

How to Release God's Healing Power Through Prayer

IF YOU BEGIN TO PRAY FOR THE SICK AS OUTLINED BELOW, YOU WILL BEGIN TO SEE JESUS
HEAL THE SICK THROUGH YOUR PRAYERS

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FIVE KEYS TO RELEASING THE LORD'S HEALING ANOINTING

Basic Statement:

- 1) *Focus* on Jesus, forget everything else, worship Him
- 2) *Ask* for the Holy Spirit's power to be released, see it, and thank God for it
- 3) *Engage* the Prayer-type that the Spirit leads you to pray
- 4) *Dipstick* (Check the Oil of the Spirit) and Remove Blocks
- 5) *Hold* in mind a detailed faith-picture of the person healed, and thank God for it

Expanded Statement:

- 1) See Jesus transfigured in God's light (Matt. 17: 1-8), forget yourself, and worship Him in your spirit. (**Bib. Found. sec. III-IV**)
- 2) Ask for and see Jesus' divine healing light and power radiating onto and into the person; see it focused on the infirmity, and thank the Lord that the anointing is being released and coming in. (**Bib. Found. sec. III, VI-VII**)
- 3) Engage the prayer-type that the Spirit leads you to--petition, command, or pronouncement; if led by the Spirit to use command prayer, first command the pain to leave in Jesus' name, then command the underlying disease to leave. (**see Healing Prayer Outline**)
- 4) Ask the person how they feel (better, same, worse), and remove any inner blocks or demonic influence, as the Lord leads you to. (**see Healing Prayer Outline and Bib. Found. sec. IX-XI**)
- 5) Hold in mind a detailed faith-picture of the person healed and say, "Thank you, Lord, that that is the way it is going to be, because your power is healing this person." (**Bib. Found. sec. III, V**)

Releasing the Healing Anointing of Jesus in Prayer

Methods and procedures do not heal. Jesus does. But these are some points which help us draw near to Jesus and discern what He wants to do through us in prayer.

1. FOCUS ON JESUS/ FORGET ABOUT EVERYTHING ELSE

--Dial down, quiet yourself and tell the person being prayed for to dial down, quiet themselves and focus on Jesus who is always with us (Matt 28:20). Tell the person just to receive and not to strive or pray themselves or pray in tongues, which tends to block the Holy Spirit from healing a person (Isa. 30:15 "In repentance and rest is your salvation, in quietness and trust is your strength"; Jesus had to take the blind man away from his friends when his friends "*begged* Jesus to touch him," (Mk. 8:22) suggesting emotionally intense fear-filled striving).

--With your mind's-eye (eyes of your heart) see Jesus as He is described in His Transfiguration in Matt. 17:1-8—See Jesus' face and clothes full of God's brilliant light (Heb. 1:3), surrounded by the bright cloud of God's Spirit. See Jesus' light (His anointing and power) radiating onto you and into you. Keep your focus on Him (worship the Giver not the gifts) and praise Him in your spirit for His sacrifice on the cross for our sins, for His love and power.

--Keep your inner attention on Jesus always throughout the prayer time. Listen to any specific insights or guidance Jesus may speak or bring to mind for the prayer time or the person by tuning to the voice and vision of God (i.e. spontaneous thoughts and spontaneous pictures—for help learning to hear God's voice, go to <http://www.cwgministries.org/Free-Christian-Books-and-Articles.htm> and click on "The Four Keys to Hearing God's Voice"). What is the Lord doing in this person's life and what does He want to do through your prayers?

--Assume God will send healing unless He has shown you otherwise ("the prayer of faith *will heal the sick person* (Grk. fut. Indicative *sosei* "will heal" not "may heal" or "might heal...if it's God's will")" Jas. 5:15).

--Keep your eyes OPEN so you don't miss the signs of the Holy Spirit's manifestations on the person.—some typical signs: eyelids fluttering, change in breathing, slight shaking, flush on skin, radiant sheen on the face, visible peace:

† Possible responses to the presence of God and the power of the Holy Spirit: 1. Shaking or trembling (Exo. 19:16; Ps. 2:11; 96:9; 114:7; 119:120; I Chron. 16:30; Ezra 9:4; Ps. 2:11; 119:20; Isa. 66:5; Jer. 5:22; 23:9; Dan. 10:10-11; Mat. 28:4; Acts 7:32; Heb. 12:21). 2. Falling over--"resting" or "being slain" in the Spirit (I Kgs. 8:11; Ezek. 1:28; 3:23; Dan. 8:17-18; 10:9; Mat. 28:4; Lk. 9:32; Jn. 18:6; Acts 9:4 (26:14); I Cor. 14:25; Rev. 1:17). 3. Intoxicated state of mind (Acts 2:4, 13, 15; Eph. 5:18; cf. I Sam. 1:12-17; I Sam. 19:23f.). 4. Laughing, shouting, or crying (Gen. 17:1, 3, 17; Ezra 3:13; Neh. 8:9; 12:43; Ps. 126:2; Prov. 14:13) 5. Feeling

heat, energy (Mk. 5:30; cf. Col. 1:29 *energeia* // *dunamis*). 6. Deep peace (Rom. 15:13; I Cor. 14:33), etc. 7. Radiance on one's face (Acts 2:3; 6:15 and 7:55; II Cor. 3:18 (and Exo. 34:29)).

2. **ASK FOR THE HOLY SPIRIT'S HEALING POWER TO BE RELEASED INTO THE PERSON**

--Ask the Lord to release His power-- "**Jesus, please release the healing power and light of Your Holy Spirit on this person.**" / "**Come Holy Spirit, release your healing power and light on this person.**" (Ezek. 37:9 Hebrew *bo'i haruakh* "Come O (Holy) Spirit!" [Heb *ruakh* here clearly refers to the Holy Spirit, because in Ezek. 37:6 *ruakh* is translated in the Greek Septuagint as *pneuma mou* "My Spirit" referring to God's Spirit and because of the allusion to creation by the Holy Spirit in Gen. 1:2]; "O Lord, I call to you; come quickly to me" Ps. 141:1; II Cor 3:17 "Now the Lord is the Spirit").

† The Holy Spirit is always with us (John 14:16-19; Psalm 139:7-10).

†† But He comes specially and manifests special anointing for special purposes (Luke 5:17 "the power of the Lord was present to heal" implying that there were times when the power of the Lord was not present; I Cor. 5:4 "When . . . the power of the Lord Jesus is present"; Isa. 55:6 "Seek the Lord while He may be found; call upon Him while He is near").

--**WAIT**--and this is hard--until you see signs of the Holy Spirit's presence on the person—often but not always eyelids fluttering, change in breathing, muscle spasm or rippling, shaking, flush on skin, radiant sheen on the face, visible peace, falling, laughing, crying ("And the power of the Lord was present for him to heal the sick" Luke 5:17; "Be still before the Lord and wait patiently for him" Ps. 37:7)

--With your mind's eye, see the healing power of Jesus as His radiant light entering the person's body. Whether you perceive the anointing as warmth, tingling and electricity, as many do, or not, keep seeing in your mind's-eye the anointing entering the person and going to the place of infirmity (while keeping your primary attention on Jesus), because unless there is a block of some sort (sin, unforgiveness, anxiety, fear, unbelief), the Lord's anointing is really going into the person. Focus the healing anointing by asking Jesus to intensify His power and healing light in the spot of the infirmity and by seeing Jesus' healing light penetrating and increasing in intensity in the exact location of the infirmity.

--Thank the Lord as an expression of faith (Ps. 22:3-4; 50:23; 2 Chron. 20:21-23, 27): "Lord, thank you that your healing light and power is going into this person and into the place of infirmity." Thank the Lord whether you feel or sense anything happening or not.

3. **ENGAGE PRAYER AS THE SPIRIT LEADS—PETITION / COMMAND / PRONOUNCEMENT**

--Pray as the Lord leads you to, with Petition/intercession to God and/or words from God spoken to a condition or demon or to the person (e.g. Mk. 1:25; 7:34; Luke 4:39; Jn. 11:41-43; Acts 28:8).

--Petition/Intercession ("So they took away the stone. Then Jesus looked up and said, 'Father, I thank you that you have heard me. . . ." Jn. 11:41; "His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him" Acts 28:8.

--Command ("**Be quiet!** . . . **Come out** of him!" Mk. 1:25; "**Be clean!**" (to a leper) Mk. 1:41; "**Get up!**" (to a lame man) Mk. 2:11, Jn. 5:8, Acts 9:34; "**Stretch out your hand**" Mk. 3:5; "**Get up**" (to a dead person) Mk. 5:41, Lk. 7:14, Acts 9:40; Jesus spoke to a deaf man's ears, "**Be opened!**" Mk. 7:34; Jesus "**rebuked the fever**, and it left her" Lk. 4:39; "**See again!** (Grk. *Anablepson*)" (to a blind man) Lk. 18:42; "**Lazarus, come forth!**" Jn. 11:43; "**Walk!**" (to a lame man) Acts 3:6; "**Stand up!**" (to a lame man) Acts 14:10).

--The Command prayer is the most frequent type of healing prayer in the Gospels and Acts, so expect the Lord to lead you to use the prayer of command a lot in healing prayer.

--First command the pain to leave the person: "Pain you leave this person's body (arm, leg, heart, etc.) now! Obey the body and blood of Jesus! It is written, 'By His wounds we are healed' (Isa. 53:5; 1 Pet. 2:24), and we proclaim that by Jesus' wounds this person's body is healed in Jesus' name." Don't be afraid to command pain to leave more than once (Jesus had to pray for the blind man more than once in Mark 8:23, 25.) Usually it leaves after 2-3 times of command prayer.

--Then command the underlying disease (cancer, arthritis, etc.) to leave the person—treat it like an intruder and tell it to leave and never return in Jesus' name. Notice Jesus "rebuked" the fever in Lk 4:39 like He "rebuked" (same Greek word) demons elsewhere (Matt. 17:18; Luke 9:42; Mark 9:25 He rebuked the evil spirit: "You deaf and mute spirit . . . I command you, come out of him and never enter him again!").

--Pronouncement ("Woman, you are set free from your infirmity" Lk. 13:12; "Your faith has healed you" Lk. 18:42; "Take your mat and go home" Mat. 9:6; "Go . . . wash in the Pool of Siloam" Jn. 9:7; "Go, show yourselves to the priests.' And as they went, they were cleansed" Lk. 17:14).

4. **DIPSTICK (CHECK THE OIL) & REMOVE ANY INNER BLOCKS**

--Ask questions ("How are you feeling? Better? Worse?") during prayer to find out what the Holy Spirit is doing, for more information or redirection ("Do you see anything?" Jesus said to a blind man during prayer Mk. 8:23; Elijah sent his servant to the edge of Mt. Carmel seven times to see if the rain he was praying for had come yet, James 5:18 and I Kings 18:41-44).

--Be sensitive to the Holy Spirit for insight about possible blocks to the Lord's healing in the person's life--e.g., unforgiveness, anxiety and worry, fear, unbelief, demonization, sinning which led to damaged emotions or damaged

relationships, etc. (James 5: 15-16 "The prayer of faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven; Therefore confess your sins to each other and pray for each other so that you may be healed"; Matt. 13:58 "And he did not do many miracles there because of their lack of faith"; 1Cor. 11:29-30 "For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep [died]").

5. **KEEP PRAYING AS THE LORD LEADS, PICTURING THE PERSON HEALED**

--Hold a detailed picture in your mind of the person completely healed (Heb. 11:13 shows that faith-picturing is a key element of faith). Ask the Lord to give you a picture of the person healed as the Lord wants Him to be. Then hold that picture of the person in your mind as you thank the Lord that His power and healing anointing are accomplishing the healing: "Lord, thank you that this is the way this person is going to be healed, because that is your will for him. We thank you that your power is working this healing in him now and bless what you are doing in him."

BIBLICAL FOUNDATIONS

I. Not Just "One of the Gifts"--Healing Shows Non-Christians and Christians God's Power and Love. A careful study of the Gospels and Acts shows that one of the chief functions of healing in the New Testament is to accompany the preaching of the gospel and to show people God's power and mercy. Healing is not just one of the gifts of the Spirit. In the New Testament, healing ministry is a primary tool alongside preaching God's Kingdom to show those who don't know God as well as God's people the power of Jesus' cross to forgive their sins and restore them to the life of God: **Mat.** 4:23; 9:35-36; 10:1, 7-8; 11:5; 12:15, 18; 15:30; 19:2 (cf. Mk. 10:1); 21:14 (cf. Lk. 21:37); **Mk.** 1: 38-39; 2:2, 11; 3:14-15; 6:12-13; 10:1 (cf. Mat. 19:2); **Lk.** 4:18; 5:17, 24; 6:6-11, 17-18; 7:22; 9:1-2; 10:9, 13; 13:10-13, 22, 32; 14:4, 7ff.; 21:37 (cf. Mat. 21:14); 16:15-18, 20; **Jn.** 3:2; 7:14-15, 21-23, 31, 38; 10:25, 32, 38; 12:37, 49; 14:10, 12; **Acts** 1:1; 2:22; 3:6, 12; 4:29-30; 5:12-16, 20-21, 28, 42; 6:8, 10; 8:4-7, 12; 9:17-18 (cf. 22:13), 34-35; 10:38; 14:3, 8-10, 15ff.; 15:12, 36; 18:5, 11 (cf. II Cor. 12:12; I Cor. 2:4-5); 19:8-12; **Rom.** 15:18-19; **I Cor.** 2:4-5; 11:1; 12:1-11, 28-31; 14:22-25; **II Cor.** 12:12; **Gal.** 3:5; **Phil.** 4:9; **I Thes.** 1:5-6; **Heb.** 2:3-4; 6:1-2; **Jas.** 5:13-16.

II. Embracing God's General and Specific Will concerning Healing

Scripture clearly shows that as a general rule it is God's will to heal the sick. **James 5:15** says "the prayer of faith will heal (*Greek future indicative*) the sick" *not* "the prayer of faith *may or may not* heal the sick." And the overall witness of the New Testament regarding God's attitude toward healing shows that God desires to heal. Any reader of the Gospels knows that God's Son healed the sick. Acts and the Epistles show that the apostles and Early Church laity healed the sick (Stephen, Philip, Ananias, the Corinthians, Galatians, Jewish Christian churches, etc.; E.g., **Acts** 3:6, 12; 4:29-30; 5:12-16, 20-21, 28, 42; 6:8, 10; 8:4-7, 12; 9:17-18 (cf. 22:13), 34-35; 14:3, 8-10, 15ff.; 15:12, 36; 18:5, 11 (cf. II Cor. 12:12; I Cor. 2:4-5); 19:8-12. **Rom.** 15:18-19; **I Cor.** 2:4-5; 11:1; 12:1-11, 28-31; **II Cor.** 12:12; **Gal.** 3:5; **Phil.** 4:9; **I Thes.** 1:5-6; **Heb.** 2:3-4; 6:1-2; **Jas.** 5:13-16.). God gave the church gifts of healing (**I Cor. 12:9**). As well, He commands the church to pray for the sick in **James 5:14-16**. So we know from all this evidence that as a rule, God desires to heal the sick. Scripture also makes it clear that in a minority of cases for various reasons the early church did not always see all the sick healed (**2 Tim. 4:20**; **Phil. 2:26-27**; **1 Tim. 5:23**; **Gal. 4:13-14**). If we read about the prayer of faith that makes the sick person well in **James 5:14-18**, we find that the way that Elijah listened to God's immediate word and then prayed in **1 Kings 18**, is an example of the prayer of faith that will make the sick person well. Elijah first heard the prophetic word of God in **1 Kings 18:1** that God was going to send rain, and then in **1 Kings 18:41-45** Elijah actually prayed for the rain that God said He was going to send. So the faith that heals the sick involves hearing what God wants to do in prayer for the sick person and praying that out over the sick person until we see the fullness of healing manifested in their body, just as Elijah prayed until he saw the rain finally begin to come.

III. Faith-Picturing—Seeing in the Spiritual Realm

Biblical faith also involves picturing what God tells us to believe Him for. In one of the most famous passages on faith in the Bible, **Genesis 15**, God led Abram (who is the “the father of all who believe” **Rom. 4:11**) from unbelief back to faith and believing God for the promised son from his own flesh by giving Abram a picture of his future descendants that would come from that son. God led Abram out under the starry night in the hill country of Canaan and said to him in **Gen. 15:5**, “Look up at the heavens and count the stars --if indeed you can count them.” Then he said to him, “So shall your offspring be.” (**Gen. 15:6**) And Abram believed the LORD, and he credited it to him as righteousness.” The billions of stars were a *picture from the Lord* of how numerous the descendants would be from the promised son that would be born from Abram’s own flesh—a *picture of what God was telling Abram to believe Him for*. **Hebrews 11** is a chapter that focuses on the heroes of faith among God’s people. **Hebrews 11:13** says that the heroes of faith saw the things God told them to believe Him for and welcomed them in prayer: “All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance” (**Heb. 11:13**). Obviously they did not see with their natural eyes what God promised them, since while they were alive they “did not receive the things promised” (**Heb. 11:13**). But they saw them with their spiritual eyes--or with their mind’s-eye—and they gave thanks to God for them, and “welcomed them from a distance.” Paul calls the mind’s-eye “the eyes of the heart” in **Eph. 1:18**.¹ The mind’s eye is also referred to in **Daniel 7:1-2** as the place where the prophet Daniel received visions from the Lord: “visions passed through his head” (Aramaic *resh* “head” **Daniel 7:1**). We know that the “eyes of the heart” (the mind’s eye) are also what we call the “imagination,” because God commands His people in **Joshua 1:8** and **Psalms 1:2** to imagine, ponder, and picture what Scripture shows us about God and His works and His ways.

Joshua 1:8 and **Psalm 1:2** command us to meditate on or imagine or picture what Scripture says. The Hebrew verb used in these passages is *hagah*, which means on the one hand “mutter, utter,” and on the other hand “meditate, muse [ponder, consider at length], imagine, devise [picture in the mind]”.² The specific Hebrew phrase used in **Joshua 1:8** and **Psalm 1:2** is *hagah be*, which elsewhere in the Hebrew Bible refers to thinking that involves visual thinking, imagination, or picturing. According to Professor L. Langsdorf of Southern Illinois University, “The observation that imaging

¹ **Origen of Alexandria, Egypt**, c. 228 AD, known as the “Father of Christian Theology,” in his Commentary on the Gospel of John said that “the prophets . . . saw in (their) mind and heard with the ears of the inner man” (cited by J. Behm, in G. Kittel, ed. Theological Dictionary of the New Testament [Grand Rapids: Eerdmans, 1964-74], vol. 4, p. 966, n. 14); **St. Augustine, Bishop of Hippo, North Africa**, c. 419 AD, in his treatise On the Trinity (XI. 4. 7; A. Roberts and J. Donaldson, eds., The AntiNicene Fathers [Peabody, MA: Hendrickson, 1885-1887], vol. 3) says that man possesses not only a “bodily eye” but an “eye of the mind” or “mind’s-eye” that perceives “spiritual substance” or spiritual realities.

² F. Brown, S. R. Driver, and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: The Clarendon Press, 1951), p. 211.

accompanies *thinking* is hardly debatable.”³ Thinking and memory are made up of visual thinking and visual memory on the one hand, and verbal thinking and verbal memory on the other hand. “We may consider ‘visual thinking’ as that form of thought in which images are generated or recalled in the mind.”⁴

Dr. Ernst Jenni, Professor of Old Testament at the University of Basel, Switzerland, grouped with other Hebrew verbs of visual and mental perception occurrences of the Hebrew verb *hagah* with the connotation ‘meditate, ponder’:

Looking, thinking: . . . here develops the mental contact with inner perception in a form requiring an enduring, lengthened time, to which the preposition *be* is well suited. . . . It centers around verbs of meditating, of which *hagah* . . . is constructed more frequently with the direct object.⁵

Spanish Old Testament scholar, Dr. Jesus Arambarri, did a careful syntactic and semantic study of the Hebrew verb *hagah* and the phrase *hagah be* which is used in **Joshua 1:8** and **Psalms 1:2**.⁶ He concluded that when the verb is used of the heart to denote meditating, it denotes “more than just speaking.”⁷ Along with the parallel Hebrew verb *zakhar* “remember” in **Psalms 63:7, 77:13, and 143:5**, Hebrew *hagah be* refers to a type of reflection that *envisions* or *pictures* God’s deeds (“the envisioning [*vergegenwärtigend*] memory of Yahweh’s acts of salvation”).⁸ He adds that Hebrew *hagah be* “has to do with a joyful and willing preoccupation with the past, which, in the course of remembering, has come to be in the present. . . . ‘Reflect, meditate’ are common translations. . . . *Hagah be* comprises a thinking, a repeating, a putting of oneself in the original mind-set.”⁹ When

³ L. Langsdorf, *Argumentation & Advocacy* 33 (1996), p. 46.

⁴ T. G. West, *In the Mind's Eye* (New York: Prometheus books, 1997), p. 21.

⁵ “Betrachten, denken: . . . hier [verläuft] der geistige Kontakt bei der inneren Wahrnehmung in einer andauernden, längere Zeit beanspruchenden Form, wozu die Präposition *be* gut passt, Es geht um die Verben des Meditierens, von denen *hagah* häufiger mit direktem Objekt . . . konstruiert ist.” E. Jenni, *Die Hebräischen Präpositionen I. Die Präposition Beth* (Stuttgart, Germany: W. Kohlhammer, 1992), p. 253.

⁶ J. Arambarri in A. A. Diesel et al., eds., *Jedes Ding Hat Seine Zeit: Studien zur Israelitischen und Altorientalischen Weisheit [Festschrift D. Michel]* (BZAW 241, Berlin: Walter de Gruyter, 1996), pp. 1-17.

⁷ “As an activity of the heart (Prov. 24:2), it is more than just talking or speaking” (“Als Tätigkeit des Herzens (Prov. 24,2) ist es mehr als ein Reden oder Sprechen.” Arambarri, in A. A. Diesel, *Jedes Ding Hat Seine Zeit*, p. 10).

⁸ “Das vergegenwärtigende Gedenken an Jahwes Heilshandeln.” Arambarri, in A. A. Diesel, *Jedes Ding Hat Seine Zeit*, p. 12.

⁹ “Es handelt sich um eine freudige und willige Beschäftigung mit einer Vergangenheit, die im Laufe des Gedenkens zur Gegenwart geworden ist. . . . ‘Nachsinnen, meditieren’ sind geläufige Übersetzungen. . . . *Hagah be* beinhaltet ein Denken, ein Wiederholen, ein Sich-auf-die-entstehende-Stimmung-Einlassen.” Arambarri, in A. A. Diesel, *Jedes Ding Hat Seine Zeit*, p. 14.

one envisions or pictures what the Scriptures describe and one puts oneself in the original mind-set of those who witnessed the saving acts of God, “the past of salvation history becomes the present in the outlook of the person, who remembers the deeds of the Lord, [and] who carries the *Torah* in his heart.”¹⁰ Concerning **Joshua 1:8**, Arambarri concludes, “The envisioning of the deeds of God—this occurs in Jos. 1:8 with the continuous keeping-in-the-mouth of the written words, which are found in the Book of the Law.”¹¹

As the work of these scholars has suggested, the internal, mental connotation of Hebrew *hagah* refers to meditating, thinking, and pondering that clearly includes visual thinking and visual memory in several passages. **Prov. 24:2** says of the wicked that “their heart devises (or ‘plans’ or ‘imagines’ Heb. *hagah*) violence.” This passage clearly portrays the wicked plotting ways--which obviously includes visual planning--to attack their enemies. **Isa. 33:18** describes the heart of God’s people remembering their former oppressors: “Your heart shall meditate on (or “imagine” or “(visually+verbally) ponder” *hagah*) (the former) terror: ‘Where is the scribe?’ ‘Where is the receiver?’ ‘Where is he who counted the towers?’ (**Isa. 33:18**)” In this passage Heb. *hagah* clearly refers to, as Dr. J. N. Oswalt points out, mentally “looking back”¹² at the past forms and agents of oppression. A Judean, who witnessed the oppression of the Assyrian occupation of the northern kingdom and the Assyrian military campaigns against the southern cities of Judah, could hardly “look back” and remember past Assyrian officials, like the passage describes, without some form of visual memories or mental pictures coming to his mind of the Assyrian “scribe,” the Assyrian “receiver,” and “he who counted the towers.”

As Dr. Arambarri concluded, the specific Hebrew phrase ‘*hagah be,*’ “meditate on,” that is used in **Joshua 1:8** and **Psalms 1:2**, in other Old Testament passages clearly refers to pondering, meditating, or reflecting that involves not only verbal thought but also visual thought and mental envisioning of the deeds of the Lord. **Psalms 77:12** “I will ponder (or ‘imagine’ *hagah*) all your work and consider (Heb. *siakh*) your deeds.” Dr. Eugene Peterson’s translation of **Ps. 77:12** rightly emphasizes the visual thought and mental picturing of God’s past acts referred to by the Hebrew verbs in the passage: “I’ll ponder all the things you’ve accomplished, and give a long loving look at your acts” (**Ps. 77:12**).¹³ Clearly the Psalmist is saying that in meditating on or reflecting upon God’s works, he will go inside his mind and there picture or visually think about (as well as verbally think

¹⁰ “Die Vergangenheit der Heilsgeschichte wird Gegenwart in der Haltung des Menschen, der sich an die Taten des Herrn erinnert, der die *Torah* im Herzen trägt.” Arambarri, in A. A. Diesel, *Jedes Ding Hat Seine Zeit*, p. 16.

