speaking of Jesus, whom God raised from the dead, and we all are witnesses of this. **33** Now he sits on the throne of highest honor in heaven, at God's right hand. And the Father, as he had promised, **gave him the Holy Spirit to pour out upon us, just as you see and hear today.** **34** For David himself never ascended into heaven, yet he said, 'The LORD said to my Lord, Sit in honor at my right hand **35** until I humble your enemies, making them a footstool under your feet.' **36** So let it be clearly known by everyone in Israel that God has made this Jesus whom you crucified to be both Lord and Messiah!" **37** Peter's words convicted them deeply, and they said to him and to the other apostles, "Brothers, what should we do?" **38** Peter replied, "**Each of you must turn from your sins and turn to God, and be baptized in the name of Jesus Christ for the forgiveness of your sins. Then you will receive the gift of the Holy Spirit.** **39** This promise is to you and to your children, and even to the Gentiles-- all who have been called by the Lord our God."

Romans 8:10 Since Christ lives within you, even though your body will die because of sin, your spirit is alive because you have been made right with God. **11 The Spirit of God, who raised Jesus from the dead, lives in you.** And just as he raised Christ from the dead, **he will give life to your mortal body by this same Spirit living within you.** **12** So, dear brothers and sisters, you have no obligation whatsoever to do what your sinful nature urges you to do. **13** For if you keep on following it, you will perish. **But if through the power of the Holy Spirit you turn from it and its evil deeds, you will live.** **14 For all who are led by the Spirit of God are children of God.** **15** So you should not be like cowering, fearful slaves. **You should behave instead like God's very own children, adopted into his family-- calling him "Father, dear Father."** **16 For his Holy Spirit speaks to us deep in our hearts and tells us that we are God's children.**

Romans 9:23 He also has the right to pour out the riches of his glory upon those he prepared to be the objects of his mercy-- **24** even upon us, whom he selected, both from the Jews and from the Gentiles. **25** Concerning the Gentiles, God says in the prophecy of Hosea, "**Those who were not my people, I will now call my people.** And I will love those whom I did not love before." **26** And, "Once they were told, 'You are not my people.' But now he will say, 'You are children of the living God.' "

Galatians 3:5 I ask you again, **does God give you the Holy Spirit and work miracles** among you because you obey the law of Moses? Of course not! **It is because you believe the message you heard about Christ...** **11** Consequently, **it is clear that no one can ever be right with God by trying to keep the law. For the Scriptures say, "It is through faith that a righteous person has life."**

Galatians 3:22 But the Scriptures have declared that we are all prisoners of sin, so **the only way to receive God's promise is to believe in Jesus Christ...** **26 So you are all children of God through faith in Christ Jesus.** **27** And all who have been united with Christ in baptism **have been made like him.** **28** There is no longer Jew or Gentile, slave or free, male or female. For you are all Christians-- you are one in Christ Jesus. **29** And now that you belong to Christ, you are the true children of Abraham. **You are his heirs, and now all the promises God gave to him belong to you.**

Galatians 4:2 ...before Christ came. **We were slaves to the spiritual powers of this world.** **4** But when the right time came, God sent his Son, born of a woman, subject to the law. **5 God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children.** **6** And because you Gentiles have become his children, God has sent the Spirit of his Son into your hearts, and **now you can call God your dear Father.** **7** Now you are no longer a slave but God's own child. And **since you are his child, everything he has belongs to you.** **8** Before you Gentiles knew God, you were slaves to so-called gods that do not even exist. **9** And **now that you have found God (or should I say, now that God has found you), why do you want to go back again and become slaves once more to the weak and useless spiritual powers of this world?**

Philippians 2:1 Is there any encouragement from belonging to Christ? Any comfort from his love? Any fellowship together in the Spirit? Are your hearts tender and sympathetic? 2 Then make me truly happy by agreeing wholeheartedly with each other, loving one another, and working together with one heart and purpose. 3 Don't be selfish; **don't live to make a good impression on others.** Be humble, thinking of others as better than yourself. 4 **Don't think only about your own affairs, but be interested in others,** too, and what they are doing. 5 Your attitude should be the same that Christ Jesus had. 6 Though he was God, he did not demand and cling to his rights as God. 7 He made himself nothing; he took the humble position of a slave and appeared in human form. 8 And in human form he obediently humbled himself even further by dying a criminal's death on a cross. 9 **Because of this,** God raised him up to the heights of heaven and gave him a name that is above every other name, 10 so that at the name of Jesus every knee will bow, in heaven and on earth and under the earth, 11 and **every tongue will confess that Jesus Christ is Lord,** to the glory of God the Father. 12 Dearest friends, you were always so careful to follow my instructions when I was with you. And now that I am away you must be even more careful to put into action God's saving work in your lives, obeying God with deep reverence and fear. 13 **For God is working in you, giving you the desire to obey him and the power to do what pleases him.** 14 In everything you do, stay away from complaining and arguing, 15 so that no one can speak a word of blame against you. You are to live clean, innocent lives as children of God in a dark world full of crooked and perverse people. **Let your lives shine brightly before them.**

The Role of the Holy Spirit with scriptures

The Holy Spirit is promised and given to us by Jesus and the Father. This has extraordinary and supernatural consequences, and we deny the power of our faith when we ignore it. Jesus said, "If you sinful people know how to give good gifts to your children, **how much more will your heavenly Father give the Holy Spirit to those who ask him.**"

This was not a casual remark and not simply a figure of speech. The Holy Spirit is given to us to preach the gospel boldly, to exercise the gifts the Holy Spirit gives us, to make us holy in our own lives, and to give us God's glory. This is not just a theory or philosophy – it is something we experience.

The Holy Spirit is God, sovereign, the third person of the Trinity. Being baptized in the Holy Spirit, and living with his power, changes everything, and it cannot go unnoticed. It has a stunning and lasting effect on our minds, emotions and bodies, and it may show outwardly in many ways. We should not be surprised by this. We should be surprised if the presence of God could be ignored.

But the purpose of the Holy Spirit's baptism is not just the effect it has on us, not just our experience – though this is important. Rather, the Holy Spirit works *in* us, to prepare us, so that he may work *through* us to reach, touch and heal others. And Jesus promises that the Father will give the Holy Spirit to those who ask him.

Galatians 3:2 Let me ask you this one question: Did you receive the **Holy Spirit** by keeping the law? Of course not, for the **Holy Spirit** came upon you only after you believed the message you heard about Christ.

1 John 4:12 No one has ever seen God. But if we love each other, God lives in us, and his love has been brought to full expression through us. **13** And **God has given us his Spirit as proof that we live in him and he in us.**

Acts 7:51 "You stubborn people! You are heathen at heart and deaf to the truth. **Must you forever resist the Holy Spirit?** But your ancestors did, and so do you! ... **54** The Jewish leaders were infuriated by Stephen's accusation, and they shook their fists in rage. **55** But Stephen, **full of the Holy Spirit**, gazed steadily upward into heaven and saw the glory of God, and he saw Jesus standing in the place of honor at God's right hand. **56** And he told them, "Look, I see the heavens opened and the Son of Man standing in the place of honor at God's right hand!" **57** Then **they put their hands over their ears**, and drowning out his voice with their shouts, they rushed at him. **58** They dragged him out of the city and began to stone him. The official witnesses took off their coats and laid them at the feet of a young man named Saul. **59** And as they stoned him, Stephen prayed, "Lord Jesus, receive my spirit." **60** And he fell to his knees, shouting, "**Lord, don't charge them with this sin!**" And with that, he died.

Colossians 3:12 Since God chose you to be the holy people whom he loves, you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience. **13** You must make allowance for each other's faults and forgive the person who offends you. Remember, the Lord forgave you, so you must forgive others... **16** Let the words of Christ, in all their richness, live in your hearts and make you wise. Use his words to teach and counsel each other. Sing psalms and hymns and spiritual songs to God with thankful hearts.

Psalms 51:4 Against you, and you alone, have I sinned; I have done what is evil in your sight. You will be proved right in what you say, and your judgment against me is just. **5** For I was born a sinner-- yes, from the moment my mother conceived me. **6** But you desire honesty from the heart, so you can teach me to be wise in my inmost being. **7** Purify me from my sins, and I will be clean; wash me, and I will be whiter than snow. **8** Oh, give me back my joy again; you have broken me-- now let me rejoice. **9** Don't keep looking at my sins. Remove the stain of my guilt. **10** Create in me a clean heart, O God. Renew a right spirit within me. **11** Do not banish me from your presence, and don't take your Holy Spirit from me. **12** Restore to me again the joy of your salvation, and make me willing to obey you. **13** Then I will teach your ways to sinners, and they will return to you. **14** Forgive me for shedding blood, O God who saves; then I will joyfully sing of your forgiveness. **15** **Unseal my lips, O Lord, that I may praise you.** **16** You would not be pleased with sacrifices, or I would bring them. If I brought you a burnt offering, you would not accept it. **17** The sacrifice you want is a broken spirit. A broken and repentant heart, O God, you will not despise...

Matthew 3:11 "I baptize with water those who turn from their sins and turn to God. But someone is coming soon who is far greater than I am-- so much greater that I am not even worthy to be his slave. **He will baptize you with the Holy Spirit and with fire.**

Luke 1:35 The angel replied, "**The Holy Spirit will come upon you, and the power of the Most High will overshadow you.** So the baby born to you will be holy, and he will be called the Son of God... 39 A few days later Mary hurried to the hill country of Judea, to the town where Zechariah lived. She entered the house and greeted Elizabeth. 41 At the sound of Mary's greeting, Elizabeth's child leaped within her, and **Elizabeth was filled with the Holy Spirit.** 42 Elizabeth gave a glad cry and exclaimed to Mary, "You are blessed by God above all other women, and your child is blessed. 43 What an honor this is, that the mother of my Lord should visit me! 44 When you came in and greeted me, my baby jumped for joy the instant I heard your voice! 45 **You are blessed, because you believed that the Lord would do what he said.**"

Luke 2:25 Now there was a man named Simeon who lived in Jerusalem. He was a righteous man and very devout. **He was filled with the Holy Spirit,** and he eagerly expected the Messiah to come and rescue Israel. 26 **The Holy Spirit had revealed to him that he would not die until he had seen the Lord's Messiah.** 27 **That day the Spirit led him to the Temple.** So when Mary and Joseph came to present the baby Jesus to the Lord as the law required, 28 Simeon was there. He took the child in his arms and praised God, saying, 29 "Lord, now I can die in peace! As you promised me, 30 I have seen the Savior 31 you have given to all people 32 He is a light to reveal God to the nations, and he is the glory of your people Israel!"

Luke 10:21 **Then Jesus was filled with the joy of the Holy Spirit** and said, "O Father, Lord of heaven and earth, thank you for hiding the truth from those who think themselves so wise and clever, and for revealing it to the childlike. Yes, Father, it pleased you to do it this way. 22 "My Father has given me authority over everything. No one really knows the Son except the Father, and no one really knows the Father except the Son and those to whom the Son chooses to reveal him."

Luke 11:9 "And so I tell you, keep on asking, and you will be given what you ask for. Keep on looking, and you will find. Keep on knocking, and the door will be opened. 10 **For everyone who asks, receives. Everyone who seeks, finds. And the door is opened to everyone who knocks.** 11 "You fathers-- if your children ask for a fish, do you give them a snake instead? 12 Or if they ask for an egg, do you give them a scorpion? Of course not! 13 If you sinful people know how to give good gifts to your children, **how much more will your heavenly Father give the Holy Spirit to those who ask him.**"

Luke 24:44 Then he said, "When I was with you before, I told you that everything written about me by Moses and the prophets and in the Psalms must all come true." 45 **Then he opened their minds to understand these many Scriptures.** 46 And he said, "Yes, it was written long ago that the Messiah must suffer and die and rise again from the dead on the third day. 47 With my authority, take this message of repentance to all the nations, beginning in Jerusalem: 'There is forgiveness of sins for all who turn to me.' 48 You are witnesses of all these things. 49 **"And now I will send the Holy Spirit, just as my Father promised. But stay here in the city until the Holy Spirit comes and fills you with power from heaven."** 50 Then Jesus led them to Bethany, and lifting his hands to heaven, he blessed them. 51 While he was blessing them, he left them and was taken up to heaven. 52 **They worshiped him and then returned to Jerusalem filled with great joy. 53 And they spent all of their time in the Temple, praising God.**

John 1:32 Then John said, "I saw the **Holy Spirit** descending like a dove from heaven and resting upon him. 33 I didn't know he was the one, but when God sent me to baptize with water, he told me, '**When you see the Holy Spirit descending and resting upon someone,** he is the one you are looking for. He is the one who baptizes with the **Holy Spirit.**' 34 **I saw this happen to Jesus, so I testify that he is the Son of God.** "

John 2:5 Jesus replied, "The truth is, no one can enter the Kingdom of God without being **born of water and the Spirit.** 6 Humans can reproduce only human life, but **the Holy Spirit gives new life from heaven.** 7 So don't be surprised at my statement that you must be born again. 8 **Just as you can hear the wind but can't tell where it comes from or where it is going, so you can't explain how people are born of the Spirit.**"

John 14:16 And I will ask the Father, and he will give you another Counselor, who will never leave you. 17 He is the **Holy Spirit, who leads into all truth.** The world at large cannot receive him, because it isn't looking for him and **doesn't recognize him.** But you do, because **he lives with you now and later will be in you.**

Acts 1:4 In one of these meetings as he was eating a meal with them, he told them, "Do not leave Jerusalem until the Father sends you what he promised. Remember, I have told you about this before. 5 John baptized with water, **but in just a few days you will be baptized with the Holy Spirit.**" ...8 But **when the Holy Spirit has come upon you, you will receive power** and will tell people about me everywhere-- in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth."

Acts 2:1 On the day of Pentecost, seven weeks after Jesus' resurrection, the believers were meeting together in one place. 2 Suddenly, there was a sound from heaven like the roaring of a mighty windstorm in the skies above them, and it filled the house where they were meeting. 3 Then, what looked like flames or tongues of fire appeared and settled on each of them. 4 **And everyone present was filled with the Holy Spirit and began speaking in other languages, as the Holy Spirit gave them this ability.** 5 Godly Jews from many nations were living in Jerusalem at that time. 6 When they heard this sound, they came running to see what it was all about, and they were bewildered to hear their own languages being spoken by the believers... 12 They stood there amazed and perplexed. "What can this mean?" they asked each other. 13 But others in the crowd were mocking. "They're drunk, that's all!" they said. 14 Then Peter stepped forward with the eleven other apostles and shouted to the crowd, "Listen carefully, all of you, fellow Jews and residents of Jerusalem! Make no mistake about this. 15 Some of you are saying these people are drunk. It isn't true! It's much too early for that. People don't get drunk by nine o'clock in the morning. 16 No, what you see this morning was predicted centuries ago by the prophet Joel: 17 'In the last days, God said, **I will pour out my Spirit upon all people.** Your sons and daughters will prophesy, your young men will see visions, and your old men will dream dreams. 18 In those days **I will pour out my Spirit upon all my servants, men and women alike, and they will prophesy.**

Acts 2:38 Peter replied, "Each of you must turn from your sins and turn to God, and be baptized in the name of Jesus Christ for the forgiveness of your sins. **Then you will receive the gift of the Holy Spirit.** 39 **This promise is to you and to your children, and even to the Gentiles-- all who have been called by the Lord our God.**" 40 Then Peter continued preaching for a long time, strongly urging all his listeners, "Save yourselves from this generation that has gone astray!" 41 Those who believed what Peter said were baptized and added to the church-- about three thousand in all. 42 **They joined with the other believers and devoted themselves to the apostles' teaching and fellowship, sharing in the Lord's Supper and in prayer.** 43 **A deep sense of awe came over them all, and the apostles performed many miraculous signs and wonders.** 44 And all the believers met together constantly and shared everything they had.

