

**EXPERIENCING JESUS:
INNER HEALING PRAYER FOR PERSONAL TRANSFORMATION,
CHURCH, AND MISSION**

By

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ABSTRACT

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While an abundance of literature exists on the theory of inner healing prayer (IHP)—or healing of memories—and deliverance, little relates to its practice. This dissertation attempts to fill that void by studying four large prayer ministries to understand their approaches to IHP practice and to distill a new IHP approach that not only represents existing “best practices” but that goes beyond. Four IHP ministries are examined: Christian Healing Ministries (Francis and Judith MacNutt), Deep Healing Ministries (Charles H. Kraft), Elijah House (John Loren and Paula Sandford), and Theophostic Ministries (Ed M. Smith).

The dissertation emphasizes three key points: (1) the goal of freedom from the enemy (Satan) should be changed to the goal of transformation of the person’s relationship with Jesus; (2) Jesus is available to bring transformation by interacting with the wounded, hurting recipients of prayer; and (3) forgiveness can easily be achieved through a biblically based prayer process that actively engages Jesus through the Holy Spirit. These provide the basis of a new approach to IHP that I have termed Experiencing Jesus (EJ).

The research identifies eleven key components of IHP: Forgiveness, Picturing Jesus, Audibly Hearing Jesus, Sensing Jesus' Presence, Sensing Jesus Speak, Interacting With Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, and Discerning Lies. A background hypothesis supposes that using all of these components with the unique EJ approach to forgiveness and interacting with Jesus proves effective. I questioned recipients of IHP on the use and importance of these components, their willingness to re-use them and recommend them to the Church, and the resulting changes in their personal lives. The impressive, positive findings of the statistical research suggest that the Church, mission, Christian psychologists, and other non-IHP healing professionals might want to consider using these components, particularly the EJ approach, to help people accomplish greater healing and more intimate relationships with Jesus.

IHP is no longer a charismatic event. It has spread to mainline Protestant, Evangelical, Catholic, and other Christian denominations. Taking it to the next level may well result in a renewal of the healing movement.

Mentor: Charles E. Van Engen

346 words

DEDICATION

To the Lord Jesus Christ, without whom this project would not have been started nor would it have been completed.

To my husband, Neal, who walks closely with the Lord, and is everything Scripture teaches a man to be to his wife.

To my faithful grandmother, Henrietta Turner Bidgood (Nannie), who also walked closely with Jesus, gave me my foundation of faith, and always believed in me. I wish she were here to share this.

To my children, Chris, Kelly, Laura, and Mike, and grandchildren Katie, Anna, Ashley, Julie, and Lisa, who have not always understood my calling but loved and waited patiently for me to realize my dream.

To all who went before me in the practice of inner healing prayer.

And to all who will follow.

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LIST OF ABBREVIATIONS

CHM	Christian Healing Ministries
DHM	Deep Healing Ministries
DLH	Deep Level Healing
EJ	Experiencing Jesus
IHP	Inner Healing Prayer
MFT	Marriage and Family Therapy, School of Psychology, Fuller Theological Seminary
RA	Rheumatoid arthritis
SIS	School of Intercultural Studies, formerly the School of World Mission (SWM), Fuller Theological Seminary
SOP	School of Psychology, Fuller Theological Seminary
SOT	School of Theology, Fuller Theological Seminary
SWM	School of World Mission, now the School of Intercultural Studies (SIS), Fuller Theological Seminary

PART I

AN EXPLORATION OF INNER HEALING PRAYER (IHP)

This exploration of Inner Healing Prayer (IHP)—an emotional healing intervention that sometimes leads to physical healing as well—will attempt to synthesize the most important components and processes of IHP as they are practiced by me and others, research those components and processes, propose the components of a new approach of IHP, and explore the effectiveness of this new approach. My goal in Part I is to provide a foundation for this study by describing both the basics of IHP as it is now being practiced in four healing ministries and the critical importance of IHP to Church and mission.

Chapter 1 describes the parameters of the study and shares my personal experience in learning and practicing IHP. This experience has led to my firm conviction that the absence of IHP as a significant part of Church and mission denies their members a holistic Christian life. Chapter 2 examines the precedent literature, including ministry training materials, that was used in the study. Chapter 3 identifies and describes the components and processes as they currently appear to be practiced by four leading IHP ministries: Deep Healing Ministries (DHM), Christian Healing Ministries (CHM), Elijah House (Elijah), and Theophostic Ministries (Theophostic).

CHAPTER 1

OVERVIEW

Inner Healing Prayer (which I will hereafter refer to as “IHP”) has a variety of names. These names include “inner healing,” as practiced by Betty Tapscott (1975); “healing of memories,” as endorsed by David A. Seamands (1985); “deep-level healing,” as performed by Charles H. Kraft, Ellen Kearney, and Mark H. White (1993); and listening prayer, as practiced by Leanne Payne (1985). IHP is carried out in a variety of ways that range from simply praying and asking the Lord to heal the person emotionally to using a variety of techniques or components, some of which prove fairly complicated and may include physical healing. IHP, as used in this dissertation, refers primarily to emotional healing.

Although IHP—as I conceptualize it—does not specifically address physical healing, some practitioners, such as those with Christian Healing Ministries, do include physical healing in their ministries. It should be noted that many people become physically healed as a result of emotional healing, whether the physical problems are specifically prayed for or not. The goals for those who pray vary as well. Some may focus on only one goal, while others may focus on a range of goals that impact several areas of the recipient of prayer’s spiritual life and growth.

There might be some ministries that would only do deliverance. That is, they rarely, if ever, heal or remove any rights that the enemy may have to attach to a person; they simply command demons to leave the person. IHP, as I conceptualize it, includes deliverance but primarily focuses on inner healing.

IHP is not without controversy. There is controversy regarding its practice in general and with regard to some of its specific practices, particularly deliverance. Furthermore, IHP is criticized because some of its components are not spelled out in scripture. However, scripture does not always provide specific instruction, even for such things as how to preach and how to hold a church service. Just as Christian psychologists will not find psychological interventions in scripture, neither will prayer ministers find healing prayer interventions there. Hopefully, dedicated believers, regardless of profession or avocation, will walk that delicate line of combining secular approaches with Christian beliefs. As with any Christian endeavor, IHP should seek to follow scripture and, when scripture is not specific, only do those things that are compatible with scriptural principles and stand unopposed by scripture. More importantly, IHP practitioners must be held accountable so as not to be led astray in their practices. This proves particularly critical in IHP due to its involvement with demons and deliverance.

While IHP frequently brings healing to believers who have experienced it, this sometimes adds another dimension of controversy. As IHP recipients share their testimonies, they are often met with disbelief, if not downright rejection. In summary, IHP, both in theory and in practice, has generated a great deal of skepticism and debate and, due to its inherent nature, it will probably continue to do so.

Unfortunately, controversy also brings unavoidable tensions. J. Andrew Kirk, Dean and Head of the School of Mission and World Christianity at Selly Oaks Colleges in Birmingham, Alabama, describes these tensions albeit in a different context:

Theology is also involved in a number of unavoidable tensions. Its subject matter is given both by the actuality of revelation (God doing and speaking) and the reality of social and cultural situations. Discovery, however, is not closed either by church dogma or by social or cultural analysis. Theology is a human construct in the sense that it is done by fallible humans trying to make sense of two givens - God's self-revelation and our human experience (2000:10).

God revealed Himself through His Son, Jesus Christ, who spent three short years of active ministry, living in enemy (Satan's) territory. Also, Jesus not only revealed who He was and who God is, He healed the sick—both physically and emotionally—and revealed God's power over the enemy through deliverance. Therein lays the challenge. The Church (which I am referring to as the western Protestant church of North America) and mission seem to have separated God's self-revelation (Jesus) from the human experience, which itself is limited by the social and cultural tensions of which Kirk speaks, almost as if they were mutually exclusive. This script would have Church and mission only take the knowledge of Jesus' deity to the ends of the earth, but say and do little to bring people into His powerful presence to heal them emotionally.

This raises the question: How do people actually experience Jesus, His power, and His presence; and, how do they integrate Him into daily life? What about that wondrous, sometimes illusive thing that the Church calls "personal relationship with Jesus?" Can IHP become the catalyst that integrates ideas with reality, knowledge with

experience, and desire with accomplishment? Can it do so in a way that is acceptable, even foundational, to both Church and mission?

Let us suppose that God is revealing Himself today, through IHP. Let us further suppose that the hundreds, if not thousands of people who have been healed through this type of prayer view it not as an extreme, charismatic event but as a normal extension of prayer that models Jesus' example. Suppose that in their prayer lives, people would actually feel His presence, experience His love, and be personally transformed by His healing power.

This dissertation will evaluate IHP, attempt to shed light on some of these controversies and experiences, determine if recipients can experience Jesus in this way, and discover whether IHP proves worthy of recommendation to the Church and others as a recognized healing intervention. Hopefully, in viewing IHP, this will bring a personal perspective through the eyes of those Christians who have personally experienced it.

In this introductory section, I will provide my concept of the impetus for IHP for Church and mission, definitions of IHP, a brief history of the movement, and my background. A discussion of the dissertation itself will follow.

Church and Mission

IHP has long been embraced by charismatic churches—primarily because of John Wimber, the former pastor and founder of Vineyard Christian Fellowship—and often has been erroneously viewed by the more mainline churches as just that: charismatic. However, IHP is now beginning to seep into even the mainline churches. In

addition, change is often the result of pressures that arise from the bottom up, and the IHP phenomenon stands as no exception.

While the Church often has criticized and resisted IHP, its members have sought desperately for healing and relationship with Jesus, which they have not found in the Church. As more and more Christians see the fruit of IHP and find healing through this type of prayer, they share their testimonies with their Christians peers, who also become motivated to seek IHP. So IHP seems to provide a response to felt needs that the Church has all too often ignored.

What is the mission of God? How can believers best practice mission? What does it mean to the Church? Noted missiologist, Johannes Verkuyl, defines mission as follows:

Missiology is the study of the salvation activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence. Seen in this perspective missiology is the study of the worldwide church's divine mandate to be ready to serve this God who is aiming his saving acts toward this world. In dependence on the Holy Spirit and by word and deed the church is to communicate the *total gospel* and the total divine law to all.

Missiology's task in every age is to investigate scientifically and critically the presuppositions, motives, structures, methods, patterns of cooperation, and leadership which the churches bring to their mandate. In addition *missiology must examine every other type of human activity which combats the various evils* to see if it fits the criteria and goals of God's kingdom which has both already come and is yet coming. (1978:5-6, emphasis added).

The covenant of the International Congress on World Evangelization in Lausanne, Switzerland in 1974 called for the Church to obey Christ's commission and make disciples of every nation as it seeks to do mission in the world. In covenant with

Christ's commission, there are several key points from Lausanne that pertain to the consideration of IHP as a significant goal of mission:

1. Jesus is the only mediator between God and man;
2. Jesus offers forgiveness of sins and the liberating gift of the Spirit;
3. All Churches should be asking God, and themselves, what they should be doing in evangelism;
4. An effective training program for the nurture of the Church should exist;
5. We are in constant spiritual warfare. The enemy twists Scripture (creates lies) and puts man in the place of God; and,
6. The Holy Spirit should not be quenched. His work is Christian growth, faith, holiness, love, and power and his gifts can enrich the body of Christ Jesus will return "personally and visibly in power and glory to consummate his salvation and his judgment" (AD 2000 Handbook n.d.).

The Canberra assembly of the World Council of Churches declared something similar. According to its editor, Michael Kinnamon, the Canberra assembly stated that the church's purpose "is to unite people in Christ in the power of the Spirit, to manifest communion in prayer and action and thus to point to the fullness of God in the glory of the kingdom" (1991).

It is my contention that IHP can have a major impact on accomplishing all of these goals. IHP has the potential to bring the experience of forgiveness and healing through Jesus and the Holy Spirit to the Church. It can also greatly expand the Church's understanding and ability to exercise authority over the enemy who actively engages in spiritual warfare.

Healing (and deliverance) have been proposed by missiologists as John Driver, author, pastor, and teacher, points out in his chapter entitled "Messianic Evangelization"

in *The Transfiguration of Mission* (1993:199-218). Driver says that Jesus' call to discipleship in Matthew 4 appears in the context of Jesus' kingdom activity, which includes physical healings.¹ (1993:211). In other chapters Driver expands on Jesus' kingdom activity in relating stories of emotional healings, such as the woman at the well (John 4) and Levi the tax collector (Luke 5), both of whom Jesus healed by His love and acceptance (1993). Unfortunately, the Church as a whole appears to have resisted IHP as a valid, scriptural event.

From an educational perspective, Edgar Elliston writes:

Missiological education must address the *issue of suffering* not in a triumphalistic way, but, as Dauermann suggests, through “compassional mission.”

What must we teach? The whole counsel of God. We must also lay bare the circumstances—both spiritual and social—of the people who are yet to believe so that we may *allow God's power to be employed* through us to influence others toward the Kingdom . . . One runs the risk in the study of missiology of employing the social sciences, which do not discern spiritual forces well, or working from Western theological paradigms, in which spiritual forces are minimized (1996:243, emphasis added).

Other missiologists have also touched on healing and deliverance through the power of the Holy Spirit in a variety of ways. L. Grant McClung, in his article, “Pentecostal/Charismatic Perspectives on Missiological Education” in *Missiological Education for the 21st Century*, referred to the “passion and presence of God so characteristic of the *first* century and so desperately needed in the present, final days of the *twentieth* century” (1996:6). This is even more evident now, in the beginning of the twenty-first century. McClung further discussed the “unpredictability of God in mission”

¹ Also see Arthur F. Glasser's comments in *Kingdom and Mission* (1989:186).

by saying, “Charismata cannot be contained. For that matter, signs and wonders cannot be reduced to a mere methodology or curriculum elective” (1996:65). I agree with McClung that healing should never be “mere methodology,” and IHP practitioners must do everything in their power to prevent it from becoming so. At the same time, it may be through a reasonable use of a variety of components that signs, wonders, and healing can occur.

In the twentieth century, the Church attempted change in a variety of ways, such as the use of more contemporary music and church services. More recently, it has also begun thinking of new and more expansive approaches to mission to open the door to more multi-disciplinary approaches to mission, both locally and globally. For example, ministry to the marketplace is an impressive and growing movement that seeks to integrate Christ into daily work activities through mission to the business community.

However, it is my contention that the Church should expand its concept of its role and the role of mission. It focuses on mission to the poor in the inner city but ignores the rich. It emphasizes mission to countries around the world but not mission to next-door neighbors. More importantly, the Church has neglected the healing of its own members and often has been unable to help them experience a personal relationship with Jesus. How can the Church effectively serve its members and the world if its leaders and members are not healed first?

Arthur F. Glasser probably summed it up best with the following quote from his book, *Kingdom and Mission*:

Indeed, the uniqueness of Jesus' ministry as the Servant of Yahweh is found in his concern for individuals. He truly loved people, and esteemed them worthy of respect and appreciation because of what they were: bearers of the divine image. He was not "passively intellectual" about this, as many have been down through history. He was outgoing in his serving love toward one and all. As intimated earlier (ch 1), Jesus' messianic ministry involved demonstrating the nature of the Kingdom of God by many and varied acts of healing and exorcism . . . Indeed, the Kingdom he [Jesus] proclaimed, by being accompanied by these acts [of healing miracles], pointed in the direction of the ultimate end of evil sickness and death. Hence, all his healings and exorcisms have eschatological significance (1989:186).

Likewise, Charles Van Engen said regarding missional considerations for the new millennium, "Lastly, not only will mission from faith through the Holy Spirit use the gifts of the Spirit for ministry in the world; it will occur when the fruits of the Spirit emanate through the lives of the People of God (Gal. 5:22-26)" (1996:256). IHP relies on the power of the Holy Spirit to help God's children experience affirmation, respect, and appreciation, so that they might be healed in and through Jesus' presence.

In summary, Church and missional thinking do not often include inner healing. Unhealthy members can result in an unhealthy Church and an unhealthy mission. Healed members not only bring a healthier Church and mission, they reflect that health and love to the Christian and non-Christian world through their mission experience. The Church attempts to bring spiritual health and maturity through its sermons and Bible studies, which can be a slow process that not only evolves over a long period of time but may ultimately be inadequate. A more holistic approach would be to include the experience of Jesus and the Holy Spirit through IHP. IHP is a gift of the spirit that can lead to transformation of the person so that s/he can better fulfill God's mandate by engaging

with the Church and mission. This study proposes that IHP, which was an important part of Jesus' mission, should also become a major part of the Church's mission.

Inner Healing Prayer Defined

There are several excellent definitions of IHP. In *Healing of Memories*, Seamands defines healing of memories as "a form of Christian counseling and prayer which focuses the healing power of the Spirit on certain types of emotional/spiritual problems" (1985:24).

Tapscott has a more detailed description of what she calls inner healing. She states:

[It is] the healing of the inner man: the mind, the emotions, the painful memories, the dreams. It is the process through prayer whereby we are set free from feelings of resentment, rejection, self-pity, depression, guilt, fear, sorrow, hatred, inferiority, condemnation, or worthlessness, etc . . . Inner healing is the renewal of your mind (1975:13).

John and Paula Sandford, founders of Elijah House ministry in Falls Church, Idaho, wrote *The Transformation of the Inner Man* (1982), which is an apt summary of their idea of inner healing. Quite simply, they see IHP as transformation of the inner person.

Payne practices what she calls listening prayer. Payne's heartfelt definition is as follows:

Listening to the words He speaks, we are freed from the words that emanate from our unhealed hearts, from the unhealed hearts of our fellow creatures, or from the powers of darkness: those that accuse and tempt us toward separation and death. In listening to the words that come from God, we *become* all we were created to be. (1995:60)

Kraft, founder of Deep Healing Ministries (DHM), defines deep-level healing (his term for IHP) as “a ministry in the power of the Holy Spirit aimed at bringing healing to the whole person . . . inner healing involves a special focus on what is sometimes called ‘the healing of the memories’” (1992:141). Kraft includes deliverance as a part of his practice of deep level healing, as do many other practitioners.

Francis MacNutt, founder of Christian Healing Ministries (CHM), does not seem to define IHP, but he does reference four types of healing: physical illness, emotional illness (inner healing), deepest level (will and mind), and healing from evil spirits (1998b). To MacNutt, each of these categories represents different types of inner healing, all of which are practiced by his IHP ministry.

For the purposes of this dissertation, IHP encompasses all of these definitions with regard to emotional healing, including deliverance, and might be summarized as prayer through Jesus Christ and the power of the Holy Spirit that heals the deepest parts of a person’s being; and sometimes leads to physical healing as well. Scripture is replete with a number of ways in which God speaks, but the model that Jesus repeatedly recommended was the model of prayer. Accordingly, IHP’s role model is Jesus, and the method is prayer. Jesus’ three-year ministry of healing and deliverance showed, through His love and His prayer to the Father, the depth to which He can touch and heal hearts, minds, bodies, and lives. Jesus ultimately passed His anointing on to the Church, instructing it to bring healing and deliverance to others.² More importantly, He left His

² See Jn. 14:12; Lk. 9:1-6 and 10:9, 17; and Mt. 28:19-20. Unless otherwise indicated, all scriptural quotes in this study will be from the New International Version (NIV).

followers with the Holy Spirit to dwell in them and, through His power, to impart the power of God through IHP. It is to these three—Father, Son, and Holy Spirit—that believers must look for healing through prayer. It is through these three persons of the Godhead that prayer ministers, as Christians, receive the gifting to lead God’s hurting children to emotional (and physical) health.

While there is no single formula or model for the right way to lead this type of prayer, some approaches seem more successful than others. There has been hesitancy on the part of some ministries to suggest or implement specific methods of prayer because of their concern that IHP may become a ritual that could interfere with the Holy Spirit’s will. While this is a valid concern with which I agree, it is also problematic. In learning only by observation of actual ministry sessions, some practitioners have subsequently and freely made changes, both intentionally and unintentionally, in their own practices that are not within the framework and beliefs of the prayer ministry from which they learned. Unfortunately, some even go so far as to transcend, violate, or challenge the teachings of Scripture. Conversely, another concern is that prayer ministers become so focused on a narrow approach to IHP that significant concerns of the recipient of prayer are frequently ignored. Jesus and the Holy Spirit may be stifled either way, so the prayer minister must remain cognizant of the need to provide balance and sensitivity to God’s word and desires as well as those of the recipients of prayer.

The History of Inner Healing Prayer

IHP has been practiced in a variety of forms since the early church fathers. Although it has been practiced throughout history in the Eastern Orthodox Church, its practice has been inconsistent in other religions. The IHP movement could be likened to any church movement in that the Holy Spirit seems to periodically and spontaneously awaken unrelated individuals to a new awareness of the Lord's work. In IHP, these individuals have frequently been selected and taught by God how to pray for others but often without having any prior knowledge of inner healing or deliverance.

Agnes Sandford was one of those individuals. In the 1940s she became one of the early modern pioneers of IHP of the twentieth century³ and began healing people both physically and emotionally when she was an army hospital volunteer. Although she had no prior knowledge of IHP, she felt led, through prayer, to pray for healing for a wounded soldier. Much to her joy, he was immediately healed by that prayer. She soon discovered that many physical and emotional illnesses could be healed through prayer, which ultimately led to her practicing what was called "healing of memories," although "Agnes never liked that term. It was not her idea" (J. Sandford and P. Sandford 1982:3).

There are numerous other individuals throughout the world in different cultural contexts, who were similarly taught by God to heal through intercessory prayer for others. For example, Pablo Bottari, pastor of Bread of Life Church in Houston, Texas, began his healing ministry in Argentina and subsequently took it to Houston's Latin

³ I am aware that the early church fathers also engaged in inner healing prayer, which is beyond the scope of this dissertation.

American community (2003). Bottari is not a scholar and has not received theological or healing and deliverance training. Instead, his training was “on the job” through divine inspiration and experience over many years, according to Pablo Deiros (2003). Bottari’s IHP method is quite basic. He presents the plan of salvation (an evangelistic approach), deals with unforgiveness by quoting Scripture, renounces ties to sin, and commands demons to leave the person. Due to his ethnic and cultural background, Bottari’s approach is contextualized for Latin Americans. The recipients of his ministry reportedly find it very effective in their healing, and it has been important in the growth of a healthy church (Deiros 2003). For purposes of this dissertation, it is interesting to note that Bottari seems to focus on evangelization and deliverance rather than addressing underlying emotional traumas (2000 and 2003).

Another example is Wimber, who initially showed great resistance to God’s calling to use him in healing others. Wimber finally accepted the call by proactively including healing in church services and mission trips (Wimber and Springer 1987: xv-xviii). Unfortunately, the issue of healing gifts caused such controversy at Calvary Church in Costa Mesa, California, where Wimber was a member, that Wimber left that church to join Vineyard Christian Fellowship in Orange County, California. This began the prayer healing movement of the Vineyard church, which caused it to become one of the largest denominations in the world today.

IHP has also been controversial in seminaries. Twenty years ago, Wimber and C. Peter Wagner taught a course entitled, “Signs and Wonders” (Cervantes 2003). Unfortunately, there was so much pressure against this “unorthodox” practice from

Fuller Theological Seminary's School of Theology (SOT) that Wimber was not invited to return to Fuller. When Wimber left, C. P. Wagner, who had tenure, took over the course due to his strong belief, through observation and experience, that IHP was a God-given gift of Himself and a God-ordained method of inner healing.⁴ The course was taken over by Kraft after C. P. Wagner resigned from Fuller to start his own ministry, Global Harvest Ministries, which is primarily a spiritual warfare institute, operating from Colorado Springs, Colorado. This institute also holds numerous global seminars and conferences. Kraft continues to teach the courses at Fuller and through Deep Healing Ministries (DHM) ministers and also educates believers worldwide about IHP.

Fuller offers a concentration under Kraft's leadership, "Spiritual Dynamics of Mission," that has included several courses on this subject (2003),⁵ some of which are taught every second year, but its continuation also has not been without controversy. Starting in 2003 Fuller has also offered two courses on healing as it relates to the Church, which is encouraging for IHP practitioners.

Other schools have tentatively approached the subject, such as Biola University in La Mirada, California. Biola provides a course on spiritual conflicts that is taught

⁴ Lewis B. Smedes' book, *Ministry and the Miraculous: A Case Study at Fuller Theological Seminary* (1987) is a case study of this controversy. Also see *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* by George Marsden (1987:292-296).

⁵ These courses include "The Practice of Deep Level Healing" (formerly titled "Deep Level Healing Practicum") (MM562) which was later called "Advanced Deep-Level Healing" (MO512), which I first co-taught with Janice Morgan Strength, who was an Assistant Professor of Marriage and Family Therapy in the School of Psychology (SOP) at Fuller at that time; "Deep Level Healing" (MM544/MO506); "Power Encounter" (MR570/MO507); "From Renewal to Revival" (MC558/MO511); "Healing Mission of the Church" (MO513); and "Church as a Healing Community" (MC550) which was later called "Ministry of Healing and Deliverance" (MC550/MO505); "Spiritual Appreciation for World Evangelism" (MC557); and "Prayer Ministry/Cross-Cultural Workers" (MM544), later called "Deep Level Healing" above.

jointly by a professor from each of the Schools of Theology, Intercultural Studies, and Psychology (Arnold, Hayward, and Kelley 2004). Intercultural Studies also provides one additional course on spiritual warfare, “Spiritual Conflicts in Cross-Cultural Context” by Douglas Hayward (2004), who is on the Board of Directors of Kraft’s DHM.

Another school that explores IHP is Regent University’s School of Psychology and Counseling, in Virginia Beach, Virginia, which offers a course by Assistant Professor Fernando Garzon entitled “On-Campus Models of Inner Healing and Forgiveness.” This course includes the inner healing modules of Freedom in Christ Ministries by Neil Anderson, Theophostic Ministries by Ed M. Smith, and Christian Healing Ministries by F. MacNutt and Judith MacNutt (Garzon 2003). Except for Fuller and Theophostic, all of these courses seem to teach the theory, rather than the practice, of IHP.

Finally, Ashland Theological Seminary offers two courses related the subject. Terry Wardle, professor of Church Planting and Spiritual Formation, teaches “Inner Healing” (2004a) and “Healing Prayer and the Formational Counselor” (2004b).

My Background

After spending twenty-five years in a competitive, secular business, the Lord led me to attend Fuller to obtain a master’s degree from its School of World Mission (SWM). At that time, I met Kraft, the Sun-Hee Kwak Professor of Anthropology and Intercultural Communication in SWM, and was exposed to his inner healing and deliverance courses and ministry. Both my husband and I, through Kraft’s method of

IHP, were healed from many early childhood memories that traditional secular counseling had been unable to heal. Due to these positive healing experiences, I was convicted to pursue the study, practice, and teaching of IHP.

I soon became the Teaching Assistant for all of Kraft's courses, which included healing and deliverance courses, contextualization, innovations of communication, ethnotheology, and worldview and occasionally taught individual classes in these areas. Evaluating IHP from these perspectives, including feedback by the students, broadened my base of understanding and motivated this dissertation, which I began in October 2000.

After observing some sessions and classes by Kraft (1998) and, as a result of his encouragement, I began to lead ministry myself. However, I initially found Kraft's approach of IHP difficult to follow because he taught theory and not practice. He, like many other practitioners of IHP, expected his students to learn by merely observing his ministry sessions. However, Kraft suggested that SWM implement a course in Fall 2000 entitled, "Deep Level Healing Practicum," initially taught by David M. DeBord, a Christian counselor who used some of Kraft's components and was Executive Director of Kraft's ministry, to teach the practice of deep-level healing. I took this course and felt that it was a good beginning, but that it focused too much on theory rather than practice. It did, however, allow the students to lead at least one IHP session and to receive feedback from DeBord or his ministry team, which was a helpful learning experience. When DeBord moved from the area, I was invited by Kraft and SWM to co-teach the

course with Janice Morgan Strength in Spring 2001. This was an opportunity to create a practical approach from Kraft's theory coupled by my own two years of practicing IHP.

Since the practice of IHP was my expertise and counseling was Strength's expertise, I analyzed Kraft's method to create a healing approach based on both his process and my practice, while Strength taught a relevant psychological perspective. My lectures included the following: the healing process, the role of the Holy Spirit, preparing the counselee, Inner Child, Back to the Womb, forgiveness, relationship, deliverance, occult/witchcraft, New Age, intercession and discernment, prophecy, accountability, concerns, and objections. Strength's lectures included diagnosis, child development, boundaries, transference and counter-transference, interfacing with therapists, boundaries, and referrals. We jointly lectured on obtaining a history, prayer, and spiritual disciplines. The combination of disciplines brought a new and unique perspective to the practice of IHP.

I taught "Deep Level Healing Practicum" with Strength again at SWM in Winter Quarter 2003 under the title, "The Practice of Deep Level Healing." I have also taught this course several times in seminar format worldwide.

After several years of study, practice, research, and leading IHP, I realized that my own practice of IHP, which had begun with the DHM approach, had expanded. I had revised some of his components because I had observed the reluctance of some recipients of prayer to use them under Kraft's approach. I had also created new components and a new ministry process. As a result of this experience, I also began seeing a radically new IHP goal that I integrated into my practice. This goal had only

been mentioned by, but was not a stated goal of, other ministries: to utilize IHP not only to provide emotional healing but, more importantly, to transform the recipients' personal relationship with Jesus.

Finally, as a result of obtaining my master's degree in mission from what was then called SWM, and experiencing frustration with the Church's reluctance to embrace IHP, I became concerned about the new application of IHP in the context of both Church and mission. This experience and frustration, combined with my exposure to other IHP ministries and my strong sense of God's calling to IHP, culminated in this dissertation.

Justification for the Study

It is understandable that different approaches to IHP would have developed over the last hundred years, particularly as individuals incorporated their own perspectives and training, in addition to God's unique leading for each of them, into their IHP practice. The common denominator of the primary ministries that are engaged in IHP seems to be 1) a firm belief in healing through God the Father, Son, and Holy Spirit, 2) doing only what Jesus would do, and 3) conforming to (or not going against) scripture. These criteria may or may not be translated to other practitioners who have learned from these ministries.

In short, the variety of approaches to IHP in general, coupled with the lack of accountability for many who practice it, has unavoidably resulted in a concern about some ministry practices. Very little research has been conducted on IHP, and there

appear to have been no definitive studies of the components and processes of these ministries.

Purpose

The purpose of this dissertation has been to explore the components of an approach to IHP that might be valued and accepted by the recipients of prayer, the Church, mission, Christian universities, and non-IHP Christian healing intervention professionals. This purpose has entailed four main goals.

Goals

The goals of this dissertation were:

1. To identify and describe the current components and processes of several IHP ministries.
2. To determine how recipients of IHP have been affected by receiving IHP.
3. To describe new processes and components that might be helpful to practitioners of IHP.
4. To propose a new approach of IHP and determine its effectiveness.

Significance

As discussed, very little scientific research has been completed on IHP, yet it is a controversial subject that has, in spite of its critics, brought healing to hundreds—if not

thousands—of people. This dissertation is significant in broadening the understanding and practice of IHP, which may impact practitioners, recipients, the Church, and mission. More specifically, there are four areas of significance:

1. There is personal significance. This dissertation is important to me in evaluating the new processes and components that have evolved in my ministry. I deeply desire to accomplish everything that Jesus would like to have happen during IHP. In order to do so, however, I believe it is necessary to learn the use of as many components as possible and to identify ways to remove the obstacles that people may have to receiving healing. Furthermore, I recognize that people and healing are complicated, especially if approached on a strictly secular or intellectual level. Nevertheless, with Jesus everything is simplified. There is nothing that He cannot do, if He so chooses. A prayer minister's responsibility is to provide the opportunity and assist Jesus—the Healer—as His facilitator. After all, Jesus, and not the prayer minister, is the true healer.
2. There is significance for ministry. My desire is that IHP become recognized by, and acceptable to, the Church so that it becomes an integral part of the Church and its mission. While there will always be critics who object to certain aspects of the process, I believe it is possible to practice IHP in a way that is acceptable and accountable. Additionally, I believe that all IHP ministries must meet together on a

regular basis to share information and be accountable to one another. Individually, ministries run the risk of being isolated and destroyed by collegial misunderstandings and Satanic opposition. United, they have the opportunity to become a significant part of God's plan. It is my desire that proposing new aspects of IHP will open the door to those discussions and practices and, in the process, bring higher levels of professionalism and accountability.

3. There is significance for theory. There are several important core concepts of IHP that may possibly be affected by this dissertation.
 - a. Key concepts play a part. Many ministries are rigid in using a single method, component, or goal, which may well limit what God wants to accomplish. This dissertation could affect and expand their theories and approaches to IHP.
 - b. Goals play a part. Many IHP ministries have goals that end with the ministry session, such as healing, freedom, or exhortation. Although their teachings may discuss more expansive goals, these goals are not always reflected in their practice. The results of this dissertation could affect and broaden the goals of those ministries.
 - c. Practice plays a part. On one hand, the majority of healing ministries operate independently of the Church; on the other, many healing ministries operated by the Church do not practice IHP, as it is defined here. This dissertation could benefit these practices.

- d. Results play a part. Most IHP practitioners hold the opinion that healing prayer helps the individual, but little research has been conducted to determine the findings from the recipients' points of view. This dissertation will help illuminate the perspectives of a small sample of practitioners and positively affect all IHP practices and their results.
4. Fruits are significant. The Church and mission may well become the greatest beneficiaries of this new approach to IHP.
- a. As pastors and church leaders are healed, the Church should become healthier and, therefore, have a greater ability to grow in relationship with Christ and each other;
 - b. Not only healing is important to missionaries. Learning how to lead IHP may better equip missionaries to heal others, lead them into a more personal relationship with Christ, and deal with the spiritual warfare that many report encountering in the field.

Problem Statement

The problem guiding this study was to determine the components and processes of IHP that might be considered for use by prayer ministries, propose a new approach to healing that might benefit the Church and mission, and study the effectiveness of that approach. This problem was addressed by four main research questions.

Research Questions

The central research questions addressed in this dissertation were:

1. What are the processes and components currently being used in four leading IHP ministries?
2. What is the effectiveness of these components as they are perceived by the recipients of prayer?
3. What new IHP goal, process, and components might be proposed for IHP and other Christian healing ministries?
4. How effective do the recipients of IHP consider these new processes to be?

Limitations

This dissertation was limited by the relatively small number of individuals I was able to identify who received IHP from Kraft, me or our ministry team in the last four years and by my inability to locate many of the recipients of this IHP. Several are SWM students or graduates, who have taken mission assignments worldwide without advising Fuller of their current addresses. It was further limited by my lack of opportunity to observe more in-depth IHP sessions of the ministries being studied.

Delimitations

This dissertation is delimited to the following:

1. It is concerned with the healing of emotions rather than physical healing.
2. The dissertation is limited to the processes of four specific IHP ministries in light of their goals and components:
 - a. Deep Healing Ministries (DHM), Pasadena, California, founded by Kraft. This ministry will be discussed first, because it practices more of the selected components;
 - b. Christian Healing Ministries (CHM), Jacksonville, Florida, founded by F. MacNutt and J. MacNutt;
 - c. Elijah House (Elijah), Falls Church, Idaho, founded by J. Sandford and P. Sandford; and
 - d. Theophostic, Campbellsville, Kentucky, founded by Smith.
3. The identification of components derives only from my own ministry, case studies, and discussions of those variables with recipients of prayer.
4. The selected components⁶ are as follows: Forgiveness, Picturing Jesus, Audibly Hearing Jesus, Sensing Jesus' Presence, Sensing Jesus Speak, Interacting With Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, and Discerning Lies. Note that

⁶ See Chapter 8 for selection process and criteria.

Interacting With Jesus is capitalized throughout this dissertation to denote a special ministry component that is unique to EJ and is central to this work.

5. The literature review is limited to selected works that might provide background or references to the practice, rather than theory, of these components and to the literature and training materials of the four selected ministries.
6. The research study is limited to individuals who received IHP prayer from Kraft, me or our associates, with three from other ministries.
7. I chose to simply describe the four ministries in Chapters 4 through 7 in order to evaluate their use of the selected components and have chosen not to do a specific critique of those ministries, which is outside the scope of this dissertation.
8. The results of the research will not specifically be evaluated in terms of Biblical, theological, psychological, missiological, or Church perspectives, although they may be mentioned in the text. Any one of these perspectives would, in itself, be worthy of an entire dissertation, but lies beyond the scope of this study.

Assumptions

This dissertation assumes the following:

1. IHP is a Christian approach to emotional (and physical) healing.

2. The reader is familiar with IHP.
3. The reader is familiar with deliverance.
4. The existence of evil, possibly in the form of demons.
5. That Jesus' promise, "And surely I am with you always, to the very end of the age" (Mt: 28:20), was a literal promise; that Jesus is present with each and every one of His followers today and is available to bring truth and healing to those who humbly and submissively seek Him.
6. Prayer in any form is an opportunity to experience (talk to, hear from, and interact with) God through His son, Jesus Christ, and the power of the Holy Spirit.
7. IHP, if validated as an effective inner healing approach by this dissertation, is important to holistic mission and should be incorporated by the Church, mission agencies, and Christian university study programs.

Study Program

My study program began with a master's degree in Intercultural Studies from Fuller's School of World Mission, with an emphasis on Spiritual Dynamics of Mission, including IHP, spiritual warfare, and deliverance. My Ph.D. program consisted of the tutorials and methodology courses shown in Appendix A. Two tutorials involved an experiential study of IHP (Issues in Spiritual Dynamics and Theology of Mission, which

focused on the theology of forgiveness), two involved the kingdom context of IHP (Advanced Deep Level Healing, in which I created a process for its practice); and Experiential Field Study, plus two methods courses that covered qualitative and quantitative research.

Definitions

There are several terms that must be defined for purposes of this dissertation.

- Audibly Hearing Jesus: Hearing Jesus' voice.
- Back to the Womb: An Inner Child prayer exercise that focuses on the specific time frame of conception to birth.
- Basic inner healing prayer: Inner healing prayer that seeks healing of a problem with little, if any, use of healing components or interventions.
- Church: The Western Protestant Church of North America (non-Roman Catholic churches in North America that are ethnically and culturally western).
- Components: The key parts, or elements, of inner healing prayer (IHP). (Note: The names of the components will be capitalized when being referred to as components and will otherwise be in lower case).
- Deep Level Healing: Kraft's name for his method of IHP.
- Deliverance: The act of removing the rights and power of the demonic from a person, place, or thing.