¹¹ “Die Vergegenwärtigung der Taten Gottes, das geschieht in Jos 1,8 mit dem ständigen Im-Mund-Behalten der geschriebenen Worte, die im Buch des Gesetzes zu finden sind.” Arambarri, in A. A. Diesel, *Jedes Ding Hat Seine Zeit*, pp. 14-15.

¹² J. N. Oswalt, *Isaiah 1-39* (Grand Rapids, MI: Eerdmans, 1986), p. 603.

¹³ E. Peterson, *The Message* (Colorado Springs, CO: NavPress, 2002-2003) sub Ps. 77:12.

about) the wondrous works of God in the history of God's people—God's leading Abraham to Canaan, God's calling Moses, God's freeing the Israelites from Egypt and leading them through the Red Sea, God's manifesting His Presence in a cloud of Fire and Glory on Mt. Sinai. In **Psalm 143:5** the Hebrew phrase *hagah be*, “meditate on” or “imagine” or “ponder,” is used the same way that the phrase is used in **Psalm 77:12** of remembering the past redemptive deeds of the Lord for His people: **Psalm 143:5** “I remember the days of old; I ponder (or ‘imagine’ *hagah*) all your deeds; I consider the work of your hands.” In **Psalm 63:6** the Hebrew phrase *hagah be*, “meditate on” or “imagine” or “ponder,” is used of visually thinking about the Lord, as suggested by the context, **Ps. 63:3**, which uses the Hebrew verb *khazah* “to see, have a vision,” a verb used of seeing prophetic visions or seeing in the spiritual realm.¹⁴ In **Psalm 63:3** the Hebrew verb *khazah* is used to refer to seeing the presence of the Lord in the temple: **Ps. 63:3** “I have seen (*khazah*) you in the sanctuary and beheld your power and your glory.” **Psalm 63:6** “When I remember you on my bed, I meditate on (or ‘imagine’ or ‘(visually+verbally) ponder’ *hagah be*) you in the night watches.” This theme of seeing and visually thinking about the Lord corresponds to passages where David in the Psalms visually looks to the Lord or visually sets the Lord before himself: **Ps. 16:8** “I set¹⁵ the LORD always before me.” **Psalm 16:8** is translated in the third century B.C. Greek Septuagint and then quoted by Peter in **Acts 2:25** with a visual interpretation: **Acts 2:25**, quoting **Psalm 16:8**, translating the Greek literally: “I was seeing (*pro'oromen* imperfect middle indicative) the Lord always before me”); **Ps. 17:15** “And I--in righteousness—I will see your face; when I awake, I will be satisfied with seeing your likeness”; **Ps. 25:15** “My eyes are ever on the LORD, for only he will release my feet from the snare.” **Ps. 105:4** “Look to the LORD and his strength; seek his face always”; **Ps. 141:8** “But my eyes are fixed on you, O Sovereign LORD; in you I take refuge.”

Therefore, clearly the same Hebrew phrase *hagah be*, that is used in **Psalms 63:6, 77:12** and **143:5** with the meaning “meditate on” or “(visually+verbally) imagine” or “(visually+verbally) ponder,” refers to picturing and thinking about something in one's mind. And, as Dr. Arambarri showed in his study, this is the meaning that the same Hebrew phrase, *hagah be*, must have in **Joshua 1:8** and **Psalm 1:2**: **Josh. 1:8** “Do not let this Book of the Law depart from your mouth, but you shall meditate on it (or “(visually+verbally) imagine it” or “(visually+verbally) ponder it”) day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.” **Ps. 1:2-3** “But his delight is in the law of the Lord, and on his law he meditates (or “(visually+verbally) imagines” or

¹⁴ Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament*, p. 302.

¹⁵ Concerning translating *shiviti* “I set” rather than “I have set,” the Hebrew perfect in poetry denotes, I believe, not past tense but perfective aspect, describing the action as a single event with durative, habitual meaning—see Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), p. 475, and notes 91-92.

“(visually+verbally) ponders”) day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.” The visual nature of the thought involved in meditating, which is denoted by Hebrew *hagah be* in **Joshua 1:8** and **Psalms 1:2**, is confirmed by the thematically parallel New Testament passage, **James 1:25**. The latter passage makes a clear allusion to the themes **Joshua 1:8** and **Psalms 1:2ff** that those who meditate on God's Word to do what it says would prosper:¹⁶ The OT concept of meditating on God's law is expressed in James 1:25 as visually looking into God's law with “penetrating absorption.”¹⁷ The Greek participle *parakupsas* in **James 1:25** denotes “one who bends over” or “one who looks into”¹⁸: **James 1:25** “But the one who looks intently into (Grk. *parakupsas*) the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it--he will be blessed in what he does.”

IV. **Faith-Picturing Jesus**

Faith-Picturing is one way to practice the Lord's presence and to live and minister in His presence and power. It is critical to understand that Scripture teaches us to keep our eyes on Jesus in **Hebrews 12:1-2**: “Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God” (**Heb. 12:1-2**). Scripture also commands us to fix our thoughts on Jesus: **Heb. 3:1** “Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess.” Therefore, **Hebrews 3:1** and **12:2** command us to fix our visual thoughts and our verbal, or non-visual, thoughts on Jesus. We discussed above how Paul calls the mind's-eye “the eyes of the heart” in **Eph. 1:18** and how this is also referred to in **Daniel 7:1-2** as the place where the prophet Daniel received visions from the Lord (“visions passed through his head” **Daniel 7:1**). We mentioned above that the “eyes of the heart” (the mind's eye) are also what we call the “imagination,” because God commands us in **Joshua 1:8** and **Psalms 1:2** to imagine, ponder, and picture what Scripture shows us about God and His works and His ways.

We also mentioned above how David in the Psalms visually “set” the Lord before himself: **Ps. 16:8** “I set the Lord always before me.” Clearly David did not wait passively for a vision of the Lord to just come out of nowhere to him. The fact that he “set the Lord always before” himself shows that he

¹⁶ F. Hauck, in Kittel, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1967), vol. iv, p. 578, n.4, connects James 1:25 thematically with Psalm 1:2.

¹⁷ W. Michaelis, in Kittel, *Theological Dictionary of the New Testament*, vol. 5, p. 815.

¹⁸ Bauer, Arndt, Gingrich, and Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1979), p. 619.

“primed the pump” by voluntarily setting his mind on the Lord.¹⁹ The fact that this voluntary action was an act of visually setting the Lord before himself or picturing the Lord before himself is suggested by the later Greek translation of **Psalm 16:8** and by the other passages in the Psalms where David explicitly says that he looks for and keeps his eyes fixed on the Lord. **Psalm 16:8** “I set the Lord always before me” was translated in the third century B.C. Greek Septuagint and then quoted by Peter in **Acts 2:25** with a visual interpretation: **Acts 2:25**, quoting **Psalm 16:8**, translating the Greek literally: “I was seeing (*pro’oromen* imperfect middle indicative) the Lord always before me.” The Swiss New Testament scholar, W. Michaelis, pointed out about the Greek verb that “the middle [form] is used spatially, though figuratively, in Ps. 15:8 [= 16:8]: *pro’oromen* ([Heb.] *shavah piel* “to set”) . . . ‘to hold before one’s eyes.’²⁰ It is clear that the translators of the Septuagint, and later the apostle Peter, recognized that David “primed the pump” by visually setting, holding before his mind’s-eye, or picturing the Lord before him always and that the Lord would then fill David’s mental picture and guide David, counsel him, and strengthen him that way, as the context of **Psalm 16** suggests: “I will praise the LORD, who counsels me; even at night my heart instructs me. I set the LORD always before me. Because he is at my right hand, I will not be shaken” (**Psalm 16:7-8**). The fact that Peter knew this passage by heart, since he quotes it in his preaching in **Acts 2:25**, suggests that Peter too “primed the pump” as David did and visually set or pictured the Lord before himself always to receive the Lord’s guidance and strength.

Also mentioned above, several other passages in the Psalms show that David explicitly looked for and kept his eyes fixed upon the Lord: **Ps. 17:15** “And I—in righteousness—I will see your face; when I awake, I will be satisfied with seeing your likeness”; **Ps. 25:15** “My eyes are ever on the LORD, for only he will release my feet from the snare.” **Ps. 105:4** “Look to the LORD and his strength; seek his face always”; **Ps. 141:8** “But my eyes are fixed on you, O Sovereign LORD; in you I take refuge.” Certain passages in the writing prophets suggest the prophets also looked for the Lord and faith-pictured Him in the same way: **Habakkuk 2:1** “I will stand at my watch and station myself on the ramparts; I will look to see what He [the Lord] will say to me”; **Amos 9:1** “I saw the Lord standing by the altar, and he said . . .”; **Isa. 6:1** “I saw the Lord seated on a throne”; **Dan. 4:10** “These are the visions I saw while lying in my bed: I looked, and there before me stood a tree . . .”; **Dan. 4:13** “In the visions I saw while lying in my bed, I looked and there before me . . .”; **Dan. 7:2** “Daniel said: ‘In my vision at night I looked, and there before me were the four winds of heaven . . .’”; **Rev. 4:1** “After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, ‘Come up here . . .’”

¹⁹ For an excellent discussion of the biblical evidence for “priming the pump,” see Dr. Mark Virkler and Dr. Patti Virker’s discussion of the biblical foundations of receiving God’s visions and dreams, *Communion with God* (Shippensburg, PA: 1995), pp. 57-100.

²⁰ W. Michaelis in Kittel, *Theological Dictionary of the New Testament*, vol. 5, p. 381.

Even Jesus Himself lived in a constant flow of divine vision. **John 5:19** suggests that Jesus was always looking and listening in every circumstance for God His Father to see what His Father was doing and to hear His Father's instructions: **John 5:19-20** "Jesus gave them this answer: 'I tell you the truth, the Son can do nothing by himself; he can do only what he sees (Grk. *blepein* "to see") his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does"; **John 8:38** "I am telling you what I have seen in the Father's presence"; **John 8:28-29** "I do nothing on my own but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him"; **John 12:49** "For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it." Then in **John 14:16-20** Jesus tells the disciples that they will see (Grk. *theorein* "to see") Him through the Spirit after His resurrection: **John 14:16-20** "And I will ask the Father, and he will give you another Counselor to be with you forever-- (**14:17**) the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. (**14:18**) I will not leave you as orphans; I will come to you. (**14:19**) Before long, the world will not see me anymore, but you will see (Grk. *theorein* "to see") me. Because I live, you also will live. (**14:20**) On that day you will realize that I am in my Father, and you are in me, and I am in you."

Thus, we need to keep our eyes on Jesus, and with our minds-eye and spiritual ears we need look for and listen to Jesus through the Holy Spirit and in every situation cooperate with Him in doing what He is doing according to his purposes (Compare **John 5:19** and **15:5**).

V. Faith-Picturing the Body Healed

Since biblical faith involves picturing what God shows us He wants to do (**Heb. 11:13; Gen. 15:5-6**) while we pray, we should picture people's bodies being healed, since we know as a general rule God's will is to heal the sick. **James 5:15** says "the prayer of faith will heal (*Greek future indicative*) the sick" not "the prayer of faith may or may not heal the sick." And the overall witness of the New Testament regarding God's attitude toward healing shows that God desires to heal. Any reader of the Gospels knows that God's Son healed the sick. Acts and the Epistles show that the apostles and Early Church laity healed the sick (Stephen, Philip, Ananias, the Corinthians, Galatians, Jewish Christian churches, etc.; E.g., **Acts** 3:6, 12; 4:29-30; 5:12-16, 20-21, 28, 42; 6:8, 10; 8:4-7, 12; 9:17-18 (cf. 22:13), 34-35; 14:3, 8-10, 15ff.; 15:12, 36; 18:5, 11 (cf. II Cor. 12:12; I Cor. 2:4-5); 19:8-12. **Rom.** 15:18-19; **I Cor.** 2:4-5; 11:1; 12:1-11, 28-31; **II Cor.** 12:12; **Gal.** 3:5; **Phil.** 4:9; **I Thes.** 1:5-6; **Heb.** 2:3-4; 6:1-2; **Jas.** 5:13-16.). God gave the church gifts of healing (**I Cor. 12:9**). As well, He commands the church to pray for the sick in **James 5:14-16**. So we know from all this evidence that as a rule, God desires to heal the sick. Scripture also makes it clear that in a minority of cases for various reasons the early church did not always see all the sick healed (**2 Tim. 4:20; Phil. 2:26-27; 1 Tim. 5:23; Gal. 4:13-14**). So we don't have to be discouraged if we don't see healing in some cases or only

see partial healing in some cases. We must keep trying, knowing that God will heal as a general rule!

VI. God's Power or Energy Is the Force that Heals

On occasions Jesus said He felt "power had gone out from him" to heal people (**Mk. 5:30; Lk. 5:17; 6:19; 8:46**)? Such "power" going out of him healed a woman instantly (**Mk. 5:30; Lk. 8:46**), caused a paralytic to walk (**Lk. 5:17ff.**) and healed all the sick and demonized of crowds that touched him (**Lk. 6:19**). Greek *energeia* denotes "working, activity" or "energy."²¹ It is clear to New Testament scholars that Greek *dunamis*, "power, (in the plural form) miracles," is the word used to describe Jesus' healing power in these passages and throughout the Gospels and Acts (**Matt. 7:22; 11:20-21, 23; 13:54, 58; 14:2; Mark 5:30; 6:2, 5, 14; 9:39; Luke 5:17; 6:19; 8:46; 9:1; 10:13; 19:37; Acts 2:22; 3:12; 4:7; 6:8; 8:13; 10:38; 19:11**). And it is noteworthy that Greek *energeia* is a synonym of Greek *dunamis* "power"—both words share the same meaning when referring to God's power and therefore both refer to God's healing and miraculous power described in the Gospels and Acts.²² According to Dr. F. F. Bruce, "Paul uses *energeia* of supernatural power."²³ In **Col. 1:29** and **Phil. 3:21** Paul associates God's "power (*dunamis*)" with God's "energy (*energeia*)": **Col. 1:29** "To this end I labor, struggling with all his energy (Grk. *energeia*), which works in me in power (Grk. *dunamis*"); **Phil. 3:21** "[Jesus Christ] who, by the energy (Grk. *energeia*) that empowers him (Grk. *dunasthai*) to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body." Many New Testament scholars have pointed out that the references above, that describe Jesus feeling power leave him and that describe power coming forth from him to heal the sick, in modern English would obviously approximate the description of electricity or electromagnetic energy. In the words of British New Testament scholar, Dr. Cyril H. Powell:

"Some of Luke's references to healing *dunamis* ["power"] call for closer examination. They seem strangely 'physical.' . . . The picture conveyed by Luke 5:17, several commentators have suggested, is similar to that of being filled with an electric potential. . . ." ²⁴

²¹ For the meaning "energy," see Bertram, "energeo," in Kittel, *Theological Dictionary of the New Testament*, vol. 2, p. 652; see the translation of Col. 1:29 in the RSV, NIV, and Eugene Peterson, *The Message*, sub Col. 1:29.

²² Bauer, Arndt, Gingrich, and Danker translate Greek *energeia* in Phil. 3:21 as "power" in *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 265; for the meaning "energy," see Col. 1:29 in the RSV, NIV, and in Eugene Peterson, *The Message*, sub Col. 1:29; Phil. 3:21 in the RSV, NCV; Bertram, "energeo," in Kittel, *Theological Dictionary of the New Testament*, vol. 2, p. 652f.; C. Powell, *The Biblical Concept of Power* (London: Epworth Press, 1963), p. 136; A. Richardson, *The Miracle-Stories of the Gospels* (London: SCM Press, 1941), p. 6).

²³ F. F. Bruce, *The Epistles to the Colossians to Philemon and to the Ephesians* (Grand Rapids, MI: Eerdmans, 1984), p. 88, n. 224.

²⁴ C. H. Powell, *The Biblical Concept of Power*, pp. 108-109.

Several New Testament scholars, points out Dr. Powell, have viewed "the *dunamis* [power] mentioned here as something automatic and quasi-physical, like a fluid or operating like an electric current."²⁵

VII. God's Healing Power Is Associated through the Holy Spirit with the Light of God

We know that this "energy" of God mentioned in the Greek text of **Col. 1:29** and **Phil. 3:21** can also be a manifestation of God's light.

In **Isaiah 30:27-28** the Holy Spirit is pictured as a *river* and is associated with the *fire* of God by the preceding context: **Isa. 30:27-28** "See, the Name of the Lord comes from afar, with burning anger and dense clouds of smoke; his lips are full of wrath, and his tongue is a consuming fire. His Spirit²⁶ is like a rushing river (Heb. *nakhal*), rising up to the neck." In a similar way, **John 7:38** likens the Holy Spirit to "rivers of living water": **John 7:37-39** "On the last and greatest day of the Feast, Jesus stood and said in a loud voice, 'If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, rivers of living water will flow from within him.' By this he meant the Spirit, whom those who believed in him were later to receive."

In **Daniel 7** from God's throne flows a river of fire: **Dan. 7:9-10** "As I looked, "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. **Isa. 30:27-28** and **John 7:38-39** suggest that this river of fire coming from God's throne is a manifestation of the Holy Spirit. The Holy Spirit is associated with the fire of God also in John the Baptist's description of the Messiah: **Matt. 3:11** "I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire." It is clear from the fulfillment of this promise in **Acts 2:2-4** that the phrase "Holy Spirit and fire" is merely a hendiadys—two words coordinated with the conjunction "and" but denoting only one phenomenon. The fire of God is a manifestation of the Holy Spirit, as **Acts 2:2-4** shows: "Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them

²⁵ Powell, *The Biblical Concept of Power*, p. 109; cf. the descriptions of other New Testament scholars--"material substance (stoffliche Substanz)" (F. Fenner, *Die Krankheit im Neuen Testament* [Leipzig, 1930], p. 83); "a power-substance (eine Kraftsubstanz)" (W. Grundmann, *Der Begriff der Kraft in der neutestamentlichen Gedankenwelt* [Stuttgart, 1932], pp. 62ff.).

²⁶ Hebrew *ruakh*: *ruakh* can hardly be translated "breath" in this passage, since the same word clearly denotes God's Spirit earlier in the same chapter, 30:1, and the Hebrew word whose primary meaning is "breath," *nishmah*, is used in the later context, **Isa. 30:33**.

were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them."

It is also clear from **Exodus 33** and **34** and **2 Corinthians 3** that the Spirit of God manifests the *glory* of God and that that glory appears as *light*. The *radiance and light of God* that was on Moses' face in **Exo. 34** after being on Mt. Sinai the second time and witnessing God's glory (**Exo. 33:18-19; 34:5-7**), which was so frightening to the Israelites that Moses had to wear a veil over his face, was a manifestation of *God's glory*. We also see the light and glory of God's Spirit are manifested in the form of a *cloud* in **Exo. 34:5**. So it is clear from these passages that the Holy Spirit mediates and manifests not only the fire of God mentioned above, but also the light of God, the glory of God, and the life of God (**2 Cor. 3:6-7**).

Exod. 33:18-19 Then Moses said, "Now show me your glory." And the LORD said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence.

Exod. 34:5-8 Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he visits the iniquity of the fathers on the children to the third and fourth generation." Moses bowed to the ground at once and worshiped.

Exod. 34:29-33 When Moses came down from Mount Sinai with the two tablets of the Testimony in his hands, he was not aware that his face was radiant because he had spoken with the LORD. When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. . . . When Moses finished speaking to them, he put a veil over his face.

2 Cor. 3:6-8 He has made us competent as ministers of a new covenant --not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, will not the ministry of the Spirit be even more glorious?

2 Cor. 3:13 We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away.

2 Cor. 3:17-18 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all

reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

The fact that the Holy Spirit mediates and manifests the fire of God, the light of God, and the glory of God is also reflected in the narratives of Israel's exodus and wilderness wandering and the description of Jesus' transfiguration. Exodus 13 tells us that "by day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night" (**Exod. 13:21**). **Isaiah 63:11-14** makes it clear that the pillar of cloud and the pillar of fire were a manifestation of the Holy Spirit: "Where is he who set his Holy Spirit among them, who sent his glorious arm of power to be at Moses' right hand, who divided the waters before them, to gain for himself everlasting renown, who led them through the depths? . . . They were given rest by the Spirit of the LORD. This is how you guided your people to make for yourself a glorious name" (**Isa 63:11-14**). So again, we see the Holy Spirit in the exodus and wilderness narratives appearing as a cloud of God's presence and as the fire of God that gives light at night. In the account of Jesus' transfiguration, we see God's light filling Jesus face and clothes to the point that they shine like the sun with God's light and again the Holy Spirit manifests God's presence as a "bright cloud" radiating God's light:

Matt. 17:1-5 "After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus. Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters --one for you, one for Moses and one for Elijah." While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

It is clear from all this evidence that Holy Spirit mediates and manifests the fire of God, the light of God, the glory of God, and that the Spirit may manifest His presence in the form of a bright shining cloud.

We noted above that certain passages say that Jesus felt "*power* (Greek *dunamis*) had *gone out* from him" to heal people (**Mk. 5:30; Lk. 5:17; 6:19; 8:46**)? Such "power," Greek *dunamis*, going out of him healed a woman instantly (**Mk. 5:30; Lk. 8:46**), caused a paralytic to walk (**Lk. 5:17ff.**) and healed all the sick and demonized of crowds that touched him (**Lk. 6:19**). We also noted above that many New Testament scholars recognize that in the epistles of the New Testament, especially in passages like **Col. 1:29** and **Phil. 3:21**, the Greek word *energeia* denoting "energy, working" is a synonym of Greek *dunamis* "power," the word used of Jesus' healing power in the Gospels and Acts. And we concluded above, therefore, that the "power" of God, denoted by Greek *dunamis*, refers to the same healing

power of God as does the “energy, working” of God, denoted by Greek *energeia* in the epistles.

It is clear from passages like **Luke 4:14** and **Acts 10:38** that the healing power of God denoted by the Greek word *dunamis* is mediated and manifested by the Holy Spirit: **Luke 4:14** “Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside”; **Acts 10:38** “God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.”

Therefore, it is clear from the biblical evidence above that the Holy Spirit mediates and manifests the fire of God, the light of God, the glory of God, and the healing power of God, which is also called the energy of God in the epistles.

The Bible teaches that light is a core characteristic of God's nature alongside His character of love and His nature as Spirit. **1 John 1:5** says that "God is light" in the sense that light is a central quality of His nature. The Greek predicate nominative *phos* "light" in **1 John 1:5** describes a quality of God's nature, because it lacks an article like most nominative predicate nouns in Greek (and Hebrew and most ancient and modern languages that use articles to define nouns). But this does not mean that it is not a central quality of God's nature. **1 John 1:5** is clear in Greek and in English: "God is light" just like "God is love" (**1 John 4:8**, same Greek syntactic structure) and "God is Spirit" (**John 4:24**, same Greek syntactic structure with omission, common in NT Greek, of Greek verb *einai* "to be"). All of these qualities of God describe central aspects of His nature and being--spirit, love, light. These represent God's essence, qualities at the core of God's being.

Furthermore, the light of the Lord's presence is a palpable, powerful force in **Acts 9:3-4** where Paul was knocked to the ground and blinded by a manifestation of God's radiant light in Jesus and in **Revelation 1:17** where John fell as if dead before a blazing manifestation of Jesus in heavenly radiance. These passages clearly show that God's nature of light may be manifested as a radiant energy of God's power, presence, and glory. And they show that God's light may have physical qualities as actual light, radiance, energy, as many other Old Testament and New Testament passages show: **Exo 19:18** (“the Lord descended on [Mt. Sinai] in fire”); **Exo. 24:17** (“the glory of the Lord looked like a consuming fire”); **Exod. 34:29** (“When Moses came down from Mount Sinai . . . his face was radiant because he had spoken with the LORD”); **Exo. 40:38** (“fire was in the cloud by night”); **Matt 17:2** (“[Jesus] was transfigured before them. His face shone like the sun..”); **Acts 12:7** (“An angel of the Lord appeared and a light shone in the cell. He struck Peter . . . and woke him up”); **Acts 22:11** (“the brilliance of the light had blinded me”); **Acts 26:13** (“I saw a light from heaven, brighter than the sun, blazing around me and my companions”); **Rev. 22:5** (“There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light”).

The Bible calls God the "Father of heavenly lights" (**James 1:17**) and, quoting **Deuteronomy 4:24**, **Hebrews 12:29** says "our God is a consuming fire." The Bible says that we as God's children are "children of light" in whom the fruit of God's light is meant to produce goodness, righteousness, and truth: **Eph. 5:8** "For you were once darkness, but now you are light in the Lord. Live as children of light. For the fruit of the light consists in all goodness, righteousness and truth"; **1 Thes. 5:5** "You are all sons of the light and sons of the day. We do not belong to the night or to the darkness."

Light in the natural world or in the creation, which reflects the Creator, is well-known in physics to simply be a flow of electromagnetic energy, most frequencies of which the naked eye cannot see. God's light obviously operates on a higher spiritual level than natural light, though, as seen above, the Bible describes God's light by making an analogy to natural light.

VIII. We Are to Be Filled with the Light and Power of God

Whether at any given time we perceive it as palpable energy and power or not, God's light--His power, His life, and His energy--are meant to shine into our bodies by our keeping our eyes on what is good--keeping our eyes on the Lord: "Your eye is the lamp of your body. When your eyes are good, your whole body also is full of light" (**Luke 11:34**). Our bodies, our spirits and our souls are meant to be filled with God's light, His glory, His power, and His energy, according to **2 Cor. 3:18** and **4:6**.