Acts 4:21 For everyone was praising God 22 for this miraculous sign-- the healing of a man who had been lame for more than forty years. 23 As soon as they were freed, Peter and John found the other believers and told them what the leading priests and elders had said... [they said] 30 **"Send your healing power; may miraculous signs and wonders be done through the name of your holy servant Jesus."** 31 **After this prayer, the building where they were meeting shook, and they were all filled with the Holy Spirit. And they preached God's message with boldness.**

Acts 7:5 Philip, for example, went to the city of Samaria and told the people there about the Messiah. 6 Crowds listened intently to what he had to say because of the miracles he did. 7 Many evil spirits were cast out, screaming as they left their victims. And many who had been paralyzed or lame were healed. 8 So there was great joy in that city. 9 A man named Simon had been a sorcerer there for many years, claiming to be someone great. 10 The Samaritan people, from the least to the greatest, often spoke of him as "the Great One-- the Power of God." 11 He was very influential because of the magic he performed. 12 But now the people believed Philip's message of Good News concerning the kingdom of God and the name of Jesus Christ. As a result, many men and women were baptized. 13 Then Simon himself believed and was baptized. He began following Philip wherever he went, and he was amazed by the great miracles and signs Philip performed. 14 When the apostles back in Jerusalem heard that the people of Samaria had accepted God's message, they sent Peter and John there. 15 **As soon as they arrived, they prayed for these new Christians to receive the Holy Spirit.** 16 **The Holy Spirit had not yet come upon any of them, for they**

had only been baptized in the name of the Lord Jesus. 17 Then Peter and John laid their hands upon these believers, and they received the Holy Spirit. 18 When Simon saw that the Holy Spirit was given when the apostles placed their hands upon people's heads, he offered money to buy this power. 19 "Let me have this power, too," he exclaimed, "so that when I lay my hands on people, they will receive the Holy Spirit!" 20 But Peter replied, "May your money perish with you for thinking God's gift can be bought! 21 You can have no part in this, for your heart is not right before God. 22 Turn from your wickedness and pray to the Lord. Perhaps he will forgive your evil thoughts, 23 **for I can see that you are full of bitterness and held captive by sin.**" 24 "Pray to the Lord for me," Simon exclaimed, "that these terrible things won't happen to me!" 25 After testifying and preaching the word of the Lord in Samaria, Peter and John returned to Jerusalem. And they stopped in many Samaritan villages along the way to preach the Good News to them, too. 26 As for Philip, an angel of the Lord said to him, "Go south down the desert road that runs from Jerusalem to Gaza." 27 So he did, and he met the treasurer of Ethiopia, a eunuch of great authority under the queen of Ethiopia. The eunuch had gone to Jerusalem to worship, 28 and he was now returning. Seated in his carriage, he was reading aloud from the book of the prophet Isaiah. 29 **The Holy Spirit said to Philip, "Go over and walk along beside the carriage."** 30 Philip ran over and heard the man reading from the prophet Isaiah; so he asked, "Do you understand what you are reading?" 31 The man replied, "How can I, when there is no one to instruct me?"

Acts 9:17 So Ananias went and found Saul. He laid his hands on him and said, "Brother Saul, the Lord Jesus, who appeared to you on the road, has sent me so that you may get your sight back and **be filled with the Holy Spirit.**" **18 Instantly something like scales fell from Saul's eyes, and he regained his sight. Then he got up and was baptized.**

Acts 10:38 And no doubt you know that **God anointed Jesus of Nazareth with the Holy Spirit and with power.** Then Jesus went around doing good and healing all who were **oppressed** by the Devil, for God was with him. 39 "And we apostles are witnesses of all he did throughout Israel and in Jerusalem. They put him to death by crucifying him, 40 but God raised him to life three days later. Then God allowed him to appear, 41 not to the general public, but to us whom God had chosen beforehand to be his witnesses. We were those who ate and drank with him after he rose from the dead. 42 And he ordered us to preach everywhere and to testify that Jesus is ordained of God to be the judge of all-- the living and the dead. 43 He is the one all the prophets testified about, saying that everyone who believes in him will have their sins forgiven through his name." 44 **Even as Peter was saying these things, the Holy Spirit fell upon all who had heard the message. 45 The Jewish believers who came with Peter were amazed that the gift of the Holy Spirit had been poured out upon the Gentiles, too. 46 And there could be no doubt about it, for they heard them speaking in tongues and praising God.** Then Peter asked, 47 "Can anyone object to their being baptized, now that they have received the Holy Spirit just as we did?" 48 So he gave orders for them to be baptized in the name of Jesus Christ. Afterward Cornelius asked him to stay with them for several days.

Acts 13:1 Among the prophets and teachers of the church at Antioch of Syria were Barnabas, Simeon (called "the black man"), Lucius (from Cyrene), **Manaen (the childhood companion of King Herod Antipas)**, and Saul. 2 **One day as these men were worshipping the Lord and fasting, the Holy Spirit said, "Dedicate Barnabas and Saul for the special work I have for them."** 3 **So after more fasting and prayer, the men laid their hands on them and sent them on their way. 4 Sent out by the Holy Spirit,** Saul and Barnabas went down to the seaport of Seleucia and then sailed for the island of Cyprus. 5 There, in the town of Salamis, they went to the Jewish synagogues and preached the word of God. (John Mark went with them as their assistant.) 6 Afterward they preached from town to town across the entire island until finally they reached Paphos, where they met a Jewish sorcerer, a false prophet named Bar-Jesus. 7 He had attached himself to the governor, Sergius Paulus, a man of considerable insight and understanding. The governor invited Barnabas and Saul to visit him, for he wanted to hear the word of God. 8 **But Elymas, the sorcerer (as his name means in Greek), interfered and urged the governor to pay no attention to what Saul and Barnabas said. He was trying to turn the governor away from the Christian faith. 9 Then Saul, also known as Paul, filled with the Holy Spirit, looked the sorcerer in the eye and said,** 10 "You son of the Devil, full of every sort of trickery and villainy, enemy of all that is good, will you never stop perverting the true ways of the Lord? 11 And now the Lord has laid his hand of punishment upon you, and you will be stricken awhile with blindness." Instantly mist and darkness fell upon him, and he began wandering around begging for someone to take his hand and lead him. 12 When the governor saw what had happened, he believed and was astonished at what he learned about the Lord.

Acts 14:52 And the believers were filled with joy and with the Holy Spirit.

Acts 16:6 Next Paul and Silas traveled through the area of Phrygia and Galatia, because the Holy Spirit had told them not to go into the province of Asia at that time. 7 Then coming to the borders of Mysia, they headed for the province of Bithynia, but again the Spirit of Jesus did not let them go.

Acts 19:1 While Apollos was in Corinth, Paul traveled through the interior provinces. Finally, he came to Ephesus, where he found several believers. 2 "Did you receive the Holy Spirit when you believed?" he asked them. "No," they replied, "we don't know what you mean. We haven't even heard that there is a Holy Spirit." 3 "Then what baptism did you experience?" he asked. And they replied, "The baptism of John." 4 Paul said, "John's baptism was to demonstrate a desire to turn from sin and turn to God. John himself told the people to believe in Jesus, the one John said would come later." 5 As soon as they heard this, they were baptized in the name of the Lord Jesus. 6 Then when Paul laid his hands on them, the Holy Spirit came on them, and they spoke in other tongues and prophesied.

Acts 20:20 (Paul said) Yet I never shrank from telling you the truth, either publicly or in your homes. 21 I have had one message for Jews and Gentiles alike-- the necessity of turning from sin and turning to God, and of faith in our Lord Jesus. 22 "And now I am going to Jerusalem, drawn there irresistibly by the Holy Spirit, not knowing what awaits me, 23 except that the Holy Spirit has told me in city after city that jail and suffering lie ahead. 24 But my life is worth nothing unless I use it for doing the work assigned me by the Lord Jesus-- the work of telling others the Good News about God's wonderful kindness and love.

Acts 21:4 We went ashore, found the local believers, and stayed with them a week. These disciples prophesied through the Holy Spirit that Paul should not go on to Jerusalem. 5 When we returned to the ship at the end of the week, the entire congregation, including wives and children, came down to the shore with us. There we knelt, prayed, 6 and said our farewells. Then we went aboard, and they returned home. 7 The next stop after leaving Tyre was Ptolemais, where we greeted the brothers and sisters but stayed only one day. 8 Then we went on to Caesarea and stayed at the home of Philip the Evangelist, one of the seven men who had been chosen to distribute food. 9 He had four unmarried daughters who had the gift of prophecy. 10 During our stay of several days, a man named Agabus, who also had the gift of prophecy, arrived from Judea. 11 When he visited us, he took Paul's belt and bound his own feet and hands with it. Then he said, "The Holy Spirit declares, 'So shall the owner of this belt be bound by the Jewish leaders in Jerusalem and turned over to the Romans.' "

Romans 1:4 And Jesus Christ our Lord was shown to be the Son of God when God powerfully raised him from the dead by means of the Holy Spirit.

Romans 5:1 Therefore, since we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us. 2 Because of our faith, Christ has brought us into this place of highest privilege where we now stand, and we confidently and joyfully look forward to sharing God's glory. 3 We can rejoice, too, when we run into problems and trials, for we know that they are good for us-- they help us learn to endure. 4 And endurance develops strength of character in us, and character strengthens our confident expectation of salvation. 5 And this expectation will not disappoint us. For we know how dearly God loves us, because he has given us the Holy Spirit to fill our hearts with his love.

Romans 8:1 So now there is no condemnation for those who belong to Christ Jesus. 2 For the power of the life-giving Spirit has freed you through Christ Jesus from the power of sin that leads to death. 3 The law of Moses could not save us, because of our sinful nature. But God put into effect a different plan to save us. He sent his own Son in a human body like ours, except that ours are sinful. God destroyed sin's control over us by giving his Son as a sacrifice for our sins. 4 He did this so that the requirement of the law would be fully accomplished for us who no longer follow our sinful nature but instead follow the Spirit. 5 Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Holy Spirit think about things that please the Spirit... 9 But you are not controlled by your sinful nature. You are controlled by the Spirit if you have the Spirit of God living in you. (And remember that those who do not have the Spirit of Christ living in them are not Christians at all.) 10 Since Christ lives within you, even though your body will die because of sin, your spirit is alive because you have been made right with God. 11 The Spirit of God, who raised Jesus from the dead, lives in you. And just as he raised Christ from the

dead, **he will give life to your mortal body by this same Spirit living within you.** 12 So, dear brothers and sisters, you have no obligation whatsoever to do what your sinful nature urges you to do. 13 For if you keep on following it, you will perish. But if through the power of the **Holy Spirit** you turn from it and its evil deeds, you will live. 14 **For all who are led by the Spirit of God are children of God.** 15 So you should not be like cowering, fearful slaves. You should behave instead like God's very own children, adopted into his family-- calling him "Father, dear Father." 16 For his **Holy Spirit speaks to us deep in our hearts** and tells us that we are God's children. 17 And since we are his children, we will share his treasures-- **for everything God gives to his Son, Christ, is ours, too.** But if we are to share his glory, we must also share his suffering. 18 Yet what we suffer now is nothing compared to the glory he will give us later... 26 And the Holy Spirit helps us in our distress. For we don't even know what we should pray for, nor how we should pray. **But the Holy Spirit prays for us with groanings that cannot be expressed in words.** 27 **And the Father who knows all hearts knows what the Spirit is saying, for the Spirit pleads for us believers in harmony with God's own will.** 28 And we know that God causes everything to work together for the good of those who love God and are called according to his purpose for them. 29 For God knew his people in advance, and **he chose them to become like his Son,** so that his Son would be the firstborn, with many brothers and sisters. 30 And having chosen them, **he called them to come to him. And he gave them right standing with himself, and he promised them his glory.** 31 What can we say about such wonderful things as these? If God is for us, who can ever be against us? 32 Since God did not spare even his own Son but gave him up for us all, won't God, who gave us Christ, **also give us everything else?** 33 Who dares accuse us whom God has chosen for his own? Will God? No! He is the one who has given us right standing with himself. 34 **Who then will condemn us? Will Christ Jesus?** No, for he is the one who died for us and was raised to life for us and is sitting at the place of highest honor next to God, pleading for us. 35 Can anything ever separate us from Christ's love? Does it mean he no longer loves us if we have trouble or calamity, or are persecuted, or are hungry or cold or in danger or threatened with death? 36 (Even the Scriptures say, "For your sake we are killed every day; we are being slaughtered like sheep.") 37 No, despite all these things, overwhelming victory is ours through Christ, who loved us. 38 And I am convinced that nothing can ever separate us from his love. Death can't, and life can't. The angels can't, and the demons can't. Our fears for today, our worries about tomorrow, and even the powers of hell can't keep God's love away. 39 Whether we are high above the sky or in the deepest ocean, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord.

Romans 9:1 In the presence of Christ, I speak with utter truthfulness-- I do not lie-- and **my conscience and the Holy Spirit confirm** that what I am saying is true.

Romans 14:17 For the Kingdom of God is not a matter of what we eat or drink, but of living a life of goodness and peace and joy in the **Holy Spirit.** 18 If you serve Christ with this attitude, you will please God. And other people will approve of you, too. 19 So then, let us aim for harmony in the church and try to build each other up.

Romans 15:18 I dare not boast of anything else. I have brought the Gentiles to God by my message and by the way I lived before them. 19 **I have won them over by the miracles done through me as signs from God-- all by the power of God's Spirit.** In this way, I have fully presented the Good News of Christ all the way from Jerusalem clear over into Illyricum.

1 Corinthians 2:1 Dear brothers and sisters, when I first came to you I didn't use lofty words and brilliant ideas to tell you God's message. 2 For I decided to concentrate only on Jesus Christ and his death on the cross. 3 I came to you in weakness-- timid and trembling. 4 And my message and my preaching were very plain. I did not use wise and persuasive speeches, but the **Holy Spirit was powerful** among you. 5 I did this so that you might trust the **power of God** rather than human wisdom.