- Discerning Lies: Determining the personal, emotional, and spiritual lies that a person believes and replacing them with truth.
- Experiencing Jesus (EJ): A new approach to IHP being proposed by this dissertation in which the recipient of prayer personally encounters, observes, and undergoes an interaction and conversation with Jesus throughout IHP; and offers a new process for effecting forgiveness with alternative methods of experiencing Jesus than are currently being practiced.
- Forgiveness: An act of grace in which a person gives all of his/her negative emotions—right to revenge, to judge, or to make the offender accountable—to Jesus and trusts Him to take care of them.
- Fuller: Fuller Theological Seminary
- Garbage: Emotional and spiritual problems (Kraft 1992:38, 43) that give demons the right to attach to a person.
- Inner Child: Inner Child is based on the psychological concept of “subpersonality.” Kraft does not see the inner child parts of the person as pathological but as normal and agrees with Rita Bennett, author of *Making Peace with Your Inner Child* (1987), and Seamands in his book, *Putting Away Childish Things* (1982), that an inner child refers to an internal part of the human person that is “created by persons as a kind of storehouse of reactions to negative experiences in their past, especially their childhood” (Kraft, Kearney, and White 1993:224).

- Inner healing prayer (IHP): An emotional healing intervention of prayer through Jesus Christ and the power of the Holy Spirit that heals the deepest parts of the person's being and sometimes results in physical healing.
- Interacting With Jesus: A process of having personal, intimate, and interactive conversation with Jesus throughout IHP.
- Ministry (or ministry sessions): The practice of inner healing prayer.
- Multi-dimensional inner healing prayer: Inner healing prayer that uses a variety of components and/or healing interventions to deal with any problem that may arise during IHP.
- Picturing Jesus: A method that has the recipient close his/her eyes and picture Jesus in the event that is being healed.
- Practitioner: A person who engages in the practice of healing, such as a psychologist or lay counselor.
- Prayer minister: The person who facilitates or leads IHP.
- Prayer ministries: Organized non-profit organizations whose primary purpose is inner healing through prayer.
- Recipient: An individual who personally receives IHP.
- Sensing Jesus' Presence: Feeling Jesus' presence.
- Sensing Jesus Speak: Feeling or knowing that Jesus has spoken.

- Talking to Demons: Verbally talking to demons through the recipient of prayer as a means of obtaining information from demons in order to remove their rights and effect deliverance.
- Targeted inner healing prayer: Inner healing prayer that focuses on healing a specific problem or type of problem and may or may not use components in the process.
- Western Protestant Church (of North America): non-Roman Catholic churches in North America that are ethnically and culturally western.

Summary

This dissertation is the result of five years of in-depth practice and study of IHP, as well as my personal experience and belief that Jesus Christ exists, continues to be available to believers today, and desires to encounter everyone through personal interaction in prayer to transform their relationship with Jesus. While many IHP ministries would agree with this belief, they might vary or be limited in their approaches to Jesus and/or might not be open to new ideas about the practice of IHP. Receptivity and openness to this type of IHP that is not opposed by Scripture could revolutionize the Church's understanding, practice, and experience of how God chooses to heal those who believe in Him and His son, Jesus.

The integration of Church, mission, and IHP may not come to fruition without significant research to better evaluate and understand the theory and practice of IHP. This dissertation recognizes the tensions that might be created by IHP and hopes to

alleviate some of those tensions. Finally, this dissertation will attempt to propose a new approach to IHP that might be integrated into Church and mission and also can be considered by other healing practitioners and Christian universities.

This research on IHP is one of few studies on this subject. Hopefully, it will provide the impetus for extensive future research that will benefit the Church and all Christians who seek healing and a more personal and intimate relationship with Jesus.

This dissertation will be divided into four parts. Part I establishes the fundamentals of this dissertation: Chapter 1 describes the parameters of the dissertation and my personal experience; Chapter 2 examines the precedent literature; and, Chapter 3 identifies the processes and components of IHP that will be studied. Part II includes case studies of four ministries to determine their components, processes, and goals: Chapter 4 on Kraft's Deep Healing Ministries (DHM); Chapter 5 on the MacNutts' Christian Healing Ministries (CHM); Chapter 6 on the Sandfords' Elijah House (Elijah); and, Chapter 7 on Smith's Theophostic. Part III contains the research background, theory, and practice for the final dissertation: Chapter 8 describes the qualitative research background; Chapter 9 describes the new approach that I term Experiencing Jesus, which has evolved from the results in Chapter 8, and Chapter 10 describes the methodology to be used for the final, quantitative research. Part IV, the heart of this dissertation, expands the research of Part III through a retrospective questionnaire and draws the dissertation to its conclusion: Chapter 11 presents the findings relating to demographics, levels of healing, frequencies, and comments of the recipients; Chapter 12 presents the findings regarding the components; Chapter 13 presents the findings

regarding the new approach, EJ; and, Chapter 14 completes this dissertation with conclusions and recommendations.

CHAPTER 2

RESEARCH REVIEW

The research review for this study encompassed precedent literature, consisting of primary and secondary books, articles, videos, audio tapes, and movies. I have studied them to determine their adequacy, relevance, and omissions regarding the practice of IHP. While there is extensive literature on the subjects of IHP and deliverance, I have limited the literature to that of the four selected ministries plus some selected works that relate to certain components (the key parts or elements of IHP) that will be studied in future chapters.

I will first address the opposing viewpoints, then several research studies that have been conducted on the selected ministries, followed by books and training materials of those ministries. Finally, I will address the literature by components.

Precedent Literature

The primary source of information was my participation and observation of IHP and the participants who have received IHP. The secondary source is the literature that has been written about the subject, including educational tapes and demonstration tapes of actual ministry sessions of the four ministries being studied.

“Literature can be used as an analytic tool if we are careful to think about it in theoretical terms. Used in this way, the literature can provide a rich source of events to stimulate thinking about properties and for asking conceptual questions” (Strauss and Corbin 1998:47). The literature was primarily evaluated to determine its relevancy and impact on the practice of IHP, much of which helped to clarify the concepts in question.

The Data and the Omissions

With the exception of the Theophostic training materials, the available written and taped data is generally directed to the theory of IHP rather than its practice, although it is interspersed with limited information on its practice. The theoretical literature is useful, however, in stimulating critical thinking and analysis to be used in the practice of IHP.

Critique of Relevant Studies

Formal studies of three of these ministries have been conducted by schools of higher education. An informal study of the fourth ministry could not be located by that ministry for inclusion in this exploration. All four of these ministries have websites for further information: christianhealingmin.org (2004), deephealingministries.org (2004), elijahhouse.org (2004), and theophostic.com (2004).

Christian Healing Ministries

While no formal studies have been completed on CHM's effectiveness in the healing of emotional issues, one study was undertaken to determine the effects of its physical healing. Dale A. Matthews, Associate Professor of Medicine at Georgetown University School of Medicine, conducted a research study on the effects of prayer on rheumatoid arthritis (RA) using the CHM prayer team and produced a video of that study. All of the patients studied participated in a three-day intervention that included six hours of personal, hands-on (laying hands over the affected joints or other body parts) soaking prayer⁷ and also distant intercessory prayer. His videotaped results of that study state that long-standing, moderately severe RA patients "derived significant short-term and long-term physical benefits from in-person intercessory prayer, but no additional benefits from supplementary distant prayer were observed" (c. 2000).

At a one-year follow-up with these same patients, Matthews stated that their clinical improvement was not characteristic of the natural history of the disease or the expected treatment course of individuals with longstanding disease who take stable doses of medication (c. 2000). In other words, he attributes the improvement to the CHM team's prayers.

⁷ Soaking prayer entails "bathing" the person in prayers of blessing until the prayer minister believes that healing has taken place.

Deep Healing Ministries

Prior to this inquiry, only one study has been performed on Kraft's DHM and his methodology. Strength, Thomas Frederick, and I conducted this study to evaluate the depression levels in students who took Kraft's "Deep Level Healing" course (2002). Our research tool was a pen and paper questionnaire that was completed by each student at the beginning and end of Kraft's IHP courses to determine if depression levels of the students had changed during the ten-week term. Simultaneously, we ran a similar study in the non-healing courses of several other professors, which served as a baseline for the study.

Strength, Frederick, and I report the following:

The preliminary unpublished results of our study found that students who took Kraft's class and most of whom received ministry during that quarter, were significantly less depressed at the end of the quarter than they were at the beginning of the ten[-]week quarter (2002).

The group's results do appear to show that Kraft's course and/or ministry were important in lowering the students' depression levels over those of students in other courses and/or ministry. Strength, Frederick, and I suggest further research for a group of seminary students in other courses who would not have received ministry during the quarter.

Elijah House

No formal research has been conducted on this ministry. An informal study that was conducted over ten years ago could not be located by Elijah.

Theophostic Ministries

The only research completed on Theophostic is a study jointly conducted by Fernando Garzon, Assistant Professor at Regent University in Virginia Beach, Virginia at the School of Psychology and Counseling, and Margaret M. Poloma, Professor Emeritus at the University of Akron. This study

. . . sought to gather descriptive information on those who use this form of prayer, and to assess how efficacious these practitioners [including lay pastors, counselors, and licensed clinicians] perceived the approach to be. Results show that these practitioners used the Theophostic method in treating a wide variety of conditions, including some quite severe. Practitioners of all training levels report TPM [Theophostic] to be very effective. Surprisingly, no significant differences in efficacy perceptions were noted between the licensed clinicians and lay counselors completing the survey (2003:2).

At least two important points came from this study. First, IHP as practiced by Theophostic was viewed as effective by Theophostic practitioners. Second, Theophostic was effectively used regardless of the level of previous professional training, or lack thereof, of the practitioner.

Opposing Viewpoints

Numerous informal opposing viewpoints of the components and practice of IHP have been vocalized, but only a few have been formalized. The most notable is the first chapter of *Spiritual Power and Missions: Raising the Issues* (Rommen 1995) entitled “Missiologial Syncretism: The New Animistic Paradigm,” by Robert J. Priest, Thomas Campbell, and Bradford A. Mullen (1995:9-87).

Priest, Campbell, and Mullen primarily object to the assumption of the existence of demons, which they believe to be “grounded in animistic and magical assumptions, rather than in biblical ones” (1995:12), despite the fact that demons were directly referenced in relation to Jesus numerous times⁸ and Jesus told the Twelve to drive out all demons (Lk. 9:1). Since my study assumes the existence of evil, possibly in the form of demons, this issue will not be addressed here.

Nevertheless, Priest, Campbell, and Mullen’s belief that deliverance is animistic and magical is important and could be juxtaposed to this study. Priest, Campbell, and Mullen might believe that those who experience Jesus (as proposed here through IHP) are engaging in some sort of magical assumptions. In that case, this same theory would also have to discount prayer as “magic.”

The following are specific viewpoints by Priest, Campbell, and Mullen that relate to the components and processes addressed in this study. First, they hold concerns that the theories about spiritual realities are not in Scripture (1995:12). They oppose Ed Murphy and Kraft’s scriptural interpretations as reliance for “interviewing demons” (1995:26-36), a concern shared by J. Sanford and P. Sandford, who do not believe in talking to demons (2002). Priest, Campbell, and Mullen also fear planting meanings in a person’s mind (1995:45) and doubt human ability to detect the presence of demons even if they existed (1995:50-54).

⁸ See Mt. 8:31, 9:32, 12:22, 17:18; Mk. 1:32, 1:34, 5:12, 5:15, 5:18, 7:26, 16:9; Lk. 4:35, 8:27, 8:32, 9:42, 11:14; and Jn. 8:49.

Kraft wrote a full chapter in *Spiritual Power and Missions: Raising the Issues*, entitled “Christian Animism or God-Given Authority?” (1995:88-136) in response to Priest, Campbell, and Mullen. Kraft argues that their argument is basically flawed, because it fails to recognize the “crucial differences between animism and the use of God-given authority that it is our privilege as Christians to participate in” (1995:88) and proceeds to present a case for belief in demons, talking to demons, and Christians’ authority over them. The book’s editor, Edward Rommen, comments on Kraft’s response, “After reviewing the final draft of chapter one Kraft not only interacts with the issues raised by Priest, Mullen, and Campbell, he also provides an energetic defense of one perspective on spiritual power and missions” (1995:7). I agree with Kraft’s thoughtful response and will not elaborate on it further in this study.

From the standpoint of spiritual warfare, Murphy, in *The Handbook for Spiritual Warfare* (1996), discusses some of its dangers. Although these are not objections to IHP per se, they are valuable concepts that can prove useful in avoiding criticism.

Literature of the Selected Ministries

The literature of the founders of the four ministries is extensive, beginning in 1977 with a book by J. Sanford and P. Sanford. In addition, all of the ministries have produced training tapes and materials, all of which will be addressed alphabetically by ministry.

CHM: Francis and Judith MacNutt

The MacNutts and their ministry team have a number of training materials on IHP. The foundation of the practice of their ministry is thirty-four audio tapes entitled, “School of Healing Prayer.” The individual tapes of Levels I, II, and III are listed in Appendix B. This series primarily addresses the theoretical basis for the various aspects of healing and is, therefore, a foundational understanding of CHM’s approach to IHP. Specifics that relate to the practice of IHP will be discussed in the body of this dissertation. Christian Healing Ministries also has a set of sixteen tapes entitled “Advanced Healing and Deliverance” (1988),⁹ which includes presentations by the MacNutts as well as other members of their ministry team.

With a few exceptions regarding minor parts of IHP, none of CHM’s tapes specifically teaches the practice of IHP because of their concern that teaching a model might interfere with what the Holy Spirit wants to do. While this is a valid concern, it potentially creates problems as previously discussed. Some possible solutions will be addressed in Chapter 13.

F. MacNutt has written five books (one of which is co-authored with his wife, Judith), including *Praying for Your Unborn Child* (1989), with his most popular, *Healing* (1999), having been first printed in 1974. With its most recent printing, over 300,000 copies have been sold, which appears to make it one of the most successful

⁹ The individual tapes are titled by date and session number rather than topic and, therefore, have been included in the bibliography as one reference.

early books on the subject. As mentioned, F. MacNutt categorizes and conceptualizes four kinds of healing in this book: repentance (sickness of the spirit), inner healing (the emotions), physical healing (body), and deliverance (applicable to any or all of the above) (1999). In his training tape entitled “Four Types of Healing,” F. MacNutt modified his list as follows: physical, emotional, deepest level (will and mind), and deliverance (healing from evil spirits) (1998b), which approximates Kraft’s parts of the person as being mind, emotions, body, will, and spirit (Kraft 1999). To Kraft, once a person becomes a Christian, a person’s spirit is automatically healed because it becomes occupied by the Holy Spirit, but the other parts of the person remain in need of healing (1999).

F. MacNutt’s books, *Overcome by the Spirit* (1990), *Homosexuality: Can It Be Healed?* (2001), and *The Power to Heal* (1992) were not useful for this study, because they did not address the processes nor components being studied here. *The Prayer that Heals: Praying for Healing in the Family* (1989) is an encouraging book for the untrained and uninitiated in healing prayer to pray simple healing prayers with their loved ones. *Deliverance from Evil Spirits* (1995) is useful regarding the practice of deliverance by providing a step-by-step process that begins with preparing both the prayer team and the recipient of prayer and ends with the actual deliverance. In my opinion, this book could be misleading for the uninitiated due to its lack of emphasis on the repentance and forgiveness that is needed before deliverance can take place. Although F. MacNutt mentioned these two areas briefly at the beginning of the book as a necessary step in a particular exorcism, and in two pages in Chapter 12 (1995:157-158),

such references were somewhat perfunctory and should have been given more importance. Like Kraft (1992:120-123), I believe that healing must take place before deliverance. Therefore, a discussion of the rights of demons to attach to a person is a very key ingredient in the deliverance process and deserves greater attention than F. MacNutt gave to it.

I was invited to observe two ministry sessions and an evening prayer service by members of the CHM prayer team (Christian Healing Ministries Prayer Team 2002a, 2002b, and 2002c). I also viewed a taped deliverance session by F. MacNutt entitled, “Introduction to Deliverance” (1998e). All of these were useful in reconciling CHM’s practice with theory and will be discussed in Chapter 5.

While the MacNutts have written an approach for deliverance, they do not subscribe to an IHP model, but make scattered suggestions on some aspects of IHP. As previously discussed, they seem to believe that a model might interfere with the flow of the Holy Spirit and limit what God wants to do.

DHM: Charles Kraft

Kraft has written seven books on healing and deliverance and numerous books on such subjects as communication, anthropology, and the Hausa language, all of which may have broadened his perspective of IHP. His first book on the subject of IHP, *Christianity with Power* (1989), explores the blockages to beliefs in spiritual warfare that result from the Western worldview of the role of the Holy Spirit in the Christian life and it remains an encouraging discourse in relation to the Church and mission. *Defeating*

Dark Angels (1992) is an excellent tool to discover the realities and myths of the demonic and emphasizes the need for inner healing prior to deliverance. Kraft expands on deliverance from a variety of perspectives two years later by editing *Behind Enemy Lines* with Tom White (1994), which includes chapters by some of the leading IHP practitioners at that time.

Kraft approaches healing and deliverance from a new perspective and with strong scriptural support for the authority believers have over all aspects of their lives in *I Give You Authority* (1997). Kraft co-authored *Rules of Engagement* (2000) with DeBord, in which they explore the principles under which God and Satan seem to operate. It is a useful tool to the practitioner, as well as to the recipients of IHP, in understanding the human and spiritual realms of spiritual warfare.

Deep Wounds, Deep Healing (Kraft, Kearney, and White 1993) is one of the most detailed books regarding IHP practices, although it does not discuss a comprehensive IHP approach to DHM's practice. In this book, Kraft not only defines deep-level healing, but also offers suggestions regarding the healing process and some techniques for dealing with the inner child and inner family as a part of IHP. More importantly, he amplifies the concept of wounding and its relationship to the demonic. This has been the most useful of Kraft's books regarding this study on the processes and components of IHP.

Finally, Kraft wrote *Confronting Powerless Christianity* (2002) as a challenge to evangelicals who work in spiritual power to respond to some who had criticized his deep-level healing ministry. Not only does this book provide an excellent explanation of

spiritual power, it could be a very useful tool for recipients of prayer to determine whether or not to recommend IHP to the Church.

In addition to these seven books on IHP, Kraft has produced a ten-tape video set of a healing seminar that includes an actual ministry session. Those tapes cover a great deal of material: 1) “Two Kingdoms in Conflict/Healing in the Kingdom” describes the kingdoms of God and Satan and their operation (Kraft n.d.-h); 2) “Worldview and Worldview Change Overview” discusses the ways in which people understand and classify information, the power of worldview, changing worldview, and the Western worldview’s problem with spiritual power (Kraft n.d.-i); 3) “Deep Level Healing in Relationship to God and Others” describes dualism, the kingdom of God, wholeness, and the kingdom view of healing (Kraft n.d.-d); 4) “Deep Level Healing in Relationship to Yourself” provides scriptural support for Jesus’ expectation that His followers be healers and Jesus be the healing approach, including His motivations for healing, His authority for healing—which He passed on to the Church, signs and wonders after His ascension, and an overview of His healings (Kraft n.d.-e) and is an excellent tape in its scriptural support of IHP; 5) “Back to the Womb” (Kraft n.d.-a); 6) “Dealing with the Inner Child” explains inner child and discusses the continuum between inner child dissociations and multiple personality dissociations, and provides a few suggestions on leading the Inner Child exercise (Kraft n.d.-c); 7) “Dealing with Demons” explains demons, discusses demonization and how it occurs, and the ways in which demons operate (Kraft n.d.-b); 8) “Questions & Answers Related to Deep Level Healing and Deliverance” is useful to the beginning prayer minister because it includes many of the most commonly asked

questions (Kraft n.d.-g); and 9) “Julie’s Public Ministry Session,” which would be useful to anyone who desires to learn Kraft’s method of IHP by observation (Kraft n.d.-f).

I found Kraft’s theory of IHP and deliverance to be extensive and encompassing. Unfortunately, from a practitioner’s point of view, while his writings contain scattered information on his actual practice, it has been my experience that it was not put together as a “how-to” approach for practicing deep-level healing.

Elijah: John and Paula Sandford

J. Sandford and P. Sandford have also produced a series of books and training tapes on IHP. Their first book, *The Elijah Task: A Call to Today’s Prophets and Intercessors* (1977) primarily addresses prophets and intercession, which is not a part of this study. The book, however, was important in exploring the ways in which God speaks to people and how they listen to Him.

Their previously mentioned book, *The Transformation of the Inner Man* (1982), which is their treatise on sins and inner pain, cautions against the use of psychology without scripture and the false use of imagination, which are two of their main concerns regarding the practice of IHP. A third concern is their objection to talking to demons. This book was followed by their treatise on wounding and sins, *Healing the Wounded Spirit* (1985). Both of these books provided excellent insights into these subjects.

J. Sandford and Mark Sandford’s *A Comprehensive Guide to Deliverance and Inner Healing* (1992), expands upon this theory and understanding of deliverance, rather than its practice, although they did share excerpts from some of their IHP sessions.

P. Sanford wrote two books: *Healing Women's Emotions* (1992) and *Healing Victims of Sexual Abuse* (1988). Both of these books deal with emotional pain and wounding but do not pertain directly to this study of processes and components of IHP.

All of the Sandfords have produced a number of audio training tapes, *Training for the Ministry of Prayer Counseling, Sections One, Two and Three*, that teach the theory of IHP and deliverance (Appendix C). These tapes were not as useful as they might have been to this study, because the Sandfords, like the MacNutts, do not believe in teaching a model of IHP. Therefore, they did not include information on its practice.

Elijah provided me with five ministry Demonstration Tapes that are not available to the general public: two IHP sessions by J. and P. Sanford (n.d.-g and n.d.-h), two by M. Sanford (n.d.-b and n.d.-c), and one by David Brown (n.d.-b). These tapes were very useful in evaluating their approach to IHP practice and will be discussed further in Chapter 6. All of the Sandfords' books and tapes have exhibited firm opinions about various practices of IHP and also have served as a comparative model of the differences between their theory and their practice of IHP.

Theophostic: Ed M. Smith

Smith has written and self-published two books on the theory and practice of Theophostic ministry entitled *Genuine Recovery* (1997) and *Beyond Tolerable Recovery* (1996). Smith's is the only ministry that provides a clear and definitive step-by-step process for the practice of his approach to IHP.

Smith also has a set of seven training tapes that discuss his theory of IHP but they do not include tapes of actual ministry sessions. The subjects covered are as follows: 1) “Introduction to the Basic Principles” (1999d); 2) “The Three Necessary Components to Theophostic Ministry” (1999e); 3) “Theophostic Procedure” (1999f); 4) “Theophostic: The Renewal of the Mind” (1999g), 5) “Hindrances to Mind Renewal” (1999c); 6) “Becoming Skilled in Spiritual Warfare” (1999a); and 7) “Bringing Theophostic into the Local Church” (1999b). Tape Two was the most useful in understanding Smith’s method of IHP.

Although I have not observed Smith’s ministry sessions, I have viewed the practice of Theophostic through the following tapes or personal observations of actual ministry sessions: 1) two sessions by Karl D. Lehman and Charlotte E. T. Lehman, trained psychologists who use the Theophostic model extensively: “Crystal: Loss of Father” (2003a) and “Crystal: Loss of Father before Birth” (2003b); and 2) observations of three ministry sessions by practitioners of Theophostic: one by Jan Takle (2001) and two by Larry Dinkins, in June 2003 (2003a and b). While the practices of the Lehmans, Takle, and Dinkins might differ somewhat from Smith’s, these observations were useful in learning about the practice of Theophostic.

The Components

Although a great deal of literature exists on IHP, forgiveness, and deliverance in general, there is scant literature on the components as they relate to the process of IHP. As discussed, this is a study of specific, selected components. Therefore, the literature is

delimited to selected works of healing practitioners that might provide background or references to the practice of the components. The components selected for literature review are Forgiveness, Picturing Jesus, and Inner Child.

Forgiveness

The understanding of forgiveness has improved substantially since Dennis and Matthew Linn wrote *Healing Life's Hurts* (1978) and Lewis B. Smedes wrote *Forgive and Forget: Healing the Hurts We Don't Deserve* (1984). By the mid-1980s, numerous other works were in print. More recent books by psychologists provide an excellent understanding of the meaning of forgiveness, and some even offer cognitive exercises in an attempt to effect forgiveness. The more recent forgiveness books by Christian psychologists present particularly excellent background for this study.

In *Helping People Forgive* (1996) by David W. Augsberger, a professor of Pastoral Care and Counseling at Fuller Theological Seminary, begins with a discussion of Jesus' teaching on forgiveness and gives a partial list of Biblical metaphors for forgiveness followed by parables of forgiveness. The remainder of the book attempts to reconcile Scripture and psychology; however, it does not address the practice of forgiveness.

To Forgive Is Human: How to Put Your Past in the Past by Michael McCullough, Steven J. Sandage, and Everett L. Worthington, Jr. (1997) offers extensive cognitive exercises that a person can follow in an attempt to forgive. The authors make many excellent points about forgiveness, occasionally mention the spiritual side of

forgiveness, and offer exercises at the end of each chapter that might lead to forgiveness. *Exploring Forgiveness* (1998), edited by Robert D. Enright and Joanna North, contains the perspectives of thirteen writers, all of whom have extensive credentials and add unique perspectives to the subject. *Helping Clients Forgive: An Empirical Guide for Resolving Anger and Restoring Hope* (Enright and Fitzgibbons 2000) proposes a social-cognitive approach to helping someone forgive. *Forgiveness Is a Choice* (Enright 2001) suggests guideposts for forgiving and provides highlights of steps that might be addressed through journaling.

All of these books would be useful to a practitioner as background for understanding forgiveness. However, their approaches are often cognitive. I believe that experiencing Jesus through conversation in IHP, as proposed here, would cut through many of the issues they address more quickly and with deeper healing of the heart and emotions.

Picturing Jesus

Although I am specifically researching Picturing Jesus, the literature on general picturing is interesting. Other than Kraft, with Kearney and White (1993:130, 117-123, 126, and 208), and Smith (1996:141), who uses the term “visualization,” there is little literature on picturing. Seamands, in his book, *Healing Grace*, briefly mentions visualizing Jesus (1988:145). Barbara H. Gardner’s Ph.D. dissertation, “The Uses of Imagery in Inner Child Work” (1995), was a good secular reference for picturing, which she refers to as imagery, and will be discussed further in Chapter 3. I am aware of other

authors on this subject, such as Maxwell Maltz (1974), Mary Watkins (1984), Mike and Nancy Samuels (1990), and John Bradshaw (1988; 1990a; and 1990b). However, their non-Christian approaches were not useful to this study because I am using picturing in a Christian context.

Inner Child

Reclaiming the Inner Child edited by Jeremiah Abrams (1990) is a useful book in its explanation of the concept, particularly C. G. Jung's discussion of his discovery of the inner child archetype around 1912. Its most relevant chapters regarding the practice of Inner Child, albeit from a secular approach, are as follows:

- Chapter 19, "The Vulnerable Inner Child," includes a sample dialogue and discusses methods of healing such as filling the needs of the inner child and journaling (Stone and Winkelman 1990:176-184);
- Chapter 20, "Why Are You So Angry with Me," describes Reichian therapy, which uses breathing and body techniques to re-live childhood experiences, as it was experienced by the author, Alexander Lowen. Lowen reported that this type of inner child therapy "had not resolved many of . . . [his] major personality problems" (1990:185-188);
- "Advocating for the Child," Chapter 21, was not useful from the perspective of the inner child process but provided an excellent list of

insights into the needs of a child and the ramifications of those needs being unmet (Miller 1990:189-192);

- Susanne Short's Chapter 23, "The Whispering of the Walls," discusses the voices a child hears that are reflective of what is unspoken in the family, such as "you're not pretty" and "you're not good enough." IHP would determine if these "voices" emanated from the demonic, which could be resolved through healing prayer and deliverance (1990:198-203);
- In Chapter 24, "The Power of Your Other Hand," Lucia Capacchione provides exercises for dealing with the inner child, such as writing a dialogue with one's inner child and picturing. Where the proposed new approach of IHP would dialogue with Jesus, these exercises seem to have the adult-self attempting to heal the child-self, which may be more difficult to accomplish, particularly if Jesus is not involved (1990:209-216);
- In Chapter 26, Bradshaw suggests a corrective (healing) experience in which a group of adults allows one person to experience being a child while the group attempts to meet the inner child's needs. He also suggests an exercise which, similar to Reichian therapy, focuses on breathing while the person relives a childhood experience and his/her adult-self helps the person to heal. It should be noted that Bradshaw refers to a "higher power" rather than to God (1990a:224-233);

- Nathaniel Branden, in Chapter 28, suggests what he calls “sentence-completion” work, which is another cognitive exercise (1990:242-247);
- Chapter 29 provides another breathing exercise in which the adult-self attempts to heal the child-self (Houston 1990:248-251), and
- Chapter 30 suggests using scripts (visualization) to heal the inner child and to learn truth (Bry 1990:252-258).

Capacchione expanded her chapter in this book with her own book the following year entitled *Recovery of Your Inner Child* (1991). In summary, this book provides insight into the concept of Inner Child. Although its practices suggest a New Age rather than Christian approach, I would recommend the book to beginning practitioners so they become aware of possible inerrant practices of Inner Child.

Gardner’s Ph.D. dissertation was the most useful regarding Inner Child, particularly the history of the inner child movement and discussion of a variety of inner child approaches, and will be discussed further in Chapter 3. Maltz (1974) and Bradshaw (1988 and 1990b) wrote on the inner child in addition to picturing. I am also aware of other authors such as W. Hugh Missildine (1963), Kathrin Asper (1993), and Charles Whitfield (1987) but their non-Christian approaches were not useful for this study.

Deliverance

The books on deliverance and spiritual warfare are too numerous and generally unrelated to the practice of deliverance to be useful to this study, other than those

mentioned. However, there are several excellent books often considered to be foundational texts for healing and spiritual warfare. *The Kingdom and the Power* (Greig and Springer 1993) addresses the relevance of healing and spiritual gifts today, which has previously been discussed. The previously mentioned *The Handbook of Spiritual Warfare* (Murphy 1996) evaluates worldview, theology, and scripture regarding spiritual warfare and offers practical considerations and pitfalls. However, neither of these books addresses the practice of IHP. Peter J. Horrobin's his *Healing Through Deliverance 1: The Biblical Basis* (1994) provides an excellent foundation for IHP and his *Healing Through Deliverance 2: The Practical Ministry* (1995) lays foundations for ministering deliverance to individuals. *How to Cast Out Demons* by Doris M. Wagner (2000) is an excellent guide to the basics of deliverance and appears to include more instructions for deliverance than any other author. There are numerous other authors who have written books on deliverance in addition to those of the ministries being studied, such as Anderson (1990, 1992, 1997), Cindy Jacobs (1991, 2001), P. Wagner (1991), and Merrill F. Unger (1963), but few have written on the process of practicing deliverance.

Summary

There is little literature on the practice of IHP, although there is theoretical literature on the subjects being addressed in this study, particularly on deliverance. Kraft describes portions of the practice of IHP, but does not have a definitive approach for its practice. Smith offers the only model for practicing IHP, but focuses solely on discerning lies and replacing them with truth. The limited literature on the selected

components suggests that these might be good subjects for future research and writing as they relate to IHP.

CHAPTER 3

INNER HEALING PRAYER: COMPONENTS AND PROCESSES

This chapter will serve to introduce the variety of components and processes that I have identified as currently being used by the four ministries being studied. Chapters 4 through 7 will evaluate the use of each component from the viewpoint and practice of these same selected prayer ministries.

It is common knowledge that people worldwide have reported receiving healing in many different IHP circumstances, ranging from a simple prayer for healing to the use of several components in a single healing session. I have observed and experienced that many people have also been healed regardless the expertise of the prayer minister. The prayer minister may have no training at all and a person might still be healed from the prayer. Conversely, the prayer minister may be well-trained and nothing happens. These examples suggest that when Jesus and the Holy Spirit are ready to heal, they will do so. However, prayer ministers must recognize that the recipient's free will and Satan's efforts to keep that person in bondage may obstruct the healing that Jesus desires. The responsibility of a prayer minister is to use as many tools as necessary to remove roadblocks in order to facilitate the healing process by Jesus.

There are several concerns regarding the use of a model of IHP. First, some IHP practitioners, such as the MacNutts and Sandfords,¹⁰ are rightly concerned that teaching an IHP model might be too restrictive. For example, it might interfere with what Jesus wants to do, become ritualistic, or focus on the process rather than on Jesus. While it is important to avoid these restrictions, a prayer minister would probably benefit from as much training as possible in order to provide a more hospitable environment for Jesus' ministry. Furthermore, such training may free his/her attention from the process in order to focus even more on Jesus and the Holy Spirit. Conversely, it can be very difficult to translate theory into practice, especially for the ungifted or marginally gifted. A model provides a procedural template to help prayer ministers develop confidence and maturity, and to prevent unscriptural practices and a satanic trap. While IHP is a lay ministry, it also delves into deep spiritual and emotional issues and deserves practitioners who are trained in IHP.

Second, it is difficult to learn IHP through observation as some IHP ministries propose. Many attendees of my IHP courses and conferences have reported to me that they have attempted to lead prayer, but felt too awkward and intimidated to do so without further training. Some have reported that they did not feel as if they could focus on Jesus and the Holy Spirit because they were so focused on the process itself. However, after training they were able to accomplish that and more. Third, I am concerned that not having a model can lead to aberrant practices if the new practitioner does not understand the reasoning behind the use of various components.

¹⁰ See CHM in Chapter 5 and Elijah in Chapter 6.

All of these concerns are valid. It seems far better to teach the components of a model coupled with cautions about these concerns than to expect new practitioners to experiment with IHP. This is particularly important due to the possibility of satanic attack against practitioners who do not have the confidence or maturity to recognize a possible satanic attack that a well-trained practitioner might have. Therefore, this dissertation uses the term “approach” rather than “model” in order to avoid these pitfalls. This chapter will describe the process of IHP, categorize IHP processes, and identify and explain seven primary components currently used in IHP.

The Process of Inner Healing Prayer

Prayer ministries assume the presence and power of Jesus and the Holy Spirit during IHP and may occasionally ask Jesus to speak to the person. I have observed that they seem to fall into one of three categories that I have created. These categories are not intended to limit, but merely serve as a method of gaining an understanding of how these and other ministries operate in relation to their focus and/or use of components. I have named the categories “Basic IHP,” “Targeted IHP,” and “Multi-dimensional IHP.”

Basic IHP includes a simple prayer that is repeated until something occurs to cause healing or deliverance, or listening prayer, such as that which Payne practices and summarizes as follows:

An intuition of God differs only in degree from the sudden intuition of a truth in Nature or Super-Nature—but the manner in which the revelation comes and the intuitive and experiential nature of the *knowing* is much the same. This is the true imagination at work. It is from the receiver’s side an

intuition of the real, and from the object's side a revelation imparted (1995:170).

Listening prayer is not specifically a part of this study. However, the principle is used in the new EJ approach that I am proposing.

I would define basic prayer as prayer that asks for the healing of a problem with little, if any, use of healing components or interventions. The prayer ministers may invite Jesus and the Holy Spirit to the IHP session and may occasionally ask Jesus to speak to the person, but they primarily depend on the interaction between the prayer minister and the recipient of prayer for healing. People's hearts often seem to be touched by the Lord during basic prayer, and some level of healing may well occur. It appears to me that this is the type of prayer that is practiced by CHM and Elijah House.

Targeted IHP focuses on healing a specific problem or type of problem and may or may not use IHP components in the process. This group may ask Jesus to speak to the person more often than basic prayer, but primarily depends on the actions of the prayer minister to bring about the healing. I have placed Theophostic, which focuses solely on Discerning Lies and replacing them with truth, in this category.

Multi-dimensional IHP uses a variety of IHP components and/or healing interventions to deal with any problem that may arise. It invites Jesus and the Holy Spirit; may or may not ask Jesus to hug, speak to, or affirm the person in some way; and relies primarily on the acts of the prayer minister to bring healing. I have placed Kraft's deep-level healing (DLH) and Experiencing Jesus into this category.

In summary, there seem to be at least three categories of IHP that are currently being practiced by these ministries, including what I am calling basic, targeted, and multi-dimensional, based on their focus and/or use of components. Each of these assumes the presence of Jesus and the Holy Spirit and may or may not ask Jesus to hug, affirm, or speak to the person, but does not encourage the person to interact or converse with Jesus throughout IHP.

Components

In practicing, studying, and observing the processes of the four ministries, I have identified seven components being used by one or more of these ministries that deserve a special discussion in relation to their use by the four ministries: Forgiveness, Picturing Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, and Discerning Lies. Although Forgiveness is not often used through a defined process, it is included because of its universally recognized importance in achieving healing by the psychological community. This section will describe these components generically, and Chapters 4 through 7 will evaluate each from the viewpoint and practice of the four selected ministries.

Forgiveness

Archbishop Desmond Tutu made a profound statement regarding forgiveness. “Forgiveness is one of the key ideas in this world. Forgiveness is not just some nebulous, vague idea that one can easily dismiss . . . Without forgiveness there is no future” (1998:

xiii). Unforgiveness has been recognized as such a major factor in emotional illness that the psychological community began to study the subject extensively in the 1980s.¹¹ Its literature extensively analyzes and researches all aspects of forgiveness in an attempt to determine its best practice. The subject is also being addressed by pastoral counselors, such as Augsberger (1996), a professor of Pastoral Care and Counseling at Fuller Theological Seminary, and Seamands, a professor of Pastor Ministries at Asbury Theological Seminary. Seamands says, “The main task in counseling and inner healing is to remove the barriers to forgiveness so that people can receive grace—the gift of God’s love freely offered to the undeserving and the unworthy” (1988:7). The EJ approach to IHP offers specific suggestions for removing those barriers.

Forgiveness is primarily treated as a cognitive act, even by psychologists who are Christian. Although they may mention the spiritual side, they do not seem to involve Jesus or prayer in the forgiveness process. For example, *To Forgive Is Human*, (McCullough, Sandage, and Worthington, Jr. 1997) offers extensive cognitive exercises that a person can follow in an attempt to forgive. *Helping Clients Forgive* (Enright and Fitzgibbons 2002) proposes a social-cognitive approach to helping someone forgive. *Forgiveness Is a Choice* (Enright 2001) proposes a journaling approach. But neither of these books seems to help the person process forgiveness in their hearts.

¹¹ The psychologists who write most prolifically about forgiveness seem to be Enright, McCullough, Sandage, and Worthington, Jr., all of whom were mentioned earlier—see Chapter 2.

Forgiveness is a very complicated issue. I would recommend that the works of these primary leaders in forgiveness studies, who have excellent and extensive experience in the subject, be studied by healing practitioners.

This group of scholars has determined what forgiveness is not: pardoning, condoning, excusing, forgetting, or denying (Enright 2001:28-30; McCullough, Sandage and Worthington, Jr. 1997:73-84; Enright and Fitzgibbons 2000:26, 37-51). Describing what it is proves to be is much more complicated and challenging from a secular perspective; but with Jesus involved in the process, forgiveness can become simplified and achievable in a short amount of time. This possibility will be discussed in detail in Chapter 13.

Forgiveness is one of the most important aspects of Jesus' crucifixion and seems to be one of the most significant keys to healing. As Jesus was dying on the cross, He said, "Father, forgive them, for they do not know what they are doing" (Lk. 23:24). Had He not forgiven, how would people have viewed His messages of love, patience, kindness, and turning the other cheek? How can one be sanctified or transformed without forgiveness? How can a person be free of demonic influence? As Paul shows in Ephesians 4:26, sins such as anger give the enemy a foothold. Stephen, when martyred, fully understood this concept and practiced it in his dying breath (Ac. 7:59-60).