2 Cor. 3:18 "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."

2 Cor. 4:6 "For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ."

It doesn't take a rocket science degree to figure out that if God's healing power is manifested through the Holy Spirit as the fire of God, or the energy of God, or the light of God, that it will most often be perceived as warmth, energy, tingling, or electricity, as indeed is the experience of many Christians in healing ministry (see Dr. David Lewis and Dr. John White in Gary S. Greig and Kevin N Springer, The Kingdom and the Power (Regal, 1993), pp. 304, 333).

IX. THE VULNERABILITY OF THE CHRISTIAN AND SPIRITUAL CONFLICT

Some evangelicals rule out the possibility of satan controlling areas of a Christian's life through temptation and sin. They claim that because the Christian is a temple of the Holy Spirit (**1 Cor. 6:19**) and because Christ who is in us is greater than satan who is in the world (**1 Jn. 4:4**), Christians cannot be influenced by demonic spirits. Such a claim would have difficulty explaining any kind of demonic activity with regard to Christians and, when

followed to its logical conclusion, would leave one with no alternative but to conclude that Christians cannot even be tempted to sin by satan or his forces. A simple perusal of the New Testament shows that this is clearly not a biblical view of what satanic forces can do to Christians.

The Bible from Genesis to Revelation shows that God's people are part of a multidimensional sin war²⁷ between the Lord and satan. God's creation rebelled against Him, beginning with satan, and we, God's people, are caught up in that war (**Eph. 6:12-18**). The New Testament shows that this war creates a tension between God's sovereignty over His creation and His people and satan's control of the world through human sinfulness (**1 Jn. 5:19; Eph. 2:1-5**).

This tension can be seen on a number of different levels in the New Testament. Christ is "the head of all rule and authority" (**Col. 2:10** and **Eph. 1:20-23**) while "the whole world is under the control of the evil one" (**1 Jn. 5:19**). Christ in us is greater than the devil (**1 Jn. 4:4**), while the devil can potentially have a "foothold" in our lives through sins like anger (**Eph. 4:26-27** and context). Peter, to whom God the Father revealed Jesus' true identity as Messiah in **Mat. 16:16-17**, turned right around and spoke words influenced by satan in **Mat. 16:21-23**.

Ananias and Sapphira were bonafide believers—there is no other way they could have been among the community of believers, since the boundary between believers and unbelievers was so stark according to **Acts 5:13-14** ("No one else dared joined them"). But Ananias and Sapphira were *filled* in their heart by satan through acting out of greed and deceit ("Why has satan filled your heart." **Acts 5:13**).²⁸ Satan can potentially "devour" a believer according to **1 Peter 5:8-9**, even though Christ in the believer is greater (**1 Jn. 4:4**). Through unforgiveness satan can also "take advantage" of the believer in whom Christ is greater (**2 Cor. 2:10-11**). A believer, in whom Christ is greater, can actually be held "captive" by satan to do his will according to **2 Tim. 2:26** (reminding one of Peter's description of Simon the sorcerer in **Acts 8:23** who was a baptized believer but was still in "the chains of sin"). James teaches that a believer who has Christ in him may, at the same time, have attitudes that are "of the devil" (**Jas. 3:14-15**). Paul warned the believers of Corinth, who had Christ in them, that they might "receive a different spirit"—obviously a demonic spirit²⁹ opposed to the Holy Spirit—by receiving a different gospel according to **2 Cor. 11:4** (recalling the warnings of **1 Tim 4:1** and **1 Jn. 4:1-3**).

²⁷ An accurate term coined by Dr. Ed Murphy to refer to spiritual warfare in his survey of Old and New Testament evidence for spiritual warfare (E. Murphy, *The Handbook for Spiritual Warfare* (Nashville: Thomas Nelson, 1992), p. vi).

²⁸ **Acts 5:13**'s language describing satan filling Ananias' heart uses the same Greek verb "to fill" used in **Eph. 5:18** of believers being filled with the Holy Spirit.

²⁹ So W. Bauer, W. F. Arndt, W. F. Gingrich, and F. W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 678.

These passages hardly show that the presence of Christ through the Holy Spirit in the believer makes him or her automatically immune to satan's influence and control. It is also clear that the view is not supported by the New Testament evidence that simply becoming a Christian and putting ones faith in Christ automatically cancels out the believers' possible vulnerability to certain types of sin and to demonic influence and temptation. Rather, we are warned throughout the New Testament that by the power of God's Spirit and the power of the truth we must resist satan's schemes to influence us through sin, temptation, and deception.

X. CONFRONTING A BIBLICAL VIEW OF REALITY

Dr. Clinton Arnold, an evangelical New Testament scholar whose dissertation (Cambridge University, 1986) analyzed Paul's treatment of demonic powers in Ephesians, writes about Paul's instructions on spiritual conflict and the reality of the believer's struggle with the demonic in **Ephesians 6:10-18**:

The expressed opposition of the believers is the "devil" (v. 11), the various "powers" (v. 12), and "the evil one" (v. 16). The believer needs divine strength to resist the devil not only because of his supernatural nature and power, but also because he employs many "insidious wiles" (*methodeia*). The term is invariably used in a bad sense and carries the notion of attacks that are constantly repeated or have an incalculable variety. This would include the usual function of satan as tempting the believer to do evil deeds, but would also involve any effective method in the overall goal of hindering the progress of the gospel and the cause of Christ.

The manner of diabolic attack is expressed in a different way in 6:16, where the aggressor bears the appellation, "the evil one," and launches "flaming arrows" at the saints. This probably involves more than just inner temptations to evil. . . , but extends to "every kind of attack and assault of the 'evil one.'"

The "devil" is mentioned only at one other point in Ephesians (4:27), where he stands ready to take "ground" (*topos*) from those who would surrender it by sinning. The immediate reference is to uncontrolled anger (v. 26), but there is no reason to limit the reference solely to anger. Practicing falsehood (v. 25), stealing (v. 28), and presumably any other conduct characteristic of the "old self" (v. 22) is viewed by the author as surrendering territory to the devil and grieving the Holy Spirit (v. 30).

The author goes far beyond the mention of the devil as the opposition: various kinds of spiritual "powers" are set forth as the opponents of the believers (6:12).³⁰

³⁰ Clinton E. Arnold, *Ephesians: Power and Magic* (Cambridge: Cambridge University Press, 1989), pp. 118-119.

The New Testament teaches, then, that satan and his demons are a real and palpable foe to the Christian. Furthermore, it teaches that we must submit to God (**Jas. 4:7-8**), be filled with His Spirit (**Eph. 5:18**), and turn away from sin so that we do not come under demonic influence or oppression (**Eph. 4:26-27; 6:10-18**).

XI. A BIBLICAL VIEW OF DEMONS (From Dr. Gary S. Greig and Kevin N. Springer, eds., The Kingdom and the Power [Regal, 1993] pp. 413-415)

Certain evangelicals find it difficult to believe that demons can have specific functions and seem to deride any such suggestion:

Those accounts quickly slide over into descriptions of demonization and exorcism of a very different order, descriptions involving "demons" of bondage, temptation, fear, pain, and even physical ailments like itching. . . . But that trivializes and cheapens the reality of spiritual warfare. It reduces the seriousness of our war with the heavenly rulers to the silly.³¹

Wagner even called together a conference at the seminary in an effort to get Christian leaders to bind the various demons (including the demon of homelessness, the demon of sickness, and the demon of the Bermuda Triangle).³²

What such remarks do show is an apparent lack of awareness regarding what Scripture shows about evil spirits. One might ask if the attribution of the deformed condition of the woman in Luke 13:11 to a "*spirit of sickness (pneuma astheneias)*" was also "trivial" and "silly"? But Scripture clearly shows that demons have specific functions and assignments:

II Tim. 1:7--"spirit of fear" (*pneuma deilias*)³³

I Tim. 4:1--"deceiving spirits" (*pneumasin planois*)

I Jn. 4:6--"spirit of error" (*to pneuma tes planes*)³⁴

Rom. 11:8--"spirit of stupor" (*pneuma katanuxeos*)³⁵

Rom. 8:15--"spirit of bondage to fear" (*pneuma douleias* . . .

³¹ Boice in Horton, ed., *Power Religion*, p. 129.

³² Armstrong in Horton, ed., *Power Religion*, p. 64.

³³ That the second "spirit"--the Spirit of love, power, and discipline--is personal suggests the first "spirit" is personal too.

³⁴ I Jn. 4:1-3 makes it clear that this is a personal demonic spirit.

³⁵ That this refers to demonic agency and not just an inner attitude is suggested by II Cor. 4:4 which is part of discussion by Paul of the veil over Israel's heart (II Cor. 3:15) similar to the discussion of Israel's unbelief in Romans 11.

eis phobon)³⁶

Acts 16:16-- "spirit of divination" (*pneuma puthona*)

Lk. 13:11-- "spirit of sickness" (*pneuma . . . astheneias*)

Lk. 11:14-- "demon of muteness" (*daimonion . . . kophon*)

Mk. 9:17, 25-- "mute and deaf spirit" (*pneuma alalon /to alalon kai kophon pneuma*)

Mat. 12:22-- *blindness* and *muteness* caused by a demon (*daimonizomenos tuphlos kai kophos*) which Jesus healed by driving the demon out (Mat. 12:24, 28).

Mat. 9:33-- *muteness* caused by a demon (*anthropon kophon daimonizomenon*)

Zec. 13:2-- "spirit of impurity" (*ruakh hattum'ah*), a lying spirit inspiring false prophecy (13:3)

Hos. 4:12-- "spirit of prostitution" (*ruakh zenunim*) which leads Israel astray; associated with idols (4:12, 17) and leading to literal prostitution and adultery (4:13)³⁷

Job 4:15-- The spirit (*ruakh*) which Eliphaz encountered in Job 4:12-17 and which inspired Eliphaz's message to Job was apparently a lying spirit according to Job 42:7-8.

I Kgs. 22:22 (II Chron. 18:21)-- "spirit of deception" (*ruakh sheqer*) a personal evil spirit who speaks through prophets and inspires false prophecy (I Kgs. 22:21-23).

There are also references to evil spirits related to specific vices in the Dead Sea Scrolls and other early Jewish and Christian apocryphal literature.³⁸ Prof. Eduard Schweizer cites references to "spirit(s) of ambition," "spirit(s) of fornication," and "spirit(s) of wrath."³⁹ Professor Foerster adds "spirit(s) of blindness," "spirits of sickness," "seducing spirits," as well as spirits of

³⁶ Personal demonic agency here is suggested by Heb. 2:14-15 (cf. Eph. 2:2).

³⁷ Hardly just an inner attitude, since the theme of spiritual prostitution elsewhere clearly refers to involvement with personal evil spirits and demonic deities (Lev. 17:7; 20:5, 6; Nu. 25:1-3; Ps. 106:28, 36-39).

³⁸ See following notes and cf. the discussion of Dr. Clinton Arnold, *Powers of Darkness: Principalities and Powers in Paul's Letters* (Downers Grove: InterVarsity Press, 1992), pp. 67-69.

³⁹ E. Schweizer, *Theological Dictionary of the New Testament*, vol. 6, pp. 390 and n. 329; 391 and n. 339.

"witchcraft," "war," "strife," and "bloodshed."⁴⁰ Such a worldview in first century Palestine was not contradicted by Jesus and the apostles but was affirmed and assumed to be true, as the New Testament references cited above show:

The New Testament conception of demons is, in general, identical with that which obtains in the apocryphal and pseudepigraphic literature, the Dead sea Scrolls, and the earlier strata of the Talmud. The existence of demons, as agents of all manner of ills, is taken for granted. They continue to be regarded as the ministers of Satan. . . .

More commonly, the term *daimonia* ["demons"] is used to denote "unclean spirits" (*pneumata akatharta*; cf. Lk. 8:29; Acts 5:16; 8:7; etc.)--analogous to the Talmudic "spirit of catalepsy" (*ruakh tseradah*; Pes. 111b), "spirit of delirium" (*ruakh khazazit*; J. T. Yom. 45b), or "spirit of melancholy" (*ruakh qardiyaqos*. . . ; J. T. Git. 48c)--which "enter into" a man (Lk. 8:30; . . .), "trouble" (*ochlein*; Acts 5:16) or "overtake" him (*katalambanein*; Mk. 9:18), or which a man "possesses" (*echein*; Lk. 4:33), and which produce in him disorders either physical (Mat. 4:24; 8:16, 28; 9:32; 12:22; Mk. 9:18; Lk. 11:14; 13:11) or psychic (Mat. 11:18; Lk. 4:33; Jn. 10:19-21).⁴¹

⁴⁰ W. Foerster, *Theological Dictionary of the New Testament*, vol. 2, pp. 13, nn. 99-100; 15.

⁴¹ T. H. Gaster, "Demon," in *Interpreters Dictionary of the Bible*, vol. 1, pp. 822-823.

PRACTICAL STEPS AND PRINCIPLES FOR RELEASING THE HEALING POWER OF GOD

5 Keys to Releasing the Lord's Healing Anointing

Basic Statement:

- 1) *Focus* on Jesus, forget everything else, worship Him
- 2) *Ask* for the Holy Spirit's power to be released, see it, and thank God for it
- 3) *Engage* the Prayer-type that the Spirit leads you to pray
- 4) *Dipstick* (Check the Oil of the Spirit) and Remove Blocks
- 5) *Hold* in mind a detailed faith-picture of the person healed, and thank God for it

Expanded Statement:

- 1) See Jesus transfigured in God's light (Matt. 17:1-8), forget yourself, and worship Him in your spirit. **(Bib. Found. sec. III-IV)**
- 2) Ask for and see Jesus' divine healing light and power radiating onto and into the person; see it focused on the infirmity, and thank the Lord that the anointing is being released and coming in. **(Bib. Found. sec. III,VI-VII)**
- 3) Engage the prayer-type that the Spirit leads you to--petition, command, or pronouncement; if led by the to use command prayer, first command the pain to leave in Jesus' name, then command the underlying disease to leave. **(see Healing Prayer Outline and Bib. Found. IX-XI)**
- 4) Ask the person how they feel (better, same, worse), and remove any inner blocks or demonic influence, as the Lord leads you to. **(see Healing Prayer Outline)**
- 5) Hold in mind a detailed faith-picture of the person healed and say, "Thank you, Lord, that that is the way it is going to be, because your power is healing this person." **(Bib. Found. sec. III, V)**

Frank Gaydos's Four Points for Practicing the Lord's Presence for Experiencing the Healing Anointing

Point One: Practice seeing the presence of the Lord and the anointing on you daily in prayer. While asking the Lord to move the anointing and seeing it move to and focus on the part of your body that needs healing, keep practicing the Lord's presence until you are able to intentionally manifest the anointing anywhere on your body at will (1 Cor. 14:32).

Point Two: When ministering healing prayer and focusing on the Lord, ask Him to manifest the anointing on your hands, see it happen, and see it flow into the pain, sickness, or disease.

Point Three: Read the anointing (ask the Lord for discernment whether the anointing is being received or blocked) and ask the Lord what the next course of ministry should be, if any.

Point Four: Always give thanks to the Lord as a means of opening your faith to receive more from the Lord.

Learn to not only feel the anointing, but in dependence on the Holy Spirit to move the anointing to accomplish a specific work

The principle of moving the anointing or giving God's commands to the Spirit to move in a body is actually not at all foreign to Scripture. A believer's spirit is united to God's Holy Spirit. We are "one with him in spirit" (1 Cor. 6:17). In Ezekiel 37's vision of the dry bones, the Lord tells Ezekiel to prophetically order (the Hebrew imperative, the command-form, is used) the Spirit of God to come into the dead bodies (reconnected bones with tendons and flesh covered with skin) that Ezekiel sees in the vision and that represent God's people being restored from exile. One can't get all the nuances of the language unless one translates the Hebrew directly. Hebrew *ruakh* can mean "spirit" as well as "wind." Hebrew *ruakh* is the standard term used in the OT to denote God's Holy Spirit. In this passage Hebrew *ruakh* is clearly denoting God's Spirit, because of the allusion in the language to God creating man in Genesis 2:7 and because the 3rd century B.C. Greek translators of the Septuagint (the Greek translation of the OT) understood the Hebrew *ruakh* in Ezekiel 37 to refer to God's Spirit, since they translated Heb *ruakh* in 37:6 as Greek *pneuma mou* "My Spirit":

Ezek. 37:7ff (translating the Hebrew literally)

And I prophesied as I was commanded (to do), and there was a sound while I was prophesying, a rattling, and the bones came together, bone to it's (appropriate) bone, (8) and I saw that tendons and flesh came upon them, and skin covered them from above, but there was no SPIRIT in them (Heb. *Ruakh* "spirit," used throughout the OT to denote God's Holy Spirit, and in 37:6 translated in the Greek Septuagint as *pneuma mou* "My Spirit" referring to God's Spirit). (9) And He said to me "Prophesy to the Spirit (*ruakh*). Prophesy, son of man, and say to the Spirit (*ruakh*), 'Thus says the Lord Yahweh, "From the four winds [meaning every corner of the earth] COME O SPIRIT AND BREATHE into these dead bodies so that they might live."

Here is a clear case of a prophet being told by the Lord to tell or command the Holy Spirit (the Hebrew imperative, the command form, is used in 37:9 *bo'i ... ufkhi* "Come ...and breathe!") to move into the dead bodies to bring them to life. To me it is not such a stretch to believe that God may tell a person to tell His Spirit—the anointing—to move to a place in their body or someone else's body that needs healing. I agree that we don't OF

OURSELVES tell God what to do, but when Jesus leads us to, we can tell the anointing, or ask the Holy Spirit to move the anointing to the part of the body that needs God's healing and to increase the power of His anointing on that spot. The Holy Spirit taught Vineyard leaders to pray this way routinely—to ask the Spirit to move and intensify His healing anointing to specific parts of the body that needed healing—during the Vineyard healing revival of the late 70's and 80's. We first learned the concept from Dr. Jack Deere and other Vineyard leaders.

Thirdly, we must rely on Jesus' test—the test of the fruit (Matt. 7:15-20)—rather than on testing something based on whether God has ever done this before in our experience or whether we can find it well attested in the Bible. If something CLEARLY CONTRADICTS the plain witness of the Bible or biblical principles, then we would reject it, as Isa. 8:20 says: "To the law and to the testimony! If they do not speak according to this word, they have no light of dawn." But if something is not well attested in Scripture but bears good fruit—leads people closer to God and Christ and to walk deeper in God's love and righteousness—we would be foolish to reject it out of hand. Because, when Jesus healed the sick, he used methods that are nowhere attested in the Bible of His day—the Old Testament (the New Testament was not collected and canonized till at least 50 years after the events of the early church that are described in Acts)—spitting on a person, applying mud to blind eyes, putting His fingers in deaf ears, etc. Among the Old Testament prophets, who were led to do some very weird things, even Ezekiel, the weirdest of the prophets, never was led to use the healing ministry methods Jesus used. If we had been with the Pharisees, we could have rightly said, "Nowhere do the Scriptures show God leading someone to do these things." But we would have been dead wrong, if we concluded that God was not in it, because Jesus' healing methods always bore good fruit.

After all, Jesus said that part of the function of the Holy Spirit is to reveal new things to the Church that Jesus did not reveal to the original disciples. Clearly the point of John 16:12-15 is that Jesus has more to say to us that we will only hear through the Spirit, obviously not revelation that contradicts what God has already said in Scripture, but revelation that tells us more about what Jesus began to teach His disciples and the early church:

John 16:12 "I have MUCH MORE to say to you, MORE than you can NOW bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

We need to learn to trust the Holy Spirit, when He reveals new things that are not necessarily well attested in Scripture but which bear good fruit and which do not contradict the clear witness of Scripture. Otherwise we'll be like the Pharisees who misjudged the source of Jesus' healing ministry and

missed the fact that it WAS from God, because they used their narrow religious box of rules to render judgment rather than humbling themselves, asking God to show them, and re-examining Scripture with conscious dependence on God's Spirit to show them the truth.

PRACTICAL COMMENTS ON HEALING

We believe people are healed either as 1) a confirmation that a divine covenant through Christ and His Cross exists with mankind (Mk. 16: 16-18; Matt. 10: 7-8; Luke 9: 1-2; Matt. 28: 19-20), or 2) through the covenant (Ex. 15: 26; James 5: 16). Non-Christians are healed as a proof of the covenant God has with believers--the function of power evangelism in the New Testament. Christians walk in divine health when they obey the laws of the covenant. For the Christian, if there is a breach of the laws of the covenant or sin in their lives, that will open the door to sickness. Remember the covenant of healing has conditions (Ex. 15: 26; James 5: 16 "Confess your sins to each other and pray for one another that you may be healed"). In this case we need the leading of the Holy Spirit to show us what this breach is and how it is to be mended. We need to ask God; "What are the appropriate means we are to take to get this person healed?"

For example, they may need deliverance from demons, or repentance from sin, or restoration of a damaged body part. Often several of these items flow together as we pray for healing, and taking the right step at the right time is what releases God's healing power to flow into a persons life. That is why we need to search out God's specific will as to how to get each person healed, and follow what the Spirit is saying to us in each individual case (For help learning to hear God's voice, go to <http://www.cwgministries.org/Free-Christian-Books-and-Articles.htm> and click on "The Four Keys to Hearing God's Voice").

*** An effective technique for healing a breach in the covenant:**

Have the sick person see with the eyes of their heart, Jesus radiating healing power and light and then they are to ask Jesus if there is anything that would block His healing anointing from flowing to them. Instruct them to tune to spontaneous thoughts and pictures, and see what comes back to them. If the answer is "yes" and Jesus shows them a block, then have them ask Jesus what He wants them to do to remove the block. Have them do that (confess, repent, etc.). Then have them ask Jesus if there is anything else creating a breach in the covenant. Repeat the steps above until the Lord says that there is nothing more causing a breach in the covenant. Then proceed to the next step.

*** An effective technique for discovering and removing the root cause of the sickness:**

Have the sick person focus on Jesus and ask Him what the root of the sickness is. Instruct them to tune to flowing thoughts and flowing pictures, and share

what comes back to them. Then pray the appropriate prayers to remove this root cause, along with any other prayers the Holy Spirit instructs you to pray.

For example: My wife and I were praying over a student prayer leader named Fred (not their real name). Fred had some kind of a painful cyst that was growing in his left hip. First I had Fred picture Jesus radiating healing light and ask Jesus if anything would block the anointing. Fred confessed bitterness and self-pity and forgave some people Jesus brought to his mind. Then I had him ask Jesus what the root of the condition was. Jesus showed him that he had cursed himself by criticizing himself right after a campus outreach didn't bring the salvation results he hoped and prayed for. I explained to him that criticizing himself was like cursing himself. He broke the power of his self-criticism. Then I laid my hand on his hand on his hip and we asked the Holy Spirit to release the healing anointing and the radiance of Jesus into his hip. I felt the anointing on my hand, going into his hip, and thanked the Lord that the anointing was going in; I rebuked the cyst telling it to leave him. Then after about 2 minutes of praying I asked Fred if he felt any difference. He said "no."

So I asked him if I could put my hand directly on his hip where the cyst was. Then I prayed the same way, thanking the Lord for the anointing going in, rebuking the cyst and telling it to break up and leave, telling pain to leave in Jesus name. This time I felt a burst of energy (sudden rise in tingling and heat) go into his hip. Then Fred said the pain had left and the cyst felt smaller. We continued to pray and soak his hip in the anointing. Apparently the direct contact between my hand and Fred's hip, released a greater surge of Jesus' healing anointing.

*** Practical Principles to Release the Healing Anointing**

Effective healing prayer consists of watching and flowing with the movement of Jesus, and experiencing the power of God. We watch the movement of Jesus through seeing and hearing Him (John 14:16-19; Heb. 12:2; John 10:27-28; for help learning to hear God's voice, go to <http://www.cwgministries.org/Free-Christian-Books-and-Articles.htm> and click on "The Four Keys to Hearing God's Voice"), even as He did with His Father (John 5:19, 20, 30; John 15:5). The way we sense the flow of God's healing power from the spiritual world, is very similar to the way we experience power in the physical world. We see power as light. We feel power sometimes as heat and sometimes as vibration.

Since in the natural realm, light, heat and vibration are the visible manifestations of electricity and since we are dealing with a divine electrical energy or power (see sec. VI of the biblical foundations above), seeing in a vision, light radiating from Jesus and entering the body will often help one feel the resulting vibration and heat and become sensitive to the impartation of God's healing power. You can practice seeing God's healing power enter the infirm body as light entering the body. Since a picture is worth a thousand words, a picture of God's healing power (i.e. light) entering the body is worth one thousand words saying that God's healing power is entering the body. The bible teaches that increased faith (Gen. 15:6) is a

direct result of seeing a divinely given picture (Gen. 15:5). Even psychologists say that a picture is approximately 7 times more powerful than a word (83% of our learning experience comes from seeing and 11% from hearing). So we increase power and intensity in our perception of God's power by seeing God's healing light radiating from the throne room, or from Jesus, or even out from our spirits which are in union with Jesus (1 Cor. 6:17; Gal. 2:20). We should become comfortable seeing God's healing power and anointing flow in all of these ways.

As you pray, you will **spea**k commands of healing as the Spirit leads you to, **see** in the spirit world a series of spiritual realities taking place and often **feel** in the body, heat, tingling, or electricity which are the byproducts of God's healing power working. Sometimes for various reasons, you may feel no heat or tingling or electricity, but keep seeing God's healing light and power going into the person's body, since it will still be at work healing the body. The main thing is to keep your focus on Jesus, the source of all healing power. Become comfortable seeking out and experiencing **each of these**. This is not to be a formula, but one looks with the eyes of their heart and sees Jesus present with them, glowing with radiant healing power and light. You will continue to watch hear and feel as you are led by the Holy Spirit in prayer.