1 Corinthians 12:5 There are different kinds of service in the church, but it is the same Lord we are serving. 6 There are different ways God works in our lives, but it is the same God who does the work through all of us. 7 **A spiritual gift is given to each of us as a means of helping the entire church.** 8 To one person the Spirit gives the ability to give wise advice; to another he gives the gift of special knowledge. 9 The Spirit gives special faith to another, and to someone else he gives the power to heal the sick. 10 He gives one person the power to perform miracles, and to another the ability to prophecy. He gives someone else the ability to know whether it is really the Spirit of God or another spirit that is speaking. Still another person is given the ability to speak in unknown languages, and another is

given the ability to interpret what is being said. 11 It is the one and only Holy Spirit who distributes these gifts. **He alone decides which gift each person should have**. 12 The human body has many parts, but the many parts make up only one body. So it is with the body of Christ.

Galatians 3:5 I ask you again, does God give you the **Holy Spirit and work miracles among you** because you obey the law of Moses? Of course not! It is because you believe the message you heard about Christ.

Galatians 5:16 So I advise you to live according to your new life in the **Holy Spirit**. Then you won't be doing what your sinful nature craves. 17 The old sinful nature loves to do evil, which is just opposite from what the **Holy Spirit** wants. **And the Spirit gives us desires that are opposite from what the sinful nature desires. These two forces are constantly fighting each other, and your choices are never free from this conflict**. 18 But when you are directed by the **Holy Spirit**, you are no longer subject to the law. 19 When you follow the desires of your sinful nature, your lives will produce these evil results: sexual immorality, impure thoughts, eagerness for lustful pleasure, 20 idolatry, participation in demonic activities, hostility, quarreling, jealousy, outbursts of anger, selfish ambition, divisions, the feeling that everyone is wrong except those in your own little group, 21 envy, drunkenness, wild parties, and other kinds of sin. Let me tell you again, as I have before, that anyone living that sort of life will not inherit the Kingdom of God. 22 **But when the Holy Spirit controls our lives, he will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, and self-control. Here there is no conflict with the law**. 24 Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there. 25 If we are living now by the **Holy Spirit, let us follow the Holy Spirit's leading in every part of our lives**. 26 Let us not become conceited, or irritate one another, or be jealous of one another.

Ephesians 4:2 Be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. 3 Always keep yourselves united in the **Holy Spirit**, and bind yourselves together with peace. 4 We are all one body, **we have the same Spirit**, and we have all been called to the same glorious future. 5 There is only one Lord, one faith, one baptism, 6 and there is only one God and Father, who is **over us all and in us all and living through us all**. 7 However, **he has given each one of us a special gift according to the generosity of Christ**.

Ephesians 5:18 **Don't be drunk with wine, because that will ruin your life. Instead, let the Holy Spirit fill and control you**. 19 Then you will sing psalms and hymns and spiritual songs among yourselves, making music to the Lord in your hearts. 20 And you will always give thanks for everything to God the Father in the name of our Lord Jesus Christ. 21 And further, you will submit to one another out of reverence for Christ.

Ephesians 6:18 Pray at all times and on every occasion in the power of the **Holy Spirit**. Stay alert and be persistent in your prayers for all Christians everywhere.

1 Thessalonians 5:19 **Do not stifle the Holy Spirit. 20 Do not scoff at prophecies, 21 but test everything that is said. Hold on to what is good**. 22 Keep away from every kind of evil. 23 Now may the God of peace make you **holy** in every way, and may your whole **spirit and soul and body be kept blameless** until that day when our Lord Jesus Christ comes again. 24 God, who calls you, is faithful; he will do this.

2 Thessalonians 2:13 As for us, we always thank God for you, dear brothers and sisters loved by the Lord. We are thankful that God chose you to be among the first to experience salvation, a salvation that came **through the Spirit who makes you holy** and by your belief in the truth. 14 He (Holy Spirit) called you to salvation when we told you the Good News; now you can share in the glory of our Lord Jesus Christ.

Titus 3:5 He saved us, not because of the good things we did, but because of his mercy. He washed away our sins and gave us a new life **through the Holy Spirit**. 6 He generously **poured out the Spirit upon us because** of what Jesus Christ our Savior did.

Hebrews 10:19 And so, dear brothers and sisters, **we can boldly enter heaven's Most Holy Place because of the blood of Jesus**. 20 This is the new, life-giving way that Christ has **opened up for us through the sacred curtain**, by means of his death for us. 21 And since we have a great High Priest who rules over God's people, 22 **let us go right into the presence of God, with true hearts fully trusting him**. For our evil consciences have been sprinkled with

Christ's blood to make us clean, and our bodies have been washed with pure water. 23 Without wavering, let us hold tightly to the hope we say we have, for God can be trusted to keep his promise. 24 Think of ways to encourage one another to outbursts of love and good deeds. 25 And let us not neglect our meeting together, as some people do, but encourage and warn each other, especially now that the day of his coming back again is drawing near.

1 Peter 1:10 This salvation was something **the prophets** wanted to know more about. They prophesied about this gracious salvation prepared for you, even though they had many questions as to what it all could mean. 11 They wondered what the **Spirit of Christ within them** was talking about when he told them in advance about Christ's suffering and his great glory afterward. They wondered when and to whom all this would happen. 12 They were told that these things would not happen during their lifetime, but many years later, during yours. And now this Good News has been announced **by those who preached to you in the power of the Holy Spirit** sent from heaven. It is all so wonderful that **even the angels are eagerly watching** these things happen.

2 Peter 1:20 Above all, you must understand that **no prophecy in Scripture ever came from the prophets themselves 21 or because they wanted to prophesy. It was the Holy Spirit who moved the prophets to speak from God.**

1 John 4:1 Dear friends, **do not believe everyone who claims to speak by the Spirit. You must test them to see if the spirit they have comes from God.** For there are many false prophets in the world. **2 This is the way to find out if they have the Spirit of God: If a prophet acknowledges that Jesus Christ became a human being, that person has the Spirit of God. 3 If a prophet does not acknowledge Jesus, that person is not from God.** Such a person has the **spirit** of the Antichrist. You have heard that he is going to come into the world, and he is already here. **4** But you belong to God, my dear children. You have already won your fight with these false prophets, **because the Spirit who lives in you is greater than the spirit who lives in the world.** **5** These people belong to this world, so they speak from the world's viewpoint, and the world listens to them. **6** But we belong to God; that is why those who know God listen to us. If they do not belong to God, they do not listen to us. That is how we know if someone has the **Spirit** of truth or the **spirit** of deception. **7** Dear friends, let us continue to love one another, for love comes from God. **Anyone who loves is born of God and knows God.** **8** But anyone who does not love does not know God-- for God is love.

Jude 1:17 But you, my dear friends, must remember what the apostles of our Lord Jesus Christ told you, **18 that in the last times there would be scoffers** whose purpose in life is to enjoy themselves in every evil way imaginable. **19** Now they are here, and they are the ones who are creating divisions among you. They live by natural instinct **because they do not have God's Spirit living in them.** **20** But you, dear friends, must continue to build your lives on the foundation of your holy faith. **And continue to pray as you are directed by the Holy Spirit.** **21** Live in such a way that God's love can bless you as you wait for the eternal life that our Lord Jesus Christ in his mercy is going to give you. **22** Show mercy to those whose faith is wavering. **23** Rescue others by snatching them from the flames of judgment. There are still others to whom you need to show mercy, but be careful that you aren't contaminated by their sins. **24** And now, all glory to God, who is able to keep you from stumbling, and who will bring you into his glorious presence innocent of sin and with great joy. **25 All glory to him, who alone is God our Savior, through Jesus Christ our Lord. Yes, glory, majesty, power, and authority belong to him, in the beginning, now, and forevermore. Amen.**

Ecstasy in Scripture

The root of our English word "ecstasy" is the Greek word "**ekstasis**". Although often used to refer to sexual abandon in English, this is not its core meaning. Rather, it refers to a "state of blended fear and wonderment" when the mind is captured by God and things divine: awestruck, if you will. Sometimes believers are overcome by the Holy Spirit and seem at least partly unaware of what is going on around them, and are instead experiencing God's manifest presence, love, grace, power and glory. This happens among us today, as it did in biblical times. Here are some examples. You'll see that the English translation doesn't usually convey this idea very well. In the following scriptures, the English word that is **CAPITALIZED** is the translation of the Greek word *ekstasis*, ecstasy:

Mark 5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great **ASTONISHMENT**.

Mark 16:4 But when they arrived, they looked up and saw that the stone-- a very large one-- had already been rolled aside. 5 So they entered the tomb, and there on the right sat a young man clothed in a white robe. The women were startled, 6 but the angel said, "Do not be so surprised. You are looking for Jesus, the Nazarene, who was crucified. He isn't here! He has been raised from the dead! Look, this is where they laid his body. 7 Now go and give this message to his disciples, including Peter: Jesus is going ahead of you to Galilee. You will see him there, just as he told you before he died!" 8 The women fled from the tomb, trembling and **BEWILDERED**, saying nothing to anyone because they were too frightened to talk. [KJV 8 And they went out quickly, and fled from the sepulchre; for they trembled and were **AMAZED**: neither said they any thing to any *man*; for they were afraid.] Then they reported all these instructions briefly to Peter and his companions. Afterward Jesus himself sent them out from east to west with the sacred and unending message of salvation that gives eternal life. Amen.

Luke 5:24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all **AMAZED**, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

Acts 3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and **AMAZEMENT** at that which had happened unto him.

Acts 10:9 The next day as Cornelius's messengers were nearing the city, Peter went up to the flat roof to pray. It was about noon, 10 and he was hungry. But while lunch was being prepared, he fell into a **TRANCE**. ...11 He saw the sky open, and something like a large sheet was let down by its four corners. 12 In the sheet were all sorts of animals, reptiles, and birds. 13 Then a voice said to him, "Get up, Peter; kill and eat them." 14 "Never, Lord," Peter declared. "I have never in all my life eaten anything forbidden by our Jewish laws." 15 The voice spoke again, "If God says something is acceptable, don't say it isn't." 16 The same vision was repeated three times. Then the sheet was pulled up again to heaven. 17 Peter was very perplexed. What could the vision mean? Just then the men sent by Cornelius found the house and stood outside at the gate. 18 They asked if this was the place where Simon Peter was staying. 19 Meanwhile, as Peter was puzzling over the vision, the Holy Spirit said to him, "Three men have come looking for you. 20 Go down and go with them without hesitation. All is well, for I have sent them."

Acts 11:1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a **TRANCE** I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

Acts 22:17 "One day after I returned to Jerusalem, I was praying in the Temple, and I fell into a **TRANCE**. 18 I saw a vision of Jesus saying to me, 'Hurry! Leave Jerusalem, for the people here won't believe you when you give them your testimony about me.'

The Commonness of Falling Down, Seeing Visions, Trembling, Being in Awe or Overcome by the Presence of God or His Messengers

some examples from scripture

2 Corinthians 12:1 This boasting is all so foolish, but let me go on. **Let me tell about the visions and revelations I received from the Lord.** 2 I was caught up into the **third heaven** fourteen years ago. 3 Whether my body was there or just my spirit, I don't know; only God knows. 4 But I do know that I was caught up into paradise and heard things so astounding that they cannot be told. 5 That experience is something worth boasting about, but I am not going to do it. I am going to boast only about my weaknesses. 6 **I have plenty to boast about and would be no fool in doing it, because I would be telling the truth. But I won't do it. I don't want anyone to think more highly of me than what they can actually see in my life and my message, 7 even though I have received wonderful revelations from God.** But to keep me from getting puffed up, I was given a thorn in my flesh, a messenger from Satan to torment me and keep me from getting proud. 8 Three different times I begged the Lord to take it away. 9 Each time he said, "My gracious favor is all you need. **My power works best in your weakness.**" So now I am glad to boast about my weaknesses, so that the power of Christ may work through me. 10 Since I know it is all for Christ's good, I am quite content with my weaknesses and with insults, hardships, persecutions, and calamities. For when I am weak, then I am strong. 11 You have made me act like a fool -- boasting like this. You ought to be writing commendations for me, for I am not at all inferior to these "super apostles," even though I am nothing at all. 12 When I was with you, I certainly gave you every proof that I am truly an apostle, sent to you by God himself. **For I patiently did many signs and wonders and miracles among you.**

Acts 9:1 Meanwhile, Saul was uttering threats with every breath. He was eager to destroy the Lord's followers, so he went to the high priest. 2 He requested letters addressed to the synagogues in Damascus, asking their cooperation in the arrest of any followers of the Way he found there. He wanted to bring them -- both men and women -- back to Jerusalem in chains. 3 As he was nearing Damascus on this mission, a brilliant light from heaven suddenly beamed down upon him! **4 He fell to the ground and heard a voice saying to him, "Saul! Saul! Why are you persecuting me?"** 5 "Who are you, sir?" Saul asked. And the voice replied, "I am Jesus, the one you are persecuting! 6 Now get up and go into the city, and you will be told what you are to do." 7 The men with Saul stood speechless with surprise, for they heard the sound of someone's voice, but they saw no one! 8 As Saul picked himself up off the ground, he found that he was blind. 9 So his companions led him by the hand to Damascus. He remained there blind for three days. And all that time he went without food and water. 10 Now there was a believer in Damascus named Ananias. The Lord spoke to him in a vision, calling, "Ananias!" "Yes, Lord!" he replied. 11 **The Lord said, "Go over to Straight Street, to the house of Judas. When you arrive, ask for Saul of Tarsus. He is praying to me right now. 12 I have shown him a vision of a man named Ananias coming in and laying his hands on him so that he can see again."** 13 "But Lord," exclaimed Ananias, "I've heard about the terrible things this man has done to the believers in Jerusalem! 14 And we hear that he is authorized by the leading priests to arrest every believer in Damascus." 15 **But the Lord said, "Go and do what I say. For Saul is my chosen instrument to take my message to the Gentiles and to kings, as well as to the people of Israel. 16 And I will show him how much he must suffer for me."** 17 So Ananias went and found Saul. He laid his hands on him and said, "Brother Saul, the Lord Jesus, who appeared to you on the road, has sent me so that you may get your sight back and **be filled with the Holy Spirit.**" 18 Instantly something like scales fell from Saul's eyes, and he regained his sight. Then he got up and was baptized. 19 Afterward he ate some food and was strengthened. Saul stayed with the believers in Damascus for a few days. 20 And immediately he began preaching about Jesus in the synagogues, saying, "He is indeed the Son of God!" 21 All who heard him were amazed.

Acts 26:12 "One day I was on such a mission to Damascus, armed with the authority and commission of the leading priests. 13 About noon, Your Majesty, a light from heaven brighter than the sun shone down on me and my companions. **14 We all fell down, and I heard a voice saying to me in Aramaic, 'Saul, Saul, why are you persecuting me? It is hard for you to fight against my will.'** 15 "Who are you, sir?" I asked. "And the Lord replied, **'I am Jesus,** the one you are persecuting. 16 Now stand up! For I have appeared to you to appoint you as my servant and my witness. You are to tell the world about this experience and about other times I will appear to you. 17 And I will protect you from both your own people and the Gentiles. Yes, I am going to send you to the Gentiles, 18 to open their

eyes so they may turn from darkness to light, and from the power of Satan to God. Then they will receive forgiveness for their sins and be given a place among God's people, who are set apart by faith in me.'