I agree with the practitioners and psychologists who believe that forgiveness is a significant key to healing. I have also found unforgiveness to be a primary source of emotional problems. As with any sin, unforgiveness must be healed before Deliverance. Therefore, Forgiveness is an important component of IHP.

At least three of the ministries¹² being studied recognize the importance of forgiveness, but not all deal with it. The new approach that I propose in Chapter 13 will re-define forgiveness and offer a new process that seems to be effective in helping people to forgive.

Picturing Jesus

Picturing is practiced by Kraft under what he calls “faith picturing” or “visualization” and includes picturing the painful events of a person’s childhood (Kraft, Kearney, and White 1993). It is used by Kraft as a process under the authority of the “leading and power of God” and “is simply the practice of having people go back in their minds to picture events, people, or places, to enable them to feel again the emotions associated with those memories” (Kraft, Kearney, and White 1993). This study focuses more narrowly on Picturing Jesus.

Picturing is encouraged by prayer ministers by their simply asking the person to picture the event and ask if Jesus is present in the picture. Properly used, picturing is a way of having the person see, or bring to mind, the memory. It is not New Age, which Kraft says relies on the power of Satan. Picturing as used by Kraft relies on the power of Jesus. With Kearney and White, Kraft acknowledges that demons can sometimes pose as Jesus, but “uncharacteristic behaviors” will reveal the impostor (1993:120), sometimes called a false Jesus. The extent to which Jesus is involved depends on the process or style used by the prayer minister.

¹² CHM, DHM and Elijah.

Gardner speaks of the picturing concept as imagery (both relaxation and inner advisor imagery), altered states of consciousness, or visualization. Gardner clearly seeks to “summon support from a wise, compassionate power. Such a figure can be Christ or a Higher Power, the wise child, or an inner advisor. No matter what form this wise and compassionate figure takes, its main functions are to support, protect, and/or advise” (1995:100).

My concern for approaches such as Gardner’s is that their concept is a secular, open-ended, New Age type activity. General picturing as practiced by Kraft and Picturing Jesus as practiced by EJ (to be discussed in Chapter 9), are practiced under the power of the Holy Spirit and in the presence of Jesus. Picturing is a remembrance of truth: events as they actually occurred in the recipient’s past. In contrast, imagery, visualization, or even meditation are often employed without the Holy Spirit and Christ, and can willingly open the mind to whatever chooses to enter, which includes Satan. This can be a dangerous activity. Conversely, Christian practitioners of Picturing should remember that anything which God can use for good, Satan can use for evil (Kraft, Kearney, and White 1993:118). If the person does not specifically focus on the one true Jesus Christ of Nazareth, this exact danger can occur.

For purposes of this study, I am using Picturing Jesus as but one of the ways in which the person might experience Jesus. Of the four ministries being studied, it appears that only Kraft uses picturing extensively.

Inner Child

As discussed in Chapter 1, while the onslaught of unforgiveness often occurs to the adult and must be healed through the adult-self, many ministries recognize that the root of a great deal of unforgiveness comes from what is called the inner child, based on the psychological concept of “subpersonality” (Kraft 1993:221) Talking to the inner child involves identifying the hurtful event, the age at which it happened, and asking to speak to the inner child who was hurt. For example, if Jenny were physically abused at age seven, the practitioner would ask to speak to seven-year-old Jenny and talk to the seven-year-old part of the person, rather than the adult part, to bring healing.

My observation and experience have affirmed that the adult-self often interferes with the healing of the child-self just as the child-self often interferes with the thoughts, actions, and decisions of the adult-self’s daily life. It is often easy to access the memories and emotions of the original event, but the inner child who was hurt (not the adult-self) is the part of the person that experiences the pain and must be the part that personally experiences the healing, including forgiveness. Frequently, however, the adult-self has developed a control mechanism for protecting the pain by stifling his/her inner child. If the prayer minister does not understand how to help the adult-self to allow the inner child to be heard or to speak, then Jesus may not be able to heal the person as deeply as He would like because He chooses not to override the free will of the adult.

A comment returned with the research questionnaire about one respondent’s Inner Child experience with me during IHP shows how important Inner Child can be.

The comment stated: “I remember feeling completely accepted as my little girl looked into your eyes! That moment in time stays with me.”

All of the ministries studied seem to recognize the existence of the inner child. Kraft’s is the only ministry that specifically talks to the inner child, although Smith’s method may touch the emotions of the inner child.

Back to the Womb

The Back to the Womb exercise is an Inner Child exercise that focuses on the specific time frame of conception to birth. At a minimum, the prayer minister might lead the person through that time to experience Jesus’ love. Some might go further by doing healing or deliverance during this experience.

Deliverance

Demons seem to have a right to attach to people through the sins of their ancestors, personal sins, objects, curses against or by them, or their participation in demonic activities. For purposes of this study, I define deliverance simply as the act of removing the power of the demonic from a person, place, or thing.

Although numerous authors have written about deliverance, its simplest form would only involve commanding demons to leave and/or praying until the person or the prayer minister believes they have left. Deliverance could go as far as doing extensive inner healing to remove the demon’s right to attach to the person followed by sending

demons to Jesus' control—for example, to Jesus' feet, the cross, the pit, or to a box at the feet of Jesus—with the box being the form studied here.

If prayer for deliverance takes place without healing the underlying emotional problem, then the demons may leave only temporarily and return later. In this situation, it seems that the demons continue to have a right to inhabit the person through the emotional garbage that remains. This is also true of physical healing, which can be caused by unhealed emotions. If physical healing takes place without emotional healing, the problem may manifest in a new way, perhaps by creating a different physical problem.

Some of the objections about deliverance have already been discussed. However, regardless of the method used, most practitioners of IHP believe that deliverance in some form must take place in order to complete IHP. All of the four prayer ministries being studied practice deliverance in some form.

Talking to Demons

This particular method of deliverance is being included in this study due to the controversy it generates. Some prayer ministers, such as Kraft (1995:117-120), consider talking to demons to be the most direct, and preferred, approach to obtain the information they need to achieve deliverance. Some may support this practice by quoting Mk. 5:9 (also Lk. 8:30) in which Jesus talks to demons, while others may use the same scripture as an objection to the practice. In any event, this and the other components will

be discussed in Chapters 4 through 7 as they are evaluated in terms of their use by each of the four ministries.

Discerning Lies

Many rational, mature human beings have false beliefs that emanate from childhood. The false interpretations or lies that a person believes can be self-imposed (often by the inner child who does not have enough knowledge or experience to process correctly), imposed by others who deliberately attempt to mislead or justify through lies, or created by the enemy who often twists God's truth in an attempt to mislead or harm.

An example would be a five-year-old who was sexually abused and may have been told by the abuser that the abuse was her/his fault, thus resulting in a lifetime of self-blame. Another example would be an abused child, who may not have experienced love and acceptance, and developed severe problems with self-esteem as a result. These types of experiences as children can negatively affect a person's worldview and poison future adult experiences. While these may not be conscious thoughts, they often subconsciously affect the person. Jesus often replaces lies with truth during IHP.

Discerning Lies, which includes replacing them with truth, is the sole focus of Smith's ministry (1996:12-14, 24). I have observed that it is sometimes practiced by Kraft, primarily by asking the spirit of deceit to reveal the lies it has told the person. I have also observed that CHM and Elijah do not seem to specifically use this component, although it appears that they expect truth to be automatically revealed to the recipient during IHP.

Summary

The major components of IHP that I have identified for the case studies include Forgiveness, Picturing Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, and Discerning Lies. These are practiced in a variety of ways and processes. In addition, Jesus' involvement in their use also varies extensively. IHP may be as simple as having one person pray for another—asking Jesus to heal the person and waiting to see what He does. Alternatively, it can be as complicated as using all of these components, and others, throughout the entire IHP session(s).

However, some ministry leaders seem to have strong differences of opinion about the way prayer should and should not be practiced. Regardless of the approach, many recipients of prayer seem to be healed to some degree. Chapters 4 through 7 will discuss each of these processes and components from the perspectives and practices of the four selected prayer ministries: CHM, DHM, Elijah, and Theophostic.

PART II

CASE STUDIES, QUALITATIVE RESEARCH, AND A NEW MODEL

Part I introduced Inner Healing Prayer (IHP) and its importance to Church and mission, the study of four IHP ministries, and the research that will be conducted regarding the perspective of the IHP recipients. Part I also covered the goals, methods, limitations, and delimitations of this study.

In Part II, each of the four ministries will be studied to determine and describe their current processes, particularly in light of the seven components given in Chapter 3. Chapter 4 covers Deep Healing Ministries, which is the base ministry for this study; Chapter 5 examines Christian Healing Ministries; Chapter 6 is devoted to Elijah House; and Chapter 7 covers Theophostic.

CHAPTER 4

DEEP HEALING MINISTRIES: CHARLES H. KRAFT, FOUNDER

In the late 1970s Kraft, a professor of Anthropology and Intercultural Studies for SWM, was exposed to healing prayer by Wimber, who was an adjunct instructor at Fuller Seminary. Although Kraft was a conservative evangelical, he was so impressed with the emotional and physical healing that occurred through Wimber's prayer ministry and teachings that he took over the classes after both Wimber and his successor, P. Wagner, left Fuller. Kraft subsequently founded Deep Healing Ministries (DHM) to teach and lead prayer ministry worldwide. Kraft's style is what I have defined as multi-dimensional IHP.

Kraft brings a unique perspective to healing that might be due to his expertise as a professor, lecturer, and author in other academic areas such as anthropology, biblical translation (the Hausa language), intercultural communications, contextualization, ethnotheology, and worldview. He has written over twenty books, seven of which are on healing and deliverance, and has produced a ten-tape video seminar which summarizes his theory of IHP.

I first met Kraft in the summer of 1989 without ever having heard of him, IHP, deliverance, prayer ministry, or anything even remotely close to those subjects. The first time I attended his healing class and observed a ministry session, I thought, "This is

without a doubt the strangest thing I have ever seen in my life!” However, my husband and I knew Kraft’s son and were familiar with Kraft’s thirty years of teaching at Fuller Seminary, which gave him credibility with us. After observing a few ministry sessions and the impressive healing and deliverance that took place every time he prayed with someone, I was convicted by the Lord that I should be involved in this ministry.

During the last five years, I have observed well over seventy-five public and private ministry sessions led by Kraft, taken extensive notes on twenty-eight of those sessions, read over fifty books on healing and deliverance, led numerous ministry sessions myself, served as Kraft’s teaching assistant for all of his classes for five years, created and taught a course on the practice of IHP, and taught the basic (theoretical) healing course. In addition to developing an expertise in IHP, these associations have given me many hours of quality individual learning time with Kraft. I gained the highest confidence in his process as an effective, unique, Christ-ordained healing method.

As discussed earlier, although Kraft’s books and lectures give some details of his ministry process, he primarily expects his students to learn by observation. This is also true of the MacNutts and the Sandfords. I have observed that Kraft uses all of the components to varying degrees, so his practice of IHP is a little more difficult to learn than others and is not easily replicated through observation alone. As a result, many students quickly became discouraged due to their initial failures in conducting successful ministries and their lack of formal training.

Kraft implemented a new course on the practice of IHP in 1999 that was taught by DeBord, but which, as previously discussed, I attended and felt that it focused

primarily on theory. I taught this course at Fuller in 2001. In preparation, I evaluated in detail how and why each component was used, with a very strong and continual emphasis on the fact that these were simply tools and that God had to be in charge of guiding the use of whatever tools He deemed necessary during each session.

While Kraft utilizes several techniques in healing and deliverance, he rightly responds to each person's unique problems and comfort level. In so doing, he relies on the Lord's leading and his own discernment to determine their use. As a result, every session is different. Kraft's ministry sessions are loving and sensitive to the needs of the person and he only uses techniques that he believes are either in Scripture or do not go against scripture.

As discussed, Strength, Frederick and I (2003) conducted a research study that sought to measure depression levels in his students. This study confirmed that those students in Kraft's class who received personal ministry during the quarter experienced a significant reduction in depression that was not experienced by students in the non-healing classes that were also studied.

Goal

In his book, *I Give You Authority*, Kraft states his goal: "The aim of spiritual power used in the authority of Jesus Christ is freedom [from the enemy]" (1997:307), and he writes an entire chapter on freedom in *Deep Wounds Deep Healing* with Kearney and White (1993). He repeatedly uses this theme of freedom throughout his lectures and

written materials. “He [Jesus] brought peace and freedom to people being battered by the Enemy. He brought them freedom for now as well as for eternity” (1993:18).

Kraft also discusses the relational aspect of freedom, stating: “But the payoff is not simply in the freedom. *It is when that freedom to be open to God enables us to experience the intimacy with him that we were made for*” (Kraft, Kearney, and White 1993:275). It goes on to state: “Since intimacy with God is what we are made for, it needs to be the aim both of those who minister and of those who receive ministry. We who minister in Jesus’ name need to start with intimacy. Our aim is to lead those who receive ministry into freedom so they can experience that same intimacy” (1993:276). So Kraft does discuss intimacy (relationship) of the prayer minister and recipient of prayer, but I have observed that he primarily teaches that freedom from the enemy, Satan, is the goal of ministry (IHP), as Kraft has taught on numerous occasions. He views intimacy and relationship with Christ as a result of that freedom or “payoff.” In this instance, I believe that the by-product is as valuable, if not more so, than Kraft’s stated goal.

Ministry Process

Kraft’s process begins with prayer in which he invites Jesus into the ministry, takes authority over the enemy, forbids the enemy to interfere, and then asks for background information. Kraft might then ask such questions as: “How old were you when the problem occurred?” and “May I talk to that inner child?” Or he might do a Back to the Womb exercise in which he seeks to uncover any wounding that occurred before or after birth that is being unconsciously repressed by the IHP recipient.

In both instances, Kraft wants the person to feel loved by Jesus:

The awesome Creator of the universe, the One whose name strikes fear into the hearts of those who have offended Him—this God, this fearsome One, is our Father. We need have no fear in His presence as Isaiah did (Isaiah 6:5) or uncertainty as Esther did (Esther 4:11) over whether the King will extend His favor to us. We have been invited to come boldly and confidently into His presence (Hebrews 4:16), running even into His throne room, knowing we are welcome because we are His children. And we call Him *Abba*, our dad (Romans 8:15; Galatians 4:6) (1997:43).

Kraft often asks the person if s/he sees Jesus in that person's picture of the event that caused the wounding. During inner healing he will also often bless the inner child.

Ministry Components

Although Kraft is led by the Holy Spirit coupled with his own insight in each individual situation, his ministry has several significant aspects, or components, that he has learned from the Lord or by experience. While not all of these components exist in every ministry session, each one exhibits a unique purpose and approach that appears to enhance the healing process. The components used by Kraft that I have identified are as follows:

1. Faith Picturing;
2. Forgiveness, which he most often explains to the person as giving up one's right to revenge;
3. Back to the Womb Exercise;
4. Inner Child;
5. Discerning Lies, usually from the spirit of deceit; and,

6. Deliverance, which he accomplishes by talking to demons.

There are, of course, other techniques or sub-components that might be utilized as well, but these six seem to be the essential core components of Kraft's ministry. I will discuss Kraft's practice of IHP and those of the other three ministries in relation to the seven main components that I have selected for this study: Forgiveness, Picturing Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, and Discerning Lies.

Forgiveness

Kraft's opinion is that unforgiveness is the greatest block to receiving healing at the deepest level. "In fact, unforgiveness is like emotional and spiritual cancer. As it spreads, it blocks emotional and spiritual healing and can lead to a kind of spiritual death" (Kraft, Kearney, and White 1993:154). In practice, Kraft most often seems to explain forgiveness as giving up one's right to revenge and asks the person to give it to Jesus.

Kraft's view is that the inner child part of the self, rather than the adult-self, is the one who must forgive. While the adult-self may have issues of unforgiveness that must be addressed with the adult-self, childhood hurts must be addressed with the child-self, the inner child who experienced the hurt. As discussed, the process entails speaking directly to the inner child who has experienced the problem (the person at the age of the experience), rather than to the adult-self, for childhood issues of unforgiveness. In this process, it is believed that having the adult forgive an event that happened to the child-

self would be like one person forgiving for another. That is, only the inner child can effectively and completely forgive what happened to him/her.

In explaining forgiveness to the recipient, Kraft and his co-authors, Kearney and White, affirm the person's right to negative emotions but says,

I will often say something like this: You have a right to be angry, hate, and even seek revenge for what these people have done to you. But if you exert that right, there's a law in the universe that says you will be enslaved to those feelings. And furthermore, you will probably never be able to get back at the perpetrators anyway. So Jesus says forgive them and get free (1993:128).

To Kraft, with Kearney and White, and those who minister his approach, forgiveness does not absolve the offender of his/her guilt. Neither is it a denial of the event that happened. It is the person's choice to give up all anger (1993:122), feelings (1993:128), and the right to take revenge against the abuser (1993:153). I have observed that Kraft usually defines forgiveness as giving up one's right to revenge, but does not usually ask the person if the desire for revenge is the reason for the unforgiveness.

Kraft, Kearney, and White further point out that reconciliation is different from forgiveness. Forgiveness does not require the presence of the person being forgiven; therefore, the person can even forgive someone who is deceased. In addition, the person may need to forgive him/herself for not having dealt with the unforgiveness before the person died (1993:211).

There are three aspects of forgiveness that Kraft addresses: forgiving others, forgiving God, and forgiving oneself (Kraft n.d.-j:51-52). The first aspect, forgiving others, becomes more difficult when the person continues in contact with the abuser.

Kraft explains that forgiveness does not mean giving up the right to protect oneself and urges the person to separate these two issues by setting boundaries (Kraft, Kearney, and White 1993:159). Second, forgiving God is a significant part of the process. It involves the person trying to understand how God could let bad things happen to him/her, which is a difficult process. Kraft acknowledges that because the person was not destroyed, the enemy (through the abuser) was not able to accomplish as much against the person as he would have liked. Kraft has often said that he has no explanation except that people must accept this and thank God that it was not worse (1993:158).

God often allows Satan to attack His people, as He did with Job. In His infinite love, God (just as with Job) allows people to be angry with Him, although he requires that we give it up by forgiving (Kraft, Kearney, and White 1993:158). God's reasons and plans are infinite and far beyond human comprehension. Trusting Him requires shedding all negative feelings and unforgiveness toward Him.

The third aspect is forgiving oneself. One criticism of IHP that I have heard has been that the person might be inclined to blame others for everything bad that has ever happened in his/her life. Kraft has not found this to be true, nor have I. For example, wounded people will often blame themselves for the abuse, especially if it occurred early in the person's life, which can lead to self-condemnation, self-rejection, and self-hatred. Kraft and his co-authors note that it is often much easier to forgive another person, even God, rather than forgive ourselves. Kraft, Kearney, and White refer to 1 John 3:1-3 and add that "We need to accept ourselves as Jesus accepted Peter after his crushing failure"

(1993:157). In practice, Kraft does not always ask if there is unforgiveness in general, nor specifically, in all three of these areas.

Picturing Jesus

Picturing, which Kraft calls “faith picturing,” is a component unique to Kraft’s ministry in the depth and breadth to which he practices it. He says, “*Faith picturing, then, is the use of our God-given ability to picture under the leading and power of God.* This takes place under the direction and empowerment of God and, I believe, is a function of our spirits, not just a product of our imagination” (Kraft, Kearney, and White 1993:118).

Faith picturing includes “having people go back in their minds to picture events, people, or places, to enable them to feel again the emotions associated with those memories” (Kraft, Kearney, and White 1993:119). Picturing looks to the source of power—Jesus—and Jesus’ use of word pictures through stories¹³ as the keys to support this component. Picturing, when used properly, is not guided imagery. Kraft describes this improper use aptly:

Furthermore, there are those in inner healing who use guided imagery to take people on flights of fancy away from the truth rather than toward it. These justify some of Hunt’s claims that guided imagery opens people up to the Enemy’s deceit. Untruth and deceit are never right in God’s work—not because the psychological techniques are wrong, but because those techniques have been used to deceive rather than to discover the truth (Kraft, Kearney, and White 1993:8-9).

¹³ Scripture is replete with Jesus’ use of word pictures through stories.

Kraft cautions that Satan can interfere with this exercise. For example, my recipients of prayer have occasionally reported a Jesus that I do not recognize from Scripture—a false Jesus. My practice of IHP and observations of other prayer ministries have shown that even the most inexperienced prayer ministers will usually recognize when something is occurring that is not what Jesus would say or do. Simply commanding a false Jesus to disappear usually resolves this issue very quickly.¹⁴

When working with the inner child, Kraft may ask Jesus to give the person a hug or take the person to God's throne room. When doing the Back to the Womb exercise, however, Kraft often guides the baby through the experience with Jesus present, based on what generally and naturally occurs with babies in utero and at birth. Kraft does not normally guide events that happened to the person, although he will sometimes direct what Jesus does, such as having the person picture Jesus holding the sperm and the egg and putting them together at the person's conception. He finishes this intimate, often moving exercise by asking Jesus to hug the person. Some would call this guided imagery, but Kraft does not. He disagrees with guided imagery that would "take people on flights of fancy away from the truth rather than toward it" (Kraft, Kearney, and White 1993:8-9). Rather, he directs what he thinks Jesus might reasonably have done in the given situation, but does not create situations that did not exist in reality, such as directing the person to change the way an event occurred.

¹⁴ Also refer to Chapter 3, "Picturing," for cautions regarding this exercise.

Inner Child

Kraft's ministry is based on the concept of sub-personalities, each of which is known as an inner child. With his co-authors, Kraft explains that the inner children exhibit "such abilities as talking to ourselves, holding differing opinions and attitudes at the same time, even of assuming a different persona as we adopt various roles in diverse settings, demonstrate the presence of subpersonalities within each of us" (1993:223). In other words, each inner child is a storehouse of all of a person's previous experiences, both positive and negative, healed and unhealed. Furthermore, people may have within them a large number of inner children (there can be an inner child for each abuse or painful memory), who have experienced some trauma that has continued to manifest itself into later years and even into adulthood. These manifestations may occur through a person's reactions to others, to events, or to similar emotional experiences. Kraft sees the inner child (children) as a normal part of a person, rather than as a pathological condition.

In the inner family, then, the Inner Child or children of a particular person seem to encapsulate attitudes and behaviors reminiscent of their reactions to those significant others represented by inner parents—responses that may get triggered even in adult life when we encounter those people or others who remind us of them (Kraft, Kearney, and White 1993:224-225).

Of the four ministries studied here, only Kraft's appears to converse directly with the inner child. By speaking to the inner child part who experienced the hurt, rather than the adult-self, many people have reported freedom from the childhood wounding for the first time in their lives.

Back to the Womb

It is not only the inner child whom Kraft believes must be healed but also the baby in the womb, because of negative, even traumatic, pre-birth experiences. For example, perhaps the parents were not married, the parents wanted a child of a different sex, or simply the parents' negative emotions toward the child or each other may have resulted in the child feeling unwanted and rejected. During a Back to the Womb exercise, Kraft has the person picture Jesus' involvement with his/her conception, growth in the womb, and birth. Specifically, Kraft uses a process like the following, which is the closest he comes to a model:

1. The person is reminded that s/he was planned by God and is asked to picture God's hand in conception (Gen. 29:31, 30:22; Isa. 1:5-6; Job 31:15; Ps. 139:13; Isa. 44:2, 24, 49:5; Jer. 1:5). "Jesus was present at our conception, signifying it was all right we were conceived" (Kraft, Kearney, and White 1993:124). Kraft asks the person to picture Jesus at birth (Ps. 22:9 and 71:6) and to receive assurances from Jesus that s/he is welcomed by Him. This is a powerful experience in which the person is affirmed as having been planned and created by God and is often the first time that the person recognizes that s/he was intentionally created and is loved unconditionally.
2. Most people are able to picture or experience Jesus with them in the womb during gestation, so the person gains an understanding of the

reality that s/he has never been alone (without God) and that, although s/he may not have known who Jesus was, He was always present.

3. Kraft takes authority over any satanic power in the family line.
4. He has the person picture his/her growth month by month.
5. The person is asked to picture his/her birth and Jesus holding him/her.

The person begins to accept the affirmation of Christ over any rejections s/he may have experienced from his or her parents.

6. If the umbilical cord is attached, he will ask the person to cut it as a symbol of severing unnatural bonds or over-dependence on the person's parents (Kraft, Kearney, and White 1993:124-127).

While these are the basic steps to Kraft's Back to the Womb exercise, he does not specifically teach how to deal with many of the situations that might be encountered during this exercise, such as the baby experiencing negative feelings in the womb, dealing with demons that refuse to leave, and dealing with the baby that does not want to be born. Kraft's experience avoids straying into the area of guided imagery by describing only those things that any baby would experience in the womb.

Deliverance

As discussed, some critics accuse Kraft of wrongfully talking to demons (see Chapter 2) as a method of deliverance. During deliverance sessions, Kraft dismisses

these critics by noting several scripture verses of Jesus speaking with demons¹⁵ and by His own very real experience. Kraft refers to each demon he encounters by the function it performs, such as the “spirit of fear” or “spirit of anger.” He also links that function to the demon’s right to stay within the person. Kraft’s experience has been that once the demon gives the prayer minister its name, it immediately loses power, which diminishes or ends its ability to stay in the person. He does not have casual conversation with demons, but rather interrogates them to determine and exploit their weaknesses.

Kraft believes that the prayer minister must believe in his/her authority to do deliverance and has written *I Give You Authority* (1997), due to the importance of authority in the deliverance process. His concern with deliverance is twofold. Primarily, he is disturbed by ministries that simply cast out demons without healing the underlying problems. To Kraft, this is totally ineffective in the long run. To him, demons are like rats, and rats go for garbage (emotional and spiritual problems). With certain exceptions, “It is the presence of the spiritual and emotional garbage that allows demons to enter if they have not come by inheritance, or to stay if they have” (1997:243). In other words, to get rid of the demons, one must first find and eliminate the garbage they are feeding on. Furthermore, it is possible that if demons are cast out without healing the underlying problems, the demons may either enter another person or re-enter the person they left.

Second, Kraft is concerned that even if the prayer minister removes the rights of the demons to stay, demons do not necessarily leave the person. Kraft believes it is not

¹⁵ Kraft references Mk. 1:25, 34 and 3:12; Lk. 4:41; and others. This is discussed at length in Kraft’s book, *Defeating Dark Angels* (1992:157-175).

enough to command them to leave but that the prayer minister must confirm in some way that they have gone. Kraft's method is to command them to get into a box at the feet of Jesus. He has found that the person can usually visualize the box and see that the demons are actually confined. Sometimes the person will report that the demons are going to the box very slowly or are only part-way in, which may indicate that there is some remaining garbage that needs to be healed. Due to the popular misconceptions about deliverance (often through Hollywood films), it is important to note that under Kraft's method, the deliverance is an authoritative yet quietly persistent inquiry bathed in prayer.

In summary, Kraft's deliverance process is to determine the identity of the demon, the right the demon has to stay attached to the person, its function, and then to heal the problem that gives the demon the right to stay. Only then can deliverance take place. Kraft often ends deliverance by asking Jesus to embrace the person in love.

Talking to Demons

Kraft's is the only one of the four ministries in which talking to demons is the method of doing deliverance. In fact, he considers it to be so important that he devotes an entire chapter of his book, *Defeating Dark Angels* (1992:157-175), to the subject. He makes four important points in addressing the criticism of this practice: 1) Jesus' refusal to talk to demons has been misinterpreted; 2) demons cannot be trusted, but this problem can be overcome by listening to God and relying on the power of the Holy Spirit; 3) the Holy Spirit, not demons, are in charge of the IHP sessions; and 4) demons lose power

when they use a person's voice to speak (1992:160-163). Kraft recognizes that there can be problems in talking to demons, but offers helpful cautions and suggestions to protect both the recipient and the prayer minister (1992:170-175).

Discerning Lies

Kraft considers deceit to be only one of several concerns that need to be addressed in IHP. He does not directly discuss lies or deceit in his books, except to confirm that demons lie. I have observed, however, that Kraft sometimes deals with lies during ministry sessions by challenging the spirit of deceit to reveal the lies that it has convinced the person to believe.

Summary

Kraft practices Deliverance that includes talking to demons and removing their rights to the person. DHM may be the only ministry of the four being studied that uses faith picturing and the healing interventions of Inner Child and Back to the Womb. While Kraft deals with unforgiveness, he does not always ask about it. As previously mentioned, his method is most often is to tell a person that forgiveness means giving up his/her right to revenge.

Kraft relies on Jesus and the Holy Spirit to reach his goal of freedom from the enemy and his approach is to teach theory and expect that potential prayer ministers will learn his method by observation. In summary, due to his extensive expertise in IHP and a variety of mission subjects combined with the use of a variety of components, Kraft may

have the most unique perspective on IHP of any practitioner of IHP of the four ministries and certainly uses the most of the components being studied here. This research on components may be particularly meaningful to his ministry and might add credence to his long-term belief in their use.

CHAPTER 5

CHRISTIAN HEALING MINISTRIES: FRANCIS AND JUDITH MACNUTT, FOUNDERS

Christian Healing Ministries (CHM), Jacksonville, Florida, was founded in 1980 by Francis and Judith MacNutt. It is a broader ministry that goes beyond healing of emotions and deliverance to specifically deal with physical illnesses as well.¹⁶ F. MacNutt, a former Jesuit priest, holds degrees from Harvard University and Catholic University of America, as well as a Ph.D. in theology from Dominican Seminary. He has been in the healing and deliverance ministry for over forty years, having received part of his training from A. Sandford, a contemporary pioneer in healing and deliverance. J. MacNutt is a trained psychologist, who has combined that training with IHP (including deliverance). The CHM style of ministry, based on my definition, is what I would call basic IHP.

F. MacNutt has written seven books on various aspects of IHP, one of which was co-authored with J. MacNutt. They have also created a series of audiotapes with manuals in collaboration with several members of their healing team. Although a majority of the tapes focus on ministry theory rather than the practice of ministry, there are a few

¹⁶ The other three ministries do not seem to specifically deal with physical healing, although it sometimes occurs as a result of receiving emotional healing.

exceptions. Those by J. MacNutt and Norma Dearing, a CHM prayer minister, occasionally discuss the healing process. From time to time F. MacNutt addresses some specifics, including ways to pray. As previously discussed, they intentionally do not teach the practice of IHP because of their concern that it may become a ritual and limit the work of the Holy Spirit.

Goal

The goal of Christian Healing Ministries is to “seek to advance our Lord’s ministry of healing through prayer. CHM is dedicated to praying with those in need of healing in the physical, emotional and spiritual areas of their lives and to teaching others about this often overlooked aspect of Christ’s ministry” (Christian Healing Ministries, Inc. 2004). Of the four ministries, only the MacNutts seem to specifically deal with post-IHP ministry by encouraging continued spiritual growth through Bible study, their recommendations of spiritual literature, and other means.

Ministry Process

The MacNutts have a large prayer center where people are invited to receive group prayer or receive one-hour IHP sessions. I visited their center in October 1999 and again in April 2002, talked with F. MacNutt, interviewed their Associate Director of Ministries, Elizabeth Coleman, observed two private ministry sessions with their prayer team, and attended a Generational Healing service. During the private sessions, the prayer ministers asked about the concerns the person wanted to pray for followed by a

great deal of the time praying about the problems, asking God to heal the person, or reading Scripture to the person. They did not help the person to actually process his/her feelings or attempt to resolve the issues through any type of direct intervention, except for one brief encouragement to the person to schedule a time to deal with the inner child at a later date.

CHM's weekly generational healing service is a somewhat ritualistic event. During these services, individuals are asked to create a genealogical chart with traits and abuses of their ancestors that they need to have cancelled. These charts are then taken to the altar during prayer and are burned by the ministry after the service. The service that I observed was well-attended, which suggests that it is effective, but I was unable to determine if any of the participants experienced changes in their personal emotional state as a result.

J. MacNutt suggests that the prayer minister ask the person to sit quietly in God's presence in order to receive life and then reads scripture and healing books aloud to the person during the session for spiritual growth. Another helpful tool for spiritual growth that she suggests is to provide people with additional readings and training materials to use on their own (1998a). It must be noted, however, that these techniques are designed solely for spiritual growth and do not necessarily bring healing.

In keeping with CHM's approach, the training tapes give little information on the practice of healing. Basically, their approach is to invite Jesus into the picture to reveal the key to the person's emotions, pray about the problem, and quote scripture when appropriate. The MacNutt's may pray for physical healing, emotional healing, or

deliverance but not necessarily in combination. J. MacNutt says that inner healing must be done first (1998a), but the video of a deliverance session (F. MacNutt 1998e) did not reveal any IHP prior to deliverance. It is possible, however, that inner healing had occurred in a prior session with the recipient of prayer.

Ministry Components

The MacNutts seem to use very few of the components being addressed in this study. Each component, however, will be evaluated in terms of their ministry theory and/or practice.

Forgiveness

As a member of CHM's IHP team, N. Dearing makes some interesting key points on the component of forgiveness in her training tape, "Introduction of Healing Sexual Abuse" (1998d):

1. Be cautious about premature forgiveness (the feelings must be processed first). This is a valid concern, but it is also true that many people may have been attempting to process forgiveness for a long time, but simply need help in bringing it to closure.
2. Not all children who are abused want revenge or judgment. This is consistent with what I taught in "The Practice of Deep Level Healing" at Fuller based on Kraft's syllabus (1999), which will be discussed further in Chapters 8 and 13.

3. It is not necessary to confront the aggressor. J. MacNutt expands on this by saying this is because the person may not be ready to confront the aggressor. She does, however, adopt the Alcoholics Anonymous' requirement that the abuser be forgiven in person if possible (1998b).
4. Do inner healing first and then forgiveness (N. Dearing 1998c).

N. Dearing summarizes forgiveness by saying that it is vital to healing but will not usually bring total healing. She says that only inner healing will do that, but her distinction between the two was not clear (1998c).

J. MacNutt says that when a person is traumatized, that person has nothing to be forgiven for (1998a). However, she does not address a key issue: abused people frequently feel falsely guilty or responsible for bringing the abuse on themselves.

It is interesting to note that forgiveness was not addressed in the CHM sessions I observed. One prayer minister abruptly told a recipient of IHP, "You just have to forget it" and considered the issue settled. When I shared this with Coleman, she was upset that a prayer minister would respond in this way. This vividly illustrates the difficulty that I perceive in expecting a prayer minister to learn IHP by observation without thorough explanation and training.

N. Dearing agrees that a prayer minister should never tell a person just to forgive and expect healing to occur. However, she does not explain how to help a person forgive (1998c). Don Williams, another CHM prayer minister, says that many people do not know what forgiveness means and that people should just say the words of forgiveness and the feeling will follow (1998b). In that sense, he might be viewing encouraging

words of forgiveness as a ritualistic incantation rather than an emotional, conscious act of releasing a closely held grievance, but that is unclear.

Again, none of these prayer ministers explained forgiveness. The closest that anyone came was Williams, who suggested the following prayer: “I set this person free in my heart from the desire for revenge or retaliation, and I ask that you (Jesus) heal now the relationship” (1998b).

In a related topic, N. Dearing acknowledges the right of the person to be angry with God but notes that it is often a result of the person projecting the image of his/her father on to God. She also raised the question of why God would allow a person to be abused but did not mention how she addresses this issue (1998d).

Forgiveness of self was not specifically addressed in any of the CHM training materials that I reviewed. That is unfortunate, since it is frequently a companion to abuse or trauma.

In summary, CHM prayer ministers discuss forgiveness in theory, often quote scripture, tell the person that s/he has to forgive, or ask Jesus to help the person forgive. Nevertheless, they do not appear to provide an explanation or process of forgiveness in their IHP sessions or in their training materials.

Picturing Jesus

CHM does not appear to practice picturing the hurtful events or Picturing Jesus. They invite Jesus to be present in their IHP sessions and to heal, but they seem to passively assume His presence and power, as well as the power of the Holy Spirit, and

rely on that power to heal. They may occasionally ask Jesus to speak to the person, but there was no evidence that He actively participated in the IHP sessions that I observed.

Inner Child

Although CHM refers to the inner child in principle, in practice the inner child was not recognized in any of the sessions I observed. While their training tapes cover numerous subjects regarding IHP, including bringing a reconnection between the person's past and present (F. MacNutt 1998c), there was very little mention of tying the problems of the adult to the inner child and having the inner child, rather than the adult-self, go through the healing process. It has been mentioned that the MacNutts have written a book entitled, *Praying for Your Unborn Child* (1989). However, it addresses praying for, not speaking to, the inner child. Therefore, speaking to the inner child does not seem to have been incorporated into their IHP process.

Back to the Womb

Although there is little information in CHM's training materials on dealing with the inner child in utero, prayer minister N. Dearing conducted a generalized prayer to a training class in which she addressed the entire pre-birth process to the group as a whole (1998a). She asked the Lord to bring peace to any negative emotions, affirm the sex of the baby, to remove any lies of the enemy, and to set the baby free by speaking truth. A seemingly minor point is that during the prayer she used the term "us" instead of "you" when directing the exercise. It would have been more personalized and perhaps have

touched each individual more deeply to say “you.” There seems to be very little information in their training materials on this subject.

Deliverance

CHM’s training tapes connect the hurts of the person to demonization, as Kraft does, and teach that the sins or hurts must be healed before deliverance. However, in F. MacNutt’s video demonstration tape of a mildly manifesting man (1998e), he and his team prayed in tongues until the demons left without doing inner healing first, although it may have been done in a previous session. In contrast to praying until the demons left, Kraft would have told the demons to get into a box at the feet of Jesus, while others might send them to the cross or the pit.

In summary, F. MacNutt teaches several important points about deliverance:

1. Exorcists should be free of serious sin;
2. It is important to deliberately determine the best time and place to do deliverance;
3. The team should pray and fast before doing deliverance;
4. Deliverance works best done as a team, rather than individually, in order to prevent the possibility of scandal, to give one another rest, to restrain the demonized person, and to utilize a variety of God’s gifts to believers;
5. The team will help the person to repent;

6. The person will forgive those who have injured him/her (F. MacNutt 1995). It is important to note, however, that forgiveness was not dealt with in the observed sessions.

In practicing deliverance, F. MacNutt says that he renounces any occult activities and sends them to Jesus for disposal (that is, under Jesus' control), which is the same intent as sending them to the box at Jesus' feet, never to return. He says that you can determine when they have left by the team's discernment, the victim's discernment, or human observation (1998i).

The MacNutts believe in naming the spirits and, like Kraft, give them the name of their function. Occasionally, however, they say this is not necessary, because the demons can be cast out simply by looking the person in the eye until they leave, without any further action on the part of the participants (F. MacNutt 1995:174). In the observed demonstration, they did not engage any demons in conversation, name them, nor determine what right the demons had to stay (F. MacNutt 1998e).