* **Practice doing this.** See Jesus, present with you and the light of His being radiating out from Him and flowing upon you. Keep your awareness on Jesus as you picture His healing light going into your body and keep your mind's attention on Him as you picture the following. Focus the greater part of His healing power and light exactly on the spot where the infirmity is, and hold it there for a period of time – as a divine radiation treatment. You will probably feel the result of this light in that area as warmth or tingling in that area. Seeing these spiritual realities taking place should greatly enhance the healing anointing upon your body, and speed up the healing process.

* When experiencing the anointing in this manner do not forget to tell the infirmity (lets say cancer) to leave your body or the body of the one being prayed for.

For example, while seeing the healing light of Jesus focussed on the cancer (especially if you are feeling the heat or tingling of the anointing in your body), address the cancer as if it were an entity or an intruder (it is most likely a demon). Either silently or verbally, say something like this – "Cancer, obey the body and blood of Jesus. Leave my body now. By His stripes I have been healed (Isa. 53:5; 1 Pet. 2:24), so you have no place here. Leave and leave now in Jesus name!"

* **Begin thanking God that "now the healing power of the Lord is burning away and healing the cancer."** For a few moments or a few minutes, see and hold a clear picture of this happening (i.e. the light radiating from Jesus penetrating the area and decimating the infirmity). Keep your eyes and your main

focus on Jesus and His light entering your body. If you focus away from Jesus and onto the anointing and the resulting heat or tingling instead, the healing anointing diminishes. Keep your eyes upon Jesus. The healing flows from Jesus. Keep your eyes on the source.

Then with love tell your body what you want it to do (Jesus spoke healing to body parts: e.g., to deaf ears in Mk. 7:34; to blind eyes in Lk. 18:42 where the Greek command was *anablepson* "See again!"). For example, "Body you be healed now in Jesus name. Be restored to normal. Feel good, and function the way you were created to function in Jesus name. Thank you Lord. So be it. Amen.

* **Now form and hold for several minutes as detailed a picture as possible of the body healed of the cancer** and able to do things it is not able to do now (because of the cancer). Pray: "I thank you Lord that this is the way it is going to be, because this is your will!"

When addressing the sickness or disease be authoritative as if you are talking to an intruder and as if the body and blood of Jesus gives you the right to throw the intruder out by the power of the Spirit.

When talking to the body sweet talk the healing. Talk sweetly to the body itself as you minister God's love to the body. With as much detail as you can, lovingly tell your body how to function. For example: "Heart now you go ahead and feel better. Be restored to normal and pump blood at 79 beats per minutes. You just go ahead and be healed now in Jesus name. I bless you heart with the healing power of the Holy Spirit because of the body and blood of Jesus. Thank you Lord for your healing power in Jesus name. As it is written so it shall be done amen."

With divine authority, which you have as you speak forth what you are seeing in the presence of the Lord, and through the power of the Spirit which you see as light and may often feel as vibration, heat, or tingling, you are getting rid of the spiritual power of sickness and disease. But with love in the presence of the Lord and through the power of the Spirit you are repairing the body. See each thing happening as you speak it forth.

HOW TO GET DRAMATIC BREAKTHROUGHS IN HEALING PRAYER:

* **Atomic Weapon Number One (addressing the root of the infirmity):**

Practice: In the healing process, you will discover dramatic breakthroughs when God reveals through a word of knowledge, the root of the infirmity and removes the root. There are several ways to receive these words of wisdom and words of knowledge. One fairly easy to do this is to have the sick person, pray and say "Holy Spirit, please show me the root cause of this sickness in my body" (their body, their memory and the Holy Spirit within them knows exactly what is the root of the sickness). Then instruct them to quiet themselves down and tune to the voice and vision of God (i.e. spontaneous thoughts and spontaneous pictures). A thought or a picture will light upon them. They are to share the thoughts and pictures coming to

them. Then the group prays with them whichever prayers from the following list are appropriate:

1. Forgiving anyone God brings to mind
2. Confessing any sins God brings to mind,
3. Breaking generational sins and curses,
4. Severing ungodly soul ties,
5. Replacing negative beliefs,
6. Renouncing inner vows,
7. Breaking word curses,
8. Inner healing through receiving visions of Jesus in the memory,
9. Casting out demons.

Philosophy: In James 5: 14-18, there are a series of processes that may need to be accomplished “in order that you may be healed”: James 5: 16 “Therefore confess your sins to each other and pray for each other so that you may be healed.” It seems to be very important that hindrances such as unconfessed sin be removed. The passage does not seem to be telling us to go down a checklist but to be open to a variety of possibilities, which the Spirit may reveal to us. If we focus only on various means to bring about healing there may be a lack of openness to what God may want to do first before He will heal the individual. It is true that, ultimately, God wants us healed and to walk in health. But God is interested in healing the whole person--body, soul, and spirit--not just the physical body alone. There may, however, be several steps involved in bringing about that result and attempting to bypass any one of them, will end in frustration and failure.

* **Atomic Weapon Number Two (revelation through several rather than one):**

Practice: Both the one being prayed for and the ones praying are to remain constantly open to the operation of the gifts of the Holy Spirit, especially, words of wisdom, words of knowledge, discerning of spirits, faith, healing and miracles, which all come to you as spontaneous thoughts, spontaneous pictures and spontaneous feelings (For help learning to hear God's voice, go to <http://www.cwgministries.org/Free-Christian-Books-and-Articles.htm> and click on “The Four Keys to Hearing God's Voice”). These things are to be shared and acted upon when received. Teaming up with two or three prayer ministers who are all open to God showing them any of the above keys to removing blocks and then sharing what they are receiving with the group which then acts upon it, will generally widen the reception of divine revelation and very quickly break the yoke of the infirmity and restore the person to health.

Philosophy: The context in James 5: 14-18 also assumes a team ministry (note the plural, “elders”), so that what is not revealed to one may be revealed to another. This process need not take days or weeks, or even hours. But our traditional “healing line” tends to pressure us to get it done quickly so we can go on to the next one. There is nothing sacred about a healing line. They were never heard of before the late 40's and 50's and were a product of the healing evangelists of that era. Even all of them did not use that method. The practice of using Healing Rooms and using 2-5 person prayer healing teams seems preferable, because it offers a more relaxed,

unhurried approach so that every aspect of every case may be thoroughly dealt with. Often a healing room will schedule a person for an hour of ministry which would allow enough time for the principles of releasing the healing anointing which we have taught here to be fully implemented. As one gains experience, releasing the healing anointing will occur more quickly.

*** Atomic Weapon Number Three (Releasing anointing from several rather than one):**

Practice: You can give the sick person a divine radiation treatment by simply having a group of 2-5 people keep their hands (both hands – so an electrical current is completed) on a sick person for 10-20 minutes releasing Gods power into the sick individual. Each one should ask God where they should lay their hands – generally on top of the infirmity and then on the back side of the body in the same location of the infirmity. For example, if I (Mark) was praying for a weakened heart, I would lay my right hand (my dominate hand) on the heart and my left hand on their upper back, and would sense the divine current going from my right hand into the body and coming back out through my left hand. Obviously if I am laying hands on a woman, I will have her lay her hand on her heart first, and I will lay my hand on top of her hand. This strategy greatly speeds up the healing process. Any time I have had a group use this 20 minute laying on of hands healing process, we have seen dramatic results, in both the person being prayed for and the people praying.

Philosophy: Jesus sent the disciples out to minister in teams of TWO (Luke 10: 1). The advantage to having two to three prayer ministers laying hands upon the sick person is that together they form a larger conduit for the power of God to enter the sick person's body. They can enlarge healing power entering the sick person's body, plus there is a special promise from Jesus that when two to three gather in His name He is there in their midst. (Matt. 18: 20)

*** Atomic weapon Number Four (Listening to Jesus who is radiating healing light):**

Practice: As you see Jesus and watch His healing power and light pour into a person, you can ask Him to reveal to you what exactly needs to be healed and how He wants to heal it. Tune to flowing thoughts and pictures, and act in obedience on what He is telling you. (For help learning to hear God's voice, go to <http://www.cwgministries.org/Free-Christian-Books-and-Articles.htm> and click on "The Four Keys to Hearing God's Voice.")

Philosophy: The principles you are following in the above approach are that you are both hearing and seeing in the spirit world. It is hearing and seeing that produces great faith and great breakthroughs. Abraham, the father of Faith, heard God's instructions to him (Gen. 12: 1,2) and saw God's vision for

him (Gen. 15:5), and the result was faith (Gen. 15:6). Great faith accomplishes great things.

Finally, It may well be that the fact that some are not healed can be explained by an incomplete process of dealing with every facet of every case, especially in cases of praying for believers. God seems to see the sinner as so messed up that they can never prepare themselves adequately for healing, so He just heals them anyway to show them His love and power. On the other hand, God sometimes heals everybody in the house on some occasions, both saved and unsaved, when He comes in unusual power and glory. There are principles, to be sure, but God is still a God of infinite variety, has an infinite knowledge of every situation and knows exactly what must be done.

APPLICATION EXERCISES

- 1) State in your own words, with Scriptural support, why the power of God can be seen as light and felt as heat and energy (tingling). What is the value of “seeing” and “feeling” as opposed to just knowing, without seeing or feeling?
- 2) Practice seeing the power of God, glowing from Him and Christ upon you and those to whom you minister. Keep a journal of your experiences for the first 20 or 30 times. You may practice this in your personal devotional time as you come to Him and ask Him to allow you to see the following biblical passages: Exodus 24:17; 40:38; Ezekiel 1:26-27; Daniel 7:9-10; Zechariah 2:5; Luke 11:34; Acts 12:7; 2 Corinthians 3:18; Colossians 1:29; James 1:17; Revelation 1:12-16. Record what you see. Work at this until it becomes comfortable for you.
- 3) As you practice coming before the Lord and seeing Him radiant with glory, power and light, ask the Holy Spirit to manifest His healing power in your body, especially in any infirm area. See the light of God enter that area. Hold His light and power on that spot for a period, allowing for a divine radiation treatment. Notice if you sense any heat or tingling as His power penetrates you. Record the sensations, and any healings and/or release of pain which follow. Continue doing this until you feel comfortable in this experience, and can do it easily and fairly quickly.
- 4) Practice asking God for a word of wisdom, a word of knowledge and discerning of spirits as you pray for healing for yourself and for others. Then, trusting Him to speak to you, tune to spontaneous thoughts, spontaneous pictures, and spontaneous feelings, and share and act upon what you are receiving. Record what happens. Record any testimonies of how these are keys which remove blocks and release God's healing power.

- 5) Complete 5-10 prayer sessions where three or four people soak a sick person in healing prayer while laying on hands for 15-20 minutes at a time. Each person in the group is to fix himself on the Lord and see His healing power coming through him to the sick person. Each person is to remain open to any revelation from God which would remove blocks and open the door to a greater healing flow. These things are to be shared and prayed and acted upon. Record the results of these prayer experiences.
- 6) Receive Revelation Concerning Divine Healing

Write out the following Scriptures in an accurate translation (preferably NKJV, NASU or KJV) and ask the Lord to show you anything He wants to from them concerning healing. Record what He tells you. Memorize a minimum of 10 of the following verses, preferably 20-30.

Take God's word as medicine by speaking and confessing the following verses over yourself on a regular basis (Prov. 4:20-22). Do this three times a day if you are sick, and once a day when you are well in order to maintain vibrant health. Confess 2-3 verses at a time. Since a joyful heart is good like medicine, speak these words gladly over yourself (Prov. 17:22). Let the Holy Spirit lead you in your confession.

Genesis 20:17
Exodus 15:26
2 Chronicles 7:14
Psalm 103:2-3
Psalm 107:20
Psalm 147:3
Proverbs 3:7-8
Proverbs 4:20-22
Proverbs 16:24
Isaiah 53:5
Isaiah 58:6,8
Jeremiah 17:14
Malachi 4:2
Matthew 4:23-24
Matthew 8:7-8,13
Matthew 8:16
Matthew 9:28-29
Matthew 9:35
Matthew 10:1
Matthew 10:8
Matthew 12:15
Matthew 12:22
Matthew 14:14
Matthew 15:28

Matthew 15:30
Matthew 18:18-20
Matthew 19:2
Matthew 21:14
Matthew 21:22
Mark 1:34
Mark 3:10
Mark 5:29,34
Mark 6:13
Mark 9:23
Mark 11:22-25
Mark 16:17-18
Luke 1:37
Luke 4:40
Luke 5:15
Luke 5:17b
Luke 6:17-19
Luke 7:7,10
Luke 8:43-44
Luke 9:1-2,6
Luke 9:11
Luke 9:42
Luke 10:9
Luke 17:15-16
Luke 22:50-51
Acts 3:16
Acts 4:10
Acts 4:30
Acts 5:14-16
Acts 8:7
Acts 9:34
Acts 10:38
Acts 28:8-9
1 Corinthians 12:7,9
1 Corinthians 12:28
James 5:14-16
1 Peter 2:24
1 John 5:14-15
3 John 2
Revelation 22:1-2

- 7) Complete the following Healing Testimonial Worksheet for 30 people you pray for. Tabulate results and ask God to show you what He wants to reveal to you about His healing power and ways it can be increased in and through you. Send these completed questionnaires, along with a summary of what God has revealed to you, to Dr. Gary Greig (universityprayernetwork@cox.net) or to Dr. Mark Virkler (healing@cwgministries.org) for tabulation and reporting in an expanded version of this paper.

DIVINE HEALING TOOLBOX
JAMES 5:14-18

1. **Remove blockages by confessing your sins one to another (Jas. 5:14-18):** Each person in the group (prayer ministers and person being prayed for) is to focus on Jesus with the eyes of your heart. Fix your eyes on Jesus and ask Him if there is anything that is blocking His healing power from flowing to you. Receive His response back by tuning to spontaneous thoughts and pictures (For help learning to hear God's voice, go to <http://www.cwgministries.org/Free-Christian-Books-and-Articles.htm> and click on "The Four Keys to Hearing God's Voice."). Make sure you are living a healthy lifestyle, which includes a nutritious diet, regular exercise, fasting/cleansing and stress-free living. Confess your sins based on what you receive. Learn to confess your sins moment by moment so you stand clean before the Lord. This group stance of humility and holiness releases God's power.

2. **The foundation for healing is entering God's presence:** The Lord said to one Christian colleague of Dr. Virkler's, "First you must practice My presence. Then we'll talk. My presence is really more important than My words. The healing takes place while in My presence." Become Christ-conscious by worshipping Christ in your spirit. See Jesus transfigured in God's light (Matt. 17:1-8). Ask for, see and release His healing power, which can be seen as light, and felt as heat and tingling. His power to heal is released through His presence.

3. **Discover and deal with the root cause of the infirmity:** Have the sick person, pray, "Holy Spirit, please show me the root cause of this sickness in my body." (His body, his memory and the Holy Spirit within him know exactly what the root of the sickness is.) Then instruct him to quiet himself and tune to the voice and vision of God (i.e., spontaneous thoughts and spontaneous pictures) and share with you what comes to him. Apply the appropriate prayer.

4. **Assume three parts to healing prayer: (removing pain, casting out demons, restoring body parts)**
 Speak to the pain to be removed. It is easy, builds faith once the person being prayed for feels some pain leave, and removes this distraction from the person being prayed for.
Firmly command the specific afflicting demons to be loosed. Assume demons in most/all situations. Demons were frequently involved in the conditions Jesus healed, as is suggested by comparing the summary description in Mark 1:39 with the parallel summary statement of Matt. 4:23:
***Mark 1:39** "So he traveled throughout Galilee, preaching in their synagogues and driving out demons."*

Matt. 4:23 “Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.”

Speak **lovingly** and **specifically** to the damaged body parts to be restored to their normal function.

5. **Receive divine revelation:** As you see Jesus and watch His healing power and light pour into a person, ask Him to show you exactly what needs to be healed and how He wants to heal it. Receive His answer by tuning to spontaneous thoughts and pictures, and act in obedience on what He is telling you. Engage the prayer-type that the Spirit leads you to--petition, command, or pronouncement.
6. **Team up for greater revelation:** Two or three prayer ministers who are all open to God showing them any keys to removing blocks and sharing what they are receiving with the group which then acts upon it, will generally widen the reception of divine revelation and very quickly break the yoke of the infirmity, restoring the person to health.
7. **Powerful prayers which detach demons:** Person being prayed for and prayer counselors stay tuned to flow and act upon impressions to pray in any of the following ways: 1. Forgiving anyone God brings to mind; 2. Confessing any sins God brings to mind; 3. Breaking generational sins and curses; 4. Severing ungodly soul ties; 5. Replacing negative beliefs; 6. Renouncing inner vows; 7. Breaking word curses; 8. Receiving inner healing through seeing visions of Jesus in the memory; 9. Casting out demons. All of these can be covered systematically with a “Contributing Strands Worksheet” found at www.cwgministries.org/Free-books.htm and see Dr. Mark Virkler and Dr. Patti Virkler’s book, *Prayers that Heal the Heart* (Bridge-Logos, 2001), for full discussion of these issues.
8. **Anoint with oil:** Use oil that has been prayed over for an impartation of divine healing power (James 5:14-15).
9. **Intensify the flow of healing power by seeing:** Ask for and see Jesus’ divine healing light and power radiating onto and into the person; see it focused on the infirmity, and thank the Lord that the anointing is being released and entering the body.
10. **Give a divine radiation treatment:** Have a group of two to five people keep their hands (both hands – so an electrical circuit is completed) on a sick person for 10-20 minutes releasing God’s power/light into him.
11. **Get feedback regularly:** Ask the person how he or she feels (better, same, worse), and respond as necessary.

- 12. See it done:** Hold in your mind a detailed faith-picture of the person healed and say, "Thank You, Lord. That is the way it is going to be, because Your power is healing this person."

Specific Laying on of Hands Techniques

Charles and Frances Hunter suggest the following strategies which incorporate touching the infirm areas and releasing God's healing power and light into an area. It would appear that this would be a divine structural restoration, realigning the back, neck and hips, and allowing the nerves to function normally, thus enhancing the release of God's healing into the body.

The Neck Thing (TNT): Use this often for many upper region infirmities

1. Stand in front of the person and place your hands *gently* on his neck, with your fingers on the upper spinal column at the back of the neck, your palms on the side of the neck (over the carotid artery), and your thumbs on the TMJ point (point where jaw hinges).
2. Have him slowly turn his face to the left and then to the right, then backward and forward, while you command all the muscles, ligaments, tendons, and vertebrae to go into place.
3. See the healing power/light of God going into the neck and spine, perfectly positioning all bones, muscles, ligaments and tendons.

The Pelvic Thing (TPT): Use this often with many lower region infirmities

1. Place your hands on the top of the hip bones and command the pelvis to rotate into proper position and for all organs to go into place.
2. See the healing power/light of God going into their entire pelvic region realigning and restoring bones, muscles, tendons and organs.

Note: If nothing is needed, then nothing will happen. No damage will be done.

The Total Thing (TTT): About 80% of their prayers for healing involve doing this

1. The Total Thing involves doing both The Neck Thing, and The Pelvic Thing, along with growing out arms and legs.

2. To grow out arms, have the person hold his arms straight out to each side, and swing them forward till palms and tips of fingers touch. See which arm is longer, then pray for the other arm to be lengthened while lightly holding each of his hands in your hands (his left hand on your right hand and his right hand on your left hand).

3. To grow out the legs, have the individual sit in a straight-backed chair. You lift both of his legs straight out in front of him. See which leg is longer. With his heels resting on the palms of your hands, pray for the shorter leg to be lengthened.

4. See the healing power/light of God going into his arms and shoulders, legs and hips, restoring and realigning all muscles and bones, joints and ligaments.

5. You can go back and do The Neck Thing and The Pelvic Thing after growing out the arms and legs.

Group Practice Exercises

For TNT

- Turn your neck as far as you can slowly from side to side three (3) times and then up and down three (3) times.
- Reach your hands behind your own head and run your fingers up your spine until they rest on the base of your skull (the bulge out). That is where you want the top tips of your fingers to rest when doing TNT.
- Those who wish to participate should stand. Stand in front of another volunteer who is standing, and lay your hands on him or her gently, in TNT position.
- Each one should quiet himself, focus on the Lord, and invite the healing power of the Holy Spirit to be present. See the light of God leaving your hands and entering the neck region. As you see and feel this energy, gently put pressure against one of their cheeks with the palm of your hand.
- The volunteer then gently and slowly turns his head from side to side three times and up and down three times, while you speak to the muscles, ligaments, tendons and vertebrae to move into proper position and alignment, and both of you see the power/light/heat of God entering the neck, shoulders and head.
- Leave your hands in position on his neck until you feel the power/light/heat of God is no longer flowing through them.

For TPT

- Place your hands on a volunteer's hip bones (while standing in front of him).
- Each one should quiet himself, focus on the Lord, and invite the healing power of the Holy Spirit to be present. See the light of God

leaving your hands and entering the bones, ligaments and organs in the lower region of the body.

- Command the pelvis to rotate into proper position and for all organs to go into place.
- Both of you are to see the healing power/light/heat of God going into his entire pelvic region, realigning and restoring bones, muscles, tendons and organs.
- Leave your hands in position on the hip bones until you feel the power of God is no longer flowing through them.

For TTT

With a volunteer, do arm and leg lengthening, then TNT followed by TPT. Finally, go back and do arm and leg lengthening one more time. See and feel the power/light/heat of God entering the body in each prayer.

Lamad exercises to go along with Healing Manual

I. Practice exercises for seeing vision: (begin with the foundation of a scripture verse for each exercise below)

- a) God in the light
- b) Seeing oneself stepping into God's light
- c) Seeing His light flowing out through your hands and into the afflicted organ

Share in journaling or with another person what you saw and felt as you did each of the above exercises. Practice doing each of the above several times until you are comfortable with them. Then look for God and the Healing power of His Spirit to flow through you in any of the above ways as you enter God's presence to pray for yourself or another for healing.

II. Practice exercises for receiving a word of knowledge concerning healing

- a) With eyes of your heart – ask God for vision and then look for any spontaneous picture of:
 - Movement of Holy Spirit over a group or a person and see what he is doing
 - What organ God wants to heal in a body
 - What location in a group is the person at

- What distinguishing features the person has – color of clothing, etc.

b) With ears of your heart – ask God to speak (ask Him for a “Rhema” word), and then listen for any spontaneous thought or picture in your minds-eye of:

- What God wants to heal in a person or group or
- Where (what section of the building) the person or people are located
- What distinguishing features the person has – color of clothing, etc.
- What blocks need to be removed for the healing to be complete

c) With emotions of your heart – ask God for His emotions and then sense any spontaneous emotion of:

- What emotion God wants to heal in a person or group or
- What emotion does God have toward the person

d) With sensations of your body of flesh – ask God that your body parts feel:

- The pain that God wants to heal in a person or group – in that part of your own body

Team up with a person who operates in the opposite hemisphere of the brain as you do (i.e. left-brained analytical, systematic thinking verses right brained artistic, associative thinking) and minister healing to a number of individuals using the five step approach taught in this manual, and recording your results on the “Divine Healing Testimonial Worksheet.”

Do the Group exercises above for TNT, TPT and TTT.

Divine Healing Testimonial Worksheet
Available from www.cwgministries.org/healing_worksheet
Send completed form to healing@cwgministries.org

Report made by _____

Print Email Address _____

Client's name _____

City/State _____

Client's Email Address _____

Client's phone number _____

Infirmity prayed for _____

Date _____

People praying _____

Length of time in prayer _____

of times prayed for previously _____

Reduction of Pain _____% Time taken _____; More reduction of pain _____ % Time taken _____

Infirmity healed _____% Time taken _____; Infirmity healed _____% Time taken _____

Check tools used: ___ confessed sins ___ entered God's presence

___ received revelation on root cause

___ commanded pain to leave

___ commanded demons to leave

___ spoke specifically to body parts to be healed

___ teamed up for greater revelation

___ used oil

___ forgave anyone brought to mind

___ broke generational sins and curses

___ severed ungodly soul ties

___ replaced negative beliefs

___ renounced inner vows ___ broke word curses ___ inner healing ___ deliverance

___ saw light enter specific body organ ___ felt heat ___ felt energy/tingling

___ 2-5 people gave a 15-minute divine radiation treatment

___ got feedback regularly from client ___ with eyes of heart saw the healing complete

___ praised God for the completed healing

Names of demons cast out:

Written Summary: Record a summary of the revelation received during prayer time and the results of acting upon this revelation. If the revelation was received by the sick person – put their name next to that revelation. Also record below and on the back of this page a full summary description of the healing ministry that took place and discuss any medical confirmation of the healing. To help us connect medical confirmation which you send at a later date, please provide the infirmity that was prayed for, the date of the prayer and the person who received the prayer. Thank you!

EXAMPLES AND TESTIMONIES OF HEALINGS

FRANK, NOVEMBER 2003: I am ministering healing prayer a just little differently than in the past. It is another more advanced step. I would like to explain it to you.

I do not pray anymore without being in the Lord's light (Matt. 17:2, 5; Heb. 1:3). I used to pray for people while I was seeing the light of the Lord's presence, but one day as I was ministering healing prayer the idea occurred to me from the Lord to actually enter into His light and pray from being inside of the light. The experience is totally different.