Mark 3:10 There had been many healings that day. As a result, many sick people were crowding around him, trying to touch him. 11 And whenever those possessed by evil spirits caught sight of him, they would **fall down** in front (in his presence, at his feet) of him shrieking (crying out), "You are the Son of God!" 12 But Jesus strictly warned them not to say who he was.

1 Corinthians 14:24 But if all of you are prophesying, and unbelievers or people who don't understand these things come into your meeting, they will be convicted of sin, and they will be condemned by what you say. 25 As they listen, their secret thoughts will be laid bare, and they will **fall down (prostrate)** on their knees (**Gk: face**) and worship God, declaring, "God is really here among you." 26 Well, my brothers and sisters, let's summarize what I am saying. When you meet, one will sing, another will teach, another will tell **some special revelation God has given**, one will speak in an **unknown language**, while another **will interpret** what is said. But everything that is done must be useful to all and build them up in the Lord.

Revelation 4:9 Whenever the living beings give glory and honor and thanks to the one sitting on the throne, the one who lives forever and ever, 10 the twenty-four elders **fall down** (in the presence of) and worship the one who lives forever and ever. And they lay their crowns before the throne and say, 11 "You are worthy, O Lord our God, to receive glory and honor and power. For you created everything, and it is for your pleasure that they exist and were created."

Numbers 24:1 By now Balaam realized that the LORD intended to bless Israel, so he did not resort to divination as he often did. Instead, he turned and looked out toward the wilderness, 2 where he saw the people of Israel camped, tribe by tribe. Then **the Spirit of God came upon him**, 3 and this is the **prophecy** he delivered: "This is the prophecy of Balaam son of Beor, **the prophecy of the man whose eyes see clearly, 4 who hears the words of God, who sees a vision from the Almighty, who falls down with eyes wide open:** 5 How beautiful are your tents, O Jacob; how lovely are your homes, O Israel! 6 They spread before me like groves of palms, like fruitful gardens by the riverside. They are like aloes planted by the LORD, like cedars beside the waters.

Acts 5:1 There was also a man named Ananias who, with his wife, Sapphira, sold some property. 2 He brought part of the money to the apostles, but he claimed it was the full amount. His wife had agreed to this deception. 4 The property was yours to sell or not sell, as you wished. And after selling it, the money was yours to give away. How could you do a thing like this? You weren't lying to us but to God." 5 As soon as Ananias heard these words, **he fell to the floor and died**. Everyone who heard about it was terrified. 6 Then some young men wrapped him in a sheet and took him out and buried him. 7 About three hours later his wife came in, not knowing what had happened. 9 And Peter said, "How could the two of you even think of doing a thing like this-- conspiring together to test the Spirit of the Lord? Just outside that door are the young men who buried your husband, and they will carry you out, too." 10 Instantly, **she fell to the floor and died**. When the young men came in and saw that she was dead, they carried her out and buried her beside her husband. 11 Great fear gripped the entire church and all others who heard what had happened.

Mark 5:40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were **astonished** with a great astonishment. 43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

astonished: *from the Greek: existemi, 1) to throw out of position, displace 1a) to amaze, to astonish, throw into wonderment 1b) to be amazed, astounded 1c) to be out of one's mind, besides one's self, insane - literally to not stand firmly (have weak knees or be unsteady in standing)*

Mark 16:1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone

from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they **trembled** and were **amazed**: neither said they any thing to any *man*; for they were afraid. 9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 *And* she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Luke 5:23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all **amazed**, and they glorified God, and **were filled with fear** (or awe), saying, We have seen strange things to day.

Acts 8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and **wondered**, beholding the miracles and signs which were done. 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was **fallen upon** none of them: only they were baptized in the name of the Lord Jesus.) 17 **Then laid they their hands on them, and they received the Holy Ghost.**

Genesis 15:12 And when the sun was going down, a **deep sleep fell (trance)** upon Abram; and, lo, an horror of **great darkness fell** upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is not theirs*, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Even a donkey can be overcome by the presence of God's messenger:

Numbers 22:21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. 22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. 23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. 24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. 25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. 26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. 27 **And when the ass saw the angel of the LORD, she fell down under Balaam:** and Balaam's anger was kindled, and he smote the ass with a staff. 28 **And the LORD opened the mouth of the ass,** and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? 29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. 30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay. 31 **Then the LORD opened the eyes of Balaam,** and he **saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.**

Matthew 2:10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and **fell down**, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 **And being warned of God in a dream** that they should not return to Herod, they departed into their own country another way.

Mark 5:25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard

of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman **fearing and trembling**, knowing what was done in her, came and **fell down** before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

John 18:3 Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he**. And Judas also, which betrayed him, stood with them. 6 **As soon then as he had said unto them, I am he, they went backward, and fell to the ground.**

1 Chronicles 21:16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. **Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.**

Daniel 10:4 On April 23, as I was standing beside the great Tigris River, 5 I looked up and saw a man dressed in linen clothing, with a belt of pure gold around his waist. 6 His body looked like a dazzling gem. From his face came flashes like lightning, and his eyes were like flaming torches. His arms and feet shone like polished bronze, and his voice was like the roaring of a vast multitude of people. 7 I, Daniel, am the **only one who saw this vision**. The men with me saw nothing, but they were suddenly **terrified and ran away** to hide. 8 So I was left there all alone to watch this amazing vision. **My strength left me, my face grew deathly pale, and I felt very weak**. 9 When I heard him speak, **I fainted and lay there with my face to the ground**. 10 Just then a hand touched me and **lifted me, still trembling**, to my hands and knees. 12 Then he said, "Don't be afraid, Daniel. Since the first day you began to **pray for understanding and to humble yourself** before your God, your request has been heard in heaven. I have come in answer to your prayer. 13 But for twenty-one days the spirit prince of the kingdom of Persia blocked my way. Then Michael, one of the archangels, came to help me, and I left him there with the spirit prince of the kingdom of Persia. 14 Now I am here to explain what will happen to your people in the future, for this vision concerns a time yet to come." 15 While he was speaking to me, I looked down at the ground, **unable to say a word**. 16 Then the one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing in front of me, "I am terrified by the vision I have seen, my lord, and I am very weak. 17 How can someone like me, your servant, talk to you, my lord? **My strength is gone, and I can hardly breathe**." 19 "Don't be afraid," he said, "for **you are deeply loved by God**. Be at peace; take heart and be strong!" As he spoke these words, **I suddenly felt stronger** and said to him, "Now you may speak, my lord, for you have strengthened me."

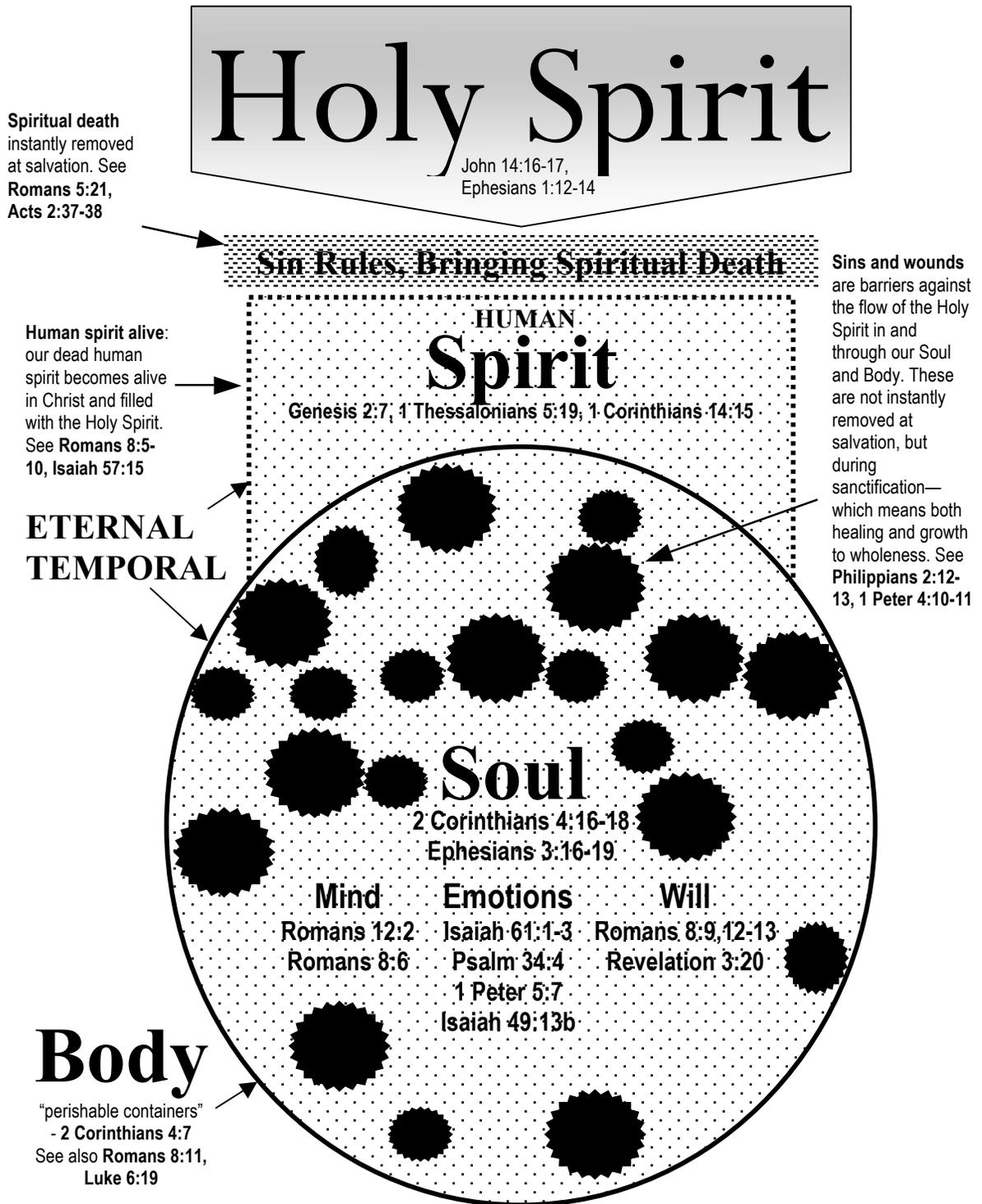
Luke 1:5 It all begins with a Jewish priest, Zechariah, who lived when Herod was king of Judea. Zechariah was a member of the priestly order of Abijah. His wife, Elizabeth, was also from the priestly line of Aaron. 6 Zechariah and Elizabeth were righteous in God's eyes, careful to obey all of the Lord's commandments and regulations. 7 They had no children because Elizabeth was barren, and now they were both very old. 8 One day Zechariah was serving God in the Temple, for his order was on duty that week. 9 As was the custom of the priests, he was chosen by lot to enter the sanctuary and burn incense in the Lord's presence. 10 While the incense was being burned, a great crowd stood outside, praying. 11 Zechariah was in the sanctuary when **an angel of the Lord appeared**, standing to the right of the incense altar. 12 **Zechariah was overwhelmed with fear**. 13 But the angel said, "Don't be afraid, Zechariah! For God has heard your prayer, and your wife, Elizabeth, will bear you a son! And you are to name him John. 14 You will have great joy and gladness, and many will rejoice with you at his birth, 15 for he will be great in the eyes of the Lord. He must never touch wine or hard liquor, and **he will be filled with the Holy Spirit, even before his birth**. 16 And he will persuade many Israelites to turn to the Lord their God. 18 Zechariah said to the angel, "How can I know this will happen? I'm an old man now, and my wife is also well along in years." 19 **Then the angel said, "I am Gabriel! I stand in the very presence of God. It was he who sent me to bring you this good news! 20 And now, since you didn't believe what I said, you won't be able to speak until the child is born.** For my words will certainly come true at the proper time."

Training Materials: Understanding and Doing Healing Prayer

Spirit, Soul and Body Diagram	2
What is Healing	3
Scriptural Basis for Healing	4
What is Listening Prayer	6
The Healing Prayer Process	8
Guidelines (Do's and Don'ts)	10
Emotional Healing	12
Spiritual Healing	13
Physical Healing	15
Praying for Some Specific Barriers to Healing	16
The Healing Power of Forgiveness	19
Authority over Darkness – Scriptures	23
Barriers to Healing – Scriptures	24
Barriers to Healing – Form	26
Receiving Rivers of Living Water – Scriptures	28

(note: these page numbers refer to the original training materials, not to the page numbering in this Appendix)

Spirit, Soul and Body Diagram



What Is Healing?

Allowing God, through the power of the Holy Spirit, to remove the barriers in our soul (mind, will, emotions) and body that prevent us from receiving what Paul described in Eph 3:19, "May you experience the love of Christ, though it is so great you will never fully understand it. Then you will be filled with the fullness of life and power that comes from God."

Mind - thoughts, ideas, beliefs - renewed mind, the mind of Christ

Will - choices, decisions, loyalty - obedience, submission

Emotions - feelings, defenses, attitudes - fruits of the Spirit

Body - tissues, cells, structures, functions - physical health

Why Healing is Important

God's Original Design.

God created all the aspects of a human being (body, mind, will, emotion) for the purpose of being in communion with Him and enjoying the world He created. Before the fall, the human spirits of Adam and Eve were alive and perfectly connected to God. Their bodies and souls were also in tune with God – they could see Him, touch Him, feel His love for them and theirs for Him, enjoy Him, learn from Him. Their bodies and souls were wonderfully designed equipment with which to be in relationship with God.

After the Fall.

When man sinned, his spirit died, cut off from God and in bondage to the Evil One and Death. The soul (mind, will and emotions) also came under bondage, no longer a tool for relationship with God but given over to sin and subject to evil. Romans 1:18-32.

After Salvation

When we receive salvation, our spirit is instantly and completely brought from spiritual death to eternal spiritual life. But our temporal mind, will, emotions and body are not instantly made perfect, but gradually sanctified through healing and growth to wholeness.

Barriers to the Flow of the Spirit

God desires for his Life and love and blessing to flow to our human soul (mind, will and emotion) and body through the indwelling presence of the Holy Spirit. But that flow can be reduced to a mere trickle by many barriers that lie like boulders in a stream.

Typically these barriers fall into these general categories:

1. Our own unconfessed sin.
2. Sin that has been committed against us and the wounds that result.
 3. Resentment and unforgiveness
4. Participation with the kingdom of darkness through the occult.
 5. Various addictions and other forms of idolatry.
 6. False belief and misconceptions about God.
 7. Multigenerational attitudes, habits, and sins.

Results of Soul Healing

As we are healed and matured by the Holy Spirit, our body, mind, will and emotions once again become the tools God designed them to be, for the purpose of experiencing him and enjoying the world he created. When our minds are renewed and filled with the mind of Christ, when our emotions are filled with the fruits of the Spirit, when our bodies are healthy, when our wills are submitted to the will of God, we are experiencing life more abundantly and are living in harmony with the Kingdom of Heaven.