CHM's deliverance sessions are followed by a Christian act, such as anointing the person with oil or having the person touch the Bible or pray. After the person has left, the members of the team spiritually cleanse themselves through prayer to ensure that there is no retaliation against them by other demons, which I agree is an important culmination of the ministry session.

CHM's approach to healing trauma is to pray for inner healing, in which they take the person back to the memory of the trauma/hurt, and then ask Jesus to transform it, which will often cause the spirit to leave on its own. In F. MacNutt's view, all

deliverance requires inner healing, but sometimes “the prayer for inner healing comes only after we pray for deliverance, when a spirit of trauma stands in the way and blocks healing” (1995:194).¹⁷ In contrast, Kraft believes that deliverance cannot occur before inner healing (1992:43). I agree with Kraft that inner healing should occur first.

Talking to Demons

The MacNutts do not generally talk to demons, although F. MacNutt says that it is occasionally necessary to do so (2000). He does not talk to demons on the demonstration tapes, and the prayer ministers did not talk to them in the observed sessions.

Discerning Lies

The MacNutts do not seem to specifically deal with discerning lies. However, it appeared to me that there was an unspoken assumption that Jesus will reveal whatever the person needs to know and bring truth to bear on the situation as needed.

Summary

The MacNutts have a successful IHP ministry and a special gift for physical healing. While they may teach the theory of the inner child, both in utero and after birth,

¹⁷ Note that there may be confusion in terms here. Coleman, often intermingled the terms “deliverance” and “binding” during our conversation (2002). However, it appears that they normally bind the spirits, do inner healing, and then deliverance as Kraft does.

as well as forgiveness, they do not seem to converse with the inner child the way that Kraft does nor always deal with unforgiveness. They also do not use picturing but seem to rely on the person sensing Jesus' presence during IHP. Their process for deliverance may or may not include inner healing first and, although they may cast demons out, they also believe that demons sometimes leave on their own. CHM seems to be the only ministry of the four being studied that focuses on physical healing and post-IHP counseling.

CHAPTER 6

ELIJAH HOUSE: JOHN AND PAULA SANDFORD, FOUNDERS

J. Sandford was trained by A. Sandford (who is not related to him) and began teaching inner healing in 1963 with her ministry. He and his wife, P. Sanford, formed Elijah House (Elijah) in 1974 as a counseling, healing, and teaching center. The Sandfords have semi-retired and turned the day-to-day operations of their ministry over to others, including their son, Mark Sandford. This research is on Elijah and J. Sandford and P. Sandford, and is based on their writings, five ministry demonstration tapes, and personal interviews with them. All three Sandfords have taught at numerous seminars and, as discussed in Chapter 2, are the authors of several excellent books on inner healing and deliverance and have created a three-level training course about various aspects of healing. Although their most important works are approximately twenty-years-old, they are still timely and relevant. Their IHP, as I define it, could be categorized as basic IHP.

Goal

Elijah's goal, best summarized in the opening of *Healing the Wounded Spirit* (J. Sandford and P. Sandford 1985), is to provide simple comfort and balm, forgiveness through the blood of Christ, resurrection to new life, and putting negative practices from childhood to death on the cross. They see the church as having a major missing element:

its lack of understanding and implementation of inner sanctification and transformation, which can be achieved by changing the heart (J. Sanford and P. Sanford 1982:8).

Ministry Process

J. Sanford and M. Sanford define inner healing as “evangelism to the unbelieving hearts of believers” (1992:19), and their process clearly demonstrates an evangelistic approach to healing. “Thus the *primary* task of a Christian counselor is that of an evangelist, bringing the gospel by circumstance and counsel to the unbelieving heart of the already believing . . . indeed, evangelism is the primary way of all sanctification and transformation” (J. Sanford and P. Sanford 1982:25-26).

The observed Elijah IHP sessions consisted of teaching and Bible preaching while imparting their own viewpoints and understandings to the person. In the observed tapes, they did not use Picturing Jesus, Inner Child, or Back to the Womb and showed little attempt to lead the person to forgiveness. Jesus was assumed to be present and it appeared that the person experienced His presence, although there was no interaction (through conversation) with Him. Their process, however, was loving and showed sincere concern for the recipient of prayer.

I viewed five of Elijah’s videotaped healing sessions led by several different prayer ministers and observed that each session began with an opening prayer and identification of the issues to be prayed about. This was usually followed by discussion that was both exhorting and imparting, that is, telling the person how he/she felt at the time, making conclusions for the person and quoting from scripture. Little effort was

usually made by the prayer ministers to confirm their observations and opinions with the person although they occasionally asked Jesus to tell the person truth.

Overall, their approach seemed to exhibit a tendency to avoid helping the person to process, although this may be unintentional. Rather than heal the main issues that arose or attempt to determine their original roots (inner healing), the prayer ministers usually moved to side issues or raised so many additional issues that little, if any, healing focused on the original problem. In Demonstration Tape Five by M. Sanford, P. Sanford joined the session toward the end of the session to share her vision and to pray. She was followed by J. Sanford who shared his own story and then told the man what his problem was without obtaining any confirmation from the man. Only twice during this session did the prayer minister stop to ask Jesus about the situation; but even then, he quickly moved on without waiting for a response from either Jesus or the recipient of prayer (M. Sandford n.d.-b).

This process not only seemed to minimize the issues that needed healing, it seemed to be more about the prayer minister and his/her experiences, beliefs, and opinions than those of the recipient. In that regard, and taking the opposite approach of Kraft's ministry, the recipient seemed to be more of a passive player in the entire process. I agree with Kraft, but take Jesus' participation to a new and higher level.

In summary, the sessions were primarily cognitive, though prayerful. That being said, the Sandfords and their team appeared to be very Christ-centered, prayerful people and the love they showed for Christ and the recipients was in itself healing. From all outward appearances, the recipients appeared to be blessed by the experience.

Ministry Components

As with the MacNutts, I observed that the components being studied here were rarely used by any of the Sandfords. However, I will evaluate each component in terms of Elijah's ministry.

Forgiveness

Unforgiveness is viewed by the Sandfords as being a significant cause of emotional problems, and J. Sanford said that they spend close to 100 % of their time on forgiveness (J. Sanford and P. Sanford 2002). However, there was no evidence of this in their demonstration tapes. In Demonstration One, the person verbalized forgiveness, but there was no evidence that she actually felt or experienced forgiveness toward those who hurt her (Brown n.d.-b). Demonstration Two did not deal with unforgiveness at all, although it was evidently the underlying issue (J. Sanford and P. Sanford n.d.-h). In Demonstration Three, the woman quickly forgave her husband when J. Sanford asked her to; but when asked to forgive her parents, she simply said she would ask the Lord to help her forgive her mother and that she wanted to forgive her dad (M. Sanford n.d.-g). The Sandfords simply accepted this and made no attempt to help her process forgiveness at that time. Demonstration Four was similar, and Demonstration Five did not deal with forgiveness at all (M. Sanford n.d.-b and n.d.-c).

J. Sanford stated in an earlier writing: "I saw then that many who had come into inner healing were rightly praying for forgiveness but frequently failed to call the sin nature to death on the cross" (J. Sanford and P. Sanford 1982:5). Both J. Sanford

and P. Sanford seem to have a heart for forgiveness and believe in Jesus as the key. However, they appear to approach it as an almost cognitive rather than an experiential act, and they do not explain forgiveness to the person nor seem to have a process for forgiveness.

Picturing Jesus

The Sandfords' ministry centers on sending all sin to the cross. As with the MacNutts and Kraft, they assume the reality of Jesus' involvement in IHP. Unlike Kraft who uses general picturing extensively—but not necessarily Picturing Jesus—neither Elijah nor CHM seem to use picturing at all. Jesus seems to be someone to pray to rather than someone to personally experience or with whom to interact.

Two examples of the recipient's passive nexus with Jesus may be helpful. David Brown, Elijah House's instructor in Demonstration One, prayed very specifically for Jesus to help the recipient release her hurtful situation, bind the lies, bring her scattered thoughts to death, write new things on her heart, and gift her (n.d.-b). Similarly, J. Sandford in Demonstration Two prayed for Jesus to affirm the person and lift the lies, enable her to feel the hurts of people, remove her load of fear and burdens, give new strength, and protect her (J. Sandford and P. Sandford n.d.-h). Both expected Jesus to simply heal, but neither Brown nor J. Sandford helped the person to process the pain, to actively picture Jesus, or to experience Him interacting with the person.

In summary, these prayers of petition and blessing were positive and loving, but there was little or no interaction with the person to determine how the person felt before,

during, or after the prayer. While the individuals seemed to feel the love of Jesus, there was no picturing and no active participation between Jesus and the person during the healing process.

Inner Child

In my personal interview with Elijah's founders, J. Sandford said that they steer away from the term "inner child," although he confirmed that it is important to deal with the inner person at every level. His concern is about using what he calls regression techniques (it should be noted that certain regression techniques are used by psychotherapists as healing interventions), so he does not directly speak to the child-part of the person, although he said that the person may regress suddenly and be that little child.¹⁸ He did not explain what he does when this occurs. He also gave an example that the prayer of forgiveness should be said by the child, not just the conscious part (which can be assumed to mean the adult-self), otherwise it will not reach the heart, but he did not explain how this was done (J. Sandford and P. Sandford 2002).

Therefore, while J. Sandford and P. Sandford recognize the theory of the inner child, the video demonstrations that I observed did not include talking to the inner child. That is quite curious because the title and text of their book, *The Transformation of the Inner Man* (1982), strongly suggests that effective healing should address the issue of how to access and heal the hurt inner part of the person:

¹⁸ Personally, I would not support this viewpoint, but that is outside the scope of this dissertation.

Many pastors, who rightly called their people to daily death of self on the cross, had little awareness of the formation of those practices in early childhood, nor how to reach to the Inner Child to accomplish that death and rebirth. These ministers seemed to me like gardeners continually lopping off weeds which just as persistently regrew from the roots. None seemed to comprehend the whole job, to lay the ax to the roots. Roots lie hidden, beneath the surface (1982:50).

Notwithstanding this discussion of the inner child in principle, in the ministry observations and demonstration tapes there was little discussion of the connection between the problems of the adult person and the origination of those hurts in the inner child. As a result, when the adult-self forgives for a childhood hurt in their ministry sessions, it appears to be a cognitive act, rather than an emotionally healing experience, and does not seem to touch the child-part of the self. Accordingly, it is questionable how much long-term inner healing actually occurs.

Back to the Womb

There is no evidence that any of the Sandfords deal with the inner child before birth. It is not discussed in their books or tapes and apparently is not practiced in any form during their ministry sessions. This may also be due to their concern about using the technique of regression therapy. Kraft would share their concern about possible abuses, however, Kraft's intention with Inner Child and Back to the Womb is simply to take the person back to the actual, painful memory experience of the inner child so that the child-part can be healed, but does not fabricate memories.

Kraft has found that dealing with the emotions of the child-part offers a deep healing that dealing with the memory of the adult-self does not accomplish. J. Sanford

and P. Sanford want the person to recognize that Jesus gave life to him/her but expect the person to receive Jesus on the basis of faith and not experience (2002).

Deliverance

One of the most interesting aspects of the five Elijah demonstration tapes that I observed was that none of them dealt with deliverance, although it is possible that their intention was to focus only on inner healing in those particular tapes for training purposes (Brown n.d.-b, J. Sanford and P. Sanford, n.d.-h and n.d.-g; and M. Sanford, n.d.-b and n.d.-c). Regardless, this was surprising since they state in their book that they have been involved in the deliverance ministry since 1958 and “have done as many deliverances as anyone in the Body of Christ, except perhaps Derek Prince or Bill Zubritzky” (J. Sanford and M. Sanford 1992:21). From this statement, they apparently consider deliverance to be a key component of their healing ministry.

Although the tapes did not include deliverance, the following points from Elijah’s books and tapes may at least shed some light on their deliverance principles:

1. J. Sanford and P. Sanford say that they often pray against generational sins which might have given demons the right to attach to a person (1985: 371-391);
2. They sometimes simply command demons to leave. “In some cases of infestation, there is little or no need for deliverance. Repentance and inner healing remove the ground of demonic access” (J. Sanford and M. Sanford 1992:29). As discussed, Kraft would disagree, as would I;

3. Inner healing must take place before deliverance so that the demons will not return (J. Sanford and M. Sanford 1992:29-45). This is consistent with the teachings of both Kraft and the MacNutts; and,
4. Their method of deliverance is to simply cast out demons, because that is what Jesus did. This is unlike others who may send them to a box at the feet of Jesus (Kraft) or send them to the cross (MacNutts, although MacNutts often just command them to leave also).

It should be noted that when the Sandfords do not confirm during a ministry session that the issues giving demons the right to enter have been healed, it is possible that the demons return to the person at a later time. In summary, the Sandfords believe in deliverance, although it was not included in their demonstration tapes, and their writings suggest that they do not confirm that demons have left or where they have gone. The decision about the use of Deliverance is an on-going debate within healing ministries and the Church at large and it is not likely to be settled before Jesus' return. In the meantime, it is important that prayer ministers remain sensitive to the beliefs of others, particularly recipients of prayer, in that regard.

Talking to Demons

The Sandfords hold the opinion that believers should not talk to demons and that it is unscriptural to have demons name themselves as Kraft does. They believe that this practice gives the demons more control and power. They prefer to ask the Holy Spirit the name of what is troubling the person (J. Sanford and P. Sanford 2002). As mentioned,

Kraft relies on Lk. 8:26-33, in which Jesus talked to demons, but J. Sanford and M. Sanford disagree with his interpretation of this passage. They believe that when talking to the demoniac, Jesus was not asking the name of the demon but the name of the man himself. “He already knows the name of every demon everywhere. He knew the man’s name as well. Then why did He ask? Because He had been commanding the demon to come out” (1992:43). This was amplified by their statement, “Jesus was most likely ascertaining the degree of deliverance His commands had already accomplished” (J. Sanford and M. Sanford 1992:44). This scripture seems to be a matter of interpretation and not conclusive for either argument. However, since Jesus already knew the name of both the demon and the man, there was no reason for Him to ask for either one. As a result, believers can only surmise what Jesus’ intent was here.

Discerning Lies

The Sandfords do not seem to be concerned directly with uncovering the lies that the person might believe, although it appears that they assume that Jesus will bring truth to the situation. Discerning lies does not seem to be not an intentional part of their ministry process, although they may expect that Jesus will bring truth to the situation.

Summary

As with all of these prayer ministries, I found both J. Sanford and P. Sanford to have a heartfelt desire to bring healing to the recipients of IHP prayer. Their IHP ministry is basically a ministry of exhortation using an evangelistic approach. While they

believe in the need for forgiveness, they do not seem to have a process for helping the recipient process forgiveness. J. Sanford and P. Sanford have very firm beliefs against talking to demons as a form of deliverance. Like Kraft and the MacNutts (although there was not evidence of the MacNutts having actually practiced this), they believe that inner healing must take place before deliverance. They also believe that demons will leave on their own once the recipient is repentant and healed emotionally, although they sometimes simply cast them out. This is unlike others who believe that demons must be sent to a specific place that is under the control of Jesus and that the prayer minister must confirm that they have left the person.

CHAPTER 7

THEOPHOSTIC MINISTRIES: ED M. SMITH, FOUNDER

Smith, a trained psychologist, started Theophostic Ministries (Theophostic) in 1996. He is self-described as a methodical and organized person who created Theophostic out of a desire to systematize healing (2003), which is the opposite viewpoint of other ministries who are opposed to having a model, such as CHM and Elijah. Theophostic reflects Smith's organizational skills. Theophostic's name, "God's light," is the combination of two Greek words: *theos* (God) and *phos* (light) (1996:13). It is a lie-based approach to healing that operates on the assumption that the emotional pain experienced in the present triggers a lie from the past that transfers its pain into the present event. The woundedness comes from the lies associated with personal interpretations of experiences rather than from the experiences themselves. "Healing is not determined by the number of memories but rather the number of interpretations (lies) embedded in the memories" (1996:13). Theophostic is what I have defined as targeted IHP.

An important aspect of Smith's teaching is that he has worked with neuro-scientists, psychologists, and psychiatrists to evaluate the scientific side of the Theophostic process. Theophostic is basically a simple process that is easily taught and

practiced and has evidently been widely accepted and implemented worldwide, perhaps because of its simplicity. Kevin Bidwell, in his article, “Deliverance Debate,” in *Christianity Today* states: “More than 15,000 people have taken his [Smith’s] basic Theophostic training, and he estimates that more than 300,000 Christians have received some type of ministry using Theophostic. The approach is being used in 40 countries, and manuals are being translated into four languages” (2001:18-19). I agree with Smith that discerning lies is important and, as a result of this research, began to use discerning lies more in my ministry. However, I believe there are other areas that are equally, if not more, important, which will be discussed in Chapter 9.

Goal

Smith’s goal is to heal specific memories by determining the lies that the person believes and replacing those lies with truth. “When the principles of Theophostic Ministry are in place, a person can see complete healing and recovery in the *specific memory* which is being worked through” (1996:6). “Theophostic Ministry is about the discerning of the lies we believe and allowing the Spirit of Christ to reveal His freeing truth and renewal” (1996:7).

Smith looks at Christian growth and discipleship as being separate from the healing process (1996:14) and as a stage that takes place after Theophostic ministry. In summary, Theophostic’s goal is to experience God’s light when He brings truth to Satan’s lies.

Ministry Process

Theophostic, like Kraft's DLH, is an experiential process in which Jesus is invited into the memory. Like Kraft, Smith does not believe in guided imagery (1996:19, 141). To the contrary, they both invite Jesus into the picture and ask Him to speak to the person, but they do not generally tell Jesus what to do.

Smith, the only one of the four ministry founders who teaches a model, says that Theophostic arrives at complete recovery, memory by memory, lie by lie (2003). The following is the step-by-step process that Theophostic teaches:

- 1) Prepare the person
- 2) Identify memory cues in the person's presenting problem
- 3) Identify historical emotions
- 4) Identify matching memory picture
- 5) Discern the original lie
- 6) Rate the believability of the lie
- 7) Stir up the darkness
- 8) Receive the truth¹⁹
- 9) Remove the clutter
- 10) Confirm the healing
- 11) Process residual lies
- 12) Have the Lord affirm and bless the person (1996:118).

Smith says that he makes "one final sweep of memories after going through this process" before terminating his clients (1996:282-283), which, interestingly, he says he

¹⁹ It appears that Smith believes that stirring up the darkness automatically brings truth and that God will free the person through that stirring up, but observation suggested that this does not necessarily occur.

learned (2003) from Kraft's book, *Deep Wounds Deep Healing* (1993). After the lies are replaced with truth, Smith does deliverance, which will be discussed below.

In the ministry sessions I observed, prayer ministers trained in Theophostic asked Jesus to keep the memory of the event at a high emotional level, repeated whatever problem the person had expressed and asked how true it felt on a scale of one to ten. If the rating was high, the prayer minister asked more questions about the feeling or asked Jesus to speak to the person. This continued until the rating became low and then the prayer minister moved to another problem and repeated the process.

The prayer ministers primarily repeated what the recipient said or continually asked Jesus for more information and waited until Jesus touched the person's heart. As with CHM and Elijah, the prayer ministers did little to help the person move through the process and seemed to take a great deal of time to accomplish healing. However, if, as Bidwell suggests, more than 15,000 people have learned the Theophostic approach and over 300,000 have received Theophostic ministry (2001:18), many people are evidently being healed by this process.

Ministry Components

The primary component used by Smith is addressing lies. However, the other components will be evaluated in terms of his approach.

Forgiveness

Smith reports that, in his experience, the sin-based theology of appealing to scripture and having a person claim forgiveness by faith alone is ineffective. When a person chooses to act differently than s/he believes, there will be little lasting impact on the person's emotions. Smith believes that "the only cure for sin is the cross of Christ" (1996:241), but the hurting must also "find freedom from the lies which are at the heart of our sinful choices" (1996:241). This happens by addressing the root issues.

Like Kraft, Smith teaches what forgiveness is not: restoring relationship (reconciliation), changing the other person (it only changes the one holding the debt), seeking repayment (restitution), or requiring repentance by the abuser. Smith says about forgiveness, "Since using the Theophostic Ministry method, I have watched person after person forgive his or her wounders as a natural by-product of receiving personal release from pain through the receiving of truth in memories" (1996:241). Smith does not directly deal with forgiveness, but says that forgiveness occurs on its own through truth and compassion. He says it is about bringing truth to the lie by "being able to see it from the perspective of truth" rather than forgetting the lie (1996:155), giving freely or canceling a debt, and the "release of the need for revenge and the cutting off of the debt" (1996:248).

The only mention of forgiveness as a part of the healing process itself is in Step Six of the Theophostic process (above), in which people confess their negative feelings, admit their lack of power to overcome them alone, and ask Jesus to release them. However, forgiveness is not specifically a part of Theophostic's healing process.

The lies are, therefore, much more important than forgiveness to Smith, who believes that forgiveness will take care of itself after the lie is exposed and replaced with truth. Accordingly, he does not specifically address it in his literature, writings, or ministry practice. I disagree with Smith and my research has shown that it is important to intentionally address unforgiveness (see Chapters 11 and 12).

Picturing Jesus

Smith believes when using picturing, “Jesus is with them always and is present in each of their memories” (1996:140). The observed Theophostic sessions often asked Jesus to give the person more information or to show him/her more about the problem and help the person to turn to Jesus for help or for truth. This is further clarified by Shield of Faith Ministries that practices Theophostic. They say, “Theophostic-type prayer does not use these methods. It is simply praying to God—and God deciding to talk back using visual images. It is not the creation of images, nor is it the invitation of them” (2002).²⁰

Although in the three personally observed sessions the recipients of prayer did seem to hear Jesus, neither of the prayer ministers asked if the person pictured Jesus nor requested that the person interact with Jesus (Dinkins 2003a and 2003b, Takle 2001). Smith agrees with Kraft that faith picturing is not guided imagery. “I had used guided

²⁰ Not everyone has the ability to picture. Experiencing Jesus will address alternatives for those who do not in Chapter 9.

imagery before Theophostic Ministry, but it is no longer a part of what I do. I now recognize guided imagery as a vain attempt to change memories” (1996:141).

Inner Child

Smith speaks of “receiving truth in our inner most parts” (1996:241), which he does not define. It appears that his only other reference to the inner part of a person seems to be in regard to the inner man, whom he calls the true righteous self, or spirit, as it relates to sin that works against the body and makes people prisoners (1996:170). He does not discuss the difference between talking to the adult part of the person versus the inner child (1996). However, Smith, like Kraft, says that ministering to people in their present tense is not effective, but Smith focuses on the memory rather than the inner child (1996:283). Although there will be times when there is original pain in the present, this is usually residual pain, that is, pain from previous events that compound the current problem. While Smith does deal with the original painful emotion, he does not seem to go so far as to specifically talk to the inner child. That is, Theophostic actually pushes the person to experience the pain as much as possible in the present, but it is not clear from observation if the currently felt pain is that of the inner child or the adult-self.

Smith’s approach is to have the person stay in the present pain as he takes the person back to the memory connected to that pain of whatever time and place the emotion originally occurred (1996:272-275, 283). This seems to be a potentially dangerous process that could be counterproductive by re-traumatizing the person. Kraft, on the other hand, takes the person back to the event and, if the emotions become too

painful, may ask Jesus to show the events or abusers as pictures on a wall, which he then asks Jesus to heal. In Kraft's process, the person feels the emotion, although not to the extent that s/he is re-traumatized, and as we will see in the research results in Chapters 11 and 12, many people reported that Jesus healed the pain through Kraft's process.

Back to the Womb

There is no evidence that Smith attempts to heal any pre-birth events. His only reference to that time of the person's life is when he sweeps the person's early childhood memory after healing to determine if there are any residual lies. "I will have them close their eyes and I ask the Lord Jesus to take them through their entire life. I ask the Lord to take them back as far as He deems necessary" (1996:283). It appears that Smith focuses only on revealing truth in this process and does not appear to dialogue with the inner child in utero nor address any other issues that the inner child may have.

Deliverance

Theophostic's training materials teach a great deal about deliverance and Bidwell says in his article, "Smith teaches that demons, sometimes numbering in the hundreds, may inhabit and influence even a Christian's mind" (2001:19). Deliverance is one of the last things Smith does in the Theophostic process because he believes, as does Kraft,²¹ that the lies must be exposed and removed before deliverance can take place. He advises: "Bind the demon up in Jesus' name and forbid its involvement, identify the lie, invite

²¹ I agree with Smith and Kraft.

Jesus to reveal his truth and then command the demon to leave. The lie is its power. When the lie is gone the demon will leave without much or any resistance” (1996:248, 333).

Smith commands demons to leave and, like the Sandfords and MacNutts, he seems to cast them out without sending them to a specific place (1996:309). He says that he no longer does generational (or ancestral) deliverance and believes it is pre-fabricated and not a reality (2003). I would disagree, as does Kraft.

Talking to Demons

Smith does deliverance by talking to demons and, like Kraft, controls the situation: “I do not ever give a demon the right to speak freely but rather provide strong boundaries and parameters for its manifesting” (1996:312). He firmly tells them what to do, because he believes that he can do so through the authority of Christ (1996:308).

Discerning Lies

As discussed, Smith’s IHP ministry focuses entirely on discerning lies and replacing them with truth. This appears to be a narrow focus that overlooks other healing opportunities and may limit what Jesus would like to do. This will be discussed further in Chapter 13 as part of the proposed new Experiencing Jesus (EJ) process.

Summary

Theophostic is widely used and accepted. In Theophostic, Smith has created a method for replacing lies with truth that is simple, easy to use, and—based on the responses of practitioners and a formal research study—effective. His strong focus on replacing lies with truth, however, may ignore other issues that need healing, particularly the need for forgiveness. I am equally concerned that his method of resurrecting and “pressing” emotions until they are healed might be traumatic to some recipients of IHP. Nevertheless, he has made inroads by establishing an apparently effective IHP model.

PART III

RESEARCH BACKGROUND, THEORY, AND PRACTICE

In Part II four prayer ministries were examined—Christian Healing Ministries (CHM), Deep Healing Ministries (DHM), Elijah House (Elijah), and Theophostic Ministries (Theophostic)—to see what their goals, components, and processes might be. Three of the four ministries have been the subject of formal research that disclosed positive levels of healing from their methods.

The heart of this discussion, Part III contains the research background for the final study. Chapter 8 describes the qualitative research background methodology and its results that have led to formation of the theories of the study. Chapter 9 describes the new approach that I am calling Experiencing Jesus (EJ), which proposes a radically new process that includes: 1) the practice of having the recipient of prayer experience Jesus, the healer, as He personally interacts with the person throughout the ministry session; 2) a new process for effecting forgiveness; 3) the recognition of alternative methods for communicating with Jesus; and 4) alternative methods of talking to demons. Chapter 10 describes the methodology for the final, quantitative research.

CHAPTER 8

EXPLORATORY RESEARCH: THEORY CONSTRUCTION

My research for this study occurs in three distinct phases. Phase I encompasses the qualitative research, which I call “Exploratory Research,” because it has been so formative to my calling to minister Inner Healing Prayer (IHP) and to conduct this study; and Phase II, which is the final, quantitative research on two IHP ministries. This chapter examines Phase I, whereas Chapters 10 through 13 discuss Phase II.

This chapter presents the exploratory, qualitative research in two ways: both chronologically and by category, to show the pilgrimage of learning and revelation that led to this study and its theory. The exploratory research used a variety of methodologies in order to develop valid, reliable data to support an improved IHP theory. The Methods Flow Chart can be found in Appendix D.

Exploratory Qualitative Methodology

Qualitative research can be a valuable tool as preparation for quantitative research, particularly for a subjective, personal, and emotional subject like IHP. This method is described by Pertti J. Pelto and Gretel H. Pelto in terms of participant observation and field research:

The relatively unsystematized scanning of information through participant observation is basic to all the other, more refined, research techniques. Preliminary data from participant observations provide the fieldworker

with insights and clues necessary for developing interview questions . . . Participant observation also provides the further checking and monitoring of field information that is necessary for evaluating data gathered by the specialized techniques (1978:69).

In this exploratory research, I primarily used both descriptive and evaluative participant observation. This was followed by a quantitative test questionnaire, and, finally, I completed this part of the study with additional qualitative research in order to refine the resulting theory. My exploratory qualitative and research methods included participant observation, focus groups organized from IHP recipients, and test questionnaires completed by IHP recipients.

I used participant observation to describe and evaluate Kraft's ministry sessions and my own practice of IHP. I employed personal observation of four other IHP ministries that are geographically dispersed throughout the United States and have global outreach seminars and influence, which were reported in Chapters 4 through 7. This included personal interviews, on-site ministry inspections, participation in live ministry sessions, and review of video ministry sessions. Participant observation was further utilized in my teaching experience in the IHP arena at SWM (now SIS), through DHM, and independently. I also gathered testimonials and responses from my students and used my interaction with IHP recipients, students, and churches. Finally, I organized a small focus group from recipients of IHP ministered by Kraft or me and from my classes, as well as test questionnaires from recipients of IHP.

Participant Observation

Earl Babbie, a professor in the Sociology Department of Chapman University, echoes Pelto and Pelto in his discussion of participant observation, “The researcher actually joins in the events under the study and examines the phenomenon from the inside” (Babbie 1998:8). Babbie proceeds to describe the possibilities of this type of research by saying, “Field observation differs from some other models of observation in that it is not just a data-collecting activity” (1998:280). He further discusses the grounded theory aspect of participant observation by stating:

Grounded theory begins with observations and then proposes patterns, themes, or common categories. This does not mean that researchers have no preconceived ideas or expectations; in fact, what has been previously learned will shape the new search for generalities. However, the analysis is not set up to confirm or disconfirm specific hypotheses. By the same token, the openness of the grounded theory approach allows a greater latitude for discovering the unexpected—some regularity or disparity totally unanticipated by the concepts that might compose a particular theory or hypothesis (1998:282-283).

The purpose of this exploratory research was to discover the patterns, themes, and common categories described by Babbie. My participant observation included both observation and practice of IHP ministry.

Theory Construction

Theory construction is not always obtained through lineal progression but rather through deductive reasoning that evolves from loops of data collection, testing, analysis, and evaluation. This process is described by Kjell Erik Rudestam and Rae R. Newton, in *Surviving Your Dissertation*, as follows:

Moving forward along the research wheel, the researcher uses deductive reasoning to move from the larger context of theory to generate a specific research question . . . The first loop is completed as the researcher seeks to discover or collect the data that will serve to answer the research question. The data collection process . . . then initiates another round of the research (1992:7).

This process was very effective in developing my theory, particularly because I alternately used it in conjunction with my personal observation to propose theory, and later used it with the observations and responses of others to test that theory. In that sense, it represents the best of missiological practice: the development of my theory and my own IHP approach, which has been highly praxiological. This occurred in ten distinct steps over a five-year period and is still a work in progress. The following steps are the results of my findings from this exploratory research in chronological order (also see Appendix E for a Methods Findings Flow Chart).

Step One: Kraft's Inner Healing Prayer Sessions

My personal observation of random ministry sessions led by Kraft from October 13, 1998 to 2003 was the key to determining Kraft's DLH process and components. The majority of the recipients of prayer were Kraft's students at Fuller, most of whom were attending his healing and/or deliverance classes, although some were at seminars. These sessions revealed the importance of the prayer minister showing love toward the recipients of prayer, as Kraft did in his ministry sessions. I also observed in Kraft's Deep Level Healing course (1999) and various seminars in 2002 and 2003 that Kraft's method was to encourage others to lead IHP without training, but simply by observing how he

leads prayer. Apparently, he did not realize the uniqueness of his giftedness nor that his process is somewhat complicated and difficult to replicate without specific, didactic hands-on training (Johnson n.d.-a and n.d.-b).

In teaching the “Deep Level Healing Practicum” in 1999 (see Step Three below) and “The Practice of Deep Level Healing” in 2003 (see Step Eight below) at Fuller, and a private course in 2002 (see Step Six below), some students who attempted to lead prayer only after observation revealed that they were often nervous and so insecure about the process that they had difficulty focusing on Jesus, the Holy Spirit, and the recipient of prayer. It was interesting to learn that regardless of the students’ inadequacies, their recipients of prayer often reported receiving some level of healing. The student prayer ministers, however, reported that they believed healing would have been greater had they been better trained.

Several hypotheses evolved from observing Kraft and obtaining feedback from his students: 1) the components and process he used appeared to be effective; 2) learning theory and observing practice without training are inadequate preparation for the practice of IHP; and 3) the primary components of his ministry appeared to be Back to the Womb, a general use of picturing, Inner Child, and Deliverance by talking to demons,²² although he sometimes deals with Forgiveness and Discerning Lies by talking to the spirit of deceit.

²² Although Kraft occasionally asked Jesus to interact with the person and occasionally commanded the demon of deceit to reveal the lies it had been telling the person, I did not consider these to be important components at the time but rather as “routine practice.”

Step Two: My Practice of Inner Healing Prayer

I practiced IHP beginning in December 3, 1998. The data includes notes of the sessions as well as audio tapes of some sessions, with permission, from March 17, 2003 to June 4, 2003. My practice tested the above components plus my theory that the process should be developed into an approach that could be taught to others. I found that the actual practice of prayer revealed greater insight and led to more effectiveness, but I also discovered omissions in the deep-level healing approach that led me to add the following additional components to IHP:

1. *Forgiveness.* My practice showed that forgiveness was more important to healing than was evident through observation. I expanded both its definition and its practice and added it as a component. Regarding forgiveness, Kraft, Kearney, and White say, “When we forgive, we release the one we have been holding something against from our anger, bitterness, resentment, and desire for revenge” (1993:153); but in practice, Kraft most often explains it to recipients of IHP as giving up their right to revenge (Johnson n.d.-a and n.d.-b). The problem is that many people do not want revenge. Some simply want someone to acknowledge that they have been hurt, while others may want the offender to be held accountable for the offense. I expanded Kraft’s definition to say that forgiveness is an act of grace in which people give up all of their negative feelings—right to revenge, judge, or make the other person accountable—to Jesus and trust Him to take care of

them. Consequently, I developed a Forgiveness process²³ that seems to enhance the person's ability to forgive.

2. *Audibly Hearing Jesus and Sensing Jesus Speak.* While I observed that Kraft uses general picturing very effectively, I also observed that many people are not able to picture (Johnson n.d.-a and n.d.-b). Some people process visually, while others process verbally (audible), emotionally (sensing), or cognitively (thinking). I added Audibly Hearing Jesus and Sensing Jesus Speak as important new components, because the prayer minister must deal with each person according to each one's ability to process (see also Chapter 13).
3. *Interacting With Jesus.* All too often a prayer minister gives advice to recipients of prayer that has little effect on healing, because the prayer minister uses a cognitive or theoretical process.²⁴ My practice evolved from occasionally asking Jesus to hug the person or respond to a person's question (the approach sometimes used by CHM, DHM, and Elijah) to helping the person interact with Jesus throughout the entire session.²⁵ Seeing its striking effectiveness in the IHP process, I added it as an important component.

²³ See Chapter 9 for an explanation of the process.

²⁴ Advice and opinions from others, whether coming from friends or authority figures such as parents or pastors, is often difficult to accept and integrate emotionally even though the person who receives it may know cognitively that it is true.

²⁵ See Chapter 13 for an explanation of the process.

In addition to the above components, I added alternative methods of practicing two of Kraft's components:

4. *Obtaining information from demons*, although I used the term "talking to demons." Some recipients are uncomfortable about talking to demons as a means of obtaining information from them. I offered the recipients several alternatives, such as simply asking the recipient, Jesus, or the Holy Spirit for the information or commanding demons to write the information on a blackboard or paper that the recipient pictured so that s/he could read it.
5. *Putting demons into a box*. Once a demon's rights are removed, Kraft will command it to get into a box at the feet of Jesus. I have found Kraft's use of a visual box to be very effective, because recipients may report that the demons are being slow about getting into it or are only partially in. Since the box is defined with clear boundaries, the recipient knows exactly when the demons are under Jesus' complete control. Nevertheless, some recipients do not approve of using the box and believe it is not scriptural. As an alternative to the box, I often ask Jesus or the person where they would like to send demons. Then I ask Jesus or the Holy Spirit to tell the person if the demons are under Jesus' complete control. Inevitably Jesus responds to the recipient in a specific and satisfactory way.

Finally, it became evident that generally using picturing did not necessarily mean specifically focusing on Jesus. I modified the component to specifically research Picturing Jesus.

In summary, my practice has developed into a new IHP theory. This has happened by 1) identifying, defining, and implementing IHP through the use of teachable components; 2) adding the components of Forgiveness, Audibly Hearing Jesus, and Sensing Jesus Speak; 3) expanding the definition and process of Forgiveness; 4) developing alternative ways of obtaining information from demons and putting demons under the control of Jesus; and 5) focusing on Picturing Jesus in the picturing process.

Step Three: School of World Mission “Deep Level Healing Practicum”

As noted in Chapter 1, a course entitled “Deep Level Healing Practicum” was instituted at Fuller Seminary in the Winter 1999 quarter. I attended the course, which was primarily theoretical, with the exception of a brief outline of how to lead a Back to the Womb exercise and student-led ministry sessions, with feedback, in keeping with Kraft’s suggestion to learn by observation.

I was invited to co-teach this course in the Spring 2001 quarter²⁶ with Strength, and we developed an entirely new syllabus that focused on practice much more than theory. I led the feedback and discussion of the students’ ministry sessions and taught

²⁶ The course is taught every two years.

the following practices: overview of the practice of IHP, how to prepare for IHP sessions (prayer minister and the IHP recipient), obtaining a history from the person, Inner Child and expanded use of Forgiveness and Deliverance, and a more detailed process for practicing Back to the Womb. This may be the only course of its kind in a Christian graduate school setting. It was unique in integrating IHP with psychological perspectives.

This course afforded me an excellent opportunity to test the above theory with a group. While I did not obtain written, personal testimonies from the students, their verbal personal comments affirmed the importance of teaching a practical, “how-to” approach that included my new IHP theories outlined above. They also expressed concern about some of the practices, such as talking to demons and putting demons into a box. Overall, their feedback indicated support for my theory that the components were useful, particularly in dealing with forgiveness.

Step Four: Test Questionnaire

In March 2001 I created a test questionnaire to retrospectively determine changes in the beliefs of a small sample of five randomly selected recipients of IHP prayer regarding possible changes in their understanding and practice of forgiveness and beliefs about Jesus. The test questionnaire is attached as Appendix F. This test questionnaire, preliminary to my primary research questionnaire that will be discussed in Chapters 10 through 13, was given to five recipients of DLH in March 2001. It included twelve demographic questions, three questions on previous prayer the respondents had received,

and twenty-seven questions on forgiveness and relationship with Christ. The respondents answered one set of twenty-seven questions regarding the way the respondents thought and believed before receiving DLH and a second, duplicate set of questions regarding the way the respondents thought and believed afterward.