First I lay my hands on a person and immediately I can feel the energy of the God's Spirit flowing over my body. Then I see light—the light of the Lord's presence (Matt. 17:2, 5; Heb. 1:3). I used to begin healing prayer at this point but now when I see the light I actually somehow move forward in my mind so that I can enter into the light. When I am in the light my entire body is engulfed in the radiant energy of the Holy Spirit. Then I begin to pray. My prayer in the light is always soft, sweet gentle, and flows like velvet. There is no need for stress or struggle when in the light, everything is easy. When I am in the light and ministering healing prayer I have very little perception of my own body. Everything is so bright I am mostly aware of the brightness and only a very little aware of my own body.

In my healing seminars I now give a silent healing demonstration. I just sit in a chair holding a person's hand and I don't say anything at all. The person then describes what they are experiencing as I am praying for them just silently. The following is an example and a subsequent testimony.

Dese was at one of my seminars. I selected her for a silent healing demonstration. she had an operation when she was five years old that left both of her legs permanently swollen about three times there size. I called her to the front of the class and held her hand and told her to describe for everyone what was happening as I prayed. I then held her hands and in about thirty seconds i was in the light. There in the light I began asking Jesus to heal Dese. I began asking him to touch her legs and anything else that was wrong with her. As I was talking to the Lord Dese said the anointing was on her feet and traveling up her legs and then on her hip's and then traveling

to her chest and onto her head and then she said it was shutting out of her head. I prayed for Dese in the light for about three minutes as she described for the class what she was experiencing. The next week she sent me this testimony.

Hey, Frank. Shalom. I'm the other "Air Force Brat" that was at Paula and Ed's on Saturday.

Guess what? My ankles are going down daily at a NOTICABLE rate. Paula and Ed's granddaughter in Alaska that was diagnosed with TB has been re-diagnosed and the doctors and SPECIALISTS (3) "do not understand what happened" and she is HEALED. Hallelujah.

I will keep you posted on my ankles. Also, when I found out that you were coming I developed a NIGHTLY cough. I had to suck on a lifesaver for it to go away. Guess what? The cough has not come upon me since the meeting. Also, I had a recurring corn on my big toe---It's GONE!!! (and, it was PAINFUL. I had to shave it off once a month) PTL

Glory to the KING. Shalom, Dese

These days in private prayer I am no longer satisfied to just practice the presence of the Lord and the anointing. I also need to enter into His light and there fellowship with Jesus as I pray. This I think is the ultimate goal. To get well practiced at entering into His light in prayer. Oh ya, one last thing. It is totally impossible to have any ill feelings toward people while in the light. Any ill feelings are always consumed by the light of His Presence and replaced with feelings of sincere love for God and people. I can tell you honestly that I can get into the presence of the Lord and flow in the anointing and still have ill feelings toward people but that is impossible if I enter into the light of the Lord's Presence. In my opinion entering into His light can and should be a daily experience in prayer. Sinful thoughts and desires do not exist in the light and also do not exist in one's mind or emotions after spending some time in the light of His Presence. In my opinion the Apostle John is writing about a real experience when he talks about being in the light (1 John 1:6-8) and when Paul talks about being children of the light (Ephesians 5:8). I think that being in the light is where the very real tangible love of God comes from.

God Bless,
Frank Gaydos
PA JGLM director

GARY, SPRING 2003: Actually, looking at Jesus and Him telling me how to pray for someone's healing and telling me the blocks (unforgiveness, generational sins, demons, worry, inner vows, etc.) is the way that I learned

how to heal the sick from John Wimber and the Vineyard and from Father Mike Flynn and Dr. Charles Kraft. It worked for us this way for over 10 years.

For me, though it feels like I'm imagining the picture of Jesus present there, as we pray for the sick, He always says things that I couldn't possibly have known by myself and shows that it really is Him and not my imagination. I typically look for His face over the person's shoulders or head—I picture Him there—and then ask Him "Lord what is your heart for this person? What's going on? How do you want to get him/her healed?" (When I was first taught by other believers how to hear His voice, the Lord showed me that after I focused my attention on Him, bound the enemy, and asked Him His heart for a person, whatever spontaneous pictures or thoughts came to my mind were from Him.) And then I watch Jesus' face and then listen for His voice in my heart to whisper the keys to the person getting healed. It works almost 100% of the time when I pray healing prayer this way, have the person deal with any issues Jesus raises (unforgiveness, worry, etc.) and pray the way He says to pray.

Seeing Him this way in prayer is just what Jesus promised the disciples and us—that we would see Him through the Holy Spirit: John 14: 16-19 "And I will ask the Father, and he will give you another Counselor to be with you forever-- Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live."

REGENT UNIVERSITY, OCTOBER 2003: Dr. Peter Prosser's Signs & Wonders Course: Gary and Catherine taught two sessions on "How to Release the Healing Power of God through Prayer": Yesterday several students learned how to hear God's voice for the first time, as they prayed over each other in pairs. They received visions and words and impressions from the Lord that they prayed over their group partners.

The Lord also touched and healed several students of chronic pain and problems. Here are three examples:

1) A young man, Chris, who was in pain when he plays the guitar because of a cyst on his shoulder, received some healing from the Lord. I led prayer over him in his group and envisioned the healing light of Jesus going into his shoulder. I prayed "Holy Spirit release the healing light of Jesus into Chris's shoulder. Thank you Lord for the anointing." As we prayed with him and I looked into Jesus' face in my mind's eye, I heard the Lord say "grandmother" indicating that he had an issue with a grandmother that he needed to forgive. It took him a couple of minutes, but then a major wound from one of his grandmothers surfaced where he was betrayed in some way by her. After he forgave her I felt a flow like 'cool' gently flowing energy and tingling going into his shoulder as I was led by the Spirit to pray: "Pain we command you to leave his shoulder and not return. Obey the body and blood of Jesus! By His

wounds this man's shoulder has been healed. I command this cyst to dry up in the name of Jesus. Spirit of injury leave this man's shoulder." He felt 'peace' and no pain on his shoulder at that point but said he needed to test it by playing the guitar, which is when the cyst would become very painful. We'll find out next week if the healing is complete.

2) A woman, Jody, who had chronic pain in her right hip, was completely healed of the pain, after a few minutes of prayer. Catherine and I prayed the same way with her and the other students gathered round her with Catherine's hand on her right hip: "Holy Spirit release the healing light of Jesus into Jody's right hip. Thank you Lord for the anointing." We did the TPT "We command her pelvis to rotate and come back to the way God created it to be in Jesus name!" She felt stuff moving. When we found out her ancestors were deeply involved in Freemasonry, we led her in a prayer in which she asked the Lord to forgive her parents' and grandparents' involvement in Freemasonry. Then we broke the curses of the first three degrees of Freemasonry against the throat (1st degree), the heart (2nd degree), and the bowels (third degree). We were led to declare all ties through these curses with powers of darkness broken by the blood of Jesus. She choked a bit as some demons left her. Then we asked the Holy Spirit to increase His power on her right hip and she felt warmth of the anointing there. We commanded pain to leave: "Pain we command you to leave her hip and side and not return. Obey the body and blood of Jesus! By His wounds she has been healed!" Then we checked in with her, "How is the pain level?" She said about 60% better! She was crying. So we kept praying and asking the Spirit for more power, blessing what the Lord was doing, and commanding pain to leave completely. After a couple of minutes more the pain was completely gone, Praise God! Then we told her, the devil tries to send back conditions like he tries to send back demons. When—not if—when you feel the pain try to return, tell it to leave you in Jesus' name. The Lord has healed you. Do not let the devil take back territory in your body (John 5: 14).

3) Another young man, Mike, who had suffered from neck and shoulder tension for several years felt the tension and pain lift as we and others prayed over him asking Jesus to remove the tension and pain. We asked the Holy Spirit to release His power to heal on his shoulders and waited for the anointing to fully manifest. Mike felt heat and warmth on his shoulders. For the first time in years (I used to see this way and have now just begun again) I saw little wisps of what appeared to be barely perceptible steam over his head shaped like flames of fire—that's the Holy Spirit's way of showing me He is fully manifested on a person. I see it with my natural eye, but others don't always see it. When we asked the Lord if there were any blocks to healing, the Lord brought to his mind several people he needed to forgive. But the breakthrough really came when we asked Mike how long he had had the pain in his neck and shoulders. He said he had had it, since he and a Christian friend went on an archaeological dig in Italy 5 years ago. It turned out that this Christian friend severely backslid and fell away from the Lord at that time. Mike took on the spiritual and emotional burden of it. The

Lord said to me, as I listened to Jesus, that there was a demonic spirit of tension and pain in his shoulder and neck muscles. So when Mike gave the burden to the Lord of his friend and the burden of his current studies at Regent. I was led to say: "You spirit of tension and pain, leave this man's shoulders now in Jesus name!" Mike said he felt something lift off and the pain leave. He said, "I feel like I grew an inch!"

MARA V., AUGUST 2003: We saw Mara, a recent college graduate and one of the bridesmaids, at the wedding rehearsal last Friday night. She was sitting down, because of pain in her right foot, which she had just had surgery on this summer. Standing with the bridesmaids through the 60+ minute rehearsal really caused her foot to throb with pain. Catherine laid hands on her foot and I put my hand on Catherine's shoulder as we prayed for her. We asked Jesus to release the healing light and power of His Spirit into her foot. This time, though we usually feel heat or tingling when the Lord's anointing is flowing, neither of us felt anything and Mara felt nothing, but we continued thanking Jesus that his power was going in to heal her foot and to picture the healing light of the Lord going into her foot. I looked up in my mind's-eye into Jesus' face and heard Him say in my heart "I am going to take her pain away." Then He led us to tell the pain to leave her foot: "Pain you leave her foot! Obey the body and blood of Jesus—by His wounds she is healed (1 Pet. 2:24; Isa. 53:5)! Leave at once in Jesus' name!" When we asked Mara how her foot was feeling, she said the pain was gone and that her foot "felt numb." The next night after the wedding at the reception, we noticed Mara was able to dance with the bride and groom and bridal party. Catherine asked her how her foot was doing, and she said "It's a miracle!"

CHRISTIAN L., AUGUST 2003: Christian, who is a student from the College of William and Mary, was on a Summit Ministries backpacking camp in the Colorado Rocky Mountains with several other young men who were students at colleges and universities across the nation. One of the young men leading the hike one day got a very serious cramp that caused him to fall down and that locked up his leg muscle in a huge knot, visible to all, that he could not undo. He was strong young man, but tears were coming from his eyes because of the intense pain. The Lord spoke to Christian's heart that He wanted Christian to pray for healing of this man's leg. So Christian asked the several other backpackers, all Christians, to pray with him for the injured man. All of them stood where they were and bowed their heads but remained at a distance from the injured man. Christian said to them, "Hey guys, please come and lay hands on him and lets ask the Lord to heal him." Christian led the prayer and laid his hand on the injured man's leg. He asked the Holy Spirit to come into the injured man's leg and intensify His healing power on the man's cramped muscle, and then led by the Lord to do so, Christian said, "I command this cramped muscle to relax and pain to leave this leg in Jesus' name!" Immediately the injured man's cramped, knotted leg muscle unknotted itself, relaxed, and the pain left, to the great relief of the injured man! All the guys praying over this young man were wide-eyed with surprise! Later they came one-by-one to Christian and asked him, "What happened back there? I know that God can heal, but how did God do it

through the prayer we prayed?" Christian showed them the biblical evidence that we are to pray for healing as Jesus and the early church did. Then two students—one from Boston College and one from Cornell University (Ithaca, NY)—excitedly told Christian that they were also learning how to heal the sick through the power of Christ and His Holy Spirit in their Christian fellowships at these two campuses. One of them held up Dr. Jack Deere's book, Surprised by the Power of the Spirit (Zondervan, 1993), as a text that they had been reading in learning how to pray for healing biblically and effectively. Christian said that this gave him the impression that God wants to move in revival with healing signs and wonders on many university and college campuses.

BILL F., JULY 2003: I had a woman come into the Prayer Room yesterday and say that she still had something that needed to be delivered. We asked Jesus to tell us what it was but couldn't get a clear picture or a word so I just commanded it to go and within two or three minutes, whatever it was went.

We continued to see physical healings after the services yesterday. One woman came with knee problems. Her right knee and leg hurt so much that she couldn't lift it up. She had to stand on her stockings and then pull them up. She came to the Prayer Room and one of the Ministers prayed with her. She was instantly healed and was able to immediately raise her leg up.

A young woman came later with pains in both wrists. She couldn't rotate her wrists around without great pain. As I took her hands, I felt that God said that her diet needed to be changed - in that she was eating something that was causing too much acid in her system. Unfortunately I couldn't be more specific and asked her to pray and ask Jesus what she needed to eliminate. Then I prayed for her wrists and commanded the pain to go. As I did that, I sensed the anointing of God touch her and she just kept receiving for a minute or so. When the anointing lifted, I let go of her wrists and asked her to do something that would normally hurt.

She started to rotate her wrists and immediately you could see in her eyes, all of the pain was gone. She burst into tears and I felt that Jesus said to tell her that she was loved and this was a small demonstration of His love for her.

A deaf woman came and was having leg, wrist and arm pains. These pains only seem to occur when she first got up in the morning. As she stood there, she was not in pain but wanted to be free of it when she woke up. We had to work through a person who would 'sign' for her. As we did, I kept getting the sense of torment - that she was being tormented. It was a little hard to convey what I was trying to say but we finally got it across. I found that there was a person that she was having problems with who lived in Canada - and she had not forgiven this person. The Scripture verse from Matthew 18:34 (KJV) came to mind because the person who did not forgive was turned over to the tormentors to be tormented. We led her in prayer and she

forgave the person. I will know next Sunday what the results were with this prayer.

God blessed us with a young teen who responded to the salvation message and accepted Christ. We also ministered to a couple who were struggling with what church to begin attending. As we prayed for them, God's presence fell upon the husband and he began weeping and crying out to God for his family. I was a little shocked and didn't expect to see all of this with a prayer for guidance. It was amazing because the husband completely soaked his shirt - he got so hot. It looked like someone turned a fire hose on him and just soaked him. Finally when he gained some composure, he told us that they wanted to find a church where they could grow and find their place of ministry. I hope that they will join us and be a part of our family here.

So - it was a very interesting Sunday morning at Cornerstone. Thanks again for your ministry to us.

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SAM, JULY 2003: My wife and I (Gary) were praying over a student prayer leader named Sam from the College of William and Mary in Williamsburg, VA. Sam had some kind of a painful cyst that was growing in his left hip. I felt led by the Lord to follow one of Frank's prayer patterns. First I had Sam picture Jesus in the light and ask Jesus if anything would block the anointing—Sam confessed bitterness and self-pity and forgave some people. Then I had him ask Jesus what the root of the condition was—Jesus showed him that he had cursed himself by criticizing himself right after a campus outreach didn't bring the salvation results he hoped and prayed for. I explained to him that criticizing himself was like cursing himself. He broke the power of his self-criticism. Then I laid my hand on his hand on his hip and we asked the Holy Spirit to release the healing anointing and the radiance of Jesus into Sam's hip. I felt the anointing on my hand, going into his hip, and thanked the Lord that the anointing was going in; I rebuked the cyst telling it to leave him. Then after about 2 minutes of praying I asked Sam if he felt any difference. He said "no."

So I asked him if I could put my hand directly on his hip where the cyst was. Then I prayed the same way, thanking the Lord for the anointing going in, rebuking the cyst and telling it to break up and leave, telling pain to leave in Jesus name. This time I felt a burst of energy (sudden rise in tingling and heat) go into his hip. Then Sam said the pain had left and the cyst felt smaller. We continued to pray and soak his hip in the anointing.

GARY, JULY 2003: The key that stands out in Frank's early accounts of healing is to be fully convinced that healing is in the atonement of Christ and to act on it (which it is according to Isa. 53:1-5 and 1 Peter 2:24; and of course James 5:15 states clearly "the prayer of faith WILL HEAL the sick

person" stating the general rule that God will generally heal the sick). We're finding that if we just believe it as much as we believe the law of gravity-- that if we walk off a cliff we will fall--and talk to people that way in faith-- "God is going to heal you when we pray"--the healing comes much more easily. We're learning to say to people who we feel (see and hear in the Spirit) that Jesus wants us to pray healing prayer for, "You're going to feel much better after we pray for you, because the Lord is going to heal you." Instead of hesitating ("I don't know what God will do, but let's pray anyway"), we check with Jesus and He usually gives the "go ahead" to expect healing, then we speak it as a fact and of course, take the risk of looking foolish if for some reason the healing doesn't break through--but we've rarely been publicly expectant of healing and God has not moved to heal the person. What we're hearing from Franks early accounts is that if we will just treat healing like the law of gravity and act like it will come, it will be a lot easier to receive for ourselves and others. Agnes Sanford makes the same point in her book, *The Healing Light*. If we really believe God will heal through the prayer of faith, we should speak expectantly that it will happen, and speaking it out expectantly will become part of the releasing of faith that will be a channel for healing to the person or to ourselves.

This last weekend three people at a July 4th party we attended experienced healing, when I waited on Jesus and then sensed the Lord wanted to heal them, and then told them "It's going to get a lot better after we pray." One little 5-year-old girl had hives--ugly red itchy spots all over her arms, legs, and face. When we prayed and faith-pictured the anointing going into her as Jesus' healing light and radiance, I saw a demon of fear and stress bumping around in her. Her mom confessed fear and anxiety for her daughter and then we rebuked the demon and cast it and its helpers out of her and then told the hives to leave her skin. Immediately her condition improved 50-60% and her skin was clear when we left the house an hour later. We told the mom that she "would feel a lot better after we prayed" for a mercury poisoning condition that gave the mom pain in her right neck, shoulder and arm. She lifted up some anxiety and stress to the Lord and forgave some people so that nothing would block the Lord's healing anointing. Again we prayed with her and her husband and asked the Holy Spirit to release Jesus' healing light into these parts of her body, envisioning the Spirit's light and eventually feeling the tingling of the anointing going into these parts of her body (my wife and my two children also felt the heat and tingling of the anointing going through their hands into her body). Then we rebuked the mercury and told it to leave her body and told the pain to leave her neck, shoulder, and arm. After about 5 minutes of thanking the Lord that His anointing was healing her and letting her soak under the anointing, the pain was completely gone. Her husband had a muscular sprain in his right arm, so when his wife was done, we just moved our hands, still tingling with the anointing, over to his arm and he got about 50% healing right away.

GARY, JUNE 2003: A week ago, my wife and I took part in an intercession meeting with about 15 student prayer leaders from the College of William

and Mary in Williamsburg, VA, and some older charismatic adults from the community.

Unfortunately two of the adults were not ready to be as radically "all-or-nothing" committed to Jesus and to praying in revival onto the campus and into the city of Williamsburg, as the students and we were. A couple of the older adults spoke out in opposition to what we and the students were saying about how God wants us to humble ourselves before Him, repent for personal and corporate generational sins that hold back God's glory, and pray fervently for revival and a fresh outpouring of God's Spirit and glory. For some reason they just wanted to believe "that there's nothing wrong with us"--that everything was OK and there was nothing to repent for in the Body of Christ in Williamsburg. Before these two adults spoke out, I put down my natural judgments and said in my spirit "Jesus you said in Your Word not to judge by human appearance" and then I felt the Holy Spirit on me and in me filling my thoughts, feelings, imagination, and will. I saw bitterness, cynicism, and fear in the two adults that spoke out against the students before they said anything.

In one of these two adults, an older woman, God also showed me she also had pain in her back that He wanted to heal. The host of the prayer meeting asked people to pray over this woman and another older adult for general blessings. There was no mention of the woman's back trouble. Though I did not want to in my flesh, the Lord told me to join others praying over her and to lay hands on this woman's back as a conciliatory move, and to pray for healing of her back. Before I got across the room, her husband got up and grabbed my hand and put it on her back and asked me to pray for her back to be healed, because he said she has osteoporosis and broke a rib by simply coughing and bumping a piece of furniture recently. I laid hands on her back as others did too, began to ask the Spirit to send and increase His healing light into her back and bones, and then felt the heat and tingling of the anointing going in.

Then God gave me His compassion for her, and as I looked in the Spirit into Jesus' face and asked how to pray in my spirit, He showed me a vision just over her head (where He's taught me to look for revelation about a person) of her with younger spiritual sons and daughters seated at her feet. I felt in my spirit that she had some kind of emotional wound either from her own children or from being childless (I don't know which, since I didn't know her before the meeting). But as I spoke the prophetic word out that God was going to give her spiritual sons and daughters to heal the wound in her heart, she began to weep and the anointing got stronger and stronger, and pain completely left her back. I've learned this too from the Lord that when praying for healing, if Jesus gives a revelation about His destiny for the person and how His healing is releasing them into His destiny, when the prophetic word is spoken out, it increases the healing anointing on the person. It was really wonderful to be moving in God's compassion, overcoming the resentment in my flesh toward her for her earlier opposition to the students and us. God is indeed a reconciler!

Later that night, one of the students, named Bonnie, who was limping in her right foot asked us for prayer. We laid hands on her foot and asked the Holy Spirit to release the healing light and radiance of Jesus into her foot. We faith-pictured Jesus' healing light going into her foot, rearranging the bones and tendons of the foot, taking away the pain. As we thanked the Lord that His power was doing each of these things we envisioned, Catherine, whose hand was on her foot, felt movement in the bones and tendons that Bonnie was not making. Bonnie said her foot inside her shoe got really HOT and then was completely healed of the pain!

FRANK, 1978-1994: I will be writing this story to you while looking to the Lord and in the flow of the Spirit. Just the way you taught last weekend. It is easier for me to write if I think that I am just telling you my story.

From 1978 to 1994 I operated in healing through faith and faith alone. It worked well and a lot of healing occurred. So let me explain what I mean by faith healing and then I will give you a number of stories.

In Bible School 1976 – 1978 I learned that Jesus paid the price for our healing. By his stripes we are healed (Isa. 53:5; 1 Pet. 2:24), I believed that. By belief I mean I was totally convinced that Jesus through his body and blood paid the price for our healing and I had a right to be healed. I believed that the body and blood of Jesus was just like the constitution of the United States. His body and blood gave me certain rights in the kingdom of God and one of those rights was the right to be healed. This was my belief and it was as solid a belief in me as the belief that I am an American. There is no doubt in my mind that I am an American and there is no doubt in my mind that by his stripes we are healed.

Also in Bible School they taught me that the prayer of faith that heals the sick spoken of in James 5: 14-18 was simply acting on what you believe. My Bible School teachers also used Hebrews chapter eleven to show that faith is actually acting on the word of God. So to me the prayer of faith was acting on what I believed about the body and blood of Jesus.

The first healing that occurred in my life was with my new wife. My wife and I were married in February of 1978. Two days after we were married my new wife had a bad stomach-ache. I laid my hand on her stomach and simply said be healed in the name of Jesus. Immediately she felt a little better and within 20 minutes all of the stomach pain was gone. In those days I didn't know anything about the presence of the Lord or the anointing. I had no perception of the presence of the Lord or the anointing when I prayed for healing between the years of 1978 and 1994 yet lots of healing occurred. I only believed that by his stripes we were healed and pronounced healing in the name of Jesus with the laying on of hands.

Shortly after I got married I read Smith Wiggelsworth's book Ever Increasing Faith. To me at the time, the book spoke of a simple belief that healing is

provided to the world through the body and blood of Jesus. The book also spoke of a boldness to pray for healing with authority as if it was our right through Jesus to be healed. From this book I gathered the idea that the prayer of faith that healed the sick was an authoritative prayer for healing because of the belief that Jesus provided healing through his body and blood. At the time that was all I knew and that was all I needed. For the next fifteen years without any feeling of the Lord's presence and without any feelings of the anointing I prayed for healing and saw results with an authoritative prayer of faith, proclaiming healing in Jesus name. During these years I saw one hundred per cent recovery in everyone I prayed for, but I didn't pray for anyone except my wife, my children, and myself.

For the first ten years of marriage, the only healing we needed in our family was for headaches, stomach-aches, colds, flu and various other small aches and pains. My prayer of faith in those days was very simple. I would lay my hands on the troubled spot and authoritatively proclaim healing in the name of Jesus. The words I used were simple I would say "In the name of Jesus be healed!" Then I simply believed the Lord would do it. Typically with headaches or stomach-aches about fifty per cent of the pain would leave right away and in an hour or two all of the pain would be gone.

This simple prayer of faith would also limit the severity and duration of the common cold or flu. After prayer the cold or flu symptoms would stop its progression and begin to heal rapidly. In those days it was typical for cold and flu symptoms to last less than a day. I saw severe flu symptoms vanish instantly only one time in my life. My youngest daughter was about fourteen years old and she was sick with the flu. When I came home from work she had a high fever and cold chills and her color was pail. I laid my hands on her head and said authoritatively be healed in the name of Jesus. Then I just walked away. Less than five minutes later her color returned, the fever left, the chills were gone and she was hungry. That was the only time I ever saw an instant healing of a cold or flu. All the other cold and flu healing that I have seen has been progressive.