Scriptural Basis for Healing

Guiding Scripture – Isaiah 61 & Isaiah 62:1-5; 63:9
Ezra/Nehemiah - Picture of God Rebuilding Lives

In Salvation, our human spirit is made alive in Christ:

Romans 5:21 So just as sin ruled over all people and brought them to death, now God's wonderful kindness rules instead, giving us right standing with God and **resulting in eternal life through Jesus Christ our Lord.**

Romans 8:10 Since Christ lives within you, even though your body will die because of sin, your **spirit is alive because you have been made right with God.**

After Salvation, our soul (mind, will and emotion) can be touched by the Holy Spirit:

John 14:16 And I will ask the father, and he will give you another **Counselor, who will never leave you.** 17 **He is the Holy spirit, who leads into all truth.** The world at large cannot receive him, because it isn't looking for him and doesn't recognize him. But you do, because he lives with you now and later will be in you.

2 Corinthians 4:16 So we do not lose heart. Though our outer nature is wasting away, **our inner nature is being renewed every day.**

1 Thessalonians 5:23 Now may the God of peace **make you holy in every way,** and may your whole **spirit and soul and body be kept blameless** until that day when our Lord Jesus Christ comes again.

Ephesians 3:16-19 I pray that from his glorious, unlimited resources he will give you **mighty inner strength through his Holy Spirit.** 17 And I pray that Christ will be more and more at home in your hearts as you trust in him. May your roots go down deep into the soil of God's marvelous love. 18 And may you have the power to understand, as all God's people should, how wide, how long, how high, and how deep his love really is. 19 **May you experience the love of Christ,** though it is so great you will never fully understand it.

Matthew 8:16,17 That evening many demon-possessed people were brought to Jesus. All the spirits fled when he commended them to leave; and he healed all the sick. 17 This fulfilled the word of the Lord through Isaiah, who said, 'He took our sicknesses and removed our diseases'.

The effect of the Holy Spirit on our mind:

Romans 12:2 Don't copy the behavior and customs of this world, but **let God transform you into a new person by changing the way you think.** Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is.

Romans 8:5,6 Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Holy Spirit think about things that please the Spirit. 6 If your sinful nature controls your mind, there is death. **But if the Holy Spirit controls your mind, there is life and peace.**

The effect of the Holy Spirit on our will:

Romans 8:9 But you are not controlled by your sinful nature. **You are controlled by the Spirit if you have the Spirit of God living in you.**

Revelation 3:20 Look. Here I stand at the door and knock. If you hear me calling and **open the door,** I will come in, and we will share a meal as friends.

Romans 8:12-14 So dear Christian friends, you have no obligation whatsoever to do what your sinful nature urges you to do. 13 For if you keep on following it, you will perish. **But if through the power of the Holy Spirit you turn from it and its evil deeds, you will live.** 14 For all who are led by the Spirit of God are children of God.

The effect of the Holy Spirit on our emotions:

Isaiah 61:1-3 The Spirit of the Sovereign Lord is upon me, because the Lord has appointed me to bring good news to the poor. **He has sent me to comfort the brokenhearted and to announce that captives will be released and prisoners will be freed.** 2 He has sent me to tell those who mourn that the time of the Lord's favor has come, and with it, the day of God's anger against their enemies. 3 To all who mourn in Israel, he will give **beauty for ashes, joy instead of mourning, praise instead of despair.** For the Lord has planted them like strong and graceful oaks for his own glory.

Psalms 34:4 I prayed to the Lord, and he answered me, **freeing me from all my fears.**

1 Peter 5:7 **Give all your worries and cares to God,** for he cares about what happens to you.

Isaiah 49:13 Sing for joy, O heavens! Rejoice, O earth! Burst into song. For the Lord has **comforted his people** and will **have compassion on them** in their sorrow.

The effect of the Holy Spirit on our body:

Romans 8:11 The Spirit of God, who raised Jesus from the dead, lives in you. And just as he raised Christ from the dead, **he will give life to your mortal body** by this same Spirit living within you.

Luke 6:18,19 They had come to hear him and to be healed, and Jesus cast out many evil spirits. 19 Everyone was trying to touch him, because **healing power went out from him and they were all cured.**

What is Listening Prayer?

1. Jesus speaks and asks us to listen.

Matt. 15:10 "Then Jesus called to the crowds and said, "Listen to what I say and try to understand."

Mark 8:17-18 "Jesus knew what they were thinking, so he said, '...Won't you ever learn or understand? Are your hearts too hard to take it in? You have eyes, can't you see? You have ears, can't you hear?'"

In listening prayer, we ask the Holy Spirit to attune our hearts to Jesus and to give us eyes to see and ears to hear what He is doing and saying.

2. The pattern of Jesus is that he listened to the Father.

John 5:19-20, 30 "The son does ... only what he sees the Father doing."

John 12:49 "The Father ... gave me his own instructions as to what I should say."

3. What is Listening Prayer?

We invite God, through the Holy Spirit, to take the lead. Then we give him a chance to communicate and work by waiting on him, sometimes in silence. When he does communicate, we receive it in different ways.

Hearts - Feel God's presence, experience his love, his emotions, his desire. John 17:26b "...so that your love for me may be in them and I in them."

Eyes – May be 'seen' visually, like a movie, but not manufactured

May be perceived cognitively, a 'knowing' that comes from God

Ears - Hear God's voice through the inner ear of the mind/heart

John 10:27 "... my sheep hear my voice."

4. Our Imagination.

A gift from God, designed for his purposes.
Must be submitted to God, consecrated to him and purified by the Holy Spirit.
Sins of the imagination must be confessed and renounced (turned from).
It takes practice to allow God to use the imagination in prayer.

5. Barriers to hearing, feeling, seeing, knowing God in prayer.

- a) Unforgiveness
- b) Unhealed image of God/Jesus
- c) Unhealed relationships with parents/authority figures
- d) Anger with God
- e) Occult activity or beliefs
- f) Over responsibility (try hard, self absorption)
- g) Faulty teaching/understanding about how God communicates with His people.

6. Remedies.

- a) Choose to forgive.
- b) Actively seek your own healing.
- c) Seek intimacy with God through the Word and worship.
- d) Practice listening.
- e) Share your experience in community, get feedback and encouragement.
- f) Take risks but don't pretend.

The Healing Prayer Process

CORE PHILOSOPHY:

It is God who does the healing. Only an encounter with the living God will make a difference in the life of the person being prayed for.

GOAL:

Our job is to invite God, through the presence of the Holy Spirit, into an encounter with the person being prayed for and to invite that person into an intimate encounter with God. Isaiah 61:1,2 "The Spirit of the Lord is upon me because he has appointed me to bring good news to the poor. ...to announce that captives will be released and prisoners will be freed." We do not do the releasing and freeing, only the Lord can do that. We announce what he is saying he will do and invite him to do it in that person's life.

PURPOSE:

To fulfill Ephesians 3:19 & 20, so that the person being prayed for will "...experience the love of Christ..." and "...be filled with the fullness of life and power that comes from God." All forms of healing (physical, emotional, spiritual) are to this end, to deepen our intimate relationship with God, to be able to love and be loved by Him and others, to be filled with Him.

STRUCTURE:

We pray teams of at least two trained prayer ministers who are united in the Holy Spirit, and in submission to the Holy Spirit and to each other.

There may be a team leader who is primarily responsible to guide the process. Other members will assist and intercede. But we expect the Lord to speak to and through the entire team, giving gifts to each member as he chooses. We call it the 'dancing hand of God' as he touches each member of the team to create the wholeness of the healing experience. Often there is no designated leader, as we operate in submission to and unity with each other.

PROCESS:

Praise: We begin with praise in order to enter into the Lord's presence and align our hearts with Him.

Invitation: We invite the Holy Spirit to be present and to be in charge.

We ask for the Lord to align us with Himself and His agenda for the person and for the session.

We stay connected to 1) the Lord 2) the person and 3) the other team members throughout the session.

Petition: We ask the Lord for blessing, help and healing in the person's life, attending to their specific concerns but not limiting our prayer to them. We often find that the Lord has a different agenda in his mind and heart, other than the presenting request or the obvious issues.

Listening: We keep our ears and hearts open to 1) the Lord 2) the person and 3) the other team members. We are expecting the Lord to be active in his role as healer right there in the prayer session. We will only recognize what he is doing if we are listening.

Sometimes we are silent in our listening. Sometimes we have our eyes open in order to stay connected to what the person and other prayer ministers are experiencing.

We resist the temptation to talk too much, to give God a laundry list, or to give advice or counsel about the presenting problem disguised as prayer. We remember throughout that we are not there to solve the problem but to facilitate an encounter with the living God.

Prophecy: Our primary desire is to see the person receive a direct, personal communication from the Lord. Often we see the Lord directly communicate. 1) his love 2) his blessing 3) his words 4) his message in pictures or feelings 5) his encouragement 6) his vision. When the person is directly experiencing the Lord, we try not to intrude or interfere.

We also ask for the Lord to communicate through us to the person. The Spirit encounters us in many different ways: words of knowledge, discernment, wisdom, visions, power and authority, and many more.

We offer to the person what the Holy Spirit is giving us: gently, respectfully, tentatively. We never insist that they automatically accept what we offer, but encourage them to take it before the Lord for confirmation that it is from him.

SUGGESTIONS:

We pray with eyes open or open them periodically, for several reasons:

1. Keeps us more in touch with the person being prayed for and with our team members.
2. We can watch for signs of the Holy Spirit working.

We periodically ask the person what they are experiencing.

1. Be discerning as to when to ask and when to be silent.
2. Try not to intrude on what the Lord is doing.
3. But stay in touch with the person so you are not off on your own trip leaving them behind.

Don't do the Lord's job for him.

1. If we try to give the word of truth or comfort or conviction or guidance when the Lord wants to give it himself, it won't have much impact.

2. Only speak these things if you are fairly sure that the Lord is asking you to be the one to say it. In general, we would rather have the Lord say these things directly to the person through the Holy Spirit.

Dealing with Barriers:

Sometimes there will be something standing in the way of what the Lord wants to give that person. If we sense a block or barrier:

1. First (usually silently) ask the Lord to reveal it.
2. Ask the person what they are experiencing.
3. Ask if they sense a block and if they know what it is. (Often they will)
4. Lift it up to the Lord, ask him what he wants to do about it.
5. Don't assume it's your job to get them past the block or figure out what it is. Don't get into performance or your expectations.
6. Listen to the Lord to see if he wants to reveal the block to you or to the person themselves. Give time. Keep interceding
7. If nothing seems to break, bless what the Lord is doing, bless the person and say Amen.

GUIDELINES (Do's and Don'ts):

DO - Be more interested in what the Lord is doing/saying directly to the person than in what we have to communicate. Tune in to them, ask what they're experiencing, be a midwife of the Lord's process in them.

DON'T – Dominate the process, i.e. long prayers that cut out other team members or may be leaving the person behind; filling up all the silent spaces; assuming your word or gift is predominant over others; treating the prayee as a passive recipient instead of the most important person in the process.

DO – If they are having a memory, ask them to invite Jesus into the picture or situation and then let it unfold between them and Jesus. Ask what is happening. Stay with what they are really experiencing.

DON'T - Guide the imagery for them. Don't tell them what Jesus is doing or saying or suggest what you think should be happening.

DO – Take authority over an evil presence in Jesus name, either out loud or silently in intercession. If it feels like there's a struggle with evil that isn't breaking through, stick with praise and blessing. End the session and talk to George or one of the prayer leaders about where to go from there.

DON'T – Panic or feel rushed into doing something about it right now. Don't get into arguments or confrontation with the person or demons if they manifest.

DO – Ask for feedback from the person and team members often. Be open to hearing their perspective of what you did and said in the session, on how they experienced you.

DO – If you aren't getting anything directly, intercede for the person and other team members. This is a very important role. Pray silently for the process, cover it with protection and blessing, bind the enemy, invite anointing on all, etc.

DON'T – Stress and strain to perform in a certain way or be anxious about your role.

DON'T PREACH – i.e. give instruction in doctrine or theology or try to convince them of the truth. Don't give Scripture automatically or manipulatively. Only give Scriptures as guided by the Holy Spirit.

DON'T TEACH – i.e. tell them how to change their behavior, improve their health, parent their children, deal with their spouse or parents or friends, etc.

DON'T COUNSEL – i.e. interpret psychological implications; suggest reasons for the problem like abuse, childhood issues, etc; don't assume their issues are the same as yours and offer your solutions.

Emotional Healing

Healing of Recorded History

I. Scriptural Basis for Emotional Healing:

Ps 34:4 "I sought the Lord, and He answered me; He delivered me from all my fears."

Is 49:13b "For the Lord comforts His people and will have compassion on His afflicted ones."

Is 61:1-3a "...He has sent me to bind up the brokenhearted, to proclaim freedom for the captives, ... to comfort all who mourn, and provide for those who grieve in Zion."

Lk 8:17 "... there is nothing hidden that will not be disclosed or brought out into the open."

II Cor 4:16 "...inwardly we are being renewed day by day."

I Pet 5:7 "Cast all your anxiety on Him because He cares for you."

2. Scriptural Principles Behind Emotional Healing Prayer.

Jas 5:16; Gal 6:2 Sharing, confessing and praying with one another leads to healing.

Eph 3:14-19 A deep experience of God's love precedes the fullness of life and power.

Heb 13:8 God is present everywhere in time and space.

3. Understanding Emotional Healing.

Does not change the past, does not try to affix blame, does not focus on intellectual analysis.

b) All traumatic or wounding events are recorded in our minds, emotions, and body. The recording may or may not be historically accurate but is more powerful than the event itself. Recorded history is not in the past, it is right here, right now.

c) Inner healing prayer invites the Lord to minister to our recorded history in order to free us to experience Him more fully.

d) Experiencing the presence of the Lord in a memory is one way recorded history can be healed but not the only way.

4. Emotional Healing of Memories:

a) Ask the Lord to bring a memory to mind if that's the way He wants to work.

b) Ask specific questions:

What is your first hurtful memory, or the most hurtful?

How do you picture your child-self?

Is there a memory of something that you can't forgive?

Picture yourself in your childhood home; what do you see?

Is there a recent hurt you would like to pray for (if no childhood material is coming up).

c) Allow enough privacy and enough time, not spur of the moment. Assign a facilitator and an intercessor - more orderly and peaceful.

5. Guidelines for Emotional Healing

a) Be a companion as God works, not a coach or director.

b) Give the person plenty of time to have their own experience with God. Don't be intrusive or overanxious to know what is happening. Be gentle.

c) Ask them to share what they are seeing, experiencing or feeling.

d) At some point (HS led) ask if they can see Jesus in the scene. If not at first, then ask them to look around for Him, or ask them to invite Him into the scene.

e) After giving them some time, if they can't see Jesus or sense His presence, tell them it's ok and continue praying and interceding for the HS to reveal the blocks.

f) Common blocks are vows, unforgiveness, fear or anger w/ God. Don't prompt them, ask the HS to reveal and guide in what to do next.

g) If prayer using a memory is not working, don't push it. May need a different mode, different time, different prayer ministers, etc.