The demographic results showed that all five were United States citizens (three Caucasian, one Latino, and one Asian); four had graduate degrees; three were currently Fuller students; all had worked in several Christian ministries, and four were mainline Protestants with one Pentecostal. Three had been clients in psychotherapy from three months to five years. Two reported a helpfulness level of two on a scale of one-to-five, and one reported a level of three.

Questions were asked about previous IHP. The question, “How trustworthy was the prayer that was administered?” should have been worded the same as the question regarding the effectiveness of psychotherapy (usefulness of psychotherapy) for comparative purposes. The respondents reported that they received from four to fifteen hours of IHP, and all five reported trustworthiness of five on a scale of one-to-five.

The respondents were asked what aspect of the prayer process they believed contributed most to their healing. The responses were as follows: “Asking Jesus to tell me [Interacting With Jesus],” “Inner Child,” “Forgiveness,” “Picturing,” “Jesus sees all,” “Jesus’ unconditional love,” and “Deliverance.” When asked what they considered to be the second most important aspects, they responded: “Jesus being with me,” “Forgiveness,” “Deliverance,” “Experiencing pain and walking through it,” and “Self affirmation.”

The comparative results before and after receiving DLH showed positive changes. Appendix G gives the results by question, and Appendix H gives the results by category. The results supported the theories that 1) the expanded definition and process for forgiveness can result in positive changes in the person's understanding and practice of forgiveness, 2) the person's relationship with Jesus can improve as a result of IHP, and 3) forgiveness may have an influence on changes in relationship with Jesus.²⁷

Step Five: Focus Group

A focus group of five randomly selected recipients of DLH was used to determine the respondents' feelings and beliefs in their own words about DLH and the components that were used. The selection of participants was made by creating a slip of paper for each person who had received IHP from Kraft or me and blindly drawing the names of five people. Each was contacted and agreed to participate. Any member of the focus group could be biased either for or against DLH or the prayer minister. I moderated this small focus group, therefore, in some instances I was both the researcher and the prayer minister for the recipient's IHP session. There was no indication that this potential conflict of interest had an adverse impact on the focus group, its deliberations, or the results obtained. The focus group was a formalized test of my developing theory and practice of IHP.

²⁷ One person added the comment that s/he had more difficulty forgiving self than forgiving others. This suggests that the prayer minister should ask at the end of the ministry session if there is any unforgiveness in the person's heart, which would include others, God, and self.

The group met on May 20, 2001 at Fuller, where the focus group filled out a short demographic questionnaire (see Appendix D), followed by a focus group discussion that I audio taped of the following questions:

1. What does Deep Level Healing mean to you?
 2. When you think about the first time you heard about DLH and deliverance, what was your first impression?
 3. I read a list of the items they had named on the questionnaire as being important to the areas of the healing process, followed by: Are there any other items you would add to this list?
 4. In what ways were these things important to you?
 5. If you were initially resistant to the idea of DLH, what occurred to make you more receptive? Responses: "Overcome by relationship with the person recommending it or hearing testimonies about it."
 6. If you were healed, what do you believe happened during the process that resulted in your healing? Can each of you tell me one short story about your healing experience?
 7. I reviewed the list of things they said were important to them, included those from their stories and asked: If any of these things were absent from the process, do you think you would have achieved as much healing as you did?
 8. What was your expectation when you asked to receive DLH?
 9. Was your expectation met?
 10. Have any parts of your life changed as a result of receiving DLH? If so, what changed?
 11. If you had an opportunity to recommend changes to the process, what would you recommend?
 12. Are there any other comments you would like to add to the discussion?
- (Johnson 2001b)

The focus group method stimulated the respondents to reflect on their own experiences and encouraged dialogue, including disagreement, on their IHP experiences. Their responses were very positive. Their first impressions of IHP were that it was more about inner healing than deliverance, it was a breakthrough to learn of the power associated with Christianity that could bring healing, and they also expressed curiosity and surprise at the depth and ramifications of IHP. Their initial resistance was overcome

by relationship with the person who recommended IHP or hearing other testimonies about it. They affirmed that IHP heals the heart, fills the holes, brings freedom, that Jesus was in the event and, that it enhances forgiveness. They felt that the loving, gentle voice of the prayer minister giving the person time to heal and being well-rounded and balanced were, in addition to the components of Inner Child and the Experiencing Jesus approach of forgiveness, important to healing. Their inner children needed to be acknowledged and have someone listen to them, and it was very important to them that Jesus was with the Inner Child. It should be noted that one participant said that the Inner Child was key and very important because the child-self, not the adult-self, needed to forgive.

The responses to Jesus were that He made them feel loved and free and helped them to forgive, and one person's perspective of Jesus changed as s/he realized that the hurtful situation was not Jesus' fault and He did not approve of it. Regarding deliverance, they said that healing would not be as complete or effective without deliverance, demons do not leave automatically, and deliverance would not be effective without inner healing first.

Changes in personal life included self-confidence (one participant learned to read as a result of her healing), release and freedom, less stress, ability to deal with stress, stopped trying to prove oneself, more empowerment, and seeing Scripture differently. Changes in spiritual disciplines included a more personal relationship with God, more receptivity to spiritual disciplines and/or their flowing more naturally, more Bible study, listening and praying more, and more richness in the Word.

Four now pray daily for protection and one feels no need to pray for protection, because she believes Jesus is so close that she does not feel Satan has any power over her now. Changes in relationship with others included more focus on the family, feeling more responsible for the family, showing more grace, more willingness to share testimonies, improvements in relationship when praying against the enemy, and showing more mercy and compassion because the respondent saw God as more compassionate and less judgmental. Overall, the participants expressed more peace, more boldness to share their feelings, more self-control, and less need to manipulate others.

The participants expressed a need for the prayer minister to let the recipient know that s/he can receive more IHP, and the prayer minister should check with the person later to determine how s/he is doing. One commented that this ministry is “heaven compared to the rough, confrontational ministry . . . [s/he] had seen before,” and one said that trusting in the Holy Spirit and healing in the presence of Jesus during IHP are important (Johnson 2001b).

While this was a small sample and would require further research, these results suggested affirmation of the theories that 1) the components of Interacting With Jesus and Forgiveness were useful in the healing process; and 2) it appeared that IHP could be measured by changes in the person’s personal life, spiritual disciplines, and spiritual maturity.

Step Six: Seminar Course 2001

From October 11 to December 13, 2001, I led a private, eight-week beginning “Healing in the Kingdom” seminar for twenty-one non-Fuller students to teach the theory of DLH. I taught the practice of DLH to the same attendees from January through March 2001, with additional focus on my theories. Each class included a one-hour ministry session led by me or one of my assistants, plus two and one-half hours of lecture. At the beginning of the advanced course in January following this beginning course, I asked the students to write open-ended responses about how the beginning course had affected them.

The participants affirmed the following regarding the IHP process: the need for teaching an approach, importance of using the components, effectiveness of IHP, importance of not letting technique interfere with Jesus or the Holy Spirit, importance of relying on Jesus and the Holy Spirit, importance of relationship with Jesus, need for practicing IHP under supervision, importance of Back to the Womb, desire to lead IHP with others, less fear in leading IHP, changes in beliefs about who God is, more desire to be healed, and increased desire for spiritual disciplines. The negative responses that were helpful included the following: uncomfortable talking to demons and kicking them out, “worry about insulting someone who might feel they could not possibly have a demon,” and concerns about ability to lead IHP (Johnson 2001a).

These responses showed that the students believed in teaching the practice—the “how-to”—of IHP. They also revealed the importance of the components and, more importantly, that Jesus and the Holy Spirit—not the prayer minister—need to be in

charge of IHP. Their responses demonstrated that the final study to measure IHP should include the importance and re-use of the components.

Step Seven: School of World Mission Course 2002

I taught the “Deep Level Healing” course (the theory of its practice) to thirty-two Fuller students based on Kraft’s syllabus coupled with my new components in the Fall 2002 quarter at SWM, which included student observations of a one to one-and-a-half hour ministry session led by me or my team prior to class, followed by three hours of discussion lecture at each class.

I elicited anonymous, open-ended, written testimonies from the students regarding the class, ministry sessions, and/or personal ministry they received from me (using the new components) or the prayer team. Some of the highlights, shown by randomly assigned student numbers, include the following:

1. Experienced and observed significant healing and transformation [some used the terms freedom, peace and joy];
2. More awareness and understanding of spiritual warfare;
3. More aware of the demonic in my own life;
4. Scriptural evidence used was important;
5. General paradigm shift and specifically on my view of God and how I view inner healing;
6. Awareness of the need to communicate love and validate others;
7. Experienced God’s goodness;
8. Learned more about who God is;
9. Importance of the Holy Spirit guiding healing prayer—need to listen to Him more;
10. Importance of experiencing Jesus in the throne room;
11. Importance of learning that God was in the painful event;
12. Importance of interacting with Jesus (He does the healing);
13. The power of the words we use with others;
14. Lies I believed were replaced with truth;

15. Increased desire to lead IHP;
16. I have more hope;
17. Counseling techniques are excellent, but what Jesus does is better;
18. Increased prayer life;
19. One disagreed with talking to demons;
20. Realized more deeply that God is with me;
21. Counseling and inner healing techniques can be used harmoniously;
22. I can help others heal without becoming a counselor;
23. The class was an essential part of preparation to be a missionary or a pastor;
24. My preconceived notions were challenged;
25. The focus on Jesus' resurrection rather than the activity of the demonic;
26. Replaced the powerlessness I experienced with giving hurting people the opportunity to not just see Jesus, but had new awareness accompanied with action;
27. Recognized hurts I didn't realize I had;
28. Better understanding of the human heart and mind;
29. Importance of spiritual gifts;
30. There is nothing to fear from Satan;
31. Better understanding of the power of forgiveness;
32. I wanted to poke fun at the class, but I was wrong;
33. The ministry focused on ministering in love;
34. The importance of doing inner healing before deliverance;
35. Physical illness is often rooted in emotional causes;
36. Even those who are filled with the Holy Spirit need inner healing;
37. What helped my heart believe was leading ministry in which God healed others;
38. Enjoying myself and God more (Johnson 2002).

Four of the students who responded made questioning or negative statements about the course and its content: 1) One student reported that she had been prayed for twice and found little change but did arrange for future IHP sessions; 2) One disagreed with talking to demons "during every session" or "on a regular basis;" 3) A student expressed some remaining skepticism, while saying, "Throughout the entirety of this course I have been challenged in several of my preconceived notions regarding this specific methodology of Deep Level Healing;" and, 4) One student wrote that she still

had some reservations about Deep Level Healing. She wrote that after a lecture on shame, guilt, and forgiveness, “I would have to say that it was at that point where I felt peace about deep level healing. Not that I don’t have reservations about it any more, but I feel that there is a lot of truth to be learned from prayer healing” (Johnson 2001a).

These testimonies affirmed my previous theory, but matured and modified it. I recognized that the positive changes that the students experienced in simply learning about IHP without even practicing it emphasized the importance it should have to the Church, mission, and Christian healing ministries.

Step Eight: School of World Mission Course 2003

Strength and I co-taught the advanced course, “The Practice of Deep Level Healing” to fourteen Fuller students in the Winter 2003 Quarter at SWM. The basic course, “Deep Level Healing,” was a required prerequisite to this course on the practice of IHP. At the completion of the course I asked the students to respond to a series of questions, which are listed below with a summary of the responses:²⁸

1. “Did you become aware of more of your own unresolved inner hurts or unforgiveness by being in this class than you did in the Deep Level Healing class?²⁹ Please explain.” All of the respondents except one who had received healing in 1996 reported that they became more aware of positive changes in these areas.
2. “What other changes have you personally experienced in this class that were different from the Deep Level Healing class?” The responses were as follows: “Recognition of Jesus’ power and spiritual warfare,”

²⁸ Note that some of the students gave more than one response to some of the questions.

²⁹ I taught this course, which was a pre-requisite to “The Practice of Deep Level Healing.”

- “More confident and equipped to lead prayer,” “Physical (including sleeping better) and spiritual changes,” “Faster personal growth,” “More compassion,” “Greater desire for relationship with others and awareness that the healing process is not a ‘formula.’”
3. “Have your relationships with others changed in any way and if so, how?” The responses included significant positive changes (one respondent described the change as “monumental”): “Valuing relationships more,” “Patience,” “Better boundaries,” “Personal maturity,” “More assertive,” “More trusting of God’s love in others,” “Seeing people the way Jesus sees them,” “Deeper prayer for others,” “More confidence with prayer,” “More openness,” and “More awareness of the hurts of others.”
 4. “Has your relationship with Jesus changed in any way and if so, how?” “Deeper,” “He is closer, forgave Him,” “More comfortable asking Him to speak to others,” “More focused on Him,” “More conscious of sins and repentance,” “Praying more,” “More convinced of God’s power,” “Greater desire to depend on Him,” “His sovereignty,” “His forgiveness,” “His lack of condemnation,” “His power to change lives,” and “Our authority through Him.”
 5. “Do you think you could share your testimony about these changes with your Church? Why or why not?” Responses: Six responded that they would, while two were reluctant because their churches would not be open to it. One would recommend Inner Child and Back to the Womb, but deliverance would have to be explained first. One was reluctant because of a fear of creating or encountering conflict. One would share regardless of how it might be received so that those who are suffering could be healed.
 6. “If you had experienced unforgiveness before, how did it affect your adult life?” Responses: “Problems with people who reminded me of the offenders,” “Bitter,” “Tired,” “Passive,” “Avoidance,” “Anger,” “Bias,” “Shut off,” “Barriers with others,” “Critical,” “Dirty,” “Unworthy,” and “Physical pain.”
 7. “If you have now experienced forgiveness over past issues, has it had any affect on your current life and if so, what are the effects?” Responses: “Better relationships,” “Recognizing my unhealthy responses,” “Aware of God’s perspective,” “Stand up for myself,” “Rely on God,” “Release,” “Deep peace and joy,” “Removal of fear,” “More free,” “Open,” “Trusting,” “More forgiving and more whole and complete.”
 8. “Knowing what you know now about the affects that adults/parents have on children, is there anything you have or would change in how

you relate to children? Please explain.” Responses: Positive changes in “showing love;” “approval;” “telling them about God’s love;” “prayerful toward them;” “gentleness;” “patience;” “setting a better example;” “listening;” “watching my words with them;” “empowering;” “encouraging;” “affirming;” “Jesus is with them;” “truth;” “prayer of protection;” “trusting environment;” “encouraging them to share their feelings;” “quality time and apologizing when I am wrong.”

9. “Are there any other changes or insights you have gained in this class regarding healing, relationships, Jesus, etc. and if so, what are they?” Responses: Positive changes in “understanding and practice of holistic IHP;” “more quality prayer;” “interacting with Jesus;” “dealing with demons;” “knowing about homosexuality;” “forgiveness;” “benefits of IHP;” “need for experience and sensitivity in prayer for others;” “choice of words;” “recognizing people have authority over demons;” “recognizing my problems, insecurities and negative ways;” “effect of healing on relationships;” “how I pray for others;” “more listening prayer;” and “ability to picture during prayer.”
10. “Are there recommendations you would make in the context of the class and if so, what are they?” Responses: “Need for additional courses on practicing IHP;” “the use of IHP for conversion of non-Christians;” “more dialogue on spiritual disciplines and Bible study;” “more information on psychology;” “case studies;” and “more preparation before leading ministry.”
11. “Did you receive ministry while in this class? If so, from whom? Was it helpful and if so, how?” Responses: Six received ministry from a variety of people (including a student who had never led IHP before) and they all reported that it was “helpful” or “incredibly helpful” (Johnson 2003b).

These responses supported the theories regarding changes in the students’ personal and spiritual lives, relationships, forgiveness, and willingness to recommend them to the Church. Equally important, it re-affirmed my growing, strong conviction of the need for training in the practice of IHP.

Step Nine: Case Studies of Four Prayer Ministries

The case studies of the four prayer ministries, which were discussed in Chapters 4 through 7, included several methods. First, this study included the following interviews and conversations: my personal interview with Coleman at CHM's ministry center in Jacksonville, Florida, which was taped with permission (Coleman 2002); a personal joint interview with J. Sandford and P. Sandford on April 28, 2002 at my home in Pasadena, California taped with permission (J. Sandford and P. Sandford 2002); and a personal interview with Theophostic's Smith on May 5, 2003 in Pasadena, California. This conversation was not taped, but I made extensive notes during the conversation.

Second, the study entailed my personal observation of ministry sessions. I witnessed three private ministry sessions on April 9, 2002 at CHM's prayer center in Jacksonville, Florida. These were random sessions of individuals who had scheduled prayer with the center prior to knowing I would be observing the sessions. My observation and the anonymous use of the data were completed with the permission of both the recipient and the prayer ministry team. The data was evaluated to determine only the process and components being utilized by CHM. Therefore, I made no effort to determine the outcome of the ministry sessions, that is, the effectiveness of the process from the recipients' point of view. These observations revealed the lack of use of the majority of the components and the need to include Discerning Lies as a component of IHP.

In addition to my personal observation of the two CHM healing sessions, this study involved my observation of video tapes of actual ministry sessions of other

ministry styles. This included five demonstration video tapes from Elijah provided by them for this study (Brown n.d.-b; J. Sandford and P. Sandford n.d.-h; J. Sandford and P. Sandford n.d.-g; M. Sandford n.d.-b and n.d.-c). I was unable to personally see Smith leading theophostic ministry but observed the following Theophostic-based ministry sessions: 1) Two ministry video tapes by Theophostic practitioners C. Lehman and K. Lehman (2003a and 2003b), the latter being a psychiatrist. It should be noted that as a psychiatrist, K. Lehman may utilize interventions other than those proposed by Theophostic, 2) Three audio taped sessions led by other practitioners of Theophostic (Dinkins 2003a and 2003b; Takle 2001) that were taped with permission.

Finally, the case studies included reading and viewing the four ministries' primary books, training materials, audio tapes, and video tapes of actual IHP sessions. These were useful in confirming my ministry session observations.

Overall, the study of these prayer ministries in 2003 was invaluable in understanding the ministries' theories versus their practice of ministry. While they may teach the concept of some of these components, they do not always utilize them in practice. CHM and Elijah House recognize the importance of healing the inner child and dealing with forgiveness, but they did not appear to actively address them during prayer. They also did not always heal the root problems before doing deliverance. These observations also revealed the importance of the loving attitude that all of the prayer ministers exhibited toward recipients of prayer.

These observations enhanced the theory by 1) revealing a need to research the importance of the use of the components, especially Interacting With Jesus and

Forgiveness; 2) the need to evaluate the discrepancy between theory and practice; 3) adding Sensing Jesus' Presence, Replacing Lies With Truth, and Talking to Demons as components; 4) the variance in practice between ministries that did not believe in or use a model or specific approach versus those who did; and 5) support for the use of an approach within the framework of relying on Jesus and the Holy Spirit to do the healing.

Summary: Theory Construction

The theory for the study of IHP began with the theoretical training and observation of Kraft's DLH that revealed the impact of its use on levels of healing. Many who received ministry from him, including me, reported it as being an effective tool to bring emotional healing. It was, however, a difficult process to replicate after observing its practice without further training.

My own practice of IHP led me to break down the process and identify the components that he used in order to create a process that could be taught, practiced, and considerably (but never woodenly) replicated. At that time, I considered those components to be Forgiveness, general picturing, Inner Child, Back to the Womb, and Deliverance. I expanded or added alternatives to several parts of the process:

1. I define the practice of forgiveness as "an act of grace in which people give all of their negative emotions—right to revenge, to judge or make the other person accountable—to Jesus and trust Him to take care of them." I also developed a process for leading recipients through forgiveness that has more depth than simply asking a person to forgive

and allows the person to emotionally process what they know biblically about forgiveness.

2. Obtaining information from demons by talking to them; asking the person or Jesus; asking the Holy Spirit or commanding the demons to tell the person; or commanding the demons to write the information on a blackboard or paper, so the person can read it. Each individual can choose the method with which s/he is most comfortable.
3. Rather than just send demons to a box at the feet of Jesus after removing their rights, I may ask Jesus where He would like to send them or explain the box and let the person decide.
4. Helping the person to experience Jesus in the way s/he is most comfortable: picturing, sensing His presence, or sensing Him speak.
5. I determined that the research should specifically study Picturing Jesus.

The feedback from the students of my IHP classes and seminars provided affirmation of the need for an approach; the need to add the components of relationship, importance, and re-use of components; and the consideration of the new components by healing ministries, mission and the Church (Johnson 2003a).

The retrospective questionnaire revealed the need to consider the effect of prayer on relationships with self, others, and Jesus, which could be transformational. The focus group re-emphasized transformation and revealed the importance of changes in the person's personal life, spiritual discipline and spiritual maturity.

Finally, a study of the prayer ministries showed the need to add Sensing Jesus' Presence and Discerning Lies as components. It also confirmed my concerns about the lack of a definitive approach and not using components, as well as discrepancies between theory and practice.

In summary, the initial components were Picturing Jesus, Inner Child, Back to the Womb, and Deliverance. The studies addressed in this study revealed a need for alternative ways of obtaining information from demons and also led me to include the following additional components: Forgiveness, Audibly Hearing Jesus, Sensing Jesus Speak, Interacting With Jesus.

This exploratory research led me to re-evaluate my theories on the IHP process: the use, re-use, and importance of components. The changes in both components and process of IHP caused me to reflect on new IHP healing goals centered on changes in personal and spiritual life, especially the relationship with Jesus. From this, I had to ask, "What is the best and highest nexus between IHP and the Church and mission?" I then developed the necessary foundation for my studies, which included two essential elements: my qualitative research discussed in Chapters 10 through 12 and my own IHP theory, Experiencing Jesus (EJ), which will be discussed in Chapter 13.

CHAPTER 9

EXPERIENCING JESUS: A PROPOSED NEW HEALING PROCESS

The previous chapters have identified the major components and processes of IHP and have raised some concerns regarding its practice. This chapter will propose a new multi-dimensional approach that I am calling Experiencing Jesus (EJ) which, like the four ministries studied, is based on the presence of Jesus and the power of the Holy Spirit. However, the foundation of this approach proposes that Jesus be more intimately and personally involved with the recipient of prayer throughout IHP. In addition, it will offer alternatives in response to some of the objections to aspects of IHP. This proposed new process will be followed by Part III, which will address the findings of the final quantitative research on IHP that was led by Kraft and me.

The proposed approach of EJ is a multi-dimensional type of IHP that recognizes that anyone who receives healing prayer, regardless of the IHP approach, may be healed to some degree, but suggests that the more components, training, and experience that the prayer minister brings to the situation, the more s/he is able to remove blocks to healing, thereby facilitating the effectiveness of Jesus' desire and ability to heal. It also recognizes that many prayer ministries create an environment in which the recipient of prayer might sense Jesus' presence deep in their hearts, which can be a general healing experience, but it does not necessarily result in the healing of specific problems.

Furthermore, EJ recognizes that IHP can be difficult to learn and that following a rigid model can limit what Jesus and the Holy Spirit want to do. Therefore, it teaches the importance of learning and practicing the components so that during prayer, the prayer minister can focus solely on listening to Jesus and the Holy Spirit and respond to divine direction. This combination of learning the components and using them under the guidance of Jesus and the Holy Spirit enables prayer ministers to use their gifting to its fullest, while avoiding being ritualistic.

The ministry approach that I propose has evolved from my practice, study, and teaching of IHP that originated with Kraft's approach. I have expanded it into a more multi-dimensional approach that utilizes all of the components of these four ministries while simultaneously recognizing some of the concerns and objections to IHP that were discussed in Chapter 2. These include the following: IHP, as currently practiced, may or may not actively involve Jesus in the process; Forgiveness and Discerning Lies are not addressed at all by some IHP ministries and may not be as effective as they could be with others; recipients of prayer may be uncomfortable with some components of IHP; and some people do not believe in talking to demons.

Based on these objections and concerns, EJ offers four distinct differences and additions to IHP. First, EJ involves actively helping the recipient to interact with Jesus throughout the entire healing process and suggests several methods of interacting with Him, based on the person's way of communicating. This avoids the potential problem of a prayer minister acting in a "counselor" role, which requires specialized training and licensing. Nevertheless, EJ does caution that this approach of interacting with Jesus

should not be used with anyone who is obviously psychotic or might possibly suffer from dissociative identity disorder (DID), which was formerly known as multiple personality disorder. Such a person should be referred to a licensed psychotherapist who is trained in DID.

Second, EJ expands the definition of forgiveness and, after the person has interacted with Jesus, uses a definitive, biblically-based process of leading a person to forgiveness. Third, EJ proposes several choices of obtaining information from demons for those who practice deliverance. Finally, EJ offers an alternative to the practice of deliverance that may be more acceptable to those who are uncomfortable in dealing with demons.

EJ uses general picturing as Kraft does. This research, however, will specifically study the specific aspect of Picturing Jesus.

The basis and underlying principle of this new approach is using Interacting with Jesus throughout the IHP session. Some critics of IHP might object to this highly focused method of interacting with Him as being guided imagery or “imagination gone awry.” Those critics should remember that prayer itself is often an interaction with Jesus, although it most often only involves a person talking to Jesus or sometimes listening to Him. Any evangelical Christian who prays believes that Jesus is present and real. Just as mature prayer moves from prayer “to” God to “listening” to God, EJ proposes that prayer, especially prayer for inner healing, go to the next level of active “conversation with” God through Jesus. This may sound preposterous to some, but the majority of EJ

recipients respond that they did experience Jesus through interactive, conversational healing prayer.

Goal

The basic goals of the four ministries in this study were healing and teaching (CHM), freedom (DHM), exhortation and evangelization (Elijah), and replacing lies with truth (Theophostic). However, each of these goals represents only part of the broader paradigm. The goal of this new approach (EJ) seeks to encompass these worthy goals, but considers each to be a method or means of attaining the goal rather than a goal itself. The goal of freedom overlooks the higher goal that results from freedom: personal and intimate relationship with Jesus. The goals of exhortation and evangelization are opportunities to present the story of Jesus, but not necessarily to actually experience Him. The goal of healing and teaching is incomplete and inadequate by its nature.

EJ looks to the higher purpose for which the healing and/or teaching takes place. By definition, healing is for good health so that the healed person may achieve some other purpose—for example, living a fuller and more abundant life. Healing is not the end but the means to the end. So, too, teaching a subject is, by definition, for some other purpose, such as to learn so that the knowledge can be beneficially used. Consequently, teaching simply becomes a means, method, or tool and not an end unto itself. For example, focusing only on replacing lies with truth ignores a very important requirement of healing, which is forgiveness. By limiting IHP to one or two specific goals, other areas of emotional life that need to be healed are often ignored.

The goal of EJ is to encompass all of the goals of these ministries but considers them to be methods of attaining a more important goal, which is the goal of a personal and intimate relationship with Jesus that emanates from a person's interactively experiencing His healing power.³⁰ The revelation of the qualitative research and my practice of IHP is that Jesus wants all of us to be healed, making people fit to do the work of the kingdom of God, and to be in intimate relationship with Him through Jesus, who is actively and personally available to each and every believer today. In my opinion, that goal cannot be achieved in the IHP context without having each and every IHP session consists primarily of personally experiencing Jesus.

Ministry Process

EJ is an IHP process that can include all of the components previously discussed. Its uniqueness, however, is primarily Jesus' level of participation during IHP. A person's childhood memories are often based on a one-sided picture of the abuses against the person, to which Jesus can bring a balanced perspective. In addition, children rely on those closest to them, primarily their families, for everything they need to build a strong and healthy sense of self. However, if their loved ones are emotionally unhealthy and/or abusive, they may develop a weak sense of self that makes them feel inadequate,

³⁰It is no coincidence that this is also the master goal of most evangelical conversions and discipleship efforts: to come into a close, personal relationship with the Lord Jesus. To see this goal furthered and reinforced through IHP is my dream for EJ, proves consistent with my considerable EJ experience, and seems to be validated by the findings of this study.

unloved, and insecure. Their entire life search can become one of attempting to find someone who will love them unconditionally.

In IHP, that person is Jesus. Most Christians cognitively know that Jesus loves them, and some even experience His love in a variety of ways. But when people experience Jesus freely, fully, and interactively through EJ, Jesus often touches their hearts and emotions so deeply and intimately that they are healed, if not transformed.

EJ is a process in which the prayer minister helps the person experience Jesus through interactive conversation with Him throughout the ministry process so that “knowing” or new insight can take place. While the person may be a Christian, s/he may not have, or even know, the meaning of a personal relationship with Jesus. This personal connection with Christ often results in a paradigm shift in knowing who and what Jesus is, which becomes a decisive shift that permeates all aspects of the person’s being.

Experiencing Jesus is an expression of faith as the person comes to Jesus in prayer, utterly and totally dependent on Him. It opens the way for Jesus to connect with the person’s heart and mind so that s/he “knows” Jesus’ truth and feels His love very powerfully. Harold R. Thomas, Co-director of CENESI, a master’s degree missiology program at the Evangelical University of Bolivia, discusses this “knowing” in the context of conversion:

Within the dynamic process of creative insight is the moment of knowing. This moment is sudden and “blow-like” (Loder 1989, 225; following page references are also to this book). It involves an intuitive leap that is prior to, and more foundational and more significant than knowing in rational, logical and objective ways. It is in such events of knowing that the kingdom of God manifests itself as Christ himself joins together eternity,

empirical time and our response of faith. Such moments result in transformation (1999:7).

While some people picture Jesus, others sense His presence, audibly hear Him, or sense Him speak. Regardless of the method, it is this knowing, through Jesus, which brings healing. EJ takes people even closer to Jesus as it seeks to remove the barriers to His healing touch. It does not seem to be enough that Jesus is invited to a ministry session or to heal a person. People have a myriad of ways in which they block Jesus' ability to heal or are unable to surrender to Jesus, and the prayer minister must be skilled in constantly removing those barriers, enhancing surrender, and maintaining the person's focus on Jesus.

The IHP method of Experiencing Jesus, particularly its components of Interacting With Jesus and Forgiveness, may sound simple, but the nuances are fairly complicated and this process must be learned to be most effective. It is a challenge to combine Inner Child, Back to the Womb, Forgiveness, Discerning Lies, Deliverance, and the other components relating to ways of experiencing Jesus. Therefore, the use of this process effectively seems to require learning, extensive practice, and the ability to hear from the Lord and the person at the same time so that the process flows smoothly. Furthermore, it is important to know and effectively use a believer's authority over demons through the power of the Holy Spirit.

Conversely, the process is made simple by Jesus' participation. If the prayer minister does not know what to do, s/he can ask Jesus what should be done next. However, this also requires education and practice in hearing from Jesus, discerning that

the message is from Him and not the enemy, ascertaining that the message is understood correctly, and implementing His instructions. While this may sound methodological and rigid, once the prayer minister is trained in this method with supervised instruction, s/he can set aside the methods or components and rely on the Holy Spirit and Jesus with confidence that s/he can follow their guidance effectively.

Ministry Components

Each of the subject components introduced by this study is used by EJ, but some are used differently than in other ministries. The remainder of this chapter will describe EJ's use of each in light of its unique focus on Interacting With Jesus.

Interacting With Jesus

While many ministries may occasionally ask Jesus to hug or speak to the person, EJ encourages a personal interaction, through conversation, with Jesus during the majority of the ministry session. The major difference is in the level of Jesus' participation. This process does not generally attempt to explain or give advice but asks Jesus, through a questioning approach, to do so. The person is invited to see, hear, speak to, or sense Jesus' presence in all of the memories, beginning with conception, and is led through a process in which s/he gains a new understanding of the painful events.

Some secular healing ministries might ask a person to share an event with the practitioner, who attempts to bring healing through conversation between the person and the practitioner. Christian ministries, even IHP, often use the same process except that it

is done within the framework of prayer. This type of prayer, however, has often been limited to Jesus' passive presence, with the interaction primarily occurring between the prayer minister and the recipient. EJ shifts the focus to interaction and conversation between the recipient and Jesus. In this role shift Jesus, rather than the prayer minister, becomes the adviser, counselor, and healer through the power of the Holy Spirit.

For example, once a person explains the event, the EJ prayer ministers will immediately ask if Jesus is in the event. It is important to notice that they do not ask if the person sees or pictures Jesus because, as will be shown in the research, not everyone has the ability to see Him. EJ will then ask what Jesus is doing or saying and immediately involve Him in the conversation so that He, rather than the prayer minister, is doing the healing. Other examples will be given below under "Forgiveness."

This is not always a simple process. There are numerous questions that a prayer minister might have once s/he is engaged in the process. Some of those include the following: How do I deal with someone who cannot or will not surrender to Jesus? What if the person has difficulty experiencing Jesus at all? What if demons are blocking Jesus? What if the inner child will not talk to me? More importantly, it can be difficult to keep the person engaged in conversation with Jesus.

Beyond Picturing

Practitioners of IHP who use general picturing may occasionally ask the person to picture Jesus, but the Experiencing Jesus process, as the title suggests, goes further by having the person experience Jesus throughout IHP. EJ recognizes that people have a

variety of ways of experiencing Jesus besides picturing Him, which is a uniquely visual response in the person's mind.

It should be noted that some people cannot seem to experience Jesus at all, and they should be assured by the prayer minister that this is not uncommon. Nonetheless, the prayer minister can take steps to help those who have difficulty. If the person cannot picture Jesus, EJ will ask if the person can sense His presence. It is also important to know how the person knows what Jesus is saying, that is, whether the person audibly hears Him, senses Him speak, or cognitively knows what Jesus would say. The following discussions illustrate how a prayer minister might phrase questions in these situations.

Visual (Sees Jesus)

The visual person will easily picture Jesus. If a prayer minister asks whether Jesus is present in the event or asks what He is doing or what His reaction is, the IHP recipient will often picture Jesus and His response. For example, if the person were abused, the prayer minister might ask, "How is Jesus responding to what the person did to you?" The visual person will most likely picture Jesus as looking very sad or crying. In asking further questions, the prayer minister may ask, "What is Jesus' reaction?" The person may be able to combine picturing with one of the ways of hearing from Jesus, such as audibly hearing Jesus or sensing Jesus speak. As Strength says, "I have known some people cannot picture Jesus, but can picture the words as if they were reading them" (2004).

Audibly Hearing Jesus

A recipient may or may not picture Jesus but may audibly hear Jesus say that He was sad about what happened. The question might be asked, “What does Jesus say about the event?” The audible person will hear Jesus’ audible response.

Sensing Jesus Speak

Sensing Jesus Speak means knowing that Jesus has spoken without audibly hearing anything at all. The question could be, “What does Jesus say about the event?” and the person will seem to simply know His response. If the prayer minister asks the person how s/he knows that Jesus spoke, the response will usually be, “I just knew—the words were in my mind.” In all situations, the prayer minister should cautiously ascertain whether the responses are actually what Jesus would say, as believers know Him biblically. If they are not, there may be a false Jesus or demon that is blocking Jesus, which must be removed before proceeding.

Cognitive Knowing

If a prayer minister asks cognitive IHP recipients, “What does Jesus say?” they will often respond that they do not hear Jesus. If the prayer minister asks, “What do you feel Jesus is saying?” they may be confused, because cognitive people tend to suppress emotions. For these people, the prayer minister should ask, “What do you think Jesus would say about this?” I have found that even if a person cannot picture, audibly hear Jesus, or sense Him speak, most know what He would say if He were there which I

attribute to the Holy Spirit. The responses, with the exception listed above, are always what one would expect Jesus to say, according to Scripture. It appears that the recipients either need to focus on Jesus so that what they already know can surface, or so they can sense Jesus speak, or the Holy Spirit can provide the information. Under the power of the Holy Spirit and this experience through prayer, recipients are so focused on the Lord that they feel compelled to listen to Him. Many may know the truth, but their free will or other factors have previously interfered with the truth. IHP, and particularly EJ, seems to be effective in removing these barriers.

In summary, it is important in EJ to keep the person positively focused on Jesus. Prayer ministers may find that if they use the wrong terminology with a recipient, that person will often break the flow of IHP with a negative response, “I don’t hear Jesus,” or “I do not sense what Jesus is saying.” This is particularly important in giving the prayer minister tangible clues as to the recipient’s proclivity. Nevertheless, it can be quite disruptive for recipients who do not experience Jesus in some way, particularly those who have low self-esteem. Using the correct terminology will help the person stay positively focused on Jesus so that the EJ process flows smoothly.

It is also important to assure the recipient of prayer that there are different ways of experiencing Jesus and there is no right or wrong way. If the person cannot experience Jesus at all, there may be much deeper problems blocking prayer. In this case, the person should be referred to a prayer minister who has more experience.

Forgiveness

As discussed, Smith does not deal with forgiveness, all of the Sandfords and the MacNutts recognize it but do not seem to have a process of forgiveness, and Kraft most often encourages forgiveness by telling the person that it means giving up one's right to revenge. EJ defines forgiveness as "giving all of your negative emotions and your right to judge or get revenge to Jesus and trusting Him to take care of them. It is an act of grace." It is not, however, enough to simply tell IHP recipients to forgive or give them an explanation and expect them to say the words, "I forgive." Most people who come for IHP are Christians and know they should forgive but simply do not know how. EJ uses a process that leads the person—either the adult-self or the Inner Child, whichever suffered the trauma—through the biblical principles of forgiveness, so that the person cognitively and emotionally experiences forgiveness and incorporates its principles into his/her thinking.

After the recipient has experienced Jesus and interacted with Him, facilitated by the Prayer Minister under the power of the Holy Spirit, EJ utilizes a format similar to the following to effect forgiveness, which is also an example of how to encourage Interacting With Jesus:

1. First, the Prayer Minister would ask the person if s/he can picture the event or feel the emotions of the hurtful event. If the event occurred during childhood, the Prayer Minister would ask to speak to the inner child who was hurt and ask the inner child to describe what happened. If the problem is with the inner child, all of the remaining steps would

involve the inner child rather than the adult-self. Otherwise, the Prayer Minister would speak only to the adult-self.

2. The Prayer Minister would express empathy and sorrow for the bad event, might even mention that the person did not deserve to be hurt, and/or that it is okay to be angry. This may be the first time anyone has ever expressed empathy to the person, especially the inner child, for the event.
3. The Prayer Minister would ask, “If the person who hurt you were here, what would you say to that person?”
4. “What did you (or the inner child—it is important to remember that all of these questions should be asked of the inner child if the event occurred during childhood) want to have happen to the person who hurt you?” This question will expose the reason why the person has held on to unforgiveness and help the Prayer Minister explain forgiveness to the person in that context.
5. “Do you see or sense Jesus in the event?” There are some reasons why the person might not, but those reasons and EJ’s approach to overcoming the person’s inability are beyond the scope of this paper.
6. “How does Jesus feel (or what does Jesus think) about what happened to you?” In my experience, the recipient has always reported that Jesus is not pleased about the event and may even report that Jesus is sad or

crying about what happened. It is very important that the recipient recognize that Jesus does not condone the event.