One day at work I fell off a client's porch and hurt my back. The pain was so intense that I could hardly get out of bed the next morning. Every step I took was painful. I own a carpet cleaning company so I use my back all day long. My wife wanted me to take a few days off to rest but I had bills to pay so I went to work anyway. Pushing a carpet-cleaning wand with an injured back was the most painful thing I have ever done in my life. I was in between a rock and a hard place. I had to work to pay bills and I needed a healing. So I began a faith healing process that I thought would work and it did. While working and in pain I kept saying within myself "By His stripes I am healed." I had read about the woman with the issue of blood in Mathew and noticed that she was saying within herself that if she touches the hem of his garment she would be healed. So I figured if the women with the issue of blood got healed by silently speaking her faith and acting on it I could get healed the same way. I was in so much pain that the words "By his stripes I am healed" brought psychological comfort. I kept working and saying this phrase over

and over just silently within myself. As I was saying "By his stripes I am healed" over and over I was also inwardly pushing against the pain with this phrase. I was doing warfare with the pain in my body through faith. Nothing happened for the first three days but I kept working and inwardly pushing against the pain with the phrase "By his stripes I am healed." By the third day I began to get some relief from the pain. The pain in my back would go away for hours at a time and then return for an hour and leave again. This took place for another fourteen days and then on the fifteenth day the back pain left all together, praise the Lord! About a year and a half later I was working and all of a sudden that same back pain returned for no reason at all. The pain was just as intense as before, so I began the faith healing process all over again. I just kept inwardly pushing against the pain with the phrase "By his strips I am healed." This time it only took two days to get rid of all the pain and it has never returned, thank the Lord.

In 1989 both my elbows began to swell. The doctor told me that I had tennis elbow and that I should rest. I still had bills to pay and a family to support so I just decided to get healed through faith. Again I simply focused on the Lord and pushed against the pain as I worked saying within my self "By his stripes I am healed." The swelling on the elbow and the pain were gone in about ten days, thank the Lord. A year later the tennis elbow returned and I did the same thing but this time the healing only took three days and it has never returned.

In the winter of 1994 my oldest daughter went on a skiing trip. We made sure we told her to stay on the bunny slope because she was just learning how to ski. Naturally my daughter had to go down the advanced slope. Needless to say she crashed and they brought her of the mountain on a stretcher. She had severely hurt her knee and the doctors told us she would probably need surgery. Our next appointment at the doctors would be in a week for further tests. So everyday once a day until the next doctors appointment I put my hand on her knee and proclaimed healing authoritatively in the name of Jesus. I simply said "Be healed in Jesus name!" and thanked the Lord for the healing. The next week the doctor told us that he was going to wait on recommending surgery because the knee seemed to be healing rapidly. I continued to lay hands on her knee and proclaim healing of and on for several months after that. My daughter never did need the surgery. Her knee healed normally with the power of God released through the prayer of faith.

One day I walked in the house after work and my wife was gasping for air and her face was turning a reddish blue color. She was in a panic and said I don't know what to do. All of a sudden boldness with anger came over me and I said I know what to do. With that statement I then placed my hand on her head and yelled, "**Be healed in Jesus name right now!**" My wife then let out a gasp and drew a deep breath. She wasn't choking on anything so we didn't know what was wrong. For three years that would happen to her from time to time. Each time it happened I would authoritatively pronounce healing in the name of Jesus and it wouldn't happen again for months. We

wrestled with this kind of attack-to-healing cycle for three years with the prayer of faith until the healing was complete.

My Father who is a Presbyterian had pain in his shoulders so he went to the doctors. The doctors gave him medicine but it wasn't working. Dad had heard me talk a lot about the prayer of faith so he decided to try it. He placed his hands on his shoulders and said "Pain in the name of Jesus leave my body now! By his stripes I have been healed." He felt some pain leave his shoulders right away and by the next day all of the pain was gone, thank the Lord.

So in my experience the prayer of faith that heals the sick starts with a simple belief that Jesus provided healing for our bodies through his body and blood (Isa. 53:5; 1 Pet. 2:24). Faith is then acting on that belief through an authoritative prayer, as if the body and blood of Jesus gives us the right to be healed. The Spirit of God then joins himself to the prayer of faith and healing is accomplished. This very simple method of prayer works wonders for all kinds of pain, and sickness. During all the years I used this style of healing prayer I never once had a sense of the Lord's presence or a feeling of the anointing.

Prayer of faith exercise # 1

Simply believe that the body and blood of Jesus have provided healing for your body. Simply believe that by his stripes you have been healed (Isa. 53:5; 1 Pet. 2:24). Then put action to that belief which turns belief into active faith. Lay your hands on the area of pain, sickness, or disease and with authority, as if it is your right to be healed through Jesus and the Cross, proclaim healing in the name of Jesus. Speak to the pain, sickness, or disease as if it is a person and tell it to obey the body and blood of Jesus. Tell it that by his stripes you have been healed and tell the pain or sickness to leave your body now in the name of Jesus. The Spirit of God will join your prayer of faith for the healing of pain, sickness, and disease. In this style of prayer do not have to be concerned at all about the presence of the Lord or the anointing. You just have to know and believe and act on your covenant with God. So just do it and you will see a lot of good results. In my view that is the prayer of faith. It works well and is a good place to start when learning how to minister healing.

FRANK, JULY 2003:

I feel inspired to write a couple of healing tips to you tonight. First the reason I pray ordering pain to leave the body first is for two reasons.

Number one, pain is very easy to get rid of. Simply address pain in Jesus' name, as if it is a person and an intruder in the body, and then normally 35 to 50 per cent of the pain will leave right away. In a couple of hours mostly all of the pain will be gone.

Number two, when a person that you are praying for feels some pain leave their body, their faith for healing automatically kicks into higher gear, they know the Lord is working, and the rest of the healing is easier.

Pain free but natural healing, pain is so easy to get rid of that I have had a lot of pain free, but natural healings. I will explain. Last year my dad and I went fishing. My dad was walking near some trees when he slipped and fell headfirst onto a tree root and smashed his nose. Dad started to bleed horribly. The blood was just pouring out of his nose. I sat him down and propped his body against the tree leaned his head back and pinched the bridge of his nose with my thumb and first finger. The blood began to slow up and in a few seconds it stopped. I told my dad to be still until I got the anointing flowing through my hand and going into his nose. I focussed on Jesus, held my fingers on the bridge of his nose for about fifteen minutes stopping the flow of blood with the Lord's anointing on my hand and flowing into his nose. I took my dad home and waited till afternoon to send him home. His nose was very swollen, and his one eye was a little black and blue. It took almost two months for his nose to get back to normal. I very much enjoyed teasing my dad for a couple of months about not paying attention to where he was going, kind of with the same words he used on me when I was a kid. This was a lot of fun. The amazing thing about my dad's healing process was that it was completely pain free, thank the Lord. His nose healed in the normal time that it would take an injury like that to heal but he never experience and ounce of pain. The anointing going into his nose as I was applying pressure to get the bleeding stopped completely altogether eliminated pain even in the natural healing process.

My son Tyler was bouncing on the trampoline yesterday when he let out a hair-raising scream. He had jumped too high, lost his balance, and his knee bounced up and hit his nose, and it was bleeding but just a little bit. His nose was a little swollen right away. I focused on Jesus, placed my hand two inches from his nose and told the pain to go away in Jesus' name. Tyler said, "It's only ten per cent gone, dad." He wanted more of the pain to go away, so I did it again. He said, "Fifty per cent dad," with impatience as if he was fully persuaded that all the pain should go right now and why was I fooling around with this pain. Tyler at seven years old thinks all healing comes from Jesus through the laying on of hands, even healing of bad dreams. So he expects all the pain to go away right away and isn't satisfied with anything less. So I ordered the pain off his body once again. This time all of the pain left immediately, and seven year old Tyler was happy, thank the Lord. Now Tyler's nose remained swollen for the rest of the night and into the next day but he had no pain at all. Another natural healing but free of pain, thank the Lord.

One woman in my healing meeting had arthritis and arthritis pain that was so bad that the her bones were loose in her wrist because the cartilage was eaten away. She had a lot of pain and you could actually feel bone on bone when you shook her hand. After prayer she had no more pain but it was obvious that cartilage had not grown back yet because you could still feel and

hear the bone on bone. This lady left the meeting pain free that night, thank the Lord.

In my opinion it is a good idea in the healing ministry to separate pain and the disease causing the pain. I see pain and the disease causing the pain as two different things. For example there is arthritis pain and then there is the disease of arthritis. When I am praying for a person with arthritis I deal with the arthritis pain first and then the disease of arthritis. I authoritatively order arthritis pain to leave in the name of Jesus, and 90 per cent of the time 35-to-50 per cent of the pain will leave right away. The relief of pain automatically increases the faith and confidence in the Lord of the person I am praying for. After some of the pain has gone I then with authority order the disease of arthritis to leave the body in Jesus' name. After I have authoritatively ordered arthritis pain and the disease of arthritis to leave the body I'm led by the Spirit then to sweet-talk the healing while continuing in the anointing. In other words while continuing to flow in the anointing I sweetly and in compassion and love tell the body parts by name to mend, to be restored, to be healed, to go back to normal in the name of Jesus. So when addressing the spiritual aspects of sickness and disease I minister the anointing with authority but when addressing the physical body I minister the anointing with sweetness and in compassion and love. This I have found works best.

FRANK, JULY 2003: We have a new foster daughter that came to us last week. Her name is Dannielle. She has seen me minister healing prayer to a couple of people in our home. She is not schooled in faith in any way. She knows the name Jesus but that is all. Dannielle is 13 years old athletic, strong willed, and full of spit--not at all the type that you would think to be curious about divine healing. She was jumping on our trampoline and she twisted her leg a little and had some pain in her knee. She came over to me and asked if I could get the pain off her knee. I had to think for a moment and ask the Lord what to do, because it is inappropriate for me to put my hand on her knee and pray in that manner for her. So I told her to sit down and follow my instructions. So she sat down. The other kids were sitting around watching this process also to see what would happen. Now Dannielle knows almost nothing about the Lord so I kept it real simple.

I told Dannielle that the body and blood of Jesus provided healing for her body (Isa. 53:5; 1 Pet. 2:24) and then asked her if she could believe that. She said, "Yes." Then I told her since she believed that the body and blood of Jesus provided healing she could be healed. She said "OK." I then told her to simply believe that the body and blood of Jesus gives her a right to be healed just as the constitution of the United States gives us certain rights in America. I asked her if she could believe that. She said "Yes." I then told Dannielle to put her hand on her knee. So she did. I told her that I would lead her in a prayer and that together we would order the pain to leave her body. I told her to say silently what I am going to say verbally. She said "OK." I told her that when she was speaking silently that she should speak exactly like I speak with authority as if she has the right to be healed

because of the body and blood of Jesus and she said "OK." So Dannielle put her hand on her knee and spoke silently to the pain as I told her what to say. I said Dannielle with authority say "Pain, you will now leave my body in the name of Jesus. Pain obey the body and blood of Jesus and leave my body now. By his stripes I am healed!" Then silence and a pause. Then Dannielle's eyes got as wide as saucers, and she yelled with delight "The pain is gone! The pain is gone!" She got up ran to the kitchen grabbed my wife and said "The pain is gone! The pain is gone!". I just laughed and thanked the Lord.

FRANK, JULY 2003: I wanted to share this healing story with you because it is very typical of what I do. This story is a everyday common healing. I walked in to one of my customer's homes today and she was holding her side. I asked what was wrong. She said she has had a horrible pain on her side for six months and the pills the doctor gave her aren't working. I have been to her house several times so I said let me pray for you. She said "OK." I told her healing usually feels like a warm sensation going into the area of her pain and that normally a person feels a lot better right away and in a few hours usually all the pain will be gone. She said "OK." I put my hand about an two inches of her side where the pain was. Fully convinced of the authority of the body and blood of Jesus (Isa. 53:5; 1 Pet. 2:24) and fully convinced that the power of the Holy Spirit is available for me to use at will (Acts 1:8; 1 Cor. 14:32; 12:7), I began to pray and on purpose moved the anointing onto my hand that was 2 inches away from the area of pain on her body. My first seven words were "Father I thank you for the healing anointing. During these first seven words I focused and manifested the anointing on my hand on purpose. I could feel the anointing going through my hand into the woman's side. Then I said with authority,

"Pain you will leave this woman's side now in Jesus name! You will obey the body and blood of Jesus by his stripes this body has been made whole. Leave this woman's body and leave now! Father thank you for your presence and power and the healing anointing and thank you for the body and blood of Jesus."

Then in a softer tone of voice I said "Now Lord we just proclaim total healing to this body in Jesus' name. Lord, let this body be made whole. As it is written, so let it be done! Thank you Lord!" As I was praying this prayer the anointing was flowing into this woman's side. The entire prayer was less than 15 seconds. The woman told me that fifty per cent of the pain was gone immediately. She also told me that she could feel warmth going into her body as if I were holding a heating pad on her skin. My hand was actually 2 inches away from her skin. By the time I left her house an hour later almost all of the pain was gone from her body, and she saw Jesus' power and love for her. For me this is almost a daily experience and normal routine healing business. The goal of the book we are writing is to show believers how to instantly manifest the anointing for healing. How to use the power of the Holy Spirit on purpose and at will (1 Cor. 14:32). How to use the power of the Holy Spirit at will and on purpose to destroy sin, sickness, and disease.

After all, the power of the Holy Spirit is a gift from God given to us through the body and blood of Jesus to destroy the works of the Devil (1 John 3:8; John 14:12; 16:7; Acts 1:8). So we should become skilled in receiving from the Lord and using His healing anointing.

Regent University International Student Leadership School, July 31, 2003: Gary taught a session last Thursday night (July 31) on the biblical and practical foundations of hearing God's voice for prophetic leadership and for doing the healing works of Jesus (John 14:12, RSV, KJV) in power evangelism on university campuses. Three student leaders from the College of William and Mary, who had been trained by us last academic year, helped us coach the international students as they broke down into pairs and learned to hear God's voice as they prayed over one another. God impressed on us and the William and Mary student leaders that He wanted to heal several conditions that night, which the international students had. I saw the Lord in my mind's-eye pointing to different parts of His body to indicate where the conditions were that He wanted to heal in the people there, while Catherine and the William and Mary students heard the Lord speak the same things to them—the Lord wanted to heal those who had chronic back and neck pain, those who had stomach pain or constriction in the stomach, and those with lower back pain, and someone whose right hand was in pain. The Lord powerfully touched five of the students. An Indonesian pastor had been damaged by an accidental blow to his stomach that caused pain to radiate from his stomach to his lower back. We were led by the Lord to lead him through prayers to renounce being dedicated to the idols at birth (common in Asian Buddhist temple worship) and that the Lord would forgive his family's history of idolatry. With his permission, I placed my hands on his stomach and back and prayed with a couple of others over him. We asked the Spirit of God to increase the healing light and power of Jesus in his stomach. Then I was led by the Lord to command 2-3 times the pain to leave his stomach and obey the body and blood of Jesus, by whose wounds this man was healed (Isa. 53:5; 1 Pet. 2:24). Immediately he felt the chronic pain leave his stomach and lower back and he was completely healed—he could move his upper body in any direction with no more pain! A student from Nepal, who used to work for the World Bank, asked for prayer for a nervous condition in his legs that was preventing him from sleeping at night. Those praying over him led him through prayers to renounce being dedicated to the idols at birth and that the Lord would forgive his family's history of idolatry. We asked the Holy Spirit to release Jesus' healing power and light into his legs and in my mind's-eye I saw and sensed a demonic spirit of fear and restlessness affecting his legs. He said he felt "something leave" and complete peace come to his legs as we and others prayed over him commanding the restlessness to leave his legs and to never return. Two men with chronic pain in their upper neck and shoulder area were healed completely of the pain as they were prayed over. In both cases the Lord led us to command the pain to leave their bodies and to obey the body and blood of Jesus, by whose wounds they were healed (Isa. 53:5; 1 Pet. 2:24). The woman whose right hand was in pain was healed as students prayed with her. One woman was

healed of abdominal/ intestinal pain she was suffering that night, as the students prayed over her. Praise the Lord! We serve an awesome God!

GARY, JUNE 2003: During my worship and prayer time, when I tried Frank's suggestion to focus and ask the Lord to help me move the Holy Spirit's anointing to my lungs and throat (fighting a viral infection there), it went there from my hands and arms, and I kept faith-picturing these parts of my body with the Lord's light going around and through them, as I turned my attention back to the Lord's presence and worshiped Him. I held the anointing in that part of my body, kept thanking God for focussing it there and asking for more, and soaked in it for about 20 minutes, till I started to fill drunk in the Spirit which told me that I was thoroughly soaked. It was good and I felt about 50% healed of a viral infection that I was struggling with. After more prayer and taking some immune system stimulating supplements, I got completely over the infection within a day.

MARK, MAY, 2003: I just returned from a week of teaching at Toronto Airport Christian Fellowship. We saw three healings this week. Only prayed for three so we got 100%! Praise God.

We broke the class down into three groups of 5-6 and each and each group prayed for 20 minutes with the laying on of hands. One headache was completely healed, as was one's eyesight and another's asthma, which she had had since age 3 or so.

It was very interesting. I felt led to ask them to ask the Holy Spirit to show them the root of the disease and then for them to tune to flowing pictures and flowing thoughts.

The girl with asthma saw a picture of herself at 2-3 years of age in a crib, and she sneezed and something entered her. I assumed it was a demon and we incorporated deliverance prayer. She then went for a run around the block and was about 50% better. The next day we prayed again for her and she saw Jesus come to the crib and saw Jesus saying, "No your not getting this one," and then snatching the demon away from her. She then went out and ran around the block 3 times and was totally healed!

The girl with poor eyesight had a thought come to her mind of when her eyesight went bad. She was about 8 years old and in the car with her mom. Her girlfriend had just gotten glasses. She felt they were cool and told her mom she had poor eyesight and needed glasses. Her mom said no she didn't, and that she could read the sign across the road just fine. The girl said she couldn't and sure enough, her eyesight went bad. So in prayer she repented of her ungodly belief that "glasses were cool" and her inner vow that "I need glasses because I can't see" and we rebuked satan and cast out any demons connected with it all. Her eyesight was so improved she could no longer wear her glasses when driving, as they made everything blurry.

I think I love the idea of having the client ask the Holy Spirit what the root or foundation of the infirmity is, instructing them to tune to spontaneous thoughts and spontaneous pictures, and then waiting in silence for a few moments while they receive this revelation from the Lord. Then using the appropriate prayer dealing with the root of the sickness.

DAVID RULEMAN, MAY, 2003: One of the more dramatic events recently came during one of our 30 hour worship-intercession weekends. In the morning we broke through into powerful prayer for the leadership in the city. We prayed that the mental instability and confusion would be broken and that mental illness would be destroyed. The prayer was specifically for pastors and leaders. The prayers felt like they were lifted by angels and shot out of the worship center. While we were still praying a Pastor appeared at the door. "What are you praying?" he cried out. I was in my room and a cloud appeared and then I heard the audible voice of the Lord say "You are healed." I knew you were praying and I was compelled to come and testify. I am healed. This Pastor had suffered for about one year to the day with mental anguish, high blood pressure that started last April when he lost about six hours of his life one day following an attack. I saw him today and his blood pressure was 116 over 78 and he has not been sick, confused or ill since the day before the morning of his visitation. Thank you Jesus!

LW WILSON EZEKIEL MINISTRIES, May 2003:

Thought I'd get this on paper. During the "Go Natural" kick-off seminar (a Christian health seminar), when we prayed for healing, I came forward for prayer for environmental sensitivity. The prayers involved the use of faith-picturing. I'm ecstatic to say that the majority of things that used to give me extreme headaches, no longer bother me at all. (I still can't handle scented candles, but with the junk they put into them, I'm not sure I want them around anyway.) During prayer, I saw Jesus standing in front of me, with his hands spread open. What looked like lightning was coming out of his hands and going into my body. It was like I was outside myself looking on, and I disappeared in what looked like a brightly glowing white bag. Suddenly, it burst, and There I was, only I was transparent. I had a body, but it was sort of see-through. kind of like holding a thin sheet of paper up to a light. There were no blemishes in my body anywhere, no dark spots, I was clean. I understood this to mean that I was healed. Immediately following the seminar, I took my wife to the two places that I have avoided like the plague. Sears perfume counter, and The Body Shop. They used to be guaranteed to give me a "doosey" of a headache, just walking by. Well we wandered through both places, probably spending 45 minutes in total, and not even a hint of pain. My wife got some new perfume, and I got another reason to thank and worship God, and praise and glorify, and magnify the name of Jesus. (Not that I needed another one, like most people in North America, I was already blessed beyond belief.) Thank you for your faith, and for your obedience to God.

BILL F., MARCH 2003:

Dear Cathy & Carolene,

I wanted to bring you up to date on what has happened over the last week or so with respect to the healing ministry in our area. On Sunday night there was a service at Cornerstone. On Tuesday night, we went to Norge, VA and then last night was at Stratford Hills.

Cornerstone:

One of our elders gave a testimony that the month before he came for prayer. The doctor had said that he would need a total knee replacement. He had scheduled all of the necessary time from work and rehab time. All of the plans were made and then he decided to come to the service and something that I said caused him to believe that God would heal his knee. During the ministry time, he came forward and was prayed for. He then went to his doctor and was told that he didn't need a knee replacement and the only thing the doctor could find was inflammation in the knee. We prayed again for him on Sunday night but I don't know about the inflammation.

A woman came forward at the service. She was scheduled to have a complete hysterectomy. There were two cysts that were causing her terrible pain. Both her mother and grandmother had cancer -- one cervical and the other ovarian. The doctor was quite concerned because of the "family" history. Her doctor told her that she needed the surgery. She came on Sunday night and I prayed for her. After prayer I asked her to do something that would have caused her pain. She had pain going up and down stairs. So much so that she could only go up two stairs at a time. So in the sanctuary, I asked her to go up and down the stairs in front (which are three steps). As she did, she realized that all of her pain was gone. She didn't feel anything during the prayer time only that I told her that she was healed. Still not being sure what had happened, she went ahead to her doctor appointment on Monday. Her oncologist did a complete examination and told her that there was no reason for her to have surgery -- she was totally healed. The enemy has tried to get a foothold back in her life by bringing fear -- very negative words by her regular doctor (who was now not going to collect a fee for the surgery). She knows that she is healed and isn't backing down.

I got the following e-mail from a woman on our worship team. She sent this to me after the evening service. I didn't know anything had happened.

"Anywyyys back to tonight. I was sitting there and you were up front just speaking and sharing about God's physical healing...btw it was a great lesson tonight. I've never really looked into what Jesus said in John 3 in that kind of depth and honestly had never read that part of numbers before...but immediately out of nowhere god just flashed this picture to me of wedding bands and all I could hear him saying over and over again was "in good times and in bad, in sickness and in health as long as we both shall live" and I just started to cry. I know that you'll know what I mean when I say god was saying things after that to me without even really using words. it was like I could just sense him saying that even when I'm struggling and feel so cut off from him that I'm still his bride and that he loves me with that same

depth of love. in the same way I was responding without even really speaking by just going through the wedding vows and re-taking him as my husband. it was soooo cool. "

Norge, VA

At Norge, VA on Tuesday night, a woman came into the meeting. She couldn't raise her left arm and had pneumonia like symptoms. Just sitting in the service, she was healed. No one touched her and no one prayed with her. She came up at the end and told me what had happened.

An elderly man had severe arthritis in his right shoulder. He couldn't lift his arm to shoulder level and hadn't for years. As we prayed for him, all of the pain left and he was able to raise his arm over his head and rotate it in a circle.

The man in the wheel chair who had the stroke was not at the service but people who know him, say that he is progressing since our last meeting. He gave a testimony in church about God touching his whole left side and bringing the feeling back.

I prayed with a man who had pain in his right eye from cataract surgery. The pain left after praying with him.

For the last three months, a woman had severe migraine headaches. She received prayer and was instantly healed.

Stratford Hills

During testimony time, a woman that I had prayed with the week before gave her testimony. She came last week because the doctor found melanoma on her back. There was a mole and it was cancerous. She came and I cursed the cancer and commanded it dry up and go away. She said that during the week, the mole fell off of her back and the whole area is healed.

Another woman testified that she has been pain free from migraine headaches since she was prayed for back in October. Before that, she had constant migraine headaches.

I have prayed with a woman for almost a month now about back pains and pains in her hips. Last week I got angry - not at her but at this recurring problem and got more forceful in my commands for healing. She said last night that she has not had the recurring pain and that she has been pain free this last week.

I prayed with the Director of our Prayer Ministry. She came to the service because she had an abscessed tooth and as I held my hand on her face, she became so hot that she began to perspire and said that she was burning up. I talked with her today and the pain was completely gone. I also prayed for a woman who had whiplash from a car accident and has had chronic neck and

shoulder problems. She was better after prayer but not completely free from pain.

The woman who had the hormonal swings said that she had been able to get some sleep and that the emotional swings were leveling out since prayer. So, both of you have a wonderful weekend. May you both continue to bring His Kingdom into this world and may the world see it and believe.

Blessings,
Bill

BILL F., FEB. 11, 2003: Norge, VA Community Center – February 11, 2003
Bill Fielding wfielding@juno.com
Chesterfield, VA 23828

Hi Carolene,

When it was ministry time, I went over to a man in a wheel chair who had a stroke -- I guess a number of years ago. His whole left side had been effected. He had no feeling in the left side of his face, his left neck and shoulder, left arm down to his hands and then down his left leg.

His left hand was curled up and clinched like a ball with his thumb pulled back into the palm and the fingers wrapped over the top. Everything was frozen solid and in fact his hand was ice cold. The left arm was pulled back toward his chest and was rigid. The left wrist was cocked and lock solid. He looked like a person with a withered hand.

The month before he had come to the service and was healed of a very bad headache which he had for some time. Not sure how long.

When Pastor Anderson asked us to go out into the people there and begin to pray for them, I went to this man and spent the whole night with him. When I took his left hand, I began to pray and command his arm to be loosed and to stretch out. I have listened to others teach on praying for miracles and sometimes the miracles come as a person does what they couldn't do. So I took his hand and began to command it to stretch out straight and I also began to pull on it. As I did, it began to move outward. According to his wife, before last night, if I had done this it would have cause terrible pain in his shoulder area. Now there wasn't any pain -- anywhere and I began to move the arm back and forth and from side to the side and then up and down. He sat in amazement not believing that it was his arm. I don't know how long it's been since the arm moved like this. There wasn't any pain at all in any part all night!