Spiritual Healing

Understanding the Enemy, Binding and Loosing, and Renouncing the Occult

1. Understanding the Enemy

a) The NUMBER ONE thing to know and understand about the enemy:

GOD is SOVEREIGN over Satan and his kingdom.

Col 1:15-17, Eph 4:9-10, Rev 1:17-18

b) The NUMBER TWO thing to know and understand about the enemy:

WE have been given CHRIST'S VICTORY over Satan and his kingdom as our inheritance as children of God.

Eph 1:19-23 and Matt 10:1

2. What gives the Enemy permission to operate in our lives?

a) Sometimes God does.

Job - God gave Satan permission to attack Job in order to further reveal himself to Job. Job 1:12

Saul - God sent an evil spirit come 'mightly' upon Saul in order to discipline him for his disobedience. I Samuel 18:7

Paul's thorn - God 'sent a messenger of Satan to buffet me' in order to refine and purify Paul in his ministry. 11 Cor. 12:7

Peter - Satan asked permission to 'sift Peter like wheat.' Jesus granted that permission but prayed for him that his faith may not fail and that he be strengthened so he could strength his brothers. Luke 22:31-32

Our response - give thanks for the way God uses even evil to accomplish His purposes in our lives. Affirm what is true about God in the midst of demonic affliction. This is the most effective form of warfare, affirming and standing in the truth. Submit ourselves to God's goodness, wisdom and authority, and He will lift us up.

b) MOST of the time, WE give the enemy permission to operate in our lives.

Eph 2:1-3 "...He (Satan) is the spirit at work in the hearts of those who refuse to obey God..."

I Cor 10:20-22 "...You cannot drink the cup of the Lord and the cup of demons too. You cannot have a part in both the Lord's table and the table of demons too."

Seven Doors we open that the devil can walk through:

Rebellion/Self-will (I Sam 15:23)

Anger (Eph 4:26-27)

Hatred/Murder (I John 3:12)

Guilt (Rev 12:10)

False Religions (I Tim 4:1)

Fear (Matt 10:28)

Sexual Immorality and Perversions (I Cor 7:5)

(From The Serpent of Paradise, by Erwin W. Lutzer; ch 9)

Occult Involvement opens the door to the Enemy. (Deut 18:9-12)

c) Sometimes parents or authority figures give Satan permission to operate in the life of a child. Particularly when parents or church leaders are engaged in rebellion and sin they subject their children to the Enemy's influence. That influence can linger into adulthood until we receive the healing and cleansing of the Holy Spirit. This is often how the Seven Doors are opened in the first place, but then we must repent of them and close them ourselves.

3. Binding and Loosing

a) The concept is presented in Matt 16:19 and has come to refer exclusively to the enemy. But the context of the verse is not referring to spiritual warfare or the enemy but is about the truth that Jesus is the Messiah and the foundation rock of the Church.

b) Saying to the Enemy "I bind you in the name of Jesus" is not found in Scripture.

I bind you, I praise you. These are action verbs. What is the action that binds or looses the enemy?

Obedience, Faith, Declaring the Truth. Jas 4:7; Eph 6:11

Repentance is one of the strongest actions that binds the enemy's power. Praise binds his power. Affirming the truth of Scripture also.

d) Use the Liberty Savard Prayer

4. Renouncing Occult Involvement

- a) Repentance of past involvement cancels Satan's permission to operate.
- b) Turning from and repenting of any current involvement is required, as well as understanding what God puts off limits in scripture.

Physical Healing

Scriptural Basis for Physical Healing.

Luke 6:19 "Everyone was trying to touch him because healing power went out from him and they were all cured."

John 14:12 "The truth is, anyone who believes in me will do the same works I have done, and even greater works, because I am going to be with the father."

Acts 3:1-10 The story of Peter healing the crippled beggar.

Acts 3:12,13 After the healing, Peter addresses the crowd. "What is so astounding about this? And why do you look at us as though we had made this man walk by our own power and godliness? For it is...the God of all our ancestors who has brought glory to his servant Jesus by doing this. Vs 16 "The name of Jesus has healed this man, and you know how lame he was before. Faith in Jesus' name has caused this healing before your very eyes." Acts 4:10 "Let me clearly state to you and to all the people of Israel that he was healed in the name and power of Jesus Christ from Nazareth, the man you crucified, but whom God raised from the dead." Acts 4:21,22 "...For everyone was praising God for this miraculous sign, the healing of a man who had been lame for more than forty years."

Acts 4:30,31 "Send your healing power; may miraculous signs and wonders be done through the name of your holy servant Jesus.' After this prayer, the building where they were meeting shook, and they were all filled with the Holy Spirit."

Praying for Physical Healing.

Takes more courage than faith. Take the risk.

Start by inviting the Holy Spirit and asking for discernment.

Listen w/ one ear to the person and one ear to the Holy Spirit.

Discern whether to pray for healing for this person at this time. It may or may not be the right time and place. If the Spirit is in it, you will feel peace and joy in praying for the healing, not heaviness. If the person comes asking for physical healing prayer, it's usually ok to go ahead.

If you don't feel peace to pray for healing, pray for blessing and ask God to reveal what needs to happen in order for healing to take place.

If you feel the nudge of the Holy Spirit to pray for healing, no matter what the context, follow. Just obey.

You can also ask the Holy Spirit to reveal if there is a root of the problem other than physical i.e. wounds, bitterness, resentment for which they need spiritual and/or emotional healing. If this is the case, the symptoms may abate but will return until the root is dealt with.

Laying on of hands: some people experience a transfer of power through their hands. (Luke 8:46 "...someone deliberately touched me because I felt healing power go out from me." Jesus speaking of the woman w/ hemorrhage.)

Always ask if it's ok to lay hands on someone.

Soaking prayer – healing may not be instantaneous but require regular prayer over time. (See Francis MacNutt books on healing.)

The focus of prayer:

Be specific. Be visual. Be confident.

Be positive in what you say. Present hope.

Focus on light and life and on the desired effect.

Reasons People Might Not Be Healed:

Do not have faith in who Jesus is and who they are in Him.

Redemptive suffering – it may be serving a higher purpose.
A false value attached to suffering.
Sin, especially sin that leads to resentment and bitterness.
Not getting to the root cause. Maybe a buried incident needs to be brought to the light.
Faulty diagnosis as to what healing is needed.
Refusal to see medicine as a way God heals.
Not using natural self-care.
Now may not be God's time to heal this.
A different person needs to be the instrument.
The social or physical environment may be preventing the healing.

Praying for Some Specific Barriers to Healing

1. Family Ties (Generational Healing)

A. Many barriers can be handed down through families.

- a. Emotional and relational patterns
- b. Medical and physical hindrances
- c. Predisposition to addictions
- d. Spiritual heritage

B. Cautions concerning Generational Healing

- a. It is not directly a scriptural model. It is similar to Healing of Memories - a mode of ministering prayer that people have come up with. Based loosely on Scripture (Deut 5:6-8).
- b. We can't turn it into a doctrine or hold tightly to it as a method.
- c. The concept and the methods are guides to help us be sensitive to the issues the Lord might be working on.
- d. Nothing that happened in our family history supersedes God's sovereignty. We are not helpless victims of our family's past.

C. The Concept

- a. God exists outside time and space and can intervene beyond time.
- b. We are profoundly shaped by our family heritage.
- c. We can be bound by or hindered by patterns, sins, relationships, etc. that began in the history of our families.
- d. Sometimes our spiritual growth is furthered by receiving prayer ministry about,
for, or on behalf of past generations.

D. The Method

Can be as simple as praying a blessing on all the members of your family past, present and future.

b. Full scale generational healing - do a family genogram, looking for issues that were barriers to the fullness of God's presence. i.e. sin, addictions, abuse, unresolved grief, troubled or broken relationships, hatred, anger, betrayal, suicide, incest, divorce, bitterness, abortion, tragic death, mental illness, occult activity, sexual sin, control, etc.

c. Pray for wisdom and knowledge from the Holy Spirit as to what needs to be addressed specifically in prayer.

d. Possibilities: repent for the sins of the family (like the prophets repented on behalf of the people of Israel); forgive members of the family for their effect on your life; renounce the family sins; break any unholy ties; ask for healing for family wounds; invite the HS to work backward and forward to break the old and bring the new; break vows and their effect on you.

e. Participate in a Eucharist designed to release family bondages.

(Book: From Generation to Generation: A Manual for Healing, by Patricia A. Smith)

2. Conception to Birth Prayer

A. The Concept

We are fully human and surprisingly aware in the uterus
(Ps 139:13-16, Jer 1:5)

b) We are affected by our in-utero experience.

- c) Sometimes we need healing of those effects to be free.
- B. Types of Experiences that need Prayer
 - a) Unwelcome or inconvenient pregnancy
 - b) Conceived in sin or trauma.
 - c) Pregnancy forced a marriage.
 - d) Mother's issues, i.e. fear, low self-image, previous miscarriages or abortions.
 - e) Marital strife.
 - f) Traumatic birth, immediate physical separation.
- C. The Method
 - a) Not a rigid technique, be sensitive to the HS
 - b) Invite HS into the pregnancy, into the womb, to bless the child.
 - c) Bind, release, sever anything not of the Lord.
 - d) Speak the truth of scripture over the child.
 - e) Invite the Lord's original plan and purpose, gifts for the child.
 - f) May become a healing of memories type visualization or involve physical sensations. Follow the HS.
 - g) In severe cases, pray over conception and then each month and then the birth.

The Healing Power of Forgiveness

God has a desire and a plan for the Kingdom... now.

He is gathering us together to love Him and to love each other and to live in love.
He desires to save every single one and use each in a unique way to love and help others.
He is healing us, body, soul, spirit, and mind, and particularly... our hearts.
He is filling us with His Holy Spirit to use us to love others and spread good news of His love
He is sending our and His enemies into exile (the spiritual powers of darkness).
He is creating a New Jerusalem ... a kingdom on earth as it is in heaven.

See scripture...Jeremiah 30 and 31.

He is offering us healing ... now.

Psalm 103:1-5 Praise the Lord, O my soul, and forget not His benefits- who forgives all your sins, and heals all your diseases, who redeems your life from the pit and crowns you with love and compassion , who satisfies your desires with good things so that your youth is renewed like the eagle's.

He wants to heal our bodies of all diseases and wounds.

Jeremiah 30:17 I will restore you to health and heal your wounds...

He wants to heal our inner emotional wounds.

Wounds, abuse, and neglect of childhood.

Trauma, betrayal, loss and depression of adult and childhood years.

He will restore our health and youth. Joel 2:25 I will repay you for the ears the locusts have eaten.

He wants to purify and heal our hearts. Help us to be all He meant us to be.

Psalm 139:23 Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me and lead me in the way everlasting.

Psalm 51:10 Create in me a pure heart, O God, and renew a steadfast spirit within me.

There are cold stones in our hearts toward other people; they include: bitterness, criticism, rejection, judgment and unforgiveness. They are a reaction to wounds from others and from the fallen world.

Ezekiel 11:19 I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh.

We need to release these stones. We pay huge consequences when we carry resentment: "Resentment is like taking poison and hoping the other person dies." - St. Augustine
Unforgiveness can cause disease, death, physical pain, and sleep problems.
Depression and concentration problems can be a side effect of carrying unforgiveness.
People who carry grudges and don't get over slights are considered to be not psychologically healthy.
It is necessary to be able to let go of resentment in order to maintain close relationships, romantic relationships, and friendships... working relationships and healthy future relationships.
For social groups i.e. churches, etc., to survive and thrive, people need to forgive each other.

There are things which keep us from releasing these stones.
We have an innate sense of right and wrong and a desire for justice.
We desire revenge: Romans 12:19 Do not take revenge, my friends, but leave room for God's wrath, for it is written; 'It is mine to avenge; I will repay.'
We have a free will and are free to harbor evil feelings and thoughts. Sometimes we do this to punish the offender, but in fact it punishes us by weighing us down with stones in our heart.
We cannot make ourselves feel or not feel things in our hearts.
We fear that forgiveness equals condoning or validating the hurt that was done to us.

What is "forgiveness?"

Forgiveness is a willing effort to change one's thoughts about and actions toward someone who has been hurtful.
From the Greek; to let go, let alone, let be, to give up, to keep no longer, to go away from, to depart from one and leave him to himself so that all mutual claims are abandoned; to cut a cord.
It's a winning strategy in geographically stable groups
It's the strength to absorb injury without being poisoned by it.
It's a skill, a capacity, a practice. It's not automatic, but a mindful discipline to catch the feelings of anger and to act opposite to them. Matthew 5:39 But I tell you; do not resist an evil person. If someone strikes you on the right cheek turn to him the other also.

There are some therapeutic exercises we can do which promote forgiveness.

We can decide to approach the cross together with this person. We can look at the forgiveness that God offers both of us for our transgressions. Matthew 18:32 I cancelled all that debt of yours because you begged me to. Shouldn't you have had mercy on your fellow servant just as I had on you? Matthew 6:12 Forgive us our debts as we also have forgiven our debtors.

We can role play conversations with the offender in which forgiveness is sought and given.

We can write a "therapeutic letter" to the offender which is read to an empty chair. We can invite Jesus to hear it and to talk to this person.

We can reframe our concept of the offender by trying to understand or imagine the offender as a wounded child...giving us a new perspective on him. Matthew 5:44 But I tell you. Love your enemies and pray for those who persecute you, that you may be sons of your father in heaven. (loving, like Him).

There are other things we can do to promote forgiveness.

We can accept the reality of the pain and the fact of injustice in this world.

We can consider the practical pros and cons of forgiving versus not forgiving.

We can let go of our right to justice and to revenge. Romans 12:21 Do not be overcome by evil, but overcome evil with good. Luke 5:28 Pray for those who mistreat you. Romans 12:19 Do not take revenge, my friends, but leave room for God's wrath, for it is written; 'It is mine to avenge, I will repay.'

We can use our free will and be willing to release this piece of unlove to Him or be willing to be willing to.

We can pray, ask, seek, and knock, inviting God to come into the situation. It may not happen overnight. Matthew 7:7, Luke 11:9, and Mark 7:8 Ask and it will be given to you; seek and you will find; knock and the door will be open to you. For everyone who asks receives; he who seeks finds; and to him who knocks the door will be opened.

We can ask people to pray for us. James 5:16 Therefore confess your sins to each other and pray for each other so that you may be healed.

We can engage in conciliatory behavior.

We can open ourselves to receive the healing and the wellness. 2 Corinthians 7:1 Let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.

What God will do for us and with us.

Ephesians 6:12 For our struggle is not against flesh and blood but against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

He will come in and be intimate with us. Revelation 3:20 Jesus said: Here I am! I stand at the door and knock, if anyone hears my voice and opens the door I will come in and eat with him and he with me.

He will answer our prayers. Matthew 7:7 (see above).