7. “Does Jesus say it is your fault?” “Does Jesus say you have anything to feel guilt or shame about?” These questions have been very effective in releasing these negative emotions because Jesus, who knows everything, will tell the person if it was not his/her fault.
8. “How does Jesus feel (or what does He think) about the person who hurt you?” This question helps the person to begin to separate the wrong-doer, who is also loved by God, from the wrong-doer’s actions. The Prayer Minister might even comment on this, saying something to the following effect: “Are you saying that Jesus loves the person, but hates the sin?” However, the response from Jesus is usually simply that He loves the wrong-doer. This recognition is critical to the recipient’s being more receptive to whatever Jesus wants to do and it sometimes creates a level of understanding and/or empathy for the wrong-doer that enhances that receptivity and facilitates the ultimate forgiveness.

The remaining questions help the recipient to understand what forgiveness through Christ really means:

9. “How long have you carried unforgiveness in your heart?”
10. “What have been the consequences of your unforgiveness?”

11. “During all that time did (whatever the person wanted to have happen to the wrong-doer) ever happen to the one who hurt you?” The person will usually answer, “No.” The Prayer Minister could then ask, “Are you saying that holding on to unforgiveness did not achieve your goal?” followed by “It sounds like carrying the unforgiveness has hurt you more than the wrong-doer. Is that true?”
12. “Do you know that Jesus promises to make everyone accountable and He is the only one who knows the truth about what happened?” It is important to note that the Prayer Minister does not say that Jesus promises to judge everyone. Occasionally a person might be reluctant to give a wrong-doer to Jesus, particularly if the wrong-doer is a parent. This might occur because: a) the IHP recipient loves the wrong-doer and does not want the wrong-doer to be judged; or b) the IHP recipient knows that Jesus will find the wrong-doer guilty and may judge that person more harshly than the recipient is comfortable with. The Prayer Minister can remind the person that Jesus offers forgiveness, grace, and redemption to everyone, but that ultimately the situation is between Jesus and the wrong-doer.
13. The Prayer Minister tells the IHP recipient that Jesus already knows everything that happened so s/he does not have to prove anything to Jesus.

14. The Prayer Minister then explains that forgiveness means giving all negative emotions and the right to judge or to seek revenge to Jesus and letting Him take care of them. This is followed by asking, “Can you trust Jesus to do that?” This question is important, because if the person is angry with God or Jesus, or does not trust them, this gives the Prayer Minister an opportunity to stop and heal that problem. If the IHP recipient is okay with God/Jesus, s/he will often agree to forgive, but ask, “How do I do that?” Most people do not know how to forgive, other than saying the words, “I forgive.” The Prayer Minister might ask if the unforgiveness has been a heavy burden to carry. The Prayer Minister would then ask the person to picture (or sense) Jesus’ presence and the wrong-doer and then to give the wrong-doer and all associated negative feelings to Jesus.

If the person continues to be reluctant, the Prayer Minister might say, “Jesus sacrificed His life on the cross so that you and I would be forgiven. Do you think that the least you can do for Him is give the wrong-doer to Jesus and let Jesus take care of the problem?”

15. Finally, the Forgiveness is confirmed by asking, “Were you able to forgive that person and give him/her to Jesus?”

A critic of this process might say that people need time to process forgiveness, but my experience has been that people who have been hurt have often been trying to process it for a long time and only need someone to help them bring it to final closure. I

have found that simply questioning a person without involving Jesus through prayer, or utilizing Inner Child, is ineffective. EJ's process of forgiveness pulls together the major points that a Christian cognitively knows about forgiveness but helps the person process according to his/her need. More importantly, it centers on conversation with Jesus, who represents the ultimate forgiveness to a Christian. Even with the worst abuses, the majority of the people I have prayed with seem to have been able to forgive immediately. If not, they usually do so within a few sessions of EJ.

Inner Child

One of the critical questions for all healing ministries is, "Why do people have so much difficulty in healing childhood traumas?" My practice of IHP has confirmed, as Kraft teaches, that the healing of childhood events should occur through the healing of the inner child before attempting to heal the adult. When working with the inner child, I have uncovered some of the feelings that might provide some insight into this. The inner child

1. often did not have anyone to turn to in his/her pain and felt alone and abandoned;
2. did not know Jesus/God;
3. did not know s/he was loved;
4. needed someone to acknowledge that s/he was wronged and often wanted some kind of accountability for the person who committed the hurt;

5. may have known God and Jesus, but was angry with them for letting the bad things happen;
6. did not know what forgiveness meant or how to forgive;
7. was frightened and felt helpless against the evil s/he felt in some situations.

These types of childhood messages, that Smith would rightly call lies, permeate peoples' hearts and very beings so that their feelings about themselves and their relationships with God and others are negatively affected. However, God can and does reveal Himself through Jesus and the power of the Holy Spirit so that the inner child, and the adult, can experience His presence with them always. This highly intense personal intervention by Jesus into hurtful childhood events seems to bring perspective, understanding, and healing that human beings cannot accomplish alone.

While some prayer ministries may occasionally ask Jesus to speak to the inner child, EJ goes further by having the inner child interact with Jesus through conversation as much as possible throughout IHP. That is, the conversation is directed almost entirely to and through Jesus. It is powerful for the inner child to experience Jesus, discover that He knows the truth about the wrong-doing, learn about forgiveness, and give everything to Jesus. That which the adult has suppressed can be revealed by Jesus through the inner child and healed by His loving heart.

Back to the Womb

One recipient of EJ, “John,”³¹ was on the verge of divorce. He said he had given up all hope that his wife would reconcile and planned to file for divorce upon his return home from California (John 2003). I prayed with John for one hour using the Experiencing Jesus method during the Back to the Womb exercise, after which he said very little during the half hour it took to drive him to the airport. A few weeks later, John called to report that he was totally changed. He called it “transformational, life-changing, and permanent” (2003). Through this IHP encounter with Jesus and within hours after his return, his wife remarked that he was a changed man and asked what had happened to him. John explained his encounter, and it so impressed his wife that they did not file for divorce and immediately called to arrange IHP for both of them.

Kraft uses Back to the Womb primarily to affirm the person and prefers not to deal with demons or forgiveness during this exercise, although he will address those issues if they are apparent. EJ follows Kraft’s approach but may be more intentional about dealing with ancestral demons at conception, so that demons do not interfere with or frighten the baby, and uncovering and healing unforgiveness in utero. However, the primary difference is that here, as with Inner Child, EJ encourages Interacting With Jesus through personal conversation with Him throughout Back to the Womb.

For example, if the baby does not feel wanted, some prayer ministers might remind the baby that Jesus created and loves him/her and wants him/her to be born. The

³¹ Pseudonyms will be used in this study in order to maintain confidentiality. The correct names are, however, known to the mentor of this study.

EJ approach would help the person interact with Jesus by asking if Jesus is there, how Jesus feels about the parent(s), how Jesus feels about the baby—asking such questions as: “Did Jesus create you?” “Does He love you?” “Does He want you to be born?”—and then go through Forgiveness with Jesus, if necessary. This more personal interaction goes beyond knowing and becomes experiencing.

Deliverance/Talking to Demons

EJ recognizes that some people are uncomfortable talking to demons in order to determine the rights the demons have to attach to the person. Some alternatives might be to ask Jesus or the Holy Spirit to provide the information or command the demons to write down their responses so that the person can see them in their minds. If a prayer minister tends to use Talking to Demons, it is important to explain the choices before beginning IHP and determine which method best suits the comfort level of the person.

More importantly, EJ is aware that some people often do not believe in, or are altogether uncomfortable with, the existence of demons. If IHP is to be accepted by the Church, it may be important to change the entire approach to Deliverance. EJ is currently experimenting with an alternative in which the prayer minister deals with sin (that which gives demons the right to attach to a person) rather than acknowledging demons. For example, rather than ask, “Is a demon here?” EJ would ask, “Are there any other sins that Jesus (or the Holy Spirit) wants you to deal with?” After dealing with those sins, the prayer minister might pray and ask the Holy Spirit to cleanse the person and send anything that is not of God to the feet of Jesus. However, demons are clearly

discussed in scripture and it would be unfortunate to avoid acknowledging them if that is what Jesus wants.

As discussed, recipients of prayer have often reported that demons often do not leave on their own or even when commanded to do so, although they may no longer have the right to remain. It is very important that prayer ministers confirm that the demons, or the sin, are actually gone. This might be achieved by a question such as, “Is everything in the box (or at the feet of Jesus)?” If the answer is “No,” then the prayer minister can go through the procedure again until assured that everything is healed.

This procedure might prove effective for those who do not believe that demons exist or may be unwilling to acknowledge them. In any event, Christians believe in sin and know that Paul said it gives the enemy a foothold. This procedure might serve to accommodate all sides more effectively and should be explored more thoroughly.

From my recipients’ responses to IHP, clearly there are many people who believe in demons, see them, and can talk to them. There are probably an equal number, if not more, who do not or will not. Scripture clearly demonstrates that demons existed during Jesus’ time, and there is no evidence to suggest that they do not exist today. In fact, there is a great deal of evidence to suggest that they do. EJ is not willing to take any chances in this regard and assumes that it is very important to recognize that demons may exist and that cleansing should take place in some form in the event that they do exist.

Discerning Lies

Discerning lies and replacing them with truth is Smith's sole focus in IHP. I agree that this is an important aspect of healing and have begun to intentionally look for lies as a result of my study of his ministry. However, this narrow focus seems to ignore what I consider to be an even more important part of healing, as do many psychologists and other healing ministries, which is the use of Forgiveness.

Smith would invite Jesus to "come into the memory and bring truth . . . In the midst of this darkness, be aware of the truth that Jesus is ever present and wait for His truth. If you are a visual person, He will often act out the truth for you to see" (1999c:273). As mentioned, the observed Theophostic sessions sometimes seem to take a long time for the person to receive truth.

Focusing solely on the lies, Smith may also be overlooking secrets that have remained buried in the person's subconscious. Although he might call this a lie as well, secrets can be true, but need to be brought to light so that healing may take place. There might be other instances in which the person knows the truth but does not know how to process what s/he knows so that healing can take place. This is not necessarily a result of believing lies.

EJ approaches lies directly, interactively, and personally by having the person ask Jesus to reveal the lie and show the truth. For example, the prayer minister might ask, "Does Jesus say that is true?" "What does Jesus say about that?" or "Why don't you ask Jesus to reveal the truth?" Again, EJ relies on Jesus and not the prayer minister to do the healing.

Summary

EJ's new approach to IHP is multi-dimensional IHP rather than basic or focused; utilizes all of the components, particularly Interacting With Jesus which is used throughout the prayer session; and uses the new approach to forgiveness. This focus and reliance on Jesus is critical to simplifying the IHP process. Prayer ministers can learn as much as possible about conducting IHP, so they can set aside their training and use components when they are told to by Jesus or the Holy Spirit. If at any time, prayer ministers are confused or uncertain, they simply need to ask Jesus what to do. If Interacting With Jesus is practiced throughout the session, this becomes a smoother process.

This study has determined that IHP ministries may be enhanced by including these critical aspects of IHP—interacting With Jesus, Forgiveness, and alternatives to experiencing Jesus and Talking to Demons—that could potentially change a person's relationship with Jesus and positively impact the person's personal and spiritual growth. This revelation of the significance of Jesus' active participation through the EJ approach—so that He can more deeply transform the hearts, minds, and emotions of His hurting children—has provided the impetus for this exploration, which will begin in Chapter 10 with the final study's methodology.

CHAPTER 10

RETROSPECTIVE QUESTIONNAIRE METHODOLOGY

As mentioned, within the last seven years, studies investigating the effects of IHP of three of the four subject ministries have yielded positive results: The MacNutts' Christian Healing Ministries, regarding effects of prayer on physical healing (Matthews c2000); Kraft's Deep Healing Ministries, regarding changes in level of depression (Strength 2003); and, Smith's Theophostic, regarding the effectiveness of its method as reported by its practitioners, which included lay counselors, pastors, and licensed clinicians (Garzon and Poloma 2003).

No formal study has been completed on Elijah House's ministry. While other studies have been conducted on prayer and healing and forgiveness and healing, no studies on IHP, as it relates to healing and/or forgiveness nor the use of components, was found in the literature.

IHP and deliverance are somewhat controversial, particularly some of the processes and components that are being utilized. Components that may be areas of concern to some people and churches may include, but are not limited to, using or teaching a method, general picturing, talking to the inner child, deliverance, and talking to demons. This study proposes a new healing approach, Experiencing Jesus (EJ), in which the recipient of prayer experiences Jesus interactively and personally. Therefore,

it is important that recipients of EJ have an opportunity to evaluate it and its components to ascertain a variety of factors regarding their use.

The group being studied was composed primarily of individuals who had received prayer from Kraft (the DHM—deep-level healing—approach), me or our associates, with three from other ministries. My prayer approach originated with the DHM approach and evolved into the new EJ approach. Consequently, the respondents may have received either one of these IHP approaches from me. This study investigated the eleven components of IHP that have been described as the basis for this study to assess how effective the recipients of prayer perceived them to be in relation to importance of their use, changes in the respondents' personal lives, willingness to recommend the components to the Church, and willingness to re-use the components. It also questions the overall level of healing the recipients experienced from IHP.

The direct, structured questionnaire serves as the primary research method for this study. The rationale for utilizing a questionnaire was to obtain a variety of information regarding a large number of components in a short time frame by grouping the data. "If the possible categories of responses can be anticipated, these should be offered as alternatives to an objective question" (Isaac and Michael 1995:141).

Hypotheses

Before entering into this study, I hypothesized the following:

1. Each of the components is important to some aspect of the healing process;

2. Many of the components, when used in conjunction with each other, are more important to the healing process than they would be individually;
3. Some components should be used more frequently and consistently than is currently the case;
4. The majority of the respondents would be willing to recommend all of the components to the Church;
5. The majority of the respondents would be willing to re-use all of the components;
6. Alternative ways of experiencing Jesus should be made available to recipients of IHP if they are uncomfortable with the component being suggested;
7. The forgiveness approach being proposed is an important component of the healing process;
8. Interacting With Jesus is an important component of the healing process; and,
9. The Experiencing Jesus approach is an important addition to current IHP practice.

Survey Instrument

A retrospective questionnaire, including a consent form for group analysis and reporting, was used as the survey instrument for this final stage of the study (Appendix

J) due to its conduciveness to determining correlations. I developed it as a result of the qualitative research, theory, and practice discussed in Chapter 8 that I completed prior to this final stage. The remainder of this dissertation will address this final, retrospective questionnaire.

Upon receipt of the questionnaires, I discovered that Questions 58 through 60 were duplicates of Questions 55 through 57. Accordingly, I made a decision after a blind compilation through a research assistant to omit Questions 58 through 60, and they were not entered into the final database. This error resulted in the omission of questions regarding recommending picturing Jesus, audibly hearing Him, and sensing His presence to the Church; however, the omission of this data was not detrimental to the results. The charts and tables show “n/a” when this data was not available. There was also a typographical error in Question 13 in which the respondent was told to go to Question 15 if the answer was negative. The respondent should have been referred to Question 16 if the answer was negative. There is a low probability that a relevant question would have been skipped because of this error.

This retrospective questionnaire includes eleven demographic questions: one question for the person’s self-evaluation of the overall results of prayer, three questions regarding previous psychotherapy, eleven questions regarding the amount of time the components were used by the prayer minister, seven questions regarding the importance of the use of the components, ten questions regarding certain practices in the person’s personal life, thirteen questions regarding recommending IHP or its components to the

Church, and eleven questions regarding the person's comfort level using the components in the future.

Selection of Demographics and Key Variables

Demographic questions included gender, marital status, age, occupation, strength of belief in Christ, denominational membership, ethnicity, year of IHP, number of sessions and previous psychotherapy's length of time (if it had been received previously). The key variables were selected as follows:

- Use of components: Forgiveness, Picturing Jesus, Audibly Hearing Jesus, Sensing Jesus' Presence, Sensing Jesus Speak, Interacting With Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, and Discerning Lies;
- Importance of components: Forgiveness, Picturing Jesus, Audibly Hearing Jesus, Sensing Jesus' Presence, Sensing Jesus Speak, Interacting With Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, and Discerning Lies;
- Respondents' personal lives: formal prayer, church attendance, Bible study group, personal Bible study, experiencing Jesus, asking Jesus for help, ability to forgive, relationships with others, relationship with Jesus, and quality of life;
- Willingness to recommend the components to the Church: Forgiveness, Picturing Jesus, Audibly Hearing Jesus, Sensing Jesus'

Presence, Sensing Jesus Speak, Interacting With Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, and Discerning Lies; and

- Willingness to re-use the components: Forgiveness, Picturing Jesus, Audibly Hearing Jesus, Sensing Jesus' Presence, Sensing Jesus Speak, Interacting With Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, and Discerning Lies.

Request for Comments

Due to the personal and subjective nature of this material, respondents were given an opportunity to provide any comments they wished after filling out the questionnaire. The research assistant provided a copy of all of these comments to me without identifying their sources in order to maintain each person's confidentiality.

Subject Selection

Over the last three to four years, I maintained a complete list of people who received IHP from me and a partial list of those who received prayer from Kraft, which totaled 208 recipients. Of those, I was able to obtain contact information for ninety-three

people,³² all of whom were sent a questionnaire by mail or e-mail, with the majority by regular mail. No attempt was made to send questionnaires to recipients of IHP from the MacNutts, any of the Sandfords, or Smith, although that is a goal of mine for future study.

Confidentiality

The cover letter to the questionnaire stressed its volunteer and confidential nature. To ensure confidentiality, I prepared a master list of the names for which I had addresses and the research assistant randomly assigned numbers to each name. She wrote a number on each questionnaire, put it into the envelope, sealed it, and I mailed it in her presence. A few names were later added to the list. I mailed their questionnaires without numbers in order to maintain confidentiality, and the research assistant added the next sequential number upon receipt.

At the end of two weeks, the research assistant provided a list of people who had not responded, with their phone numbers, to an independent person who was hired to call each person. The caller was told to ask if the person received the questionnaire and, if so, to tell the person that if s/he chose to participate, we would appreciate having the questionnaire returned as soon as possible. This procedure resulted in ten additional

³² The majority of these subjects were students in Fuller Seminary's SWM who had graduated and moved, often overseas. They do not always provide Fuller with their current addresses and, although several inquiries were made at Fuller, its SIS, and the Alumni Association, I had no other means of contacting them.

questionnaires. It was impossible to determine if they were simply mailed late or mailed due to the phone call, because there was no interaction between the caller and the research assistant. The research assistant made an additional call one week prior to the deadline of October 31 to those who had not yet responded to the previous call. There was no way to determine which additional questionnaires were received as a result of this call.

Emotional Reactions by Respondents

There was a possibility that reading and/or responding to the questionnaire might result in emotional or spiritual pain for the person as memories of the ministry session(s) were revived. The cover letter of the questionnaire advised anyone who might experience such pain to contact Strength or me and our phone numbers were provided on that page. Strength did not receive any calls. I received one call from a respondent, who was seeing a psychologist, who wanted to advise me that the questionnaire had resulted in a strong emotional reaction for her. She did not ask for further prayer at that time.

Bias

IHP is a highly personal and emotional process. A person's positive or negative reaction to the prayer minister or any part of the process may bias that person's response to specific questions or to the entire questionnaire. In addition, a large number of the respondents were graduate students at Fuller, and many were referred by their friends

who had previously received prayer. It is not known whether those who did not return questionnaires may have had more negative or positive feedback.

Data Collection

The data was collected and analyzed by a research assistant in order to maintain confidentiality. The research assistant assigned numbers to the potential list of ninety respondents, mailed the questionnaires, and received the responses at her address, compiled the data and provided me with the blind statistics. The master list with the subject number assignments was sent to Strength, who was the only person besides the research assistant who could identify the respondents.

The respondents were invited to return additional questionnaires regarding prayer ministry they may have received from someone other than Kraft or me. These questionnaires were included in the research as noted.

Forty-four questionnaires were received. One questionnaire was not used because the respondent gave no answers to Questions 16 through 37 regarding the use and importance of the components, which were critical to the analysis. Consequently, the final analysis included forty-three questionnaires that were received by October 31, 2003.

Data Analysis Method

Software from SPSS, a statistical analysis company, was used to analyze the data into descriptive statistics and correlations. The correlations used two standards of

measurement: the Pearson Correlation, which shows the correlation between the factors, and a two-tailed Significance Level, which determines the significance of the relationship between the factors.

The results in Chapters 11 and 12 will show the Pearson Correlation, including significance as calculated by SPSS, which includes no asterisk for correlations that show no significant correlation, one asterisk (*) for medium significant correlation, and two asterisks (**) for high significant correlation. It should be noted that correlation only confirms that there is a relationship between any two factors. It does not mean causality.

Limitations

This study was limited to the number of people who received IHP in the last five years and who could be located. An inherent limitation was that the respondents professed a belief in the deity of Jesus Christ and were at least nominal Christians. Therefore, generalizations and interpretations must be limited in these specific ways.

Summary

This retrospective questionnaire, which considered the issues of randomness, selection, bias, and confidentiality, was created to evaluate the use of certain components of IHP and the effects of their use on levels of healing, importance, changes in personal life, recommendations to the Church, and willingness to re-use them.

The questionnaire was sent to ninety-three people, with a return of forty-four questionnaires (47.3 %). Forty-three were usable, which is a high return rate for

questionnaire research. These included recipients who had received IHP from Kraft, me or our associates, with three who had received IHP from other ministries. The high rate of return may be attributable to a number of factors, including our call-back system to facilitate participation, the respondents' strong feelings about IHP, their relationship with Fuller or the prayer minister, or simply a personal desire to contribute to the study of IHP.

Part IV of this study will report the findings of the final research. It will evaluate further the results of the respondents who highly interacted with Jesus and those who did not.

PART IV

CONCLUSIONS AND RECOMMENDATIONS

Part III of this study revealed and discussed the results of the research background, theory, and practice. It concluded with the methodology of the final quantitative research methodology, which arose from those results.

As the final part of this study, Part IV will address the findings of the research questionnaire and the conclusions and recommendations of this study. Chapter 11 provides the levels of healing, demographics, and frequency results of the main questions. Chapter 12 reveals the findings regarding components, including the significant correlations between the use of the components and their importance, changes in the recipients' personal lives, and willingness to both recommend them to the Church and re-use them. Chapter 13 examines the results of the use of Interacting With Jesus by comparing those who highly used Interacting With Jesus with those who did not, which is the criteria of the study that most relates to the new approach. Finally, Chapter 14 completes this study with conclusions and recommendations.

CHAPTER 11

FINDINGS: DEMOGRAPHICS, FREQUENCIES AND LEVELS OF HEALING

Demographic questions on gender, marital status, age, occupation, strength of belief in Christ, church denomination, ethnicity, and levels of healing from IHP were included in the questionnaire. In this chapter I will discuss the frequencies of these demographics, the response to Question 48 of the questionnaire regarding recommending prayer ministry to the Church (Appendix J), use of components, importance of components, changes in personal life, recommendations to the Church, and willingness to re-use components, and levels of healing.

Chapter 12 will provide the correlations for each component by category, which suggests their effectiveness as healing interventions. Chapter 13 will evaluate the results from the perspective of the new approach, which will be used to suggest the effectiveness of the interventions the new approach proposes.

Demographics

The demographics of respondents in a study are interesting and lead to suggestions for further research. The following are the frequency findings regarding demographics.

Age

The majority of the respondents were age thirty-one or older (86.1% or 37), which was evenly dispersed between the categories of thirty-one to forty, forty-one to fifty and fifty-one to sixty. The percentage of respondents in the twenty- to thirty-year-old category was 14.0 % (6). This does not necessarily mean that older people are more likely to receive prayer but simply that there were more respondents who were older.

Marital Status

The results showed that 64.3% (27) of the respondents were married, which was expected because the majority of the respondents were over age thirty. The results showed that 7.1% (3) were divorced and 28.6% (12) were never married. One respondent did not answer.

Gender

The database was primarily female (64.3% or 27). It is possible that females were more willing to receive IHP or were simply more willing to complete and return a questionnaire, but this would require further research.

Primary Occupation

Regarding primary occupations, 28.2% (11) were related to Christian service, of which 7.7% (3) were in church/Christian ministry, and 20.5% (8) seminary students. Of the remainder, 36.9% (14) were in secular occupations, 20.5% (8) were “other”

(categories were neither listed nor volunteered), 5.1% (2) public service/government, and 10.3 % (4) unemployed. Four respondents did not answer.

Belief in Jesus Christ

One respondent did not answer, and all who did respond said they were believers/followers of Jesus Christ (100% or 42). This was expected since belief in Jesus is the basis of IHP.

Denomination

Denominationally, the respondents were 46.5% (20) mainline Protestant, 14.0% (6) Pentecostal, 11.6% (5) Post Denominational, and 27.9% (12) other. This is interesting, because mainline Protestants might consider some of the components of IHP to be too charismatic. These results suggest that IHP, which was originally practiced by Charismatics, might be becoming more acceptable to mainline Protestants.

Ethnicity

The respondents were primarily Caucasian (72.1% or 31), with Asian being the next highest at 18.6% (8), plus 4.7% Latinos (2), 2.3% (1) mixed race, and 2.3% (1) other (their category was not listed). Churches tend to segregate themselves by race so there may or may not be a relationship between denomination and ethnicity. However, since the respondents were primarily Caucasian, it would suggest that the responses regarding recommendations to the Church might refer to churches that are primarily

Caucasian, and the data might vary with respondents from churches that are primarily comprised of other ethnic groups.

Number of IHP Sessions

Of the forty who responded, the number of sessions ranged from one to twenty. However, 62.5% (25) received three or less, 20.0% (8) received four to six, 10.0% (4) received seven to ten, 5.0% (2) received twelve, and 2.5 % (1) received twenty. This will be meaningful in relation to the post hoc analysis in Chapter 13.

Year Received Prayer

Of the thirty-six who responded to this question, the results show that 50.0% (18) of the respondents received prayer within the last two years (11.1% or 4 in 2003 and 38.9% or 14 in 2002), 33.3% (12) three to four years ago, and 16.7% (6) more than four years ago. The year may have impacted some of the research results, because I led prayer with 81.0% of the respondents beginning in 1998 and gradually changed to the EJ (Experiencing Jesus) approach. EJ is a new and expanded approach that relies extensively on assisting the person to interact with Jesus, a new approach for achieving forgiveness and offers alternatives for Talking to Demons for those who are uncomfortable with that method of obtaining information from them. This model was discussed at length in Chapter 9, and the results in light of the new model will be presented in Chapter 13.

Frequencies

In the context of evaluating the components used in IHP, frequencies (or number of occurrences, expressed both numerically and as a percentage) can provide helpful detail that can assist in evaluating correlations. This section will provide the results of the categories by frequency, which will establish a foundation for evaluating the components in Chapter 12.

Use of Components

Table 1, entitled “Frequency: Use of Components,” provides a summary of the frequencies regarding use of components—Forgiveness, Picturing Jesus, Audibly Hearing Jesus, Sensing Jesus’ Presence, Sensing Jesus Speak, Interacting With Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons, Discerning Lies—by those who responded. The five point likert options were: 5=All of the time, 4=Less than all of the time, 3=More than some of the time, 2=Some of the time, and 1=Not used at all.

The amount of use of a component alone provides limited information in evaluating IHP practice. Use becomes much more meaningful when evaluated in conjunction with other aspects of the IHP process, which will later in this chapter. The following table shows the responses for the two highest levels of use combined.

TABLE 1
FREQUENCY: USE OF COMPONENTS³³

<u>Component</u>	<u>“All” and “Less Than All” of the time</u>
Forgiveness	50.0% (21)
Picturing Jesus	57.1% (24)
Audibly Hearing Jesus	23.3% (10)
Sensing Jesus’ Presence	54.7% (23)
Sensing Jesus Speak	44.2% (19)
Interacting With Jesus	48.8% (21)
Inner Child	33.7% (15)
Back to the Womb	17.1% (7)
Deliverance	35.7% (15)
Talking to Demons	34.9% (15)
Discerning Lies	19.0% (8)

It is worthwhile to note that Forgiveness, Picturing Jesus, and Sensing Jesus’ Presence were 50% or above for “all” and “less than all” of the time. Audibly Hearing Jesus may have shown a low frequency of use, because it is a function of the way a respondent processes, although the prayer minister can encourage its use. I expected that Back to the Womb would have a lower usage, since normally it is used only once for each person, regardless of the number of sessions the person receives. The most meaningful result in regard to this study is the low use of Discerning Lies, particularly because it is the sole focus of Theophostic ministry as previously discussed in Chapter 7. It is possible that a higher use of Discerning Lies could have resulted in higher levels of healing than were reported.

³³ Also see Appendix K.

Importance of Components

A key question for IHP is the value that the recipients of prayer place on the components used. The respondents were not asked to rank the importance; they were simply asked to state the importance of each individual component. The 5 point Likert options were: 5=very important, 4=less than very important, 3=somewhat important, 2=not important, and 1=not used. Table 2 shows the frequencies of importance of the components.

TABLE 2
FREQUENCY: IMPORTANCE OF COMPONENTS³⁴

<u>Component</u>	<u>“Very Important” and “Less Than Very Important” Combined</u>
Forgiveness	72.8% (29)
Picturing Jesus	63.4% (26)
Audibly Hearing Jesus	41.3% (12)
Sensing Jesus’ Presence	76.9% (30)
Sensing Jesus Speak	66.6% (26)
Interacting With Jesus	84.2% (32)
Inner Child	43.2% (16)
Back to the Womb	45.7% (16)
Deliverance	77.8% (28)
Talking to Demons	47.3% (17)
Discerning Lies	65.8% (25)

³⁴ Also see Appendix L.

It is meaningful to this study that Interacting With Jesus showed the highest importance, because it is the basis of the proposed new EJ approach. These results show that Forgiveness, the component with the third highest responses, might be considered by Theophostic (particularly because Discerning Lies—the basis for Theophostic—showed the seventh highest number of responses) and addressed more intentionally by CHM and DHM.

As discussed, CHM and Elijah House do not seem to have a process for guiding a person through forgiveness, and Elijah House did not often deal with forgiveness during their demonstration ministries when the issue presented itself. Theophostic does not deal with forgiveness at all and believes it will occur as a by-product of replacing lies with truth. DHM deals with forgiveness when it is needed by asking the person to give his/her right to revenge to Jesus. EJ expands the definition of forgiveness, determines the recipient's reason for unforgiveness, explains it in relation to that person's need, and then leads the person through a process of forgiveness.

It is understandable that Talking to Demons might not be as important to the respondents as many of the other components because there are alternative methods of obtaining information from demons. It is also understandable that Audibly Hearing Jesus ranked the lowest in importance, because it was the least used component.

I would have expected Inner Child and Back to the Womb to be more important than they were; however, because Back to the Womb is a form of Inner Child, when the two components are combined, they show a high importance. As previously discussed, “John” had one, one-hour session that used only Back to the Womb and reported that it

was “transformational, life-changing and permanent” (2003). This suggests that not everyone can trace their problems to the womb, but obviously it has been shown to be very important to almost half of the respondents. While this would require further research, it suggests there is enough value to people in this component that its use might be considered by healing ministries.

It is meaningful to this study that Deliverance was considered to be an important component, because it is controversial. Its importance is consistent with the importance placed on it by the ministries being studied: all five ministries, CHM, DHM, Elijah House, Theophostic, and EJ believe that healing does not necessarily mean that demons will leave on their own. Therefore, it appears that deliverance is important to bring more complete healing from IHP. The importance of Sensing Jesus’ Presence is particularly meaningful to the EJ approach, which actively invites His presence and actively helps the person to interact with Him.

It is also meaningful to this study that Discerning Lies was important to the respondents. All healing ministries, including both of the approaches studied by this questionnaire, might want to consider using this component more.

In summary, all of the components showed some level of importance and, although a component might not be important to everyone, it must not be discounted in view of its overall effectiveness. Interacting With Jesus, which is the basis of the new approach of EJ, showed the highest response in importance. It is especially meaningful for the Church that Deliverance was an important component, because some churches are often reluctant to use or discuss Deliverance. The importance of Discerning Lies and

Forgiveness suggests that they could be used more by all healing ministries. In Chapter 12, this discussion will look at the correlations between the components to determine how they might be important to each other in addition to their individual importance.

Changes in Personal Life

This study considered changes in the respondents' personal lives to be a good measure of the success of the ministry processes being studied by the questionnaire. The respondents were not asked to rank, but were asked to state the importance, of each of ten areas of their personal lives. A five point Likert response including the following options was used: 5=Dramatically better, 4=Less than dramatically better, 3=Worse, 2=Dramatically worse and 1=No change. Table 3 is a summary of the frequencies regarding those changes.

It is meaningful that three of the four highest changes in personal life—Asking Jesus for Help, Relationship With Jesus and Experiencing Jesus—related to ways of experiencing Jesus. Even if there were no other changes at all because of IHP, these three would be meaningful to the recipient and to the Church, which exists to bring believers closer to Jesus. The positive changes in quality of life, relationship with others, and ability to forgive are also meaningful because they are basic goals of all healing practitioners.

TABLE 3
FREQUENCY: CHANGES IN PERSONAL LIFE³⁵

<u>Area of Change</u>	<u>“Dramatically Better” and “Less than Dramatically Better” Combined</u>
Formal prayer	47.5% (19)
Church attendance	22.0% (9)
Group Bible study	35.0% (14)
Personal Bible study	44.0% (18)
Experiencing Jesus	69.0% (29)
Asking Jesus for help	72.5% (29)
Ability to forgive	66.7% (28)
Relationships with others	66.7% (28)
Relationship with Jesus	69.8% (30)
Quality of life	72.1% (31)

It is noteworthy that all of the areas of changes in personal life improved for the respondents. The response of “no change” may be due to pre-existing high levels in those areas but if so, and positive change occurred after IHP, it is possible that the Church had not been meeting the respondents’ needs, which would require further research.

In summary, these findings show that the use of IHP in general, and of these components specifically, is valuable information for the Church, mission, and other healing ministries due to the results they produced. After all, Church and mission are about improving relationships with Jesus and others, quality of life, and the ability to forgive. The goal of healing ministries is just that—healing. These findings are

³⁵ Also see Appendix M.

particularly valuable to the new approach of EJ, because these changes in personal life are a part of its goals.

Recommendations to the Church

The respondents were asked whether or not they would recommend prayer ministry itself to the Church (Appendix J). It is meaningful that 85.4% of the respondents would recommend it.

TABLE 4

PRAYER MINISTRY: RECOMMENDATIONS TO THE CHURCH

<u>Very Comfortable</u>	<u>Less Than Very - Comfortable</u>	<u>Uncomfortable</u>	<u>Very Uncomfortable</u>
65.9% (27)	19.5% (8)	9.8% (4)	4.9% (2)

It is not surprising that some of the respondents were uncomfortable receiving prayer ministry. Some of the possible reasons include: the respondents' perception might be that the Church or some of its members may object or be uncomfortable with IHP and/or some of its components; the Church might be opposed to prayer ministry or spiritual warfare in general; or, the respondents might be so new to the Church that they are not familiar with its members enough to broach the subject. Nevertheless, these are meaningful responses and worthy of future research. Table 5 is a summary of the frequencies relating to recommending each component to the Church.

TABLE 5
FREQUENCY: RECOMMENDATIONS TO THE CHURCH³⁶

<u>Component</u>	<u>“Highly Recommend” and “Less Than Highly Recommend” Combined</u>
Forgiveness	95.3% (41)
Picturing Jesus	n/a ³⁷
Audibly Hearing Jesus	n/a
Sensing Jesus’ Presence	n/a
Sensing Jesus Speak	83.8% (36)
Interacting With Jesus	85.7% (36)
Inner Child	72.1% (31)
Back to the Womb	71.5% (30)
Deliverance	86.0% (37)
Talking to Demons	66.7% (28)
Discerning Lies	93.0% (40)

As I expected, Talking to Demons resulted in the lowest number of recommendations to the Church. This is meaningful to the new proposed approach, which offers alternatives. More meaningfully, there was at least one respondent who would not recommend every component except Deliverance and Discerning Lies to the Church. It is interesting that anyone would be unwilling to recommend Forgiveness to the Church and surprising that no one objected to recommending Deliverance. It would be meaningful to conduct further research to determine the reasons for not being willing to recommend any component so that steps could be taken to deal with those issues.

³⁶ Also see Appendix N.

³⁷ Regarding “n/a,” these categories were inadvertently omitted from the questionnaire.

Finally, it is meaningful to note that although Sensing Jesus Speak and Interacting With Jesus showed the same number of respondents in these categories, there was one less overall response to Interacting With Jesus, which resulted in a different percentage response.

Re-Use

Just as it is meaningful for the recipients to be willing to make recommendations to the Church, it is equally meaningful that they be willing to re-use the components. Table 6 is the summary of frequencies for willingness to re-use each component (also see Appendix O).

TABLE 6
FREQUENCY: RE-USE

<u>Component</u>	<u>“Very Comfortable” and “Less Than Very Comfortable”</u>
Forgiveness	93.1% (40)
Picturing Jesus	86.1% (37)
Audibly Hearing Jesus	80.0% (32)
Sensing Jesus’ Presence	97.7% (42)
Sensing Jesus Speak	88.4% (38)
Interacting With Jesus	88.4% (38)
Inner Child	79.1% (34)
Back to the Womb	72.1% (31)
Deliverance	90.4% (38)
Talking to Demons	76.8% (33)
Discerning Lies	93.1% (40)

It is meaningful that the respondents were so comfortable in re-using the components again. As with recommendations to the Church, it would be meaningful to conduct further research to deal with those who were uncomfortable or very uncomfortable.

It is interesting to compare recommendations to the Church and willingness to re-use. When comparing the totals of “highly recommend” and “less than highly recommend” to the church to “very comfortable” and “less than very comfortable” in re-using, the results were similar, except that the respondents were slightly more willing to re-use Inner Child and Talking to Demons than they were to recommend them to the Church. However, there was a meaningful difference when comparing only the highest categories, as can be seen in Table 7. This shows that the respondents were much more “very comfortable” re-using all of the components than highly recommending them to the Church.

There were five components that the respondents were willing to recommend to the Church and to personally re-use. In contrast, there were five components that they were much more willing to re-use than they were willing to recommend them to the Church.

TABLE 7
COMPARISON: RECOMMENDATIONS TO THE CHURCH AND
RE-USE³⁸

<u>Component</u>	<u>Highly Recommend to the Church</u>	<u>Very Comfortable Re-using</u>
Forgiveness	86.0% (37)	88.4% (38)
Picturing Jesus	n/a	79.1% (34)
Audibly Hearing Jesus	n/a	65.0% (26)
Sensing Jesus' Presence	n/a	88.4% (38)
Sensing Jesus Speak	69.8% (30)	79.1% (34)
Interacting With Jesus	66.7% (28)	83.7% (36)
Inner Child	37.2% (16)	65.1% (28)
Back to the Womb	40.5% (17)	62.8% (27)
Deliverance	55.8% (24)	71.4% (30)
Talking to Demons	31.0% (13)	60.5% (26)
Discerning Lies	67.4% (29)	79.1% (34)

This would require further research to determine if the churches were already using these components or perhaps the respondents did not believe that their churches would be receptive. Since Interacting With Jesus is the basis for the new approach, it would be particularly meaningful to research this component to determine why there was such a disparity between these findings, particularly since Interacting With Jesus showed the most responses for importance.