As I did this and commanded his body to respond, feeling came back into the whole left side. I could touch anywhere on the left side and he felt the touch -- his face, his arm, his hand, and his leg. Before, he was numb to everything.

I prayed with him for over an hour. During this time, his arm would almost come out straight. His hand opened up. His thumb began to move and he could move it without difficulty. The fingers would straighten out but were not completely flat. At times, you could feel the muscles begin to pull everything back into that locked position. I would pray and tell his body to relax. As I told it to relax, his body responded and you could feel the pulling stop and the muscles would relax and release. It was really amazing. It seemed that when he looked at his outstretched arm -- in his mind, he saw it pulled back to his body and suddenly you could feel it begin to pull back in and lock up. As soon as I said, "body relax or arm relax" the pulling stopped and the muscles relaxed and it went back out again. The arm would then move back out and the hand would open. I also prayed for his leg. After prayer, he could actually lift his left leg up a few inches which he couldn't do before. He took it off of the foot rest on the wheel chair and raised it up a few inches. His whole left side became very warm and in some areas up by his neck, it was very hot. The ice cold left hand became warmer than his right hand which he could move.

He was amazed and so was his wife. We just sat in awe. What a blessing to see this happen. He didn't jump out of the wheel chair shouting, "I'm healed" but he left being able to do things he couldn't do before. I found that taking his hand in the beginning and commanding the arm to move out and then actually pulling on the arm began the healing process. The manifestation of the Holy Spirit in I Cor. 12: 10 is the "working of miracles - NKJV" (energamata dunamen) and I had to "work" his arm and hand so that he realized that it didn't hurt -- he could feel -- and it was moving in and out. Plus, he could make it move himself -- it was not just my movement. He got excited at times and you could see he believed that Jesus had touched him.

I was just so blessed. The man was really tired when we got done.

Shalom,

Bill

Notes: In the above case, it is obvious that a few additional steps could be very helpful. Whenever the man looked at his arm, it began to seize up again. This would mean he has some ungodly pictures and beliefs which need to be repented of and replaced. He should be instructed to quiet himself down, fix His eyes on Jesus and ask Him how He sees the left side of his body. Then instruct him to tune to flowing thoughts and flowing pictures, and you write down what he says as he speaks. This new divine revelation will replace the old picture and thoughts of paralysis and ignite faith. In addition, cast out the demons of fear, paralysis, stroke, fear of stroke, fear of paralysis, infirmity and any additional demons in this family or cluster. Once they have come out, pray for an infilling of the Holy Spirit, and call forth

faith, hope, vitality, life and energy to come alive within him through the power of the Holy Spirit.

BILL F., FEB. 12, 2003: Stratford Hills United Methodist Church – February 12, 2003

I wish that I had a glowing testimony each time that I write. Last night we had the Wednesday night service. For me it seemed like a battle was going on. I felt resistance especially with the first woman I prayed with. She had back and knee problems. God's presence was there – I sensed the Holy Spirit -- I laid my hands on her yet for whatever reason, she was not able to receive and I really don't know why. Pastor Joe prayed with her but I really don't know if she received any healing at that time.

I prayed with another woman who had severe back problems. The physical pain was the result of emotional pain and carrying the weight of the world on her shoulders. As God revealed that to me and then to her and she was willing to stop trying to run the world and give the control back to God, her back pain left. By the time we finished her -- back, neck and leg pain was completely gone. Will it come back? Sure -- if she takes on the emotional burdens of others again.

Had the same with a third woman who had back and hip pain. It was all tied to emotions only her's were from childhood. Terrible rejection and low self worth -- the emotional pain was wrapped around her spinal cord and pelvic area. I get pictures at times as I ask Jesus what is happening in the person's life. Anyway, we were able to dig more of the pain out along with any darkness that had attached itself to the pain from childhood. I talked with her today and she didn't have to take any pain medication when she got up this morning. She was taking a fair amount just to get out of bed and go to work.

Oh, I told you and Cathy about the little boy -- 4 year old -- who had the cancerous tumor on his back. Both he and his mom were at the service last night. The tumor is completely gone. The MRI couldn't find it. His white cell count is very high and he was smiling and very happy.

Another woman testified that she had gone back to her doctor this last week and all of her lung cancer is gone. Almost three years ago she was diagnosed with lung cancer and they gave her 6 months to live. Through prayer it is totally and completely gone.

So just some more testimonies to add to the list.

BILL F., FEB. 19, 2003: Stratford Hills United Methodist Church – February 19, 2003

Just a quick update on Wednesday night. Because of the snow, we had a smaller gathering on Wednesday night but Jesus was there to touch His people. I will related how Jesus is working in my life so that you will have some understanding as He begins this in your life and ministry. One of the areas that the Lord is developing in my life is the Word of Knowledge. Basically what that means during a healing service is – you know that there is someone or a group of people who have a specific physical or emotional problem. Sometimes this is general knowledge and sometimes it is very specific where God will show you the very person. The Bible talks about Jesus knowing what was in the hearts of people -- same thing. You will know things that no one told you and that you could not discern from just looking.

One Wednesday night as we were worshipping, I saw an image of a person's throat and some sort of nodules on either side of the throat down by the collar bones. I didn't know what the problem was but I could describe what I saw. The image was not like a picture that you would look at but for me it was an image that I could see even though I'm looking at something and I am able to fully describe what I saw yet it wasn't with my physical eyes. Not sure if I am conveying this properly. I guess it would be like looking at your couch and then turning away and looking at something else yet you see the image of the couch in your mind or before your eyes as you were looking at other things.

As I was standing there another thing happened. I heard the words -- "rotator cuff" and physically felt in my right shoulder that it referred to a problem with the rotator cuff in a person's right shoulder. At times I will hear a specific word or at times I will feel a pain or whatever it is in a specific area of my body. Over time I've learned that this is something that God wants to heal. All of this was passed on to Pastor Joe and he spoke it out to the people who came that night. He asked them to come forward and receive healing.

At first no one came. Then a man stepped up with a right rotator cuff shoulder problem. He is a painter and has had terrible pains in his shoulder if he extends his arm out too long. It's all in his rotator cuff. We prayed for him and instantly what pain he had left. I then prayed with him later that when he extends his arm, he will not have any pain or discomfort. Will have to wait and see if he comes back to find out what has happened. But any pain that was there was completely gone.

The other problem with the neck - a woman came up to the front and Pastor Joe prayed for her. I don't know what it actually was – only that what ever we described was exactly her problem.

A man came for the first time with a cancerous tumor on one of his lungs. Don't know what to say yet other than I broke a spirit of death over him along with a spirit of cancer and infirmity and commanded the sickness to leave and the tumor to shrink and disappear.

Another woman came up with severe back problems. After about 20 minutes of ministry, she was able to move her legs into positions that would have caused her great pain but now she was free from that. Because of all of the snow, we were kidding everyone that we would have a mass healing from sore backs from shoveling.

Other people were praying but I'm not sure what happened with them. We also had a number of people with very bad muscle tension in their shoulder and neck areas. Best I've found is to message it out along with praying peace into the body. So that is a quick run down of Wednesday night.

God bless and have a restful weekend.

Bill

BILL F., FEB. 26, 2003: Stratford Hills United Methodist Church – February 26, 2003

Hello Carolene,

A quick update on Wednesday night at Stratford Hills. Two weeks ago I mentioned that during worship I saw an image of a person's throat and some sort of nodules on either side of the throat. Pastor Joe called it out and a woman came forward and received prayer. Last night she was there at the service and testified that she was having thyroid problems and when Pastor Joe said what he did, she knew it was for her. She came forward and when he prayed for her, she felt a hot collar go around her neck and whatever problems she was having were gone.

As people were coming forward for prayer, I heard the words -- "extreme hormonal imbalance". I told that to Peggy Anderson but Pastor Joe never called it out. As the prayer time went on, a woman stood before me and asked for prayer. She said that she was having a terrible time with her hormones -- "they were all unbalanced" and it was causing her headaches and night sweats. It would wake her up and then she couldn't go back to sleep. So even though we didn't call that one out, God had her come up for prayer and led her to me so I would know that what I heard was from Him. At times you feel a little crazy -- is this from me or is it from God? I've been praying that I would be more accurate and be able to "hear" more. He is answering my prayers.

The little four year old boy with the cancerous tumor on his back had the final check up last week and everything is completely gone. I was able to pray with one woman who has had a shoulder and neck problem for the last two years. I laid hands on her and commanded the muscles in the neck and shoulder area to relax and allow them to stretch. I commanded all of the pain to go and told her to do something that would

have caused her great pain before. As she did that there was still some pain and stiffness. I ministered to her again and asked her to move the arm around. She was able to raise her hands above her head which she hadn't been able to do for some time and there wasn't any pain.

A woman came up for prayer. She is a chaplain at a hospital in Norfolk, I think. She has cancer and she came for prayer. When I pray for someone with cancer, I get angry -- not at them but at this disease because, for me, it is tied into the demonic and there are demonic powers that will put this upon a person's body. I normally command a spirit of death; a spirit of cancer and a spirit of fear to leave. Then I ask God to heal their body. Hopefully this woman will come back so we can find out what has happened.

Next week, we go back to Norge, VA. This time there will be a reporter from the local Williamsburg paper. A woman who attended the last meeting called the paper and told them that she had a back problem for a number of years. When she walked into the building, someone came up to greet her and put their hand on her shoulder. Instantly all of her back pain left. So the reporter called Joe Anderson and spoke to him about the upcoming meeting. It will be an interesting night.

Over last weekend, Mark Virkler came and put on a workshop for us on Friday and Saturday. After the Saturday night teaching was done, I was helping to clean up. A woman came up and asked me to pray for her. She has had terrible back pains and can't sleep. I laid my hands on her, commanded the pain to leave in the name of Jesus. Told her body to be healed and then asked her to do something that would have caused her great pain. She immediately bend over and touched her toes. As she came back up, there was a big smile on her face because her back pain was gone. Others saw this and I had a healing line of three or four people who also wanted prayer. God is so good.

This Sunday night will be our healing service at Cornerstone. Last month we prayed for one of our elders. One doctor said that the whole right knee would need replacement. After prayer, no replacement will be necessary at all. I hope that the girl who was deaf will be back. I would like to see what has happened to her hearing.

So those are a few things that have happened. I'll keep you informed of what happens this Sunday and then next week..

Have a good weekend.

Blessings,

Bill

SAM LIU & ELISE CYRUS, STANFORD STUDENT PRAYER LEADERS, February 2003: When we (Gary & Catherine) were at Stanford teaching student prayer leaders to hear God's voice and to heal the sick through prayer for power evangelism on the campus, God gave us several words of knowledge of conditions that He wanted to heal in the meeting. One of them

was for chronic knee injuries. One student named Sam had had chronic knee pain from a skiing accident two years ago. We started to pray over Sam asking the Holy Spirit to come and release His healing power on Sam's knee. Nothing happened at first, so we asked God to show us any blocks to the anointing. Sam lifted up some anxieties to the Lord that had been on his heart, and when we prayed again that the Spirit would intensify His healing power on his knee, he only felt slightly better. Then David, another student prayer leader at Stanford, had a vision of God's healing power as light going through Sam's knee and closing the hairline fractures in the knee-cap and other bones. We said, "David, why don't you pray that out over Sam since God gave you the vision." David prayed it out, "Lord, please release the healing light of your Spirit to heal and close all the fractures in Sam's knee and to bring new strength to it in Jesus' name." As David was praying, Sam said he felt something like electricity going through his knee and all the pain left! We thanked God! Elise, another student prayer leader, then called a friend in Canada that night, who also had chronic pain from a knee injury. She said she had her friend, who is a Christian, lay hands on her injured knee, and then Elise prayed the same kind of prayer that David prayed that the healing light of Jesus would go through her friend's knee and heal it. Her friend on the other end of the phone felt electricity, which she knew was the power of God, going through her knee taking all the pain away and completely healing it. Several months later, Elise's friend e-mailed her and said her knee is still healed and strong, thank the Lord!

JASON P., THE COLLEGE OF WILLIAM AND MARY, JANUARY 2003: In our experience healing does not go as deep as it could, and the conditions a person is healed of are much more able to return (as Jesus warned in John 5:14), if the person doesn't deal with any heart issues that may be related to the condition that needs healing. Again, this is why Jesus connected forgiveness of sins and healing the lame man in Matt 9:6 (Lk. 5:24; Mark 2:10), and why James 5:16 says any sins a person has committed should be confessed at the time of healing prayer: "Confess your sins to each other and pray for each other so that you may be healed." The prayer of a righteous man is powerful and effective."

When we listen to the Holy Spirit during prayer for healing over Christians, most of the time He will only release so much healing power until the person deals with any unforgiveness, sins, or other blocks that He pinpoints during the prayer. Once we prayed for a student worship leader named Jason P. in a meeting we had at the College of William and Mary in January 2003. Jason was developing a fever and a sore throat right in the meeting. So Catherine and I and two other students prayed over him asking the Holy Spirit to release His power and healing light into Jason's throat and lungs. We rebuked the fever and the sore throat and commanded them to leave him. On a scale of 1-to-10, with 1 representing complete healing, Jason went from a 10 to an 8, feeling only slight improvement. Then as we asked the Holy Spirit if there was anything blocking His releasing more healing power, one of the students got a vision of a young woman. When the student described her, she turned out to be one of Jason's past girlfriends that Jason needed to

forgive. He forgave her for some past hurts, and immediately more healing anointing of the Spirit came over him to the point that Jason felt tingling and heat all over him. He was breathing deeply and began to perspire profusely (he had not perspired earlier when he had the fever). We rebuked the fever and sore throat again, with the anointing strong over him, and the fever completely left and the soreness in his throat went from a 10 to a 2. He was well enough to play more worship that night.

DIANA S., COLLEGE OF WILLIAM AND MARY, DECEMBER 2002: At one of our meetings teaching students to pray for healing for power evangelism at the College of William and Mary, Diana came forward for prayer for healing from a head cold she had. As we asked the Holy Spirit to release His healing power on her and to intensify it on her sinuses and throat, the Lord brought to Catherine's mind that she needed to forgive certain her mom for certain issues. When she did, we commanded the congestion to leave her in Jesus' name and ask the Holy Spirit to heal her. She said she felt the congestion lift off her and her sinuses opened up and swelling left her head! Praise God!

CHRIS TSAI, MIT INTERVARSITY, OCTOBER 2002: Chris is a Christian student at MIT who called us over the phone and asked us to pray for healing over the phone. We checked with the Lord Jesus in prayer and the Lord said that He would heal him over the phone. Chris had broken his right shoulder in a fall he took at an IVCF retreat. His shoulder was in a cast. We asked him to lay his left hand on his broken right shoulder cast. We asked the Holy Spirit to come and release and intensify His healing power on Chris's right shoulder. We rebuked the pain and swelling and commanded the shoulder to heal. At first Chris said he only felt 25% better. So we asked the Lord if anything was blocking His anointing, and the Lord said that Chris needed to lift up concern for his brother and certain other issues to the Lord. Because he is Chinese, we also led Chris through a prayer to break all dedications of himself, his parents and ancestors to the idols in China and to ask Jesus to forgive all idolatry in the family's past. The Lord told us to cast out spirit's of injury, idolatry, and divination and sickness, which we did. Then when we prayed again for the Spirit's power to heal his shoulder, Chris felt much more power and heat and tingling on his shoulder; he said he "felt things moving around" in the shoulder, the swelling visibly went down and the pain was lessened by about 50%. We prayed with him on the phone another time, and he felt healing again so that he reported his shoulder to be in his estimation about 85-90% healed after the second prayer time. Praise God!

CHRISTIAN L., COLLEGE OF WILLIAM AND MARY, OCTOBER 2002: After worship and during the healing prayer training session, the Lord gave us (Gary & Catherine) a word of knowledge that someone had pain in their wrist that had been injured for three weeks. It turned out that a student named Christian had that pain. He was the leader of the Ultimate Frisbee team at William and Mary and had injured his left wrist in a game about three weeks before the meeting. We prayed over him, asking the Holy Spirit to come and release His healing power on Christian and to intensify His power on his wrist. The Lord prompted us to command the pain to leave.

Christian felt the Lord's peace, but nothing else changed in the pain of his wrist. We asked the Lord if there was something He wanted to deal with that might be holding back the healing. As I looked in my mind's-eye into Jesus' face, in my heart I heard him whisper "his brother" and a sense that Christian needed to forgive this person. It turned out to be not a blood brother but a brother in Christ that the Lord brought to Christian's mind when we asked him about a brother he might need to forgive. Christian said another Christian in his dorm was really hard to live with. When he forgave this brother in the Lord, we prayed again that the Holy Spirit would increase His healing power on Christian's wrist. We were led by the Lord to tell the pain to leave his wrist and to speak strength and healing in Jesus' name into his wrist. This time the pain left completely and Christian was able to get down on the ground and do several push-ups without anymore pain in his wrist! Praise the Lord! God is merciful.

HERSBRUCK, GERMANY, INNER HEALING CONFERENCE, MARCH 2001:

Catherine and I (Gary) prayed over a middle-aged man, Sebastian Ölbrich, who had a painful, degenerative condition in his knees that kept him from being able to carry just about anything. We asked the Holy Spirit to come and release the healing power of Jesus on Sebastian and to intensify His power on his knees. As I looked into Jesus' face in my mind's-eye, I heard the Lord say in my heart that Sebastian had witchcraft and occult practice in his family line that needed to be confessed to the Lord. Sebastian confirmed this and told us his mother and father heavily practiced witchcraft and the occult. He asked the Lord to forgive his parent's sin and his own participation in it. He forgave his parents too. We broke all curses off Sebastian and his knees, and then the Lord told us to command that the spiritual residue of the sins just confessed leave his knees. We were led to command the pain to leave his knees. Sebastian felt nothing change on his knees except that he felt God's peace and had no pain in his knees as we prayed. We asked the Holy Spirit to strengthen his knees and rebuild the cartilage. We closed the prayer as the Lord led us to, asking the Holy Spirit to seal in his healing work with the blood of Jesus. The next day, Sebastian shared with us that the Lord had completely healed his knees and that that morning he had done many, many leg press exercises in the gym where he works-out without the old pain coming to his knees. And he was able for the first time in years to lift heavy stones in front of his house and carry them without any pain in his knees! God is good!

In the ministry sessions that followed the teaching in the Brethren Church in Hersbruck, we waited on the Lord to show us what conditions He wanted to heal in the congregation. As I looked at the Lord Jesus in my minds-eye, He showed me that someone had severe sinus-congestion for about three weeks that He wanted to heal. A woman came up for prayer in response to the word of knowledge. She had severe sinus-congestion for three weeks. We asked her what happened in her life three weeks ago. She said that she had to quit her job three weeks ago, because the people she was working with were so frustrating to work with. We told her to forgive these people in prayer. She

did and then as we prayed and asked the Holy Spirit to release His healing power on her sinuses, and as we rebuked the congestion and told it to leave her head, she felt her sinus open up for the first time in three weeks. The Lord completely healed her!

Frieda, an older woman, experienced complete healing of lower back pain and pain in her left foot, when she forgave family members that the Lord told us she needed to forgive for hurting her. A man with stomach cancer and pain in his stomach reported no more pain in his stomach after another prayer team prayed for his healing.

We broke people up into groups of three to learn to pray for one another for inner healing. So many people were touched by the Lord and set free as the people prayed over each other! One of the most dramatic changes we witnessed was a woman who had a visible spiritual darkness over her face—it was like a dark veil or like someone had smeared a light film of gray oil on her face. She struggled with fear of death and fear of separation from her children. In prayer she gave her fears to the Lord and asked the Lord to take her back to the source and origin of her fears and set her free. Jesus took her back to a memory of her father verbally abusing her. She forgave her dad for the verbal abuse, and then she and we asked Jesus to come in to the memory and set her free. She then saw Jesus come into the memory and put his arm on her shoulder and just stand by her and support her with His unspoken love. As she watched Jesus stand by her in the memory, she felt the pain of the abuse and the fear of death leave her completely. Her eyes were closed as she told us what Jesus was doing. Then she began to smile as she felt the pain and fear of the memory leave her. Suddenly the darkness over her face left, and her face became bright with the Holy Spirit's presence! It was as if her face took on its normal hue with a gentle light radiating from it. It was awesome! The Lord set her free, and she no longer had the nagging fear of death or fear of separation from her children that she had before the prayer time!

JACK AND VICTOR FROM TAIWAN, APRIL 2000: Returning from teaching conferences on healing and inner healing in Taiwan, I (Gary) was on a flight from Taiwan to San Francisco. I sat next to two young Chinese men from Taiwan named Jack and Victor. Jack was the most talkative young man I have ever met! He wanted to know everything about me and what I had done in Taiwan. So I told him that I was a seminary professor and that I taught church leaders about how Jesus heals the sick today. Immediately Jack wanted to *discuss* religion, as it were. He told me that he had grown up in a Catholic high school in Taiwan and that he had learned about Jesus, but it was clear that he had not committed his life to Christ. He told me that a missionary had given him a Bible and told him to read it. But Jack began to list the reasons that he couldn't believe in Jesus or the Bible. So I just began to tell him how Jesus came and healed people of chronic back and neck problems, after they renounced their family's involvement in idolatry and as we prayed for them and how Jesus set people free from demons (all narrated below). Jack's eyes got bigger and bigger as I told him what Jesus had done.

Pretty soon Jack began to almost yell at the top of his voice throughout our section of the plane, "Oh, Jesus is so powerful!! Jesus is so powerful!!" Some other Chinese Christians sitting near us in the plane introduced themselves to us because they heard Jack yelling that Jesus is so powerful. Then Jack asked me if Jesus would heal some stomach pain he had at the time and a life-long lower back pain that Victor struggled with. So in my spirit I asked the Lord whether He wanted me to pray for them, and I sensed Him say to me, "Of course, pray and I will heal them!" (We've found that the Lord is quick to heal non-Christians and seekers to show them His love and power.) So with their permission, I slipped my hand behind Jack over to Victor's lower back and began to silently ask the Holy Spirit to release the healing power of Jesus. I felt my hand get hot and knew this was a result of the anointing being released. I rebuked the pain and commanded it to leave. About 70% of the pain left Victor's back immediately for the first time in his life! The rest of the pain was gone several hours later by the time we got to San Francisco. The pain also left Jack's stomach when I prayed over him. I told them that Jesus was wanting them to give their lives to Him, since He gave His life on the cross for them. They listened attentively. It was amazing to see how the Lord showed these two young Chinese men His love and the power of His cross!

Taichung Healing Conference, April 2000:

Tainan Inner Healing Conference, elder Simon and pastor Mike and the recent convert, April 2000:

Tainan Inter-church healing service, June 1999:

GARY, SPRING 1998: I was at the World Prayer Center in Colorado Springs, CO, on a tour of the facility with others from Dr C. Peter Wagner's Global Harvest Ministry team. I was practicing seeing Jesus ahead of me in my mind's-eye, when all of a sudden, Jesus pointed to one of the Chinese pastors from Taiwan that was in the group, named Philip Yen from Tainan, Taiwan, and I had a picture come to mind of a pain or injury in the man's left arm. When I spoke with him it turned out he had tennis elbow and when I prayed with him over it, asking the Holy Spirit to release healing anointing there, the man began to shake. Following the Spirit's direction, I rebuked the pain and told the pressure to leave his elbow and arm. He was completely healed. Then Jesus pointed to another couple, Chuck and Jennifer, who were pastors from the Bay area of California. As Jesus pointed to them, I asked Him, "Father what is your heart and mind for this couple?" He gave me a picture and a feeling of the man being fearful of heights and a picture and impression of a physical condition in the woman (I don't recall now what it was). When I shared it with them it was on target. We prayed for his wife and she was healed and then we prayed for him, had him lift up life long fear

of heights to the Lord, and cast out a spirit of fear. Months later, he contacted me and told me he had no more fear of heights.

Randy Hill, Regent student, fall 1995:

Parviz Karmozd, January 1995:

Cayce & Linda, and Dayna and Tom, March 1994:

Joan Hoffmann, February 1994:

Mike Bartee, January 1994:

GARY, SPRING 1993: I was on a plane from Los Angeles to Denver, and I sat down and immediately started feeling the Spirit urging me to pray and practice Jesus' presence and listen. As I pictured Jesus standing in the aisle next to me and next to the man I was sitting next to, I heard the Lord say, "Pray for this man. He's a stray." I got to talking to him and found out he was a lawyer named Zenon. We talked about computers and a bit about faith and God, because he found out I work for a Christian publisher. As Zenon and I chatted in my spirit, I kept my eyes on Jesus and prayed in tongues under my breath, waiting for the Lord to reveal more. I got a picture in my mind's-eye of his father as very harsh and hard man, and I heard in my heart the Spirit say that "he has a sister who is praying for him." When I shared these things with him, he was amazed that Jesus showed these things to me about him. Zenon was a backslidden Catholic, and his sister was a Spirit-filled Catholic charismatic in South Bend, Indiana, praying for him constantly. It turned a talk ABOUT GOD, where Zenon had the freedom to be distant and skeptical about faith and religion, into an ENCOUNTER WITH GOD. There was no way, and he knew it, that I could know those things about him unless Jesus was REAL and WAS THERE IN THE PLANE telling me those things. Zenon was intrigued. Then Jesus pointed to his lung and said to me in my heart that Zenon has trouble breathing and that He wanted me to pray for healing. When I checked that with Zenon, he told me he had life-long asthma, and welcomed prayer. I asked the Holy Spirit to come and release His power on Zenon's lungs and I began to rebuke the congestion and tell it to leave his lungs in Jesus' name. Zenon felt the heat of the anointing all through his lungs and back. He felt the congestion leave, and the Lord completely healed him so he could breathe deeply without any problems. It was incredible!