He will melt or lift the cold stones. Psalm 51:10 (see above)

He will handle the offender himself. Romans 12:19

He will fill us with more of his love and power. Joel 2:28 I will pour out my spirit on all people. Acts 1:8 You will receive power when the Holy Spirit comes on you.

He will use us in bringing about His kingdom on earth. Jeremiah 31:3 I have loved you with an everlasting love; I have drawn you with loving kindness. I will build you up again and you will be rebuilt. You will take up your tambourines and go out to dance with the joyful. You will plant vineyards [spread God's love] and enjoy their fruit. **Jeremiah 31:8** See, I will bring them from the land of the north and gather them from the ends of the earth. Among them will be the blind and the lame [people who have been wounded] expectant mothers and women in labor; a great throng will return. They will come with weeping [repentance and joy] They will pray as I bring them back [worshiping Him and receiving Him]. I will lead them beside streams of water [His spirit of renewal] on a level path where they will not stumble, because I am Israel's father [our father] and Ephraim is my first born son. Hear the word of the Lord, o nations; proclaim it in distant coastlands: He who scattered Israel will gather them [us] and will watch over his flock like a shepherd for the Lord will ransom Jacob and redeem them from the hands of those stronger than they [the spiritual powers of darkness]. They will come and shout for joy on the heights of Zion; they will rejoice in the bounty of the Lord—the grain, the new wine, and the oil [what we will receive from God that will fill us and bless us], the young of the flocks and herds. They will be like a well watered garden, and they will sorrow no more. Then maidens will dance and be glad, young men and old as well. I will turn their mourning into gladness; I will give them comfort and joy instead of sorrow. I will satisfy the priests with abundance and my people will be filled with my bounty, declares the Lord.

Our Authority in Christ over the Kingdom of Darkness

Scriptures

1 John 3:8b But the Son of God came to destroy these works of the Devil.

Hebrews 2:14b For only as a human being could he die, and only by dying could he break the power of the Devil, who had the power of death.

John 14:12 The truth is, anyone who believes in me will do the same works I have done, and even greater works, because I am going to be with the Father.

Acts 10:38 And no doubt you know that God anointed Jesus of Nazareth with the Holy Spirit and with power. Then Jesus went around doing good and healing all who were oppressed by the Devil, for God was with him.

Luke 6:18-19 They had come to hear him and to be healed, and Jesus cast out many evil spirits. Everyone was trying to touch him, because healing power went out from him, and they were all cured.

Acts 16:16-18 (The story of the demon-possessed slave girl.) This went on day after day until Paul got so exasperated that he turned and spoke to the demon within her. 'I command you in the name of Jesus Christ to come out of her,' he said. And instantly it left her.

1 John 4:4 But you belong to God, my dear children. You have already won your fight with these false prophets, because the Spirit who lives in you is greater than the spirit who lives in the world.

2 Corinthians 10:4 We use God's mighty weapons, not mere worldly weapons, to knock down the Devil's strongholds.

Luke 10:17 When the 72 disciples returned, they joyfully reported to him, 'Lord, even the demons obey us when we use your name'.

Acts 14:3 The apostles stayed there a long time, preaching boldly about the grace of the Lord. The Lord proved their message was true by giving them power to do miraculous signs and wonders.

James 4:7-8 So humble yourselves before God. Resist the Devil, and he will flee from you. Draw close to God, and God will draw close to you.

Ephesians 6:10-11 A final word: Be strong with the Lord's mighty power. Put on all of God's armor so that you will be able to stand firm against all strategies and tricks of the Devil.

John 15:5 Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing.

Barriers to Healing Scriptures

Acts 19:13 A team of Jews who were traveling from town to town casting out evil spirits tried to use the name of the Lord Jesus. The incantation they used was this: "I command you by Jesus, whom Paul preaches, to come out!" 14 Seven sons of Sceva, a leading priest, were doing this. 15 But when they tried it on a man possessed by an evil spirit, the spirit replied, "I know Jesus, and I know Paul. But who are you?" 16 And he leaped on them and attacked them with such violence that they fled from the house, naked and badly injured. 17 The story of what happened spread quickly all through Ephesus, to Jews and Greeks alike. **A solemn fear descended on the city, and the name of the Lord Jesus was greatly honored. 18 Many who became believers confessed their sinful practices. 19 A number of them who had been practicing magic brought their incantation books and burned them at a public bonfire. The value of the books was several million dollars.** 20 So the message about the Lord spread widely and had a powerful effect.

Hebrews 12:1 Therefore, since we are surrounded by such a huge crowd of witnesses to the life of faith, **let us strip off every weight that slows us down, especially the sin that so easily hinders our progress.** And let us run with endurance the race that God has set before us. 2 **We do this by keeping our eyes on Jesus**, on whom our faith depends from start to finish. He was willing to die a shameful death on the cross because of the joy he knew would be his afterward. Now he is seated in the place of highest honor beside God's throne in heaven. 3 Think about all he endured when sinful people did such terrible things to him, so that you don't become weary and give up. 4 After all, you have not yet given your lives in your struggle against sin. 5 And have you entirely forgotten the encouraging words God spoke to you, his children? He said, "**My child, don't ignore it when the Lord disciplines you, and don't be discouraged when he corrects you. 6 For the Lord disciplines those he loves, and he punishes those he accepts as his children.**" 7 As you endure this divine discipline, remember that God is treating you as his own children. Whoever heard of a child who was never disciplined? 8 If God doesn't discipline you as he does all of his children, it means that you are illegitimate and are not really his children after all. 9 Since we respect our earthly fathers who disciplined us, **should we not all the more cheerfully submit to the discipline of our heavenly Father and live forever?** 10 For our earthly fathers disciplined us for a few years, doing the best they knew how. But **God's discipline is always right and good for us because it means we will share in his holiness. 11 No discipline is enjoyable while it is happening-- it is painful! But afterward there will be a quiet harvest of right living for those who are trained in this way.** 12 So take a new grip with your tired hands and stand firm on your shaky legs. 13 Mark out a straight path for your feet. Then those who follow you, though they are weak and lame, will not stumble and fall but will become strong. 14 **Try to live in peace with everyone, and seek to live a clean and holy life, for those**

who are not holy will not see the Lord. 15 Look after each other so that none of you will miss out on the special favor of God. Watch out that no bitter root of unbelief rises up among you, for whenever it springs up, many are corrupted by its poison... 23 You have come to the assembly of God's firstborn children, whose names are written in heaven. You have come to God himself, who is the judge of all people. And you have come to the spirits of the redeemed in heaven who have now been made perfect. 24 You have come to Jesus, the one who mediates the new covenant between God and people, and to the sprinkled blood, which graciously forgives instead of crying out for vengeance as the blood of Abel did. 25 See to it that you obey God, the one who is speaking to you. For if the people of Israel did not escape when they refused to listen to Moses, the earthly messenger, how terrible our danger if we reject the One who speaks to us from heaven! 26 When God spoke from Mount Sinai his voice shook the earth, but now he makes another promise: "Once again I will shake not only the earth but the heavens also." 27 This means that the things on earth will be shaken, so that only eternal things will be left. **28 Since we are receiving a Kingdom that cannot be destroyed, let us be thankful and please God by worshiping him with holy fear and awe. 29 For our God is a consuming fire.**

1 Peter 1:13 So think clearly and exercise self-control. Look forward to the special blessings that will come to you at the return of Jesus Christ. 14 **Obey God because you are his children.** Don't slip back into your old ways of doing evil; you didn't know any better then. 15 **But now you must be holy in everything you do, just as God-- who chose you to be his children-- is holy. 16 For he himself has said, "You must be holy because I am holy."** 17 And remember that the heavenly Father to whom you pray has no favorites when he judges. He will judge or reward you according to what you do. So you must live in reverent fear of him during your time as foreigners here on earth. 18 For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And the ransom he paid was not mere gold or silver. 19 **He paid for you with the precious lifeblood of Christ, the sinless, spotless Lamb of God.**

Barriers to Healing *(with thanks to Rita Bennett for the initial idea)*

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. Now my eyes will be open and my ears attentive to the prayers offered in this place. -2 Chronicles 7:14

This is not an exhaustive list of the kinds of sins, beliefs and activities that can shut us off from God and the flow of Holy Spirit power, but it is illustrative of the things Scripture tells us to avoid. If you have a question about any particular item, feel free to ask one of the instructors.

Occult or “New Age”—*these are typically sins of idolatry or pride, putting ourselves, or someone else, or some thing, above God. This is the first sin that is mentioned in the Bible (Genesis 3:3), and it comes in many disguises. Here are a few examples:*

- Astrology, Tarot cards, I Ching, psychics.
- Fortune telling, tea leaves, palm reading.
- ESP, Divining (for water, etc.), pendulums.
- Occult organizations (Theosophy, Transcendental Meditation, Yoga meditation for enlightenment, focus on chakras, kundalini, spiritual power, etc. Does not include yoga simply for exercise or stretching.
- Nature, spirit or Satan worship.
- Séances, channeling, attempts to contact the dead, use of a Ouija board.
- Black or “white” magic—that which attempts to control others or the world (not stage magic or illusions intended for entertainment.)
- Any religion or group that teaches that you are God, or that you are evolving to “Godhood” or “enlightenment.” This includes Masonic orders and other secret groups.

- Drugs taken for “mind expansion”, such as LSD, mescaline, peyote, ecstasy, cocaine, marijuana, etc.
- “Feng Shui” to arrange a room or building to please “the spirits.”
- Use of “chi” power in martial arts.
- All related books, materials or implements.

Vows, Blood Pacts, Traditions and Curses:

Scripture tells us not to make vows or to curse (condemn) others. This includes:

- Any vow of revenge or even a vow to a dying friend.
- Any promise sealed by blood.
- Any curse you’ve said against someone else, or which has been said against you and you have believed.
- Any generational or family tradition, belief or practice that has been passed down and that is outside of God’s will. This includes things as diverse as occult belief, a controlling spirit, false religion, and physical, ritual or sexual abuse.

Drug addiction, legal or illegal:

Drugs (including alcohol) which are used for non-medical purposes, to intoxicate us (literally “to poison” us), will ruin our lives. Scripture tells us to fill ourselves with the Holy Spirit instead. Intoxicants include:

- Alcohol to drunkenness.
- Barbiturates (“downers”).
- Amphetamines (“uppers”).
- Other (heroin, opiates, cocaine, marijuana, etc.)



Idol worship:

This includes:

- Worship of money or things—putting them before God or the needs of his people.
- Obsession with work or hobbies.
- Unhealthy attachments to people, groups, ideas.

Sexual activity not blessed by God:

God is clear in scripture that his purposes for sexual intimacy are holy, that intimacy in marriage is blessed by him, and that all sexual activity outside of marriage misses his blessing and denies his purposes—and so it displeases him. Regardless of what society believes, this makes sex outside of marriage a barrier to closeness to God. This includes:

- Any sexual intimacy outside of marriage.
- Pornographic films, magazines, TV, books.
- Language, activity or humor that insults the holiness and joy that God intends for sexual intimacy.
- Abusive or narcissistic (self-focused) sexual activity, including within a marriage.

Pride and self-absorption—Here are a few examples:

- Unteachable—“know it all,” or unbelieving.
- Gossip—reveling in the sins and failures of others, slandering, murmuring, making cruel or unkind remarks about others—or listening to them.
- Television, magazines and other media that exploit and revel in the sins and failures of others.

- Fostering division in the church or elsewhere.
- Unforgiving, judgmental, resentful, lacking compassion.
- Self-indulgent and narcissistic.
- Boastful, prideful or “holier-than-thou.”
- Disobedient to Godly authority.
- Ungrateful.
- Betraying trust and confidences. This does not include revealing fraud or dishonesty.
- Sacrilegious—belittling God or his people.
- Shame and self-hatred. Anger and bitterness about the past.
- Unwillingness to be healed or loved, often disguised as being “unworthy of” or “not needing” healing or love.
- Apathy and laziness (does not refer to relaxing).
- Critical spirit—belittles others. Sarcastic.
- One-up-man-ship. Strives to appear superior to others.

Denial of God or His character:

We can't make God the way we want him. We need to accept him as he is, and as he reveals himself to us. To invent our version of God is to deny who he really is. This makes our false belief a barrier. False belief includes:

- Denying the Trinity, the deity of Christ, his resurrection, his atonement for our sins.
- Believing that we earn our own salvation.
- Believing all religions are able to save us, or “all paths lead to God.”
- Unexpressed or unadmitted anger at God, for fear that he will not love us if we are angry at him.

☐ OTHER

Receiving the Rivers of Living Water

Scripture References

God has a plan for us to thrive and prosper; part of that plan includes being filled by the “rivers of living water” that Jesus talked about and that are mentioned in the Old Testament. The rivers of living water are the Spirit of Jesus, the Holy Spirit, sent to us by God after Jesus left the earth... to infill us and empower us, to give us peace and joy, and to guide us along the best possible paths for our sakes and for the good of all of His people.

Some of us have been believers and seekers of Jesus and have tried to “do all the right things,” but have yet to feel infilled with His peace and joy. We resign ourselves to “this is as good as it gets.” We may be people who for whatever reason were unaffirmed or unnoticed as children and tots. Our “receptors” were not prepared to receive. We learned not to expect too much and that we are not “special.” Through “soaking prayer” from others God will heal us and fill us with our birthrights of feeling loved and special... to God. The peace and the joy will follow. The emptiness will be filled!

Mark 10:13-16 People were bringing little children to Jesus to have Him touch them, but the disciples rebuked them. When Jesus saw this, He was INDIGNANT! He said to them, “let the little children come to me, and do not hinder them for the kingdom of God belongs to such as these. I tell you the truth... anyone who will not receive the kingdom of God like a little child will never enter it.” And He took the children in His arms and put His hands on them and blessed them.

John 20:22 After His death Jesus came and breathed on the disciples and said “receive the holy spirit.”

Matthew 7:8 Everyone who asks receives, he who seeks finds, and to him who knocks, the door will be opened.

John 16:24 Until now, you have not asked for anything in my name. Ask and you will receive, and your JOY WILL BE COMPLETE.

Matthew 18:20 For when two or three come together in my name, there am I with them.

Acts 8:18 ...Simon saw that the Spirit was given at the laying on of the apostles hands...

Isaiah 43:19 For I am about to do a brand-new thing. See, I have already begun! Do you not see it? I will make a pathway through the wilderness for my people to come home. I will create rivers for them in the desert!

Isaiah 44:3-4 For I will give you abundant water to quench your thirst... And I will pour out my Spirit and my blessings on your children. They will thrive like watered grass, like willows on a riverbank.

Isaiah 55:1 All you who are thirsty, come to the water!

John 4:10 Jesus said, “If you only knew the gift God has for you and who I am, you would ask me, and I would give you living water.”

John 4:13-14 Jesus replied, “People soon become thirsty again after drinking this water. But the water I give them takes away thirst altogether. It becomes a perpetual spring within them, giving them eternal life.”