Levels of Healing

Question 12 of the questionnaire asked, “Overall, after receiving healing prayer, I experienced the following (select one) and the five Likert responses were as follows:

³⁸ See Appendix N.

1=significant healing, 2=some healing, 3=no change, 4=I was somewhat worse than before, and 5=I was much worse than before” (Appendix J). This section will discuss all aspects of these levels of healing, including frequencies and correlations, to the other categories. Table 8 shows the frequencies of level of healing.

TABLE 8
FREQUENCY: LEVELS OF HEALING

<u>Significant Healing</u>	<u>Some Healing</u>	<u>Total “Significant” and “Some” Healing</u>	<u>Somewhat Worse</u>	<u>Worse</u>	<u>No Change</u>
42.9% (18)	50.0% (21)	92.9% (39)	2.4% ³⁹ (1)	0% (0)	4.8% ⁴⁰ (2)

The total who received “significant” and “some” healing is a high success rate for a healing intervention. Considering that 62.5% of the respondents received three sessions or less and 92.5% received ten sessions or less, the levels of healing become even more meaningful. This is noteworthy for any Christian healing practitioner, because it shows the impact of using IHP and Christian-based components in healing ministries.

³⁹ This respondent received one session.

⁴⁰ One respondent received one session, and one received ten sessions.

Healing and the Use of Components

The only significant correlation in this category was a moderately significant correlation between levels of healing and the use of Sensing Jesus Speak (.37*)⁴¹ (Johnson 2003a). This is a meaningful correlation, because Table 2 showed that Sensing Jesus Speak was rated as only the fifth most important component overall, yet, it was the only component relating to ways of experiencing Jesus that showed a significant correlation to levels of healing. Furthermore, this correlation notes at least two meaningful points: 1) the value of using this component over the other ways of experiencing Jesus, including picturing Him, audibly hearing Jesus speak, sensing His presence and interacting with Him, and 2) the value of hearing from Jesus—the healer—rather than from the prayer minister to bring healing. This is meaningful to the new approach of EJ, which encourages the recipient to interact with Jesus as much as possible during IHP. The lack of significant correlations between levels of healing and the use of the other components suggests that some other factor than their use was more meaningful to levels of healing. This will be explored below.

Healing and Importance of Components

There were only two significant correlations between levels of healing and the importance of components, both of which were moderately significant correlations. The

⁴¹ As previously stated, one asterisk (*) is used by the Pearson Correlation to designate a medium significant correlation and two asterisks (**) for high significant correlation.

First was to Back to the Womb ($r=.37^*$) (Johnson 2003a). It was previously established in Table 1 that Back to the Womb was one of the lesser used components and in Table 2 that it was one of the lesser important components. In relation to its use and importance, this significant correlation to levels of healing is a meaningful finding.

The second moderately significant correlation was to the importance of Deliverance ($r=.34^*$) (Johnson 2003a). This suggests that deliverance is a valuable part of the IHP process.

The lack of significant correlations to the importance of other components, coupled with the frequency of use of each, suggests that 1) the other components may be viewed as fairly equal in importance to levels of healing; or 2) their importance might derive from their use in conjunction with the use of other components or in relation to the other factors. This will be explored in Chapter 12.

Healing and Changes in Personal Life

Regarding changes in personal life, the highly significant correlations between levels of healing and change in personal Bible study and relationships with others, and a moderately significant correlation to quality of life are valuable support for IHP (Johnson 2003a). The correlation to personal Bible study is interesting, because the findings showed a lesser change in frequency of personal Bible study than in other areas of the respondents' personal lives. Nevertheless, healing by this method suggests that the more people perceived themselves to be healed, the more their frequency of Bible study changed for the better. This is very meaningful information for the Church and mission.

The significant correlation to relationships with others suggests that the more the respondents were healed, the more Christ-like they were in their relationships, that is, more loving and forgiving. This is also meaningful to the Church and mission, as well as to healing ministries. The significant correlation to quality of life is particularly meaningful, because it can bring increased health and happiness to the Church through its healed members, which frees the Church to focus its energy on positive issues such as growth, mission, outreach, evangelism, and discipleship rather than on conflict resolution.

No Significant Correlations

It may be meaningful that there were no significant correlations between levels of healing and the other components. A large number of the respondents are in Christian ministry or sought this type of prayer because of their faith. They may already have been highly engaged in these activities prior to receiving prayer, which would have resulted in little change after IHP. If this true, then it is meaningful that even though they were highly engaged with these practices before IHP, their previous practice might not have motivated them toward personal Bible study or resulted in changes of quality relationships and quality of life as much as IHP did. This would require further research.

Summary: Healing and Changes in Personal Life

In summary, the increased levels of healing that the respondents experienced were correlated with three positive, measurable changes: personal Bible study,

relationship with others and quality of life. Healing through Jesus, particularly when the person personally experiences Him through interaction, correlates with life changes and holistic transformation. All of these changes can have an impact on the person, Church, and mission in a myriad of ways. This is further confirmation that the Church might want to consider providing IHP to its congregation and as a part of its mission outreach.

Healing and Recommendations to the Church

There were no significant correlations between levels of healing and willingness to recommend specific components to the Church. Since the respondents did show a high willingness to recommend IHP overall as previously discussed, this suggests that recommendations of the components individually was not a factor in healing.

Healing and Re-Use of Components

There were moderately significant correlations between levels of healing and the re-use of both Sensing Jesus' Presence ($r=.35^*$) and Interacting With Jesus ($r=.33^*$) (Johnson 2003a). This is consistent with their ratings as the two most important components.

Respondents' Comments

The last page of the retrospective questionnaire invited the respondents to “feel free to add additional pages of comments” (Appendix J). Nine chose to respond and all of the comments were positive—there were no negative comments (Appendix P). It

should be noted that some of the respondents may have received ministry at a conference and thus were unable to follow-up with additional IHP with the prayer minister in Pasadena.

The comments reinforced the positive amount of healing in a short amount of time and the respondents' ability to experience God's love and acceptance. These comments were also important for two other reasons. First, one of the respondents suggested that the prayer minister's gifting is important, which would be an interesting area of future research. Second, Back to the Womb was very important for one of the respondents, which is an interesting comment in light of the results that will be shown in Chapter 12 regarding Back to the Womb.

Summary

Although the demographics did not significantly impact this study, they did indicate that more mainline Protestant respondents accepted IHP than I would have expected. They also show the possibility that the more time that elapsed after receiving prayer, the more the respondents were willing to forgive, recognize the importance of forgiveness, and recommend Talking to Demons to the Church. Since over 70% of the respondents were Caucasian, the results of this study may or may not vary with other ethnic groups and, therefore, with churches that are primarily comprised of other ethnic groups.

It is meaningful that 42.9% of the respondents experienced "significant" healing and 92.9% experienced "significant" and "some" healing combined, which is a much

higher rate than that achieved through traditional psychological or other healing ministries. This will be evaluated further in Chapter 13. The high levels of healing are especially meaningful when the factor is analyzed in relation to number of sessions, because 92.5% participated in ten sessions or fewer.

It is particularly meaningful 1) that Interacting With Jesus showed the highest percentage of importance because it is the basis for the new IHP approach being proposed, 2) Deliverance showed the second largest percentage regardless of the controversy surrounding this component, and 3) that both Forgiveness and Discerning Lies showed over 65 % importance because some IHP ministries primarily focus on one without the other. Moreover, since the most important components to the respondents were those that involved experiencing Jesus in some way, this supports IHP in general as a meaningful healing intervention and EJ even more so. This is a valuable area for further study by all healing practitioners.

Significantly, the results also suggest that the Church and mission might want to seriously consider the use of these components, because the levels of healing following IHP correlated with positive changes in relationships with Jesus and others, quality of life, ability to forgive, and personal Bible study. While the respondents were comfortable in recommending prayer ministry as a whole to the Church, the results showed some reluctance to recommend some of the more controversial components to the Church.

Since these same components do correlate in healing practices, this suggests that additional research should be conducted to further determine the cause. The results suggest that the Church could be more open and/or more educated regarding their use.

Conversely, they might show that prayer ministers should take care to use components in such a way that they are supported by Scripture, or at least do not go against Scripture, and are used in ways that are acceptable to the Church. This suggests the beneficial influence of a mutual dialogue on issues of ecclesiastical concern.

The respondents were willing to re-use all of the components. This denotes a level of acceptance that comes with understanding and practice and further reinforces the validity of the findings that the IHP process did produce beneficial results for the respondents.

Finally, the results support the components of the new EJ approach. Interacting With Jesus, the foundation of the EJ approach, showed the highest percentage of importance to the respondents. While EJ can be accomplished through the components of Sensing Jesus' Presence, Sensing Jesus Speak, and Picturing Jesus, EJ actively incorporates these components differently than other approaches by using them to dialogue with Jesus so that He, rather than the prayer minister, becomes the healer. This does not underestimate the ability of the prayer minister to aid the recipient of inner healing prayer to become more receptive, identify and pray for removal of blocks to experiencing and surrendering to Jesus, and guide recipients of inner healing prayer through what may seem a foreign or intimidating process. However, it clearly provides the opportunity for Jesus to impact the person directly and to bring healing. This will be discussed at greater length in Chapter 13.

Chapter 12 follows and will discuss each of the following eleven components individually: Interacting With Jesus, Deliverance, Sensing Jesus' Presence, Forgiveness,

Sensing Jesus Speak, Discerning Lies, Picturing Jesus, Talking to Demons, Back to the Womb, Inner Child, and Audibly Hearing Jesus. It will also discuss the significant correlations of each and the possible impact of frequency on those correlations to further evaluate their importance to levels of healing, the use of other components, and their benefit to the other categories being studied.

CHAPTER 12

FINDINGS REGARDING COMPONENTS

This study examined eleven components of IHP that were identified in Chapter 1. As previously shown, the findings showed the following order of importance as measured by percentage: 1) Interacting With Jesus, 2) Deliverance, 3) Sensing Jesus' Presence, 4) Forgiveness, 5) Sensing Jesus Speak, 6) Discerning Lies, 7) Picturing Jesus, 8) Talking to Demons, 9) Back to the Womb, 10) Inner Child, and 11) Audibly Hearing Jesus.

This chapter discusses the correlations between levels of healing and the components plus the findings for frequencies of occurrence and correlations of each component between its use, importance, changes in personal life, recommendations to the Church, and willingness to use each component again. Each set of components will be introduced with frequency findings, followed by correlation results, and a summary. There were interesting statistics and correlations between the use of components and other categories, and these specifics reveal some of the intricacies of dealing with this valuable subject. For ease of reference and in facilitating comprehension, the components are capitalized when used as nouns and lower case when used as verbs.

Levels of Healing

As discussed, levels of healing showed significant positive correlations to the use of Sensing Jesus Speak; importance of Back to the Womb and Deliverance; changes in personal Bible study, relationships with others, and quality of life; and the re-use of Sensing Jesus' Presence and Interacting With Jesus (Johnson 2003a)

Although there were few correlations between levels of healing and the components in all categories, the results below will show the numerous correlations that were instrumental in the respondents' achieving the high levels of healing that were revealed in Chapter 11.

Forgiveness

Forgiveness is often used by DHM and even more so by EJ which, as discussed, employs a more detailed, personalized approach to Forgiveness. It is not addressed at all by Theophostic, who views it only as a possible by-product of replacing lies with truth, nor was it addressed by Elijah in the demonstration tapes. My limited observations of CHM did not show that it used Forgiveness, except to tell one person that s/he "had to forgive" without providing an explanation or any assistance in doing so.

Forgiveness Correlated with Use

The findings showed that 95.2% (40) of the respondents used the component of Forgiveness (Appendix K), with 50.0% (21) of those who used it reporting they used it "all" and "less than all" of the time combined (Table 1). Its use showed the highest

number of significant correlations to the use of all of the other components, but it did not show significant correlations to: 1) Back to the Womb, which suggests that the prayer minister might not have addressed unforgiveness enough or perhaps did not encounter as much Forgiveness in the womb, but it has been my experience that unforgiveness is often encountered in the womb; and 2) Talking to Demons, which would be expected. The high number of significant correlations between the use of Forgiveness and the use of the other components shows that Forgiveness was used throughout IHP, but suggest that the prayer minister should assure that unforgiveness is dealt with when it exists during Back to the Womb (Appendix Q). Forgiveness was evidently a major concern for those who needed healing or, conversely, a major concern of the respondents was unforgiveness. This is consistent with the discovery by psychological clinicians and academics, beginning in the late 1980s, that forgiveness is important to healing (Enright and Fitzgibbons 2000:xi; McCullough, Sandage, and Worthington, Jr. 1997:12). This suggests that using Forgiveness throughout IHP might be valuable to healing.

The highly significant correlations between the use of Forgiveness and the use of the five ways of experiencing Jesus (Appendix Q) show that His presence and participation were meaningful to those who deal with Forgiveness in IHP. The highly significant correlation between the use of Forgiveness and the use of Inner Child (Appendix Q) suggests that the inner child part of the person, rather than the adult-self, had a great deal of unforgiveness regarding the unhealed, painful events that occurred as a child.

The significant correlation between the use of Forgiveness and the use of Deliverance is meaningful (Appendix Q). The Apostle Paul says, “Do not let the sun go down while you are still angry, and do not give the devil a foothold” (Eph. 4:26). He then lists a variety of sins that a person must eliminate before telling believers to forgive others. This sequencing suggests that when the sin of unforgiveness is present, there is often a need for Deliverance. While Forgiveness can take place without Deliverance, it seems that Deliverance cannot take place when the sin of unforgiveness is present, because demons seem to have a right to attack believers through unhealed or unforgiven sins. Taking this in context with Paul’s admonition, however, this suggests that while unforgiveness may have been encountered a great deal during IHP, prayer ministers should also ask generically if there are any other sins that Jesus wants to reveal to the person prior to leaving a painful event and prior to ending the ministry session(s).

Similarly, the significant correlation between the use of Forgiveness and the use of Discerning Lies (Appendix Q) suggests that discerning lies seems to reveal areas of unforgiveness that need to be forgiven, whether it is forgiveness of God, self, or others. It should be noted that both approaches to IHP that were researched usually deal directly with unforgiveness in some form as it is encountered.

It is not surprising that there was no correlation between the use of Forgiveness and the use of Talking to Demons (Appendix Q). Forgiveness, after all, is between the person and Jesus and not the person and demons.

The use of Forgiveness showed highly significant correlations to the use of all of the components relating to ways of experiencing Jesus (Appendix Q). This suggests that

when people allow themselves to experience Jesus, regardless of method, Jesus reveals many areas of unforgiveness in the person's life, beginning with conception. This also suggests that Jesus is an active agent in helping the recipient to realize true forgiveness and, thereby, true and permanent healing.

In summary, Forgiveness was a valuable issue in healing with these respondents, which is consistent with the emphasis that psychologists have placed on it. An interesting area for future study would be the effect of gender on the use of Forgiveness to determine if there are differences in the way that men and women do or do not forgive. The convincing evidence of the damaging and painful role of unforgiveness suggests the importance of forgiveness for IHP ministries.

Forgiveness Correlated with Importance

Forgiveness was important to 95.0% (32) of the respondents (Appendix L), and 72.8% (29) replied that it was "very important" and "less than very important" (Table 2), the fourth highest response in this category. This is particularly useful to those healing ministries that do not address forgiveness or assist the recipient of IHP in dealing with it when encountered. Since Forgiveness is such a meaningful subject, its use correlated to the Importance of components will be presented according to the significance level of correlation.

Highly Significant Correlations

The importance of Forgiveness showed the highest number of significant correlations to the use of other components (Appendix R), that is, its value was enhanced by its extensive use. These results suggest that once healing ministries use Forgiveness more intentionally, practitioners may find it to be more important than they previously thought. The highly significant correlations between the use of Forgiveness and the importance of components that involved Jesus, except for Audibly Hearing Jesus (Appendix R), suggest that Jesus' involvement gave more meaning to Forgiveness. It may be easy to rationalize or justify unforgiveness or to consider it unimportant until one experiences Jesus personally and is convicted, if only through His presence, that unforgiveness is an issue. Conversely, it is possible that when people forgive they are more able to interact with Jesus. These correlations assume further meaning when recognizing that although simply Sensing Jesus' Presence—which is the component most used by the other ministries being studied—is important to Forgiveness, its combination with other ways of experiencing Him exhibits a much stronger model for Forgiveness. One of the most difficult aspects of forgiveness is the question of where to “put” unforgiveness. It may be easy to say, “I forgive,” but this seems empty and meaningless if that is the end of the matter. Chapter 13 will discuss further the importance of having Jesus involved in Forgiveness, which might be particularly meaningful to those ministries and healing ministries that do not involve Jesus.

These findings are potentially meaningful to the Christian psychological community because it understands that forgiveness is a major key to healing. Although

that community does not usually have the recipient of prayer interact with Jesus in order to forgive, the highly significant correlations to these five ways of experiencing Jesus suggest that they could consider relying on Jesus to bring understanding and meaningful forgiveness.

There was also a highly significant correlation between the importance of Forgiveness and recommending Deliverance to the Church. This suggests that the respondents understood the need for Forgiveness in order to achieve deliverance.

Moderately Significant Correlations

The moderately significant correlation between the use of Forgiveness and the importance of Deliverance (Appendix R) suggests that the more Forgiveness was used, the more important Deliverance became. It appears that the respondents could see the impact that the sin of unforgiveness had on Satan's ability to attack them. This worthwhile finding is particularly relevant for those who are opposed to Deliverance and suggests that Forgiveness might not be complete without Deliverance.

No Significant Correlations

It might be expected that the use of Forgiveness to the importance of Audibly Hearing Jesus did not show a significant correlation because not everyone has the ability to audibly hear him (Appendix R). I would have expected significant correlations between the use of Forgiveness and the importance of the Inner Child (Appendix R), because they showed a high correlation to the use of each other. Furthermore, it is when

working with the Inner Child, both pre- and post-birth that one seems to find the most unforgiveness. This will be explored further under “Inner Child: Importance” and “Back to the Womb: Importance” below to determine which components impacted the importance of those components.

I also expected a significant correlation between the use of Forgiveness and the importance of Talking to Demons (Appendix R) because this exercise often uncovers areas of unforgiveness. However, EJ offers other ways of obtaining this information and those alternatives might have been used with many of the respondents. It is possible that the respondents believed that this particular method was not preferred to any of the other methods, but this would require more research.

The respondents evidently did not consider the use of Forgiveness to add importance to Discerning Lies (Appendix R), however, as the study will show, Discerning Lies did show significant correlation to other components. Certainly, unforgiveness often occurs due to the lies a person believes. The prayer minister should take care to determine if and when these components might be used more in conjunction with each other.

Other Correlations to Importance

There were no significant correlations between the importance of Forgiveness and changes in personal life (Appendix S), but its importance showed the most significant correlations (seven) to recommending components (all except Discerning Lies) to the Church (Appendix T).

Interestingly, while the importance of Forgiveness showed significant correlations to recommending itself to the Church (Appendix T), its importance did not show a significant correlation to its re-use (Appendix U). Its importance did, however, show significant correlations to the re-use of Sensing Jesus Speak, Interacting With Jesus, Inner Child, Back to the Womb, and Deliverance (Appendix U). It is interesting that Forgiveness' importance did not show a significant correlation to the re-use of Picturing Jesus (Appendix U). It appears that after the respondents experienced a variety of ways of experiencing Jesus when dealing with Forgiveness, they believed that other ways of experiencing Him might be more useful to the process of forgiving.

Summary: Importance of Forgiveness

In summary, Forgiveness was very important and its use showed significant correlations to the importance of itself and five other components, four of which were highly significant. While its importance did not show significant correlations to changes in personal life, its importance was instrumental in recommending all but one of the other components to the Church and re-using five components.

These results suggest that healing ministries could benefit from the use of Forgiveness, particularly because it correlates with the importance of experiencing Jesus in a variety of ways. If, as this study suggests, a ministry's goal is transformation of the recipients' relationship with Jesus, then the use of Forgiveness would be meaningful to them.

Forgiveness Correlated with Changes in Personal Life

The respondents reported 66.7% (28) combined “dramatically better” and “less than dramatically better” change in ability to forgive (Appendix M). However, there were no significant correlations between the use of Forgiveness and changes in the respondents’ personal lives (Appendix V). This was quite unexpected, particularly regarding relationships with Jesus and others. There were no significant correlations between changes in personal life and recommending Forgiveness to the Church (Appendix W).

Forgiveness Correlated with Recommendations to the Church

The findings showed that 97.7% (42) of the respondents would recommend Forgiveness to the Church (Appendix N). Surprisingly, the only significant correlation between the use of Forgiveness and recommendations to the Church was Sensing Jesus Speak (Appendix X), and was one of only two correlations to do so. This would be an interesting area for future research. The re-use of Forgiveness was one of only three components that showed significant correlations to recommending all of the other components to the Church (Appendix AA).

Forgiveness Correlated with Re-use

It is meaningful that 93.1% (40) of the respondents were comfortable re-using Forgiveness in future IHP sessions (Appendix O). There were no highly significant correlations between the use of Forgiveness and the respondents’ willingness to re-use it.

There was one moderately significant correlation, which was between its use and the re-use of Deliverance (Appendix Y).

There were no correlations between the re-use of Forgiveness and changes in personal life (Appendix Z). As noted above, Forgiveness showed significant correlations between its re-use and recommendation of all of the other components to the Church (Appendix AA).

Summary: Forgiveness Correlations

The findings regarding Forgiveness were very meaningful to this study, particularly because the psychological community considers it to be so important and some prayer ministries do not—or do not practice Forgiveness—and also because some healing practitioners seem to find it difficult to help the recipient to actually forgive. Forgiveness had the highest number of correlations to the use of other components and the results regarding the use, importance, recommendations to the Church and re-use of Forgiveness were all over 93%, which were the highest consistent results of any other component. It was useful as a component and important to itself and most of the other components. Although the use of Forgiveness showed a significant correlation to the use of Discerning Lies, there was no significant correlation to the importance of Discerning Lies. This will require future research.

There was, however, a significant correlation between the use of Forgiveness and the importance and re-use of Deliverance, which suggests that the respondents recognized the foothold that unforgiveness gives to the enemy. This is useful to those

who both do and do not believe that these two components are interrelated. The significant correlation between the use of Forgiveness and recommending Sensing Jesus Speak to the Church suggests that it is meaningful to hear Jesus in this way in order to deal with unforgiveness or that dealing with unforgiveness helps people to hear Jesus.

It was surprising that the use of Forgiveness did not show significant correlations to the importance of Inner Child and Back to the Womb. Nevertheless, the findings on Forgiveness give a strong message to healing practitioners who attempt to deal with forgiveness in a non-Christian setting, particularly in light of the high healing rate in a short amount of time that was reported by the respondents. It is an even stronger message for Christian practitioners who do not involve Jesus in their healing process.

Picturing Jesus

Picturing Jesus seems to be practiced very little by IHP ministries. Therefore, the findings regarding this component will be meaningful to determine the potential of Picturing as a healing intervention.

Picturing Jesus Correlated with Use

Picturing Jesus was used by 95.2% (40) of the respondents (Appendix K), with 57.1% (24) using it “all” and “less than all” of the time combined (Table 1). The use of Picturing Jesus showed significant correlations to the use of all of the components except two (Appendix Q): 1) Back to the Womb, which is surprising because Picturing is the method most often used by DHM and EJ with this component. While it is possible that

this occurred due to the low use of Back to the Womb, this is doubtful because Audibly Hearing Jesus showed less use and yet showed a significant correlation to the use of Picturing; and, 2) Talking to Demons, which would be expected. I have never had a respondent say that they saw Jesus and demons in the same picture, although a recipient might say that s/he cannot see Jesus because demons are standing between the person and Jesus.

The significant correlations between the use of Picturing Jesus and the use of Audibly Hearing Jesus, Sensing Jesus' Presence, and Sensing Jesus speak are meaningful (Appendix Q). For example, a person could Picture Jesus without sensing His presence or sense Jesus' presence without picturing Him. All of the ministries' approaches seem to rely on Sensing Jesus' Presence, but only DHM and EJ take the process a step further by asking the person to picture Jesus and/or experience Him in other ways. So while it is not necessary for these components to be used together, they apparently were. The significant correlation between the use of Picturing Jesus and the use of Interacting With Jesus is also meaningful (Appendix Q). Interacting With Jesus includes Picturing Jesus if the person has the ability to picture, but Picturing does not always include Interacting With Jesus. In my opinion, their use together is a dynamic combination.

In summary, the results show that Picturing Jesus was often used in conjunction with all of the components except Back to the Womb and Talking to Demons. It is possible that general picturing of events was used with Back to the Womb a great deal, while specifically Picturing Jesus was not.

Picturing Jesus Correlated with Importance

Picturing Jesus was important to 85.4% (35) of the respondents who used it (Appendix L), and showed the seventh highest “very important” and “less than very important” responses combined (63.4% or 26) (Table 2). The findings also showed the second highest number of significant correlations between its use and the importance of using other components, with six of those being highly significant (Appendix R). It was even more meaningful that the use of Picturing Jesus showed a highly significant correlation to its own importance (Appendix R). This might be meaningful to ministries who do not use this component and suggests that if they were to use it, they might begin to realize its importance.

It is meaningful that the use of Picturing Jesus showed a highly significant correlation to the importance of Interacting With Jesus (Appendix R), because Interacting With Jesus showed the highest percentage of “very important” and “less than very important” combined (Table 2). The lack of correlation between the use of Picturing Jesus and the importance of Audibly Hearing Jesus (Appendix R) might have occurred because of the low use of Audibly Hearing Jesus. However, the use of these two components did show a significant correlation, so it appears that low use was not a factor. It is possible that the importance of Audibly Hearing Jesus was simply not affected by the use of Picturing.

The significant correlations between the importance of Picturing Jesus and changes in ability to forgive, formal prayer, and quality of life are valuable findings (Appendix S), as are the four significant correlations between the importance of

Picturing Jesus and recommendations to the Church (Appendix T) and seven significant correlations to the re-use of other components (Appendix U).

In summary, the findings show that a clear majority of the respondents found Picturing Jesus to be a valuable part of the IHP experience. Furthermore, some of its value derived from the impact of its use on the importance of most of the other components and its importance in relation to changes in personal life, recommendations to the Church, and to the respondents' willingness to re-use it. It is possible for a component to have more significance in conjunction with other components than it does independently, therefore enhancing its value to healing as a whole.

Picturing Jesus Correlated with Changes in Personal Life

The use of Picturing Jesus showed a moderately significant correlation to the ability to forgive (Appendix V). This suggests that the experience of Picturing Jesus' reaction is valuable to Forgiveness and gives meaning to the adage, "A picture is worth a thousand words." The use of Picturing Jesus also showed a moderately significant correlation to changes in formal prayer. It is possible that picturing Jesus during IHP makes Him seem more real, but this would require further research.

Picturing Jesus Correlated with Recommendations to the Church

The respondents were not asked if they would specifically recommend this component to the Church (Appendix J). It is interesting that the use of Picturing Jesus was one of only two components to show significant correlation to the respondents'

willingness to recommend Sensing Jesus Speak to the Church (Appendix X), which suggests that the use of Picturing Jesus and Sensing Jesus Speak together would be a powerful combination.

Picturing Jesus Correlated with Re-use

Of the respondents who used Picturing Jesus, 86.1% (38) reported that they were comfortable re-using it (Appendix O). Its re-use showed a moderately significant correlation to change in quality of life (Appendix Z) and to recommending seven other components to the Church (Appendix AA). It appears that Picturing Jesus becomes a more valuable component the more it is used.

Summary: Picturing Jesus Correlations

Picturing Jesus was used by over 95% of the respondents, with 63.4% of those who used it saying that it was important and 86.1% saying they would use it again. Although the results for the importance of Picturing Jesus were lower than those for most of the other components, its use added value to the importance of other components. While its use showed only one significant correlation to change in personal life, which was the ability to forgive, the respondents' willingness to re-use it showed a significant correlation to change in quality of life. And although its use showed only one significant correlation to recommending components to the Church, its re-use showed seven significant correlations in this area. These findings affirm the value of both using and re-using Picturing Jesus as a healing intervention.

Audibly Hearing Jesus

Audibly Hearing Jesus is meaningful to this study as it aids in understanding the ways in which people experience Jesus. This is not a component that a prayer minister can choose to use, because it is totally dependent on the recipient's ability to audibly hear Jesus. It should be noted that it was possible that the respondents might not have made a distinction between Audibly Hearing Jesus and Sensing Jesus Speak because there were highly significant correlations between them. However, both components correlated quite differently with the other components, suggesting that the respondents were able to make the distinction.

Audibly Hearing Jesus Correlated with Use

This component was one of the least used. It was used by 51.2% (22) of the respondents (Appendix K), with only 23.3% (10) saying they used it "all" and "less than all" of the time combined (Table 1). Nevertheless, the use of Audibly Hearing Jesus showed significant correlations to the use of Forgiveness and all of the ways of experiencing Jesus. It is interesting that Audibly Hearing Jesus would show a significant correlation to the use of Sensing Jesus speak, because these are two different methods of experiencing Jesus that would not necessarily be used together nor are they dependent on one another, although it is reasonable that a person would sense Jesus' presence when hearing Him. The same is true for the use of Picturing Jesus. A person can hear Jesus without seeing Him and vice versa, but the findings show that many people could do both. One of the keys to using Interacting With Jesus would be the ability to hear from

Jesus in some way, and this shows that Audibly Hearing Him was a method that was often used.

In summary, it is interesting that Audibly Hearing Jesus showed significant correlations to all of the ways of experiencing Jesus but no correlation to the use of Inner Child, Back to the Womb, or Discerning Lies. Those who heard Jesus may not have heard Him in these situations as much, or perhaps their use was not encouraged that often by the prayer minister. Nevertheless, it is meaningful to encourage the use of Audibly Hearing Jesus and provide alternative ways to experience Jesus, such as EJ does.

Audibly Hearing Jesus Correlated with Importance

Audibly Hearing Jesus was important to 69.0% (20) of the respondents who used it (Appendix L), showed the lowest percentage results for “very important” and “less than very important” combined (41.3% or 12) (Table 2) and was “not important” to 31.0% (9) of the respondents who used it (Appendix L). This may have occurred because Audibly Hearing Jesus was also the least used. Regardless, the importance of Audibly Hearing Jesus showed significant correlations to its use—the more it was used, the more important it became—but its importance did not show significant correlations to the use of any other components (Appendix R). That is, its importance did not seem to rely on other factors. Although Audibly Hearing Jesus is a gift, it is possible that if the prayer minister encourages its use as much as possible, the recipients of prayer might develop an ability to hear Jesus. Nevertheless, this would require further research.

It is interesting that the use of Audibly Hearing Jesus also did not show significant correlations to the importance of Picturing Jesus, Inner Child, Back to the Womb, or Discerning Lies, which is also worthy of future research. The importance of Audibly Hearing Jesus showed no significant correlations to changes in personal life (Appendix S), recommendations to the Church (Appendix T) or to the re-use of components (Appendix U).

In summary, Audibly Hearing Jesus was one of the least used and least important in the respondents' healing process, but the more it was used, the more important it became to them. Consequently, its value was derived from the importance its use added to four other components and itself. It appears that Audibly Hearing Jesus was not often used with Inner Child and Back to the Womb, which could possibly be spurious due to the low usage of all three. It is more meaningful that Audibly Hearing Jesus was not often used to discern lies, which suggests that its use could also be encouraged more with this component. Future research could also be conducted to determine if recipients of IHP can develop this ability as suggested.

Audibly Hearing Jesus Correlated with Changes in Personal Life

There were no significant correlations between the use of Audibly Hearing Jesus and changes in personal life, although I would have expected that its use might have changed the person's relationship with Jesus (Appendix V). This may be a spurious correlation, because it was one of the least used components. However, it should be noted that the use of none of the components showed significant correlations to

relationship with Jesus, which was also surprising although re-use of the components showed several significant correlations here.

Audibly Hearing Jesus Correlated with Recommendations to the Church

The respondents were not asked if they would specifically recommend this component to the Church (Appendix J). There were no significant correlations between the use of Audibly Hearing Jesus and recommendation of any of the other components to the Church (Appendix X).

Audibly Hearing Jesus Correlated with Re-use

Of the respondents who used Audibly Hearing Jesus, 80.0% (32) reported that they were comfortable re-using it (Appendix O). The only significant correlations between its use and willingness to re-use other components were to itself and Sensing Jesus Speak (Appendix Y). It appears that using one method of hearing Jesus also encourages re-use of other methods of hearing Him, which may be representative of the hunger Christians have to hear from Jesus. Its re-use showed five significant correlations to changes in personal life, four of which were highly significant (Appendix Z) and five correlations to recommending other components to the Church (Appendix AA). Apparently, the re-use of Audibly Hearing Jesus is meaningful in several areas.

Summary: Audibly Hearing Jesus Correlations

The findings showed that Audibly Hearing Jesus was one of the least used components, although its use showed significant correlations to its importance—the more it was used, the more important it became. Its importance did not derive from the use of any other components. It was important to 69.0%, and 80.0% would re-use it. Its use showed significant correlations to the use of five other components, including Picturing Jesus, but did not show a significant correlation the importance of Picturing Jesus.

The most interesting aspect of Audibly Hearing Jesus was the significant correlations to the use, importance, and re-use of Sensing Jesus Speak, because these are two different ways of hearing Jesus that one would not necessarily expect to occur simultaneously. Audibly Hearing Jesus is, therefore, a valuable component of the IHP process. Further research might be conducted to determine if recipients of IHP can increase their ability to hear Him if they are given greater opportunity and encouragement to use this component.

The most meaningful results of Audibly Hearing Jesus were in its re-use. Although its use did not show significant correlations to changes in personal life or recommendations to the Church, its re-use showed five significant correlations to each of those areas. It is clear that the more Audibly Hearing Jesus is used, the more value it attains for the respondents' personal lives and therefore for the Church.

Sensing Jesus' Presence

Sensing Jesus' Presence was used by all of the ministries to varying degrees and is particularly meaningful to the EJ approach, which will be discussed in Chapter 13. All of the ministries seem to invite Jesus to the IHP session, but all of them do not engage Jesus in the sessions, although DHM and Theophostic sometimes ask Jesus to speak to the person.

Sensing Jesus' Presence Correlated with Use

The findings show that 88.1% (37) used Sensing Jesus' Presence (Appendix K), and it showed the second highest use for "all" and "less than all" of the time combined (Table 1). There were six highly significant correlations between the use of Sensing Jesus' Presence and the use of other components: Forgiveness, all of the ways of experiencing Jesus, and the Inner Child (Appendix Q). The significant correlation to the use of Sensing Jesus Speak is an interesting correlation because people who sense Jesus speak usually sense His presence; but those who sense His presence do not always hear Him speak. This will be discussed more under "Sensing Jesus Speak."

It was surprising to find that the use of Sensing Jesus' Presence did not necessarily reveal lies to the respondent (Appendix Q). This may have been a result of the method of discerning lies from the spirit of deceit, rather than from Jesus, that the DHM approach primarily uses. However, this result suggests that relying only on the use of Sensing Jesus' Presence might not be enough to discern lies.

Sensing Jesus' Presence Correlated with Importance

Sensing Jesus' Presence was important to 89.7% (35) of the respondents who used it (Appendix L) and showed the second highest responses to "very important" and "less than very important" combined (Table 2). There were highly significant correlations between its use and its importance as well as to the importance of Forgiveness, Sensing Jesus Speak, and Interacting With Jesus, and a moderately significant correlation to the importance of Picturing Jesus (Appendix R). The more the respondents used Sensing Jesus' Presence, the more it enhanced the importance of these other components. The highly significant correlation between the use of Sensing Jesus' Presence and the importance of Forgiveness affirms the need for healing ministries to include Jesus in the area of forgiveness.

It is surprising that its use showed only a moderately significant correlation to the importance of Picturing Jesus, while there was a highly significant correlation to the importance of Interacting With Jesus (Appendix R). It appears that Picturing alone was not enough for all of the respondents to feel Jesus' presence. This supports my theory that Interacting With Jesus is an valuable component that healing ministries might want to consider.

The importance of Sensing Jesus' Presence showed the second highest number of significant correlations to the use of other components (Appendix R). Although its importance was highly significant to its use, it also gained importance from its use with a number of other components.

No Significant Correlations

It is interesting that there were no significant correlations between the use of Sensing Jesus' Presence and the importance of Inner Child or Back to the Womb (Appendix R), which suggests that the respondents could not sense His presence in these situations or it was not an important factor in these exercises. I am surprised that there was no significant correlation between the use of Sensing Jesus' Presence and the importance of Discerning Lies. It is possible that the prayer ministers did not use these components together very much or perhaps the respondents experienced, or needed to experience, Jesus in other ways in order to Discern Lies.

Summary: Sensing Jesus' Presence: Importance

Sensing Jesus' Presence showed the second highest percentage of use by the respondents and had the third highest percentage of "very important" and "less than very important" responses combined, which affirms its value during IHP. However, it appears that the use of Picturing was not enough for the respondents to sense the Presence of Jesus, while Interacting With Jesus was. This affirms the addition of Interacting With Jesus as a valuable component and raises the question of whether or not healing ministries that use only Sensing Jesus' Presence would also benefit from using Interacting With Jesus.

The more Sensing Jesus' Presence was used, the more important it became. Its use also added to the importance of Forgiveness and other ways of experiencing Jesus. Therefore, its use is validated as a component for IHP in its own right and also due to the

importance it adds to other components. The importance of Sensing Jesus' Presence did not show any significant correlations to changes in personal life, but its importance showed one significant correlation to recommending another component to the Church, which was Sensing Jesus Speak. The importance of Sensing Jesus' Presence also showed significant correlations to the re-use of Interacting With Jesus and Inner Child; that is, it was important enough that the respondents were encouraged to re-use those two components.

Sensing Jesus' Presence Correlated with Changes in Personal Life

It is surprising that there were no significant correlations between the use of Sensing Jesus' Presence and changes in personal life (Appendix V). This might have occurred because the respondents were strongly experiencing His presence prior to receiving IHP, or simply that merely sensing Him was not enough to evoke change. This is valuable information for prayer ministries who rely only on this component and suggests that the use of other components could lead the recipient beyond simple healing to a deeper and more life-changing result.

Sensing Jesus' Presence Correlated with Recommendations to the Church

The respondents were not asked if they would recommend Sensing Jesus' Presence to the Church (Appendix J). There was no significant correlation between the use of Sensing Jesus' Presence and recommending any of the other components or

prayer ministry itself to the Church, although there were only five components that showed any significant correlations in this area (Appendix X).

Sensing Jesus' Presence Correlated with Re-use

Of the respondents who used Sensing Jesus' Presence, 97.7% (42) reported that they were comfortable re-using it, with one respondent reporting "very uncomfortable" (Appendix O). It is surprising that anyone would be uncomfortable in Jesus' Presence, but this would require further research to determine the reasoning behind this response. Its use showed no significant correlations to the re-use of the other components (Appendix Y).