Gary, December 1993 (head cold healed without any feeling of anointing):

Fred, Vineyard Marriage Weekend, October 1993:

Jonathan Greig, April 1993:

Alice Garrett, June 1992:

Herb Martinez, January 1992:

Bill Nordell, January 1992:

Joel, Mayo Clinic, Rochester, MN, September 1991:

David Holmes, September, 1991:

Jewish Jack, in line at Sizzler, July 1991:

ANNOTATED BIBLIOGRAPHY

SECTION 1: POWER EVANGELISM

HIGHLY RECOMMENDED (Power Evangelism):

Greig, Gary S. and Kevin N. Springer, eds. *The Kingdom and the Power*. Ventura, CA: Regal Books, 1993. 468 pages. cloth list price \$19.99 (as of 12/96) Fifteen evangelical scholars and church leaders deal with the critics of power ministries and build solid biblical, theological, exegetical, historical, pastoral, anthropological, and medical bases for the validity and crucial place of healing and spiritual gifts in evangelism and in church ministry today.

Grudem, Wayne A., ed. *Are Miraculous Gifts for Today? Four Views: Cessationist, Open But Cautious, Third Wave, and Pentecostal/Charismatic*. Grand Rapids, MI: Zondervan, 1996. 368 pages. Four evangelical scholars offer views that cover the spectrum on spiritual gifts. The big picture seen in this book (only one of the four contributors seriously argues that the gifts ceased) is that more and more evangelicals have moved from the cessationist position to a more biblically realistic view between the "open, but cautious" position and the third wave, pentecostal, charismatic views of spiritual gifts.

Kraft, Charles H. *Christianity with Power*. Ann Arbor, MI: Servant Publications, 1989. 205 pages. paper list price \$8.99 (as of 12/96) An anthropologist who is himself actively involved in healing ministries takes a close look at the way people's worldviews affect the way they understand both biblical teaching and contemporary ministries relating to healing and the miraculous.

Wagner, C. Peter. *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders*. Ann Arbor, MI: Servant, 1988. 133 pages. An exciting account of the impact of signs and wonders on evangelism and church growth. Wagner and another Fuller professor, Charles Kraft, became overt proponents of John Wimber's ministry models. Wimber, who had no pentecostal or charismatic background, simply started a local church and felt led to take the kind of ministry he read about in the Gospels and Acts literally. In 1982 John began teaching MC 510 "Signs, Wonders and Church Growth" at Fuller Seminary, an institution regarded by some as representative of the heart of traditional evangelicalism. The fact that those in what later became the Anaheim Vineyard prayed for the sick did not particularly threaten traditional evangelicals. What really upset many of them was that many were being

healed by direct power of God! Controversy was sparked not so much by Wimber's lectures but by his "ministry times" when sick people were healed and demons were cast out right in the classroom. Traditional evangelicals were widely influenced by the new third wave model of healing and power evangelism introduced by Wimber and taught in denominational contexts by Wagner, Kraft, and others.

Wimber, John & Kevin Springer. *Power Evangelism* (revised edition). San Francisco, CA: Harper & Row, 1992. 251 pages. paper list price \$10.00 (as of 12/96) A direct application of the role that signs and wonders can have in evangelistic work written by John Wimber, the Vineyard leader who hammered out a new view, known now as the third wave view, of Spirit baptism, the gifts of the Spirit, of training and deploying laypeople with a biblically based, practical 5-step model of prayer for healing, and who emphasized the strategic place of healing and spiritual gifts in evangelism. Wimber also introduced these views in the world famous course, MC510 "Signs, Wonders, and Church Growth" to Fuller Seminary in the early 1980's.

RECOMMENDED (Power Evangelism):

Deere, Jack. *Surprised by the Power of the Spirit*. Grand Rapids, MI: Zondervan Publishing House, 1993. 266 pages. cloth list price \$17.99 (as of 12/96) A former Dallas Seminary professor delivers a decisive refutation of cessationist claims that God no longer heals today and that the gifts of the Spirit ceased at the end of the first century.

_____. *Surprised by the Voice of God*. Grand Rapids, MI: Zondervan Publishing House, 1996. 384 pages. The former Dallas Seminary professor delivers another blow to cessationist claims that prophecy ceased with the closing of the canon and that God's Spirit no longer speaks directly to His children today.

MacMullen, Ramsay. *Christianizing the Roman Empire*. New Haven, CT: Yale University Press, 1984. 119 pages. paper list price \$13.00 (as of 12/96) A professor of history at Yale argues that deliverance from the demonic was one of the central dynamics that excellerated the spread of Christianity across the Mediterranean world and Europe in the first three centuries A.D.

Pytches, David. *Spiritual Gifts in the Local Church: How to Integrate Them into the Ministry of the People of God*. Minneapolis, MN: Bethany House, 1985. 288 pages. One of the best overviews available of spiritual gifts and brief discussion of the biblical basis and practical use of each gift, reflecting a third wave perspective and written by an Episcopal priest.

Springer, Kevin, ed. *Power Encounters Among Christians of the Western World*. San Francisco, CA: Harper & Row, 1988. 216 pages. paper list price \$10.95 (as of 12/96) Sixteen Christian leaders relate their personal testimonies of how they became participants in healing ministries, each one of them being influenced in that direction by John Wimber. Wimber writes the Introduction and an Afterword. Included are Fuller professors Charles Kraft and Peter Wagner.

Wagner, C. Peter. *Spiritual Power and Church Growth*. Altamonte Springs, FL: Creation House, 1986. 146 pages. paper list price \$7.99 (as of 12/96) An analysis of the dynamics of the explosive growth of Pentecostalism in Latin America.

SECTION 2: HEALING AND DEMONIC DELIVERANCE MINISTRY

HIGHLY RECOMMENDED (Healing and Demonic Deliverance):

Anderson, Neil T. *Helping Others Find Freedom in Christ*. Ventura, CA: Regal, 1995. By the founder of Freedom in Christ Ministries and a former professor of practical theology at Talbot Seminary. The author of the best-selling *Victory over the Darkness* and *The Bondage Breaker* helps us understand the power of learning our identity in Christ in order to win the battle for the mind and find true freedom in Christ through the truth that sets us free.

Blue, Ken. *Authority to Heal*. Downers Grove, IL: InterVarsity Press, 1987. 161 pages. paper list price \$8.99 (as of 12/96) Here is today's foremost theological discussion of the third wave view of healing, authenticated by numerous examples of this author's own healing ministry.

Brown, Michael L. *Israel's Divine Healer*. Grand Rapids, MI: Zondervan, 1995. 462 pages. The first complete, systematic treatment of the theme of God as "Divine Healer" and of healing in the Old Testament and traces New Testament passages related to healing ministry. This is one of the most scholarly treatments of biblical evidence for God's healing power and healing ministry by Dr. Brown, a Jewish healing evangelist, who earned his Ph.D. in Near Eastern Languages from New York University and is an accomplished scholar of the Hebrew Bible and of Jewish Studies.

Comiskey, Andrew. *Pursuing Sexual Wholeness: How Jesus Heals the Homosexual*. Lake Mary, FL: Creation House, 1989. 207 pages. A solidly, biblical and sensitive approach combined with prayer empowered by the Holy Spirit written by a former homosexual who is now a Vineyard pastor. It offers real help to Christians who struggle with homosexuality and to those who minister to them.

Flynn, Mike and Doug Gregg. *Inner Healing: A Handbook for Helping Yourself and Others*. Downers Grove, IL: InterVarsity Press, 1993. 222 pages. Biblically based, Spirit sensitive models of prayer for inner healing by an evangelical Episcopal priest and an evangelical Presbyterian pastor, both of whom are very gifted in healing ministry and who have been involved in training the prayer teams in healing prayer at the last several Urbana student missions conferences.

Gibson, Noel & Phyl. *Evicting Demonic Intruders*. Chichester, England: New Wine Press, 1993. 311 pages. paper list price \$7.99 (as of 12/96) Considered by Doris Wagner, an experienced practitioner of deliverance prayer, the most helpful manual for pastors who wish to minister demonic deliverance.

Horrobin, Peter. *Healing through Deliverance 1: The Biblical Basis*. Kent, England: Sovereign World: 1994. An excellent overview of the biblical foundations of deliverance ministry.

_____. *Healing through Deliverance 2: The Practical Ministry*. Kent, England: Sovereign World, 1995. An indepth practical guide to deliverance ministry that covers all it's major aspects.

Hunter, Charles and Frances. *Handbook for Healing*, Whitaker House, 2001. This book lists over 175 common sicknesses, and suggests specific places to lay hands on the person, specific demons to cast out and specific body parts to command to be healed. It is a good application of many of the principles discussed above. www.cfhunter.org/ <<http://www.cfhunter.org/>> lists all Hunters books.

Kelsey, Morton T. *Psychology, Medicine and Christian Healing*. San Francisco, CA: Harper & Row, 1988. 363 pages. A careful and intelligent overview of healing ministry in Scripture, in Church History, and today by a Catholic scholar who teaches at the University of Notre Dame and who is experienced in prayer for healing.

Kraft, Charles H. *Defeating Dark Angels*. Ann Arbor, MI: Servant Publications, 1992. 243 pages. paper list price \$8.99 (as of 12/96) A thorough and practical manual on personal deliverance from demons by a Fuller Seminary professor who draws from his own wide experience in healing prayer and deliverance prayer ministry.

_____. *Deep Wounds, Deep Healing*. Ann Arbor, MI: Servant, 1993. 295 pages. One of the best books available on the relationship of spiritual warfare to inner healing by a Fuller Seminary professor who is experienced in healing ministry.

_____. *I Give You Authority*. Grand Rapids, MI: Chosen/Baker, 1997. Helps us learn about our spiritual authority in Christ against the Kingdom of Darkness and in the Kingdom of God.

MacNutt, Francis. *Healing* (revised edition). Altamonte Springs, FL: Creation House, 1988. 333 pages. paper list price \$7.99 (as of 12/96) This book, written by a former Catholic priest, is considered a classic textbook on healing ministry.

_____. *The Power to Heal*, Ave Maria Press, 1992.

<http://www.christianhealingmin.org/macconf.htm>

This follow-up book to Francis MacNutt's earlier book, *Healing*, documents the growth of his thinking on divine healing and focuses largely on example and experience as opposed to theological inquiry. The emphasis is on physical healing, as opposed to healing of the memories.

Osborn, T. L. *Healing the Sick*, Harrison House, 1986. <http://osborn.org/flash2.html>
Since first publication in 1951, Dr. Osborn's 'Healing the Sick' has become essential reading for those serious about following Christ, and fulfilling His command to 'Heal the sick'.

Sanford, Agnes. *The Healing Light*, Macalester Park Publishing, 1947. Agnes Sanford has inspired many healing ministries including those of Francis MacNutt, Morton Kelsey, Ruth Carter Stapleton and Jim Glennon. Her message is clear and scripturally sound, as has been demonstrated by the biblical foundations of healing prayer set forth above. God can work through believers in Christ, if we only let Him. There are certain things we can learn which will help us to release God's healing love and power to those in need, and that is what Agnes Sanford describes in this foundational book.

Sandford, John and Paula. *A Comprehensive Guide to Deliverance and Inner Healing*. Grand Rapids, MI: Chosen/Baker, 1992. A complete guide to the overlapping ministries of deliverance and inner healing. These two forms of ministry are bound up with one another when the Holy Spirit uses us to heal the soul and to deliver people from demons.

_____. *Healing the Wounded Spirit*. Tulsa, OK: Victory House, 1985. Another classic on inner healing and Jesus' ministry of binding up the brokenhearted.

_____. *The Transformation of the Inner Man*. South Plainfield, NJ: Bridge, 1982. A classic on inner healing and how God's Spirit wants to renew and transform our minds and hearts.

Smith, Edward M. *Genuine Recovery: Moving beyond Tolerable Existence into Genuine Inner Healing, Renewal and Wholeness*. Campbellsville, KY: Alathia/Theophostic Ministries, 1997.

Virkler, Mark and Patti. *Communion With God*, Destiny Image, 2001. This is one of the best books available teaching Christians how to hear God's voice. The book teaches in detail four keys to hearing God's voice, so one can receive words of knowledge and words of wisdom as they pray for healing. The four keys are: be still, fix your eyes on Jesus, tune to spontaneity and write down the spontaneous thoughts and pictures that are coming to you, or in the case of healing prayer, speak out and pray out these spontaneous thoughts and pictures. www.cwgministries.org <<http://www.cwgministries.org/>> lists all the Virkler's books.

_____. *Prayers That Heal the Heart*. Bridge-Logos, 2001. This book explains in detail how to dismantle demons' homes and how to cast demons out. Demons very often are contributing to infirmities and other conditions of suffering. Prayers taught include: breaking generational sins and curses, severing ungodly soul ties, replacing negative beliefs, renouncing inner vows, breaking curses, receiving divine visions, casting out demons. www.cwgministries.org <<http://www.cwgministries.org/>>

Wagner, C. Peter. *How to Have a Healing Ministry In Any Church*. Ventura, CA: Regal Books, 1988. 260 pages. paper list price \$9.99 (as of 12/96) A thorough treatment of the various aspects of healing, miracles, and demonic deliverance from an evangelical or third wave point of view, showing how these ministries can be introduced into any local church or any denomination.

Wagner, Doris. *How to Cast Out Demons: A Guide to the Basics*. Ventura, CA: Regal, 2001. A basic and useful guide for beginners in deliverance prayer.

Wimber, John with Kevin Springer. *Power Healing*. San Francisco, CA: Harper and Row, 1987. 269 pages. paper list price \$11.00 (as of 12/96) Few have had more experiences in teaching the theory and modeling the practice of *effective* prayer for healing than John Wimber, the founder of the Vineyard Christian Fellowship. This balanced, third wave treatment takes its place in the top echelon of works on this subject. It is Wimber who hammered out a new view, known now as the third wave view, of Spirit baptism, the gifts of the Spirit, of training and deploying laypeople with a biblically based, practical 5-step model of prayer for healing, and who emphasized the strategic place of healing and spiritual gifts in evangelism. Wimber also introduced these views in the world famous course, MC510 "Signs, Wonders, and Church Growth" to Fuller Seminary in the early 1980's.

SECTION 3: GENERAL SPIRITUAL WARFARE

HIGHLY RECOMMENDED (General Spiritual Warfare):

Jacobs, Cindy. *Deliver Us from Evil: Putting a Stop to the Occult Influences Invading Your Home and Community*. Ventura, CA: Regal, 2001. A good biblical and practical guide for dealing with occultic spiritual warfare against Christian leaders and their families.

Kinnaman, Gary D. *Overcoming the Dominion of Darkness*. Old Tappan, NJ: Chosen Books, 1990. 215 pages. paper list price \$9.00 (as of 12/96) One of the best general introductions to spiritual warfare available, laying out the basic issues of spiritual warfare from a biblical and practical perspective.

Murphy, Ed. *The Handbook for Spiritual Warfare*. Nashville, TN: Thomas Nelson Publishers, 1992. 520 pages. cloth list price \$24.99 (as of 12/96). A thorough, biblical overview of every major passage related to spiritual warfare in the Old and New Testaments by a Dr. Ed Murphy, a competent biblical scholar.

Sherman, Dean. *Spiritual Warfare for Every Christian*. Seattle, WA: Frontline Communications, 1990. 186 pages. paper list price \$7.99 (as of 12/96) An excellent, basic book by the Dean of Youth With a Mission University of the Nations Hawaii. Much attention is given to the personal life of the believer.

Sherrer, Quin and Ruthanne Garlock. *A Woman's Guide to Spiritual Warfare*. Ann Arbor, MI: Vine Books of Servant Publications, 1991. 223 pages. paper list price \$8.99 (as of 12/96) A clear, down-to-earth look at the ways the enemy is attacking our families and our society, and how women can enter the battle for God's Kingdom. The authors are members of the Spiritual Warfare Network intercession team.

Warner, Timothy M. *Spiritual Warfare: Victory Over the Powers of This Dark World*. Wheaton, IL: Crossway Books, 1991. 143 pages. paper list price \$7.99 (as of 12/96) These are the 1988 Fuller School of World Mission church growth lectures by a distinguished professor from Trinity Evangelical Divinity School.

White, Thomas B. *The Believers Guide to Spiritual Warfare*. Ann Arbor, MI: Servant Publications, 1990. 172 pages. paper list price \$9.99 (as of 12/96) One of the most balanced biblical and practical approaches to prayer and spiritual warfare. While much of the content of this book deals with personal deliverance ministries, the chapter "Understanding Principalities and Powers" addresses the strategic level. There is much excellent material on our personal preparation for spiritual warfare.

_____. *Breaking Strongholds*. Ann Arbor, MI: Servant publications, 1993. 217 pages. paper list price \$8.99 (as of 12/96) A companion volume to *The Believer's Guide to Spiritual Warfare*, this deals with strongholds on all three levels of spiritual warfare: ground level, occult level, and strategic level.

RECOMMENDED (General Spiritual Warfare):

Bubeck, Mark I. *The Adversary: The Christian versus Demonic Activity*. Chicago, IL: Moody, 1975. 158 pages. paper list price \$7.99 (as of 12/96) Bubeck approaches the phenomenon of demonization from a noncharismatic perspective and gives very biblical and practical information on deliverance.

Christenson, Evelyn. *Battling the Prince of Darkness*. Wheaton, IL: Victor Books, 1990. 192 pages. paper list price \$7.99 (as of 12/96) Good general treatment of spiritual warfare that is stronger than most on spiritual warfare for evangelism.

Wagner, C. Peter and F. Douglas Pennoyer, eds. *Wrestling With Dark Angels*. Ventura, CA: Regal Books, 1990. 347 pages. paper list price \$12.99 (as of 12/96) The material presented in a symposium of professors from both evangelical and

charismatic colleges and seminaries relating to power evangelism and spiritual warfare's relationship to evangelism.

SECTION 4: STRATEGIC LEVEL SPIRITUAL WARFARE

HIGHLY RECOMMENDED (Strategic Level Spiritual Warfare):

Anderson, Neil T. and Charles Mylander. *Setting Your Church Free: A Biblical Plan to Help Your Church Resolve Corporate Bondage and Renew and Unify Your Leaders*. Ventura, CA: Regal, 1994. 352 pages. Dr. Anderson and Charles Mylander offer solidly biblical steps to resolve corporate bondage due to wounds and sins in a church's past which Satan uses to perpetuate patterns of sin and bondage in a church and to disable a church from being an effective witness for Christ to its community.

Dawson, John. *Healing America's Wounds*. Ventura, CA: Regal Books, 1994. 280 pages. cloth list price \$15.99 (as of 12/96) The definitive statement on the crying need for identificational repentance by the church on behalf of our nation to bring reconciliation between people groups and open doors for revival and evangelism.

Jacobs, Cindy. *Possessing the Gates of the Enemy*. Tarrytown, NY: Chosen Books, 1991. 247 pages. paper list price \$9.99 (as of 12/96) This lives up to its sub-title "A Training Manual for Militant Intercession." It has a wealth of biblical and practical information on prayer and spiritual warfare found in no other source.

Kraft, Charles H. with Mark White, eds. *Behind Enemy Lines: An Advanced Guide to Spiritual Warfare*. Ann Arbor, MI: Servant, 1994. Fuller professor Charles Kraft along with several other leaders in the prayer and spiritual warfare movement discuss the place of strategic level spiritual warfare and intercession in evangelism.

Otis, George, Jr. *Informed Intercession*, Ventura, CA: Renew, 1999. \$11.99 list price. A comprehensive guide to spiritual mapping in order to target intercession effectively. Chapter 1 tells about cities around the world that have been transformed by fervent persevering intercession.

_____. *Spiritual Mapping Field Guide*. Lynnwood, WA: The Sentinel Group, 1993. 66 pages. paper list price \$12.50 (No Disc.) The standard research methodology for spiritual mapping to help intercessors more accurately target their prayers.

_____. *The Last of the Giants*. Old Tappan, NJ: Chosen Books, 1991. 265 pages paper list price \$10.99 (as of 12/96) A serious attempt to introduce spiritual mapping, enabling us to see the world around us as it really is--its spiritual makeup--not as it appears to be.

_____. *The Twilight Labyrinth*. Old Tappan, NJ: Chosen Books, 1997. The latest up-to-date account of why strongholds and principalities of darkness linger where they do throughout the world, especially in the 10-40 Window least-evangelized nations.

Silvoso, Ed. *Prayer Evangelism: How to Change the Spiritual Climate over Your Home, Neighborhood, and City*. Ventura, CA: Regal, 2000. The manual for city-

taking through strategic prayer evangelism and lighthouses of prayer. A *MUST-READ* for anyone serious about intercession and prayer for a city, campus, or nation.

_____. *That None Should Perish*. Ventura, CA: Regal Books, 1994. 291 pages. cloth list price \$16.99 (as of 12/96) One of the top drawer books of the mid 1990's. This is the best city taking strategy design available.

Wagner, C. Peter. *Warfare Prayer*. Ventura, CA: Regal Books, 1992. 197 pages. paper list price \$9.99 (as of 12/96) Dr. C. Peter Wagner's textbook on strategic-level spiritual warfare.

RECOMMENDED (Strategic Level Spiritual Warfare):

Arnold, Clinton E. *Ephesians: Power and Magic*. Grand Rapids, MI: Baker Book House, 1992. 213 pages. paper list price \$14.99 (as of 12/96) A scholarly look at spiritual warfare in Ephesians from a Talbot Seminary N.T. professor. This book throws an entirely new light on Paul's letter to the Church at Ephesus.

_____. *The Powers of Darkness*. Downer's Grove, IL: Inter Varsity Press, 1992. 217 pages. paper list price \$12.99 (as of 12/96) An in-depth examination of the principalities and powers in Paul's epistles.

Boyd, Gregory A. *God at War: The Bible and Spiritual Conflict*. Downers Grove, IL: InterVarsity Press, 1997. A scholarly overview of what the Bible shows about spiritual warfare and God's Kingdom advancing against the Kingdom of Darkness. This book helps us understand that we are at war as children of God, prayer is one of our chief weapons, and the victory is assured through Christ.

Dawson, John. *Taking Our Cities for God*. Lake Mary, FL: Creation House, 1989. 219 pages. paper list price \$8.99 (as of 12/96) This is the first work which qualifies as a textbook on breaking spiritual strongholds over geographical areas. It is a pioneering examination of strategic-level spiritual warfare.

Frangipane, Francis. *The House of the Lord: God's Plan to Liberate Your City From Darkness*. Lake Mary, FL: Creation House, 1991. 202 pages. paper list price \$8.99 (as of 12/96) A valuable addition to the growing literature on strategic-level spiritual warfare in which Frangipane develops in detail the spiritual condition of the believers and the churches which intend to pray for cities.

Garrett, Susan R. *The Demise of the Devil*. Minneapolis, MN: Fortress Press, 1989. 109 pages. list price \$23.00 (as of 12/96) A well-written scholarly study of magic and the demonic in Luke and Acts by a Yale professor. She believes the conflict between God and Satan is a key to understanding New Testament Christianity.

Wagner, C. Peter. *Engaging the Enemy*. Ventura, CA: Regal Books, 1991. 202 pages. paper list price \$9.99 (as of 12/96) A collection of the writings of 19 Christian leaders on the subject of strategic-level spiritual warfare.

_____. *Breaking Strongholds in Your City*. Ventura, CA: Regal Books, 1993. 232 pages. paper list price \$9.99 (as of 12/96) Nine top experts contribute to a practical level textbook on spiritual mapping in order to target the prayers of God's people more accurately in praying for a people, a city or a nation.

_____. *Confronting the Powers: How the New Testament Church Experienced the Power of Strategic-Level Spiritual Warfare*. Ventura, CA: Regal, 1996. 272 pages. An attempt to understand New Testament passages which relate to the question of strategic spiritual warfare. Some passages in Acts may seem questionable to readers, and Wagner generally acknowledges this. But Wagner covers NT passages which are much more clearly related to strategic spiritual warfare in the gospels and epistles and which are much more difficult for critics to explain away.

_____. *Praying with Power*. Ventura, CA: Regal, 1997. A great book about the latest kinds of prayer the Holy Spirit is leading the Body of Christ into all over the world to advance God's Kingdom and undergird the final thrust of evangelism around the world.

_____. *What the Bible Says about Spiritual Warfare*. Colorado Springs, CO: Wagner Publications, 2001. 119 pages. This book is a question and answer discussion of the major biblical and practical issues surrounding strategic level spiritual warfare and prayer that engages principalities. It shows how Scripture authorizes us to engage in this kind of prayer with the guidance and in the timing of God's Spirit and in unity with other believers.

Wink, Walter. *Naming the Powers*. Philadelphia, PA: Fortress Press, 1984. 158 pages. paper list price \$16.00 (as of 12/96) A mainstream, non-evangelical biblical scholar and leader in the social reform movement argues that spiritual powers lie behind oppression and injustice in today's world.

_____. *Engaging the Powers*. Philadelphia, PA: Fortress Press, 1992. 324 pages. list price \$20.00 (as of 12/96) A mainstream, non-evangelical biblical scholar and leader in the social reform movement argues that spiritual powers lie behind oppression and injustice in today's world.