John 7:37-39 Jesus stood and shouted to the crowds, “If you are thirsty, come to me! If you believe in me, come and drink! For the Scriptures declare that rivers of living water will flow out from within.” (When he said “living water,” he was speaking of the Spirit, who would be given to everyone believing in him. But the Spirit had not yet been given, because Jesus had not yet entered into his glory.)

Revelation 7:17 For the Lamb who stands in front of the throne will be their Shepherd. He will lead them to the springs of life-giving water. And God will wipe away all their tears.

Revelation 22:1-2 And the angel showed me a pure river with the water of life, clear as crystal, flowing from the throne of God and of the Lamb, coursing down the center of the main street. On each side of the river grew a tree of life, bearing twelve crops of fruit, with a fresh crop each month. The leaves were used for medicine to heal the nations.

Training Materials - Bibliography of Books, Magazines and Tapes

On Prayer

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Prayer that Works by Jill Briscoe

The Sword of the Spirit – The Word of God by Joy Lamb (scripture prayers for intercession)

Praying for Your Unborn Child, Francis and Judith MacNutt,

Overcome by the Spirit, Francis MacNutt (scriptural basis for resting in the Spirit)

The Ministry of Intercessory Prayer, Andrew Murray, Bethany House Pub., 1897 (a classic and a must-read for intercessors)

Rees Howells, Intercessor, Norman Grubb, Christian Literature Crusade, 1952 (a wonderful story of a 19th century man of God)

On Forgiveness and Healing

The Bait of Satan by John Bevere.

You Can Be Emotionally Free, by Rita Bennett

Christian Healing Ministries Student Manual, Levels I, II, & III

Emotionally Free Basic Training Manual, Church of the Holy Spirit, Osprey, FL

Healing, Francis MacNutt, Creation House, 1988 (a classical work on healing prayer)

The Power to Heal, Francis MacNutt, (sequel to *Healing* with lots of practical helps)

The Prayer That Heals, Francis MacNutt, (how to pray at home for family members)

Healing the Wounded Spirit, John and Paula Sandford, Victory House, 1985

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The River of God by Dutch Sheets

How to Pray for the Release of the Holy Spirit, by Dennis Bennett

The Holy Spirit and You, by Dennis & Rita Bennett

When the Spirit Comes with Power, by John White

The Father's Blessing, by John Arnott

The Beauty of Spiritual Language (about praying in tongues) by Jack Hayford

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Theology of the Holy Spirit and Charismatic Gifts

Renewal Theology by J. Rodman Williams

The Holy Spirit – Works and Gifts by Donald G. Bloesch

A Charismatic Theology by Heribert Muhlen

On the Importance of Holiness and Worship

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Worship His Majesty by Jack Hayford

Spiritual Warfare

Deliverance From Evil Spirits, Francis MacNutt (a very balanced and valuable practical manual)

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Dressed to Kill, Rick Renner, Albury Publishing, 1991 (a wonderful in-depth look at Ephesians 6 and the Armor of God)

The Bride of Christ

Sacred Romance, John Eldredge and Brent Curtis, Thomas Nelson Publishers, 1997
workbook available

The Bride of Christ, Mike Bickle (10 tape series studies the Bride from Genesis to Revelation, from Friends of the Bridegroom Bookstore, Kansas City, KS 800-552-2449, study guide and workbook also available)

Divine Romance, Gene Edwards

Esther: Great Lives Series, Charles Swindoll

The Priestly Bride, Anna Roundtree

Union and Communion with Christ, Hudson Taylor (classic study on the Song of Solomon)

Magazines

Charisma 800-829-3346

Pentecostal Evangel (from Assemblies of God but useful for other readers) 800-641-4310

Worship Leader 800-769-7624

Tapes

Christian Healing Ministries, Jacksonville, Florida (Judith and Francis MacNutt)

School of Healing Prayer, Level I, II, & III (comprehensive, excellent material)

Love and Healing, Judith MacNutt, 1995 (3 tapes) (a good introductory set)

Ministry of Angels, Judith MacNutt, 1990, (1 tape)

Ministry of Angels Conference, Francis and Judith, Norma Dearing, 1994 (6 tapes)

Advanced Healing and Deliverance, MacNutts, Fr. MacAlear, Betty Brennan,

1988 (16 tapes) (CHM's major conference on deliverance)

Therapeutic Intervention for the Spiritually Oppressed, MacNutts, Betty Brennan, 1991 (8 tapes) (a conference for counselors and pastors)

Church of the Resurrection

Rivers of Living Water 2000 (various teachers)

Rivers of Living Water 2001 (various teachers)

Also check website www.resurrection.org for sermon tapes and writings.

APPENDIX C

Healing Prayer Training Survey



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**

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
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	
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	
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	
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?

59. Least meaningful?

60. Where there any new insights for you?

61. Anything that seemed too simple or irrelevant?

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

APPENDIX D

Raw Data From Survey

This is the data taken from the Healing Prayer Training Survey for the items considered in this study. See Appendix C for a copy of the survey. See Chapter 4 for the correlation between these item numbers and the results presented in Chapter 5.

Key to reading Raw Data Tables:

First column is the survey number, 1-33. Each survey corresponds to a participant.
Second column indicates the result Before or After (B/A) the conference, relevant for items 7, onward.

Section 1

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?** (R, GT or O in the column)
5. Have you been to other training about healing or the Holy Spirit? (circle one) **Y N**
6. How many? _____

Section 2

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

Section 3

21. I have experienced emotional or spiritual healing from prayer
22. I have experienced physical healing from prayer
23. I understand that Jesus gave himself for sinners
24. I understand that Jesus gave himself for the sinned against (Han)

Section 4

37. Miracles
38. Healing
46. Trembling
47. Resting in the Spirit
53. I think they are real today

Raw Survey Data BEFORE Training

S	B/A	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	21	22	24	37	38	46	47	53
1	B	M	N	70	R	N	0	4	1	5	3	5	5	3	2	1	1	1	3	5	5	5	3	3	1	1	4
2	B	F	N	20	GT	N	0	3	3	4	5	2	3	5	5	4	3	3	4	4	4	5	5	4	5	5	5
3	B	F	Y	40	GT	N	0	4	2	2	4	5	4	5	4	3	3	3	4	3	5	5	3	4	3	5	5
4	B	F	Y	30	GT	Y	1	2	4	3	5	2	4	5	2	3	2	3	5	5	2	5	4	3	2	4	5
5	B	F	N	40	R	Y	2	5	3	3	5	5	3	5	2	5	2	1	4	5	5	5	3	5	5	5	3
6	B	F	Y	50	R	Y	3	5	2	4	5	5	5	5	2	5	2	5	5	5	5	5	3	5	5	5	5
7	B	F	Y	40	R	Y	2	2	2	3	1	5	3	4	3	3	3	3	4	5	1	5	2	2	5	5	5
8	B	F	Y	50	R	Y	3	5	3	3	3	3	4	5	2	2	2	2	5	5	3	5	1	5	4	5	5
9	B	F	N	50	O	Y	3	4	4	3	5	4	3	4	3	1	2	1	2	5	2	5	2	5	2	2	5
10	B	F	N	50	GT	N	0	3	4	3	4	5	3	5	3	4	4	3	4	5	5	5	3	4	2	2	5
11	B	M	Y	50	R	Y	1	4	3	4	4	5	4	4	1	2	1	1	5	5	4	3	1	4	2	2	5
12	B	F	Y	40	O	N	0	3	3	2	2	2	4	2	3	2	2	2	3	4	4	4	3	3	1	5	4
13	B	F	Y	30	O	Y	1	5	3	4	3	5	5	5	3	4	3	3	4	5	5	3	3	3	1	3	5
14	B	F	N	40	GT	Y	1	3	3	4	5	3	5	5	4	5	4	4	5	5	5	5	4	3	3	5	5
15	B	F	Y	40	GT	Y	5	4	2	3	4	3	5	5	4	4	3	3	3	5	4	5	5	5	1	2	5
16	B	F	Y	50	O	N	0	4	3	3	4	4	4	5	4	2	3	2	4	5	4	5	3	2	2	4	5
17	B	F	Y	40	O	N	0	3	3	3	2	4	2	4	3	2	4	3	3	4	5	5	2	4	5	5	5
18	B	M	N	30	R	Y	5	4	4	5	5	5	5	5	2	4	2	4	4	5	5	5	1	4	3	4	5
19	B	F	Y	40	R	Y	3	4	4	3	5	5	5	5	2	3	3	3	5	5	5	5	1	3	5	5	5
20	B	F	Y	50	O	Y	2	5	3	5	3	5	3	5	2	3	3	3	5	5	5	5	4	4	3	4	5
21	B	F	Y	40	O	Y	3	3	3	4	2	1	4	4	2	2	2	1	3	5	5	5	5	5	3	3	5
22	B	F	N	60	R	N	0	3	5	4	4	4	4	4	4	3	3	2	4	5	3	5	3	3	1	2	5
23	B	M	Y	50	R	Y	3	5	2	5	5	5	5	5	2	3	4	4	5	5	5	5	3	4	5	4	5
24	B	M	Y	50	R	Y	3	5	1	5	2	5	2	3	3	4	4	4	4	5	3	5	1	5	2	1	5
25	B	F	Y	30	GT	Y	1	3	1	5	5	4	5	3	3	3	3	1	3	4	4	5	2	3	1	3	5
26	B	M	Y	30	GT	N	0	3	3	5	4	5	3	3	2	1	1	1	4	5	4	5	5	5	2	4	5
27	B	M	Y	50	O	N	0	4	3	3	2	3	5	4	3	2	3	3	4	4	2	5	2	1	2	4	5
28	B	M	Y	50	R	Y	4	4	2	4	5	4	4	4	2	2	3	4	4	4	2	5	3	3	1	3	5
29	B	F	Y	50	O	Y	10	3	2	4	5	5	5	5	3	3	3	3	5	5	5	5	2	2	2	5	5
30	B	M	Y	50	O	Y	10	4	3	5	5	3	5	5	4	5	2	4	5	5	5	5	3	4	3	4	5
31	B	F	Y	50	R	Y	6	4	2	5	5	5	5	5	2	3	2	3	5	5	5	5	3	3	2	3	5
32	B	M	Y	40	O	Y	1	4	4	4	3	3	3	3	3	2	2	2	3	3	2	5	2	3	2	3	5
33	B	F	Y	40	R	Y	2	5	4	4	4	4	4	3	3	3	3	3	4	5	5	5	5	3	4	5	5

Raw Survey Data AFTER Training

S	B/A	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	21	22	24	37	38	46	47	53
1	A	M	N	70	R	N	0	4	1	5	4	5	5	4	2	3	1	1	4	5	4	5	4	4	4	5	4
2	A	F	N	20	GT	N	0	5	3	4	5	2	5	5	3	5	4	4	5	5	4	5	5	5	5	5	5
3	A	F	Y	40	GT	N	0	4	2	3	4	5	5	5	4	5	4	4	5	3	5	5	3	4	3	5	5
4	A	F	Y	30	GT	Y	1	3	4	4	5	4	4	5	3	4	4	5	5	5	2	5	4	4	3	4	5
5	A	F	N	40	R	Y	2	5	5	4	5	5	5	5	3	4	3	1	5	5	5	5	5	5	5	5	3
6	A	F	Y	50	R	Y	3	5	1	5	5	5	5	5	2	5	2	5	5	5	5	5	3	5	5	5	5
7	A	F	Y	40	R	Y	2	3	3	3	1	5	3	4	3	3	3	3	4	5	1	5	2	2	5	5	5
8	A	F	Y	50	R	Y	3	5	3	3	5	5	5	5	1	1	1	1	5	5	3	5	1	5	4	5	5
9	A	F	N	50	O	Y	3	5	3	4	5	4	4	4	3	2	2	2	3	5	3	5	3	5	2	2	5
10	A	F	N	50	GT	N	0	3	4	4	4	5	3	5	3	5	3	4	3	5	5	5	3	4	2	2	5
11	A	M	Y	50	R	Y	1	4	3	4	4	5	4	5	1	2	1	1	5	5	4	5	1	4	4	3	5
12	A	F	Y	40	O	N	0	4	3	4	3	4	4	4	3	3	2	2	3	5	4	5	3	3	2	5	5
13	A	F	Y	30	O	Y	1	5	3	4	3	5	5	5	3	4	3	3	4	5	5	5	3	3	1	3	5
14	A	F	N	40	GT	Y	1	4	3	3	5	4	5	5	4	5	5	5	5	5	5	5	4	4	4	5	5
15	A	F	Y	40	GT	Y	5	4	4	4	5	4	5	5	4	4	3	3	4	5	5	5	5	5	2	4	5
16	A	F	Y	50	O	N	0	5	3	4	5	5	4	5	4	2	3	2	4	5	3	5	3	2	2	4	5
17	A	F	Y	40	O	N	0	5	5	5	5	5	5	5	3	2	4	4	5	5	5	5	2	4	5	5	5
18	A	M	N	30	R	Y	5	5	5	5	5	5	5	5	1	4	1	3	5	5	5	5	1	4	3	4	5
19	A	F	Y	40	R	Y	3	2	3	4	5	4	5	5	1	5	2	2	5	5	5	5	1	4	5	5	5
20	A	F	Y	50	O	Y	2	5	2	5	4	5	4	5	2	3	3	3	5	5	5	5	4	4	3	4	5
21	A	F	Y	40	O	Y	3	4	4	4	3	2	4	4	2	2	2	1	3	5	5	5	5	3	4	4	5
22	A	F	N	60	R	N	0	5	5	5	5	5	5	5	5	4	3	3	5	5	3	5	4	4	1	4	5
23	A	M	Y	50	R	Y	3	5	2	5	5	5	5	5	2	3	4	4	5	5	5	5	3	4	5	4	5
24	A	M	Y	50	R	Y	3	5	1	5	2	5	2	3	3	4	4	4	4	5	3	5	1	5	2	1	5
25	A	F	Y	30	GT	Y	1	3	1	5	5	4	5	3	3	3	3	1	3	4	4	5	2	3	1	3	5
26	A	M	Y	30	GT	N	0	3	3	5	5	5	5	3	2	3	1	3	4	5	4	5	5	5	2	5	5
27	A	M	Y	50	O	N	0	4	3	4	4	3	5	4	3	2	3	3	5	4	2	5	2	2	3	5	5
28	A	M	Y	50	R	Y	4	4	2	4	5	4	4	4	2	3	2	4	4	4	2	5	3	3	1	3	5
29	A	F	Y	50	O	Y	10	3	2	4	5	5	5	5	3	3	3	3	5	5	5	5	2	2	2	5	5
30	A	M	Y	50	O	Y	10	3	4	5	5	3	5	5	2	5	2	5	5	5	5	5	5	4	3	4	5
31	A	F	Y	50	R	Y	6	3	2	5	5	5	5	5	2	3	2	3	5	5	5	5	3	3	2	3	5
32	A	M	Y	40	O	Y	1	4	4	4	3	3	3	3	3	2	2	2	3	5	2	5	2	3	2	3	5
33	A	F	Y	40	R	Y	2	5	4	4	4	4	4	3	3	2	2	3	3	5	5	5	5	2	4	4	5

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VITA

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