Although its use did not show any significant correlations to changes in personal life, its re-use was one of only three components that showed the highest number of correlations between re-use and changes in personal life, which was five correlations (Appendix Z). This limits the possibility that the respondents were previously Sensing Jesus' Presence before IHP, but suggests that the more this component was used, the more the respondents were able to sense Jesus being with them. Prayer ministers might want to encourage the use of this component more during IHP. The re-use of Sensing Jesus' Presence also showed two highly significant correlations to recommending other components to the Church (Appendix AA).

Summary: Sensing Jesus' Presence Correlations

Sensing Jesus' Presence showed the second highest percentage of use of all of the components. Over 75% reported that it was "very important" and "less than very important" combined, and almost 98% would re-use it. It is interesting that the respondents were able to use Sensing Jesus' Presence with every relevant component except Back to the Womb, although this may have been a spurious correlation. It is also interesting that Sensing Jesus' Presence did not show a significant correlation to the use of Discerning Lies, which suggests that the prayer ministers could have asked Jesus to reveal lies much more than they did, or that using only Sensing Jesus' Presence is not enough to discern lies, which would require further research. If it was not enough to only use this component to discern lies during IHP, then this would be a valuable finding for prayer ministries that rely solely on Sensing Jesus' Presence.

The more Sensing Jesus' Presence was used, the more important it became and it was valuable for the importance it added to four other components. Although there were no significant correlations between the use of Sensing Jesus' Presence and changes in personal life, its re-use showed the most highly significant correlations to change in personal life—the more it was used, the more change occurred, which is valuable information for prayer ministers. Its re-use showed two significant correlations to recommending it to the Church.

One of the respondents was not comfortable re-using Sensing Jesus' Presence. Nevertheless, Sensing Jesus' Presence showed meaningful importance and correlations,

particularly as it was used more. Therefore, it offers a potential contribution to all healing ministries.

Sensing Jesus Speak

Neither CHM nor Elijah seems to encourage Jesus to speak to the person, and Theophostic only seemed to do so occasionally. This would require further research to determine how much Sensing Jesus Speak is actually used by their ministries and how effective the recipients consider it to be.

Sensing Jesus Speak Correlated with Use

Sensing Jesus Speak was used by 86.1% (37) of the respondents (Appendix K), with 44.2% (5) using it “all” and “less than all” of the time combined (Table 1). Its use showed highly significant correlations to the use of Forgiveness, all of the ways of experiencing Jesus and Inner Child (Appendix Q). It is interesting to note that Sensing Jesus Speak showed a significant correlation to Discerning Lies, while Audibly Hearing Jesus did not. This may have occurred because of the low use of Audibly Hearing Jesus, although it is possible that the respondents actually discerned lies more from Sensing Jesus Speak. This would require further research.

In summary, these results regarding the use of Sensing Jesus Speak show that it was highly used with all of the relevant components except Back to the Womb. However, this might have been considered a spurious correlation because of the low use of Back to the Womb.

Sensing Jesus Speak Correlated with Importance

Sensing Jesus Speak was important to 79.4% (31) of the respondents who used it (Appendix L) and showed the fifth highest response for “very important” and “less than very important” combined (Table 2). Its use showed highly significant correlations to the importance of Forgiveness and all of the ways of experiencing Jesus except audibly hearing Him (Appendix R). This might be expected because a recipient would presumably either sense Him speak or audibly hear Him but not both at the same time.

It is interesting that the use of Sensing Jesus Speak showed no significant correlations to the importance of Inner Child, Back to the Womb, and Discerning Lies (Appendix R). While it simply may not have added to their importance, it is also possible that this was a spurious correlation due to the low use of Sensing Jesus Speak. However, it is possible that the respondents might have used it more had it been encouraged more. As expected, there was no significant correlation between its use and the importance of Deliverance and Talking to Demons (Appendix R).

The importance of Sensing Jesus Speak showed a highly significant correlation to the ability to forgive, although four other components also contributed to this change in personal life (Appendix S). The importance of Sensing Jesus Speak showed five highly significant correlations to recommendations to the Church (Appendix T), and significant correlations between its importance and its re-use as well as the re-use of seven other components (Appendix U). It is surprising that the importance of Sensing Jesus Speak did not show significant correlation to the re-use of Forgiveness (Appendix U) because its use showed a highly significant correlation to the importance of

Forgiveness (Appendix R). Evidently, its use, regardless of its importance, was enough to encourage the respondents to re-use Forgiveness.

Sensing Jesus Speak Correlated with Changes in Personal Life

There was only one moderately significant correlation between the use of Sensing Jesus Speak and change in personal life, which was relationship with others (Appendix V) and it was the only component to do so. I would have expected more significant correlations in this area, particularly because this was the only component to show a significant correlation to levels of healing (Johnson 2003a).

Sensing Jesus Speak Correlated with Recommendations to the Church

The results showed that 97.8% (36) of the respondents would recommend the use of Sensing Jesus Speak to the Church and one respondent would not recommend it (Appendix N), which requires further research. It was the only component whose use showed a significant correlation to recommending prayer ministry to the Church, which makes it a useful component. There were no significant correlations between the use of Sensing Jesus Speak and recommending any individual components to the Church (Appendix X).

Sensing Jesus Speak Correlated with Re-use

Although 88.4% (38) of the respondents who used Sensing Jesus Speak reported that they were comfortable re-using it (Appendix O) further research on the reasons why

some might not have been comfortable would be valuable. It is interesting that the use of Sensing Jesus Speak showed a highly significant correlation to the re-use of itself, because the re-use of Audibly Hearing Jesus was the only other component to do so (Appendix Y). It is also interesting that the use of Sensing Jesus Speak showed a moderately significant correlation to the re-use of both Sensing Jesus' Presence and Interacting With Jesus (Appendix Y) because it was also the only component to show correlations with their re-use. It appears that once the respondents sensed Jesus speak, the more they were willing to experience Him in other ways again.

The re-use of Sensing Jesus Speak showed significant correlations to recommending four components to the Church (Appendix AA) and five significant correlations to change in personal life (Appendix Z). This is another example of the enhanced value a component has in relation to other components.

Summary: Sensing Jesus Speak Correlations

Sensing Jesus Speak was used by 86.1% of the respondents, although less than half of those reported that it was used the majority of the time. It was important to 79.4%, 97.8% would recommend it to the Church, and 88.4% would re-use it. It was highly used, and its use was very important to all of the components relating to experiencing Jesus, except the importance of Audibly Hearing Jesus. This was expected, because Sensing Jesus Speak is an alternative to Audibly Hearing Jesus.

The lack of correlations between the use of Sensing Jesus Speak and the use of Back to the Womb may be spurious due to the low use of both of these components. It is

possible that the lack of correlations between the use of Sensing Jesus Speak and the importance of Inner Child, Back to the Womb, and Discerning Lies was also due to the low use of these last three components. However, two of these three components showed significant correlations to the importance of two others ways of hearing Jesus, both of which showed a high level of use, therefore it appears that the low use of Sensing Jesus Speak was not a factor.

The more important Sensing Jesus Speak became, the more willing the respondents were to recommend prayer ministry, Sensing Jesus Speak, Interacting With Jesus, and Back to the Womb to the Church. And a more meaningful finding was that the use of Sensing Jesus Speak was the only component to show a significant correlation to change in levels of healing and relationships with others, recommending prayer ministry to the Church, re-use Sensing Jesus' Presence, and re-use of Interacting With Jesus. Although the use of Sensing Jesus Speak showed only one significant correlation each to changes in personal life and recommendations to the Church, its re-use showed five significant correlations to changes in personal life and four to recommendations to the Church.

Sensing Jesus Speak was clearly one of the most valuable components, and it is unfortunate that it relies on the person's ability to do just that: sense Jesus speak. It is possible, however, that the more the person interacts with Jesus, the more this skill might be developed, which is worthy of future research.

Interacting With Jesus

Interacting With Jesus is the key component of the proposed new EJ approach, therefore, its evaluation is of particular importance to this study. The EJ approach findings will be discussed at length in Chapter 13.

Interacting With Jesus Correlated with Use

Interacting With Jesus was used by 86.0% (37) of the respondents (Appendix K), with 48.8% (21) of those using it for “all” and “less than all” of the time combined (Table 1). Its use showed significant correlations to the use of all of the other relevant components⁴² except Back to the Womb (Appendix Q). This may have occurred because of Back to the Womb’s lower level of use.

Interacting With Jesus Correlated with Importance

Of the respondents who used Interacting With Jesus, 92.1% (35) reported that it was important (Appendix L), and it showed the highest percentage of responses for “very important” and “less than very important” combined (Table 2). It is meaningful to the new approach of EJ that the use of Interacting With Jesus showed significant correlations to the importance of all of the components except Audibly Hearing Jesus, which may have occurred due to the low use of Audibly Hearing Jesus, and Talking to Demons, which was expected (Appendix R) because respondents rarely, if ever, report using Talking to Demons in combination with Interacting With Jesus.

⁴² I would not expect Interacting With Jesus to be used with Deliverance and Talking to Demons.

It is meaningful that Interacting With Jesus showed a significant correlation to the importance of Deliverance, because it was the only component relating to experiencing Jesus to do so (Appendix R). This could mean that the method of experiencing Jesus does not necessarily reveal the importance of Deliverance, but the act of interacting with Him does. This finding has particular meaning to those healing ministries that rely only on Picturing or Sensing Jesus' Presence and is relevant to the EJ approach, which is the only approach that primarily uses Interacting With Jesus.

Another meaningful finding is that the use of Interacting With Jesus showed a highly significant correlation to the importance of Forgiveness and a moderately significant correlation to the importance of Discerning Lies, as did Picturing Jesus (Appendix R). This suggests that the respondents might have been more willing to deal with these issues because of Jesus' active involvement in the healing process or vice versa.

The highly significant correlation between the use of Interacting With Jesus and its importance shows that the more it was used, the more important it became to the respondents (Appendix R). This also has meaning to the new EJ approach, which highly uses this component, and other healing ministries that rarely or never actively involve Jesus in the healing process. As did Picturing, the use of Interacting With Jesus also had a significant correlation to the importance of Inner Child, Back to the Womb, and Discerning Lies (Appendix R). It appears to be worthwhile to use both Interacting With Jesus and Picturing Jesus with all three of these components.

The lack of significant correlation between the use of Interacting With Jesus and the importance of Audibly Hearing Jesus (Appendix R) may have occurred due to the low use of Audibly Hearing Jesus, because there were also no significant correlations between the use of other components and the importance of Audibly Hearing Jesus. The lack of significant correlation between Interacting With Jesus and Talking to Demons (Appendix R) confirms my previous observation under “Picturing Jesus: Use” that Jesus and demons are not usually experienced at the same time. There were also no significant correlations between Talking to Demons and any of the ways of experiencing Jesus, as was expected.

I am surprised that the importance of Interacting With Jesus did not show any significant correlations to changes in personal life (Appendix S), although, as will be seen in Chapter 13, More Interacting showed higher percentages of change in personal life than Less Interacting. Its importance showed six significant correlations to recommendations to the Church (Appendix T) and seven significant correlations to re-use of components (Appendix U).

Interacting With Jesus Correlated with Changes in Personal Life

There were no highly significant correlations and one moderately significant correlation between the use of Interacting With Jesus and changes in personal life, which was to personal Bible study (Appendix V), and it was the only component to do so. This correlation is important to the EJ approach, which will be discussed in Chapter 13. Furthermore, the use of Interacting With Jesus as a method of encouraging personal

Bible study, which can lead to spiritual maturity and ultimately to a change in relationship with Jesus, is valuable to the Church.

Interacting With Jesus Correlated with Recommendations to the Church

The results showed that 95.2% of the respondents would recommend Interacting With Jesus to the Church (Appendix N), and 85.7% (36) of the respondents “highly recommend” and “less than highly recommend” it combined (Table 4). However, there were no significant correlations between its use and recommending the individual components to the Church (Appendix X).

Interacting With Jesus Correlated with Re-use

Of the respondents who used Interacting With Jesus, 88.4% (38) reported that they were comfortable re-using it (Appendix O), all of which were “very comfortable” and “less than very comfortable” combined (Table 6). The only significant correlation between the use of Interacting With Jesus and re-use of other components was to the re-use of Inner Child (Appendix Y), which was the only significant correlation to re-use of Inner Child. That is, the respondents were apparently more willing to re-use Inner Child when they interacted with Jesus during the process.

It was meaningful that there were four correlations between the re-use of Interacting With Jesus and changes in personal life—the more the respondents were willing to re-use Interacting With Jesus, the more changes occurred in experiencing

Jesus, relationship with others, relationship with Jesus, and quality of life (Appendix Z). The six correlations between its re-use and recommendations to the Church (Appendix AA) show that the continued encouragement of personal and intimate conversation with Jesus is very beneficial to the individual and the Church.

Summary: Interacting With Jesus Correlations

Interacting With Jesus showed it was used by 84% of the respondents. It demonstrated the highest percentage of any of the components for “very important” and “less than very important” combined; over 95% would recommend it to the Church, and over 88% would re-use it. It is surprising that a slightly higher percentage were willing to recommend it than re-use it, which would require further research. There were significant correlations between its use and the relevant components⁴³ except for Back to the Womb, although its use showed a significant correlation to importance of Back to the Womb.

The significant correlations between the use of Interacting With Jesus and the importance of the other components is meaningful to the new approach of EJ. The significant correlation between the use of Interacting With Jesus and the importance of Deliverance shows that this experience with Jesus revealed the importance of removing the demonic from the respondents’ lives.

While the fruit of using Interacting With Jesus in relation to changes in personal life was its significant correlation to personal Bible study, its re-use showed four

⁴³ I would not expect it to be used with Deliverance or Talking to Demons.

additional changes in personal life, and the same finding occurred with Recommendations to the Church. Its re-use showed five significant correlations in this area while its use showed none, which is valuable information for healing ministries and the Church.

All of the findings regarding Interacting With Jesus showed its value as a component. As such, it is a cornerstone of the new EJ approach, which will be discussed in Chapter 13.

Inner Child

Healing the inner child is a foundational component for both of the approaches to IHP that were researched: both believe that issues not resolved in childhood may adversely affect the respondents' adult lives in many ways. This study addressed the question of Inner Child and Back to the Womb separately, although Back to the Womb is an Inner Child concept that relates only to the pre-birth time frame. The results were higher in most areas when these two components were combined (Johnson 2003), however, they will be addressed separately because the questions were asked separately.

Inner Child Correlated with Use

Inner Child was used by 83.3% (35) of the respondents (Appendix K), with 35.7% (15) of those using it for “all” and “less than all” of the time combined (Table 1). I expected that more of the respondents would have reported higher uses in these two categories because both healing approaches use it extensively. It is possible that some of

the respondents who reported not using Inner Child needed all of their healing to take place with the pre-birth self (Back to the Womb) and/or adult-self, which would require further research. Nevertheless, it is meaningful that the use of Inner Child showed significant correlations to the use of Forgiveness and Back to the Womb, plus all of the ways of experiencing Jesus except for Audibly Hearing Jesus (Appendix Q).

I was surprised that the use of Talking to Demons, Deliverance, and Discerning Lies did not show significant correlations to the use of Inner Child (Appendix Q) because both approaches that were studied use Inner Child extensively. It is possible that the respondents felt that the adult-self, rather than the inner child, was responding to Talking to Demons and Deliverance, but this would require further research.

Inner Child Correlated with Importance

As discussed earlier, Inner Child showed the next to the lowest percentage of all of the components for “very important” and “less than very important” combined (Table 2). Nevertheless, it was important to 91.9% (34) of the respondents (Appendix L). It is meaningful that its use showed three significant correlations to the importance of other components and a highly significant correlation to its own importance—the more it was used, the more important it became to the respondents (Appendix R). I am surprised that the use of Inner Child did not show significant correlations to the importance of Deliverance, Talking to Demons, and Discerning Lies (Appendix R) because these often seemed to occur with Inner Child in the ministry sessions that I led. Again, this may have occurred because the pre-birth or adult self used these components more.

It is particularly meaningful that the use of Inner Child showed a highly significant correlation to the importance of Sensing Jesus' Presence (Appendix R). Respondents have often reported that healing childhood memories—healing the inner child—was enhanced by knowing that Jesus had always been with them. This finding suggests that the use of Sensing Jesus' Presence, combined with the use of Inner Child, might be a powerful combination for healing ministries.

There were no correlations between the importance of Inner Child and changes in personal life (Appendix S), but there were significant correlations between its importance and recommending both itself and Back to the Womb to the Church (Appendix T) and to re-using both itself and Back to the Womb (Appendix U). In summary, although the results showed Inner Child as one of the least important components, its value derived from its effect on the importance of several other components and that the more it was used, the more important it became.

Inner Child Correlated with Changes in Personal Life

There were no significant correlations between the use of Inner Child and changes in personal life (Appendix V). This is surprising because recipients of IHP often report the impact that unhealed childhood events have on their adult lives. While Inner Child was an important component, it appears that its value was primarily limited to healing past hurts rather than causing future personal changes.

Inner Child Correlated with Recommendations to the Church

The results showed that 72.1% (31) of the respondents would recommend the use of Inner Child to the Church (Appendix N), but there were no significant correlations between its use and recommending individual components to the Church (Appendix X). This suggests that Inner Child does not depend on other components in order to be recommended. There were also no correlations between the respondents' willingness to recommend Inner Child to the Church and changes in their personal lives (Appendix W).

Inner Child Correlated with Re-use

Of the respondents who used Inner Child, 79.1% (34) reported that they were comfortable re-using it (Appendix O). The only significant correlation between the use of Inner Child and the re-use of other components was to its own re-use (Appendix Y). Its re-use showed a significant correlation to change in quality of life (Appendix V) and six significant correlations to recommending components to the Church (Appendix AA), including itself. All of these findings suggest the value of using Inner Child more.

Summary: Inner Child Correlations

Although Inner Child was used by over 83% of the respondents, only 35.7% reported that it was used "all" and "less than all of the time" combined. It was important to over 91%, although only 43.2% declared it "very important" and "important" combined. It was interesting that over 88% would recommend it to the Church, while only 79.1% would re-use it. Regardless of the low use of Inner Child, it showed

significant correlations to the use of all of the components except Audibly Hearing Jesus, Deliverance, Talking to Demons, and Discerning Lies. It is possible that the prayer ministers could have used Inner Child more when dealing with this trio. On the other hand, the respondents may simply have not considered these three components to be related, or necessary, to the Inner Child exercise.

The use of Inner Child did not show significant correlations to changes in personal life, although its re-use showed a significant correlation to change in quality of life. While its use did not show significant correlations to recommending components to the Church, its re-use showed a significant correlation to recommending itself and five other components.

In summary, the more Inner Child was used, the more important it became, which suggests that it might have shown more correlations to other factors had it been used more. Nevertheless, Inner Child was useful and all healing ministries might want to consider using it more.

Back to the Womb

Back to the Womb is most often used only once by both approaches rather than throughout a recipient's ministry sessions. This may be the reason that Back to the Womb showed so few correlations, but this would require further research.

Back to the Womb Correlated with Use

Back to the Womb was used by 73.2% (30) of the respondents (Appendix K) but was the least used component (17.1% or 7) for “all” and “less than all” of the time combined (Table 1). Its use showed a significant correlation only to the use of Inner Child (Appendix Q). It is possible that some of the respondents who reported that Back to the Womb was not used needed all of their healing to take place with the post-birth self (inner child) and/or adult-self, which would require further research. Further research would also be required to determine how much Back to the Womb was actually used in conjunction with the other components. If they were not used together, the results would suggest that more attention could be given to using all of the components during the Back to the Womb exercise.

Back to the Womb Correlated with Importance

It is meaningful that although the results showed Back to the Womb as one of the least used components, 71.4% (25) of the respondents responded that it was important (Appendix L) and 45.7% (16) reported that it was “very important” and “less than very important” combined (Table 2). Evidently it did not have to be used often for the respondents to recognize its value. The only significant correlation between use of Back to the Womb and importance was to the importance of itself (Appendix R), that is, the more the respondents used Back to the Womb, the more important they considered this component to be.

The importance of Back to the Womb showed four significant correlations to changes in personal life: formal prayer, personal Bible study, relationship with others, and quality of life (Appendix S). Its importance showed significant correlations to recommending Sensing Jesus Speak, Interacting With Jesus (which is particularly meaningful to the new EJ approach), Inner Child, and itself to the Church (Appendix T), and to the re-use of itself and five other components (Appendix U). All of these findings are meaningful for the Church.

In summary, while Back to the Womb was one of the least used components, it was considered to be valuable by the respondents, and the more it was used, the more valuable it was considered to be. The fruits of its value were also reflected in the resulting changes in spiritual life. This is especially significant because of both IHP approaches' heavy reliance on it as a primary, introductory healing intervention.

Back to the Womb Correlated with Changes in Personal Life

The moderately significant negative correlation between the use of Back to the Womb and changes in ability to forgive is an area of concern (Appendix V). This finding suggests that the more Back to the Womb was used, the less the respondents were able to forgive. This might have occurred due to Forgiveness not being addressed much during Back to the Womb, which would suggest that prayer ministers should use these components together more than they do or because of Back to the Womb's low use. This is worthy of further research.

It is very interesting that although the importance of Inner Child showed no significant correlations to changes in personal life, Back to the Womb showed four, which adds to the overall value of Back to the Womb (Appendix S). This suggests that the pre-birth experiences of a person might be more valuable to formulating personal life than the post-birth experiences of childhood. This is also a meaningful topic that deserves further research. There were significant correlations between the importance of Back to the Womb and recommending itself and three other components to the Church (Appendix T), and six between its importance and re-using components, one of which was to re-using itself.

Back to the Womb Correlated with Recommendations to the Church

The results showed that 83.4% (35) of the respondents who used Back to the Womb would recommend it to the Church (Appendix N), with 71.5% saying they would “highly recommend” and “less than highly recommend” it combined (Table 4). There were significant correlations between use of Back to the Womb and recommending it and Inner Child to the Church (Appendix X). That is, the more Back to the Womb was used, the more the respondents were willing to recommend it to the Church.

Back to the Womb Correlated with Re-use

Of the respondents who used Back to the Womb, 72.1% (31) reported that they were comfortable re-using it (Appendix O). There were no significant correlations

between the use of Back to the Womb and willingness to re-use any of the other components (Appendix Y), however it is meaningful that there was a significant correlation between its re-use and change in quality of life (Appendix Z). It is also meaningful that the respondents' willingness to re-use Back to the Womb showed highly significant correlations to recommending all of the components, including itself, to the Church (Appendix AA).

Summary: Back to the Womb Correlations

Back to the Womb was one of the least used components, which confirms that it is most often used only once for each recipient of IHP, and this may also be the reason for its low number of significant correlations. It is interesting that more respondents would recommend it than re-use it, which is worthy of further research.

While the use of Back to the Womb showed a significant correlation to ability to forgive, the respondent's willingness to re-use it showed a significant correlation to quality of life, both of which are valuable. Although its use showed significant correlations to recommending itself and Inner Child to the Church, the respondents' willingness to re-use it showed highly significant correlations to recommending itself and all of the other components.

Although Back to the Womb may have been rated as one of the least important components individually, it was very important to some recipients of prayer and in conjunction with other components and the more it was used, the more important it became. The respondents' willingness to re-use it showed a different correlation to

changes in personal life than its use did, and its re-use showed more correlations to recommendations to the Church than its use did. It is apparent that Back to the Womb was a valuable component, particularly as it was used more.

Deliverance

As discussed, Deliverance is a controversial subject. It was established in Chapter 3 that some people have objections to the concept in principle, while others believe in deliverance, but have expressed concern about various deliverance methods that are used. This section will address the use of Deliverance, followed by a section on one of the methods of using Deliverance, which is Talking to Demons.

Deliverance Correlated with Use

Deliverance was used by 88.1% (37) of the respondents (Appendix K). The findings showed only 35.7% (15) using it for “all” and “less than all” of the time combined (Table 1), which confirms my statement in Chapter 1 that IHP as being studied here is primarily focused on inner healing although it also includes deliverance. The use of Deliverance showed highly significant correlations to the use of Talking to Demons, as might be expected, and to Discerning Lies, as well as a moderately significant correlation to Forgiveness (Appendix Q). These are meaningful findings that show the impact that unforgiveness and lies have on the rights of demons to attach to a person. In my experience, unforgiveness and lies are major obstacles to using Deliverance, therefore, they are a pre-requisite to successful deliverance. This suggests

that healing ministries might want to consider using both Forgiveness and Discerning Lies more often and more intentionally.

I would have expected significant correlations between the use of Deliverance and the use of both Inner Child and Back to the Womb (Appendix Q) because Deliverance seems to take place most often during those exercises. This may be spurious, which would require further research.

Deliverance Correlated with Importance

Deliverance was important to 94.5% (34) of the respondents (Appendix L) and showed the third highest percentage of response (77.8% or 28) to “very important” and “less than very important” combined (Table 2). This meaningful finding suggests that the respondents might believe healing would be less complete without the use of Deliverance.

As might be expected, the use of Deliverance showed highly significant correlations to the importance of itself and Talking to Demons, and moderately significant correlations to the importance of Forgiveness and Discerning Lies (Appendix R), all of which affirm the importance of healing unforgiveness and lies before doing deliverance.

The highly significant correlation between the use and importance of Talking to Demons might surprise anyone who is opposed to its use. This does not necessarily mean that Talking to Demons should be used, but merely that the respondents did believe that it was important.

The only significant correlation between the importance of Deliverance and changes in personal life was the ability to forgive (Appendix S), which is, however, a valuable finding. Evidently, facing the consequences of unforgiveness was motivating to the respondents to forgive others. The significant correlations between the importance of Deliverance and recommending itself, Forgiveness, Inner Child, and Back to the Womb to the Church (Appendix T) and to the re-use of itself, Inner Child, and Back to the Womb (Appendix U) reflect the connectedness between these components.

In summary, Deliverance was recognized by the respondents as being a very valuable component of IHP and the value of healing unforgiveness and discerning the lies that gave demons the right to attach to the respondents. The importance of Deliverance was also significant to re-using it and recommending several of the components to the Church.

Deliverance Correlated with Changes in Personal Life

There was a significant correlation between the use of Deliverance and the ability to forgive, and it was one of only two components (the other was Picturing Jesus) that showed significant positive correlations in this area (Appendix V). This suggests that the respondents might have been willing to forgive due to the negative consequences of the demonic and their positive picture of Jesus. I had expected that the use of Deliverance would have resulted in changes in other areas of personal life also, particularly relationships, because demons often seem to interfere in that area of a person's life. Furthermore, there has been concern that healing ministries attribute everything bad to

demons without encouraging the IHP recipient to take personal responsibility. However, this lack of significant correlation to other factors suggests that the respondents might have been taking personal responsibility for any negativity in those areas.

Deliverance Correlated with Recommendations to the Church

The results showed that 100% (43) of the respondents would recommend the use of Deliverance to the Church (Appendix N). This is very surprising given its controversial nature, but there seemed to be no hesitancy by the respondents to recommend it. This was one of only two components (the other was Discerning Lies) that 100% of the respondents were willing to recommend or consider recommending to the Church (Appendix N). This is particularly noteworthy because almost 50% of the respondents were mainline Protestants, who are often more resistant to deliverance. This shows that the respondents' value of Deliverance far outweighed any potential controversy.

The results also show that the use of Deliverance correlated to recommending itself and Forgiveness to the Church (Appendix X). This indicates that the respondents might have experienced first-hand the strong connection between unforgiveness and the presence of demons.

Deliverance Correlated with Re-use

Of the respondents who used Deliverance, 90.4% (38) reported that they would re-use it (Appendix O). One respondent (2.4%) was "very uncomfortable" and 7.1% (3)

were “uncomfortable” in re-using it (Appendix O). It is interesting that any respondents were uncomfortable, because all of them were willing to recommend it to the Church. Nevertheless, this finding shows the importance of asking if a recipient of IHP is comfortable with an intervention before using it or to ask the recipient to let the prayer minister know if the recipient becomes uncomfortable at any point during IHP.

It is interesting that there were no significant correlations between the use of Deliverance and the respondents’ willingness to re-use any of the other components (Appendix Y), but there was a significant correlation between the respondents’ willingness to re-use Deliverance and change in quality of life (Appendix Z). The re-use of Deliverance also showed highly significant correlations to recommending all of the components, including itself, to the Church and was only one of two components to do so (Appendix AA).

Summary: Deliverance Correlations

While Deliverance was used by over 88% of the respondents, only 35.7% used it “all” and “less than all” of the time combined, and was important to over 94%. Although some of the respondents were uncomfortable re-using it, it was one of only two components that 100% of the respondents would recommend to the Church. As mentioned, the lower use of Deliverance than many of the other components confirms that the two approaches to IHP that were researched are primarily healing ministries, rather than deliverance ministries as some might suggest.

I had expected that Deliverance was primarily used with Forgiveness, Talking to Demons, and Discerning Lies, but surprised that it was not significantly used with Inner Child and Back to the Womb. This creates the interesting possibility that even though the respondents may have believed that the child-self rather than the adult-self needed to be healed, they might have believed that it is the adult-self rather than the child-self who needed Deliverance. This will require further research.

The correlations between the use of Deliverance and the importance of Talking to Demons and Discerning Lies are meaningful to other ministries that may or may not use these components in Deliverance. The use of Deliverance also enhanced the importance of Forgiveness, which suggests that unforgiveness is one of the major obstacles to Deliverance. The effect of the use and re-use of Deliverance on ability to forgive and quality of life reinforces the connection between these components. These findings are particularly meaningful to the Church, its mission, and other healing ministries.

Talking to Demons

This component is even more controversial than Deliverance, as previously discussed.⁴⁴ The new EJ approach offers alternatives to this component, making these results a particularly interesting area of study

⁴⁴ Also see Chapters 4, 5, 7, 8, and 11.

Talking to Demons Correlated with Use

Talking to Demons was used by 79.1% (34) of the respondents (Appendix K), with only 34.9% (15) using it for “all” and “less than all” of the time combined (Table 1), making it one of the lesser used components. The two highly significant correlations between the use of Talking to Demons and the use of Deliverance and Discerning Lies (Appendix Q) show that lies were often determined from demons. This does not necessarily mean that Talking to Demons was the respondents’ preferred method because no other methods were listed as components; it only means that the prayer ministers used it more often. Further research would be needed to determine the most effective and/or preferred method.

Talking to Demons Correlated with Importance

Talking to Demons was important to 77.9% (28) (Appendix L) and “very important” and “less than very important” combined to 47.3% (17) of the respondents who used it (Table 2). As was expected, its use showed significant correlations to the importance of itself and all of the other components except those that involved experiencing Jesus (Appendix R). It appears that when Talking to Demons was used in a prayer setting in which Jesus is in charge, the more it was used, the more important it became to the respondents.

The importance of Talking to Demons showed no significant correlations to changes in personal life (Appendix S) as might be expected, but showed significant correlations to recommending itself, Forgiveness, Inner Child, Back to the Womb, and

Deliverance to the Church (Appendix T), and re-using Forgiveness, Inner Child, and Back to the Womb (Appendix U). These significant correlations with Inner Child and Back to the Womb are interesting because the use of Talking to Demons did not show significant correlations to the use of those components.

The importance of Talking to Demons was the only component whose importance showed a significant correlation to the re-use of Forgiveness, which suggests that the respondents believed that this method of gaining information from demons was valuable enough to be a factor in re-using Forgiveness.

Talking to Demons Correlated with Changes in Personal Life

There were no significant correlations between the use of Talking to Demons and changes in personal life (Appendix V). This might not be surprising because Talking to Demons is primarily used only for the purpose of Deliverance. However, Talking to Demons indirectly effected changes in personal life: its use was highly correlated to the use of Deliverance (Appendix Q) and the use of Deliverance showed a significant correlation to the respondents' ability to forgive (Appendix V). Essentially, Talking to Demons might have been indirectly useful to the respondents' ability to forgive.

Talking to Demons Correlated with Recommendations to the Church

The results showed that 90.5% (38) of the respondents would recommend the use of Talking to Demons to the Church (Appendix N), with 66.7% (28) saying they would

“highly recommend” and “less than highly recommend” it combined (Table 4). Since 9.5% (4) said they “would not recommend” Talking to Demons (Appendix N), it appears that the respondents should be offered alternative methods of obtaining information from demons if they are uncomfortable talking to them. There were moderately significant correlations between its use and recommending Forgiveness and Back to the Womb to the Church (Appendix X).

It is interesting that the use of Talking to Demons and Deliverance were the only components that showed a significant correlation to recommending Forgiveness to the Church, particularly because the use of Forgiveness did not show a significant correlation to recommending itself to the Church (Appendix X). It is unfortunate that the respondents were motivated to recommend Forgiveness because of negative, rather than positive, motivations.

It is also noteworthy that only the use of Back to the Womb and Talking to Demons showed significant correlations to recommending Back to the Womb to the Church (Appendix X). It is also interesting that Talking to Demons did not show a significant correlation to recommending Deliverance (Appendix X), however, all of the respondents were willing to recommend Deliverance and the method used to achieve it did not appear to be a consideration.

Talking to Demons Correlated with Re-use

The findings showed that only 76.8% (33) of the respondents were comfortable re-using this component (Appendix O), but 90.5% were willing to recommend it to the

Church (Appendix N), which is worthy of future research. This is similar to the finding regarding Deliverance. The more meaningful aspect of the findings was that 23.2% (10) of the respondents were “very uncomfortable” and “uncomfortable” combined in re-using it (Appendix O). This is another reason for offering alternative methods of obtaining information about demons. There were no significant correlations between the use of Talking to Demons and the re-use of any of the other components (Appendix Y).

There were no significant correlations between the re-use of Talking to Demons and changes in personal life (Appendix Z). However, it is meaningful that there were five highly significant correlations between its re-use and recommending components to the Church, including itself (Appendix AA); the more it was used, the more comfortable the respondents became regarding the Church.

Summary: Talking to Demons Correlations

Used by over 79% of the respondents, Talking to Demons was important to almost 78%, and over 90% would recommend it to the Church, while over 76% would re-use it, which is similar to the results regarding Deliverance. As expected, this component was primarily used with Deliverance and Discerning Lies. It is meaningful that its use showed significant correlations to the importance of itself and six other components, which added to its value.

Neither the use nor re-use of Talking to Demons showed significant correlations to changes in personal life, although it might have indirectly related to changes in personal life through the use of Deliverance. While its use showed only two significant

correlations to recommending components to the Church, its re-use showed five significant correlations in that area. Overall, the use of Talking to Demons correlated primarily to the use of Deliverance and Discerning Lies, but not the use of Forgiveness, although it showed a significant correlation to the importance of Forgiveness.

Talking to Demons was considered to be important by the majority of the respondents. However, further research should be conducted regarding its use versus the use of alternative methods of gaining information that is needed for use in deliverance because some of the respondents were not comfortable with this approach.

Discerning Lies

The findings showed that although 78.6% (33) of the respondents used Discerning Lies (Appendix K), it was one of the least used with only 19% (8) using it “all” and “less than all” of the time combined (Table 1). The following findings are particularly important to healing ministries that do not concern themselves with Discerning Lies.

Discerning Lies Correlated with Use

The use of Discerning Lies showed significant correlations to the use of Forgiveness, Picturing Jesus, Sensing Jesus Speak, Interacting With Jesus, Deliverance, and Talking to Demons (Appendix Q). It is unfortunate that its use did not show a significant correlation to the use of Sensing Jesus’ Presence, the second most important component, or to Audibly Hearing Jesus (Appendix Q), because it would be preferable

to determine lies from Jesus rather than from demons. It is possible that Discerning Lies should be used more with Back to the Womb, although the lack of significant correlation between the use of these two components might be attributable to the low use of Back to the Womb (Appendix Q).

Discerning Lies Correlated with Importance

Discerning Lies was important to 94.7% (36) of the respondents who used it (Appendix L) and its findings showed the sixth highest percentage of importance, with 65.8% (25) saying it was “very important” and “less than very important” combined (Table 2). Its use showed significant correlations to the importance of every component except Audibly Hearing Jesus and Back to the Womb (Appendix R). It would appear that the baby in utero believed few lies, however, my experience has been that the baby often has distorted views of itself and others. Therefore, it is possible that the prayer ministers simply did not address lies in Back to the Womb very often. The importance of Discerning Lies showed a significant correlation to the ability to forgive in the respondents’ personal lives, which shows the meaning of learning the truth in order to forgive (Appendix S). This correlation demonstrates the power of Forgiveness when combined with Discerning Lies to bring greater freedom than when either is used alone in IHP.

Its importance showed significant correlations to recommending Forgiveness and Back to the Womb to the Church (Appendix T) and to re-using itself and Back to the Womb (Appendix U). The high importance of Discerning Lies reveals potential for

healing when using it more often and more intentionally in order to facilitate forgiveness and deliverance.

Discerning Lies Correlated with Changes in Personal Life

There were no significant correlations between the use of Discerning Lies and changes in personal life (Appendix V). This is surprising, because truth would be expected to produce changes.

Discerning Lies Correlated with Recommendations to the Church

The results showed that 100% (43) of the respondents would recommend the use of Discerning Lies to the Church (Appendix N). This is a valuable finding, because the only other component that 100% of the respondents would recommend was Deliverance. It is interesting that there were no significant correlations between the use of Discerning Lies and recommendations to the Church (Appendix X).

Discerning Lies Correlated with Re-use

Of the respondents who used Discerning Lies, 93.1% (40) reported that they were comfortable re-using it (Appendix O), which is slightly less than the percentage who would recommend it to the Church. The only significant correlations between the use of Discerning Lies and the re-use of components were to the re-use of itself and Forgiveness (Appendix Y). This seems to affirm the need to focus on both of these

components without the exclusion of either one. There were no significant correlations between the re-use of Discerning Lies and changes in personal life (Appendix Z). However, there were significant correlations between the re-use of Discerning Lies and recommending all of the components to the Church (Appendix AA). The more this component was used, the more valuable it became in several areas.

Summary: Discerning Lies Correlations

Discerning Lies was one of the least used components. Although 78.6% used it, only 19.0% used it “all” and “less than all” of the time combined. While it was important to 94.7% of those who used it and 100% would recommend it to the Church, only 93% were comfortable re-using it. These are particularly valuable results considering its low amount of use.

The over-all results might have been higher had Discerning Lies been used more, particularly in conjunction with Inner Child and Back to the Womb. The use of Discerning Lies was also valuable to the importance of all but two of the other components. The more Discerning Lies was used, the more important it was considered to be and the more the respondents were willing to re-use it, which enhances the value of considering its use.

Neither the use nor re-use of Discerning Lies showed significant correlations to changes in personal life, which is surprising. Its use did not show significant correlations to recommendations to the Church, but the respondents’ willingness to re-use it showed

significant correlations to recommend all of the other components to the Church. Discerning Lies appears to be a valuable component for healing ministries.

Summary: Findings Regarding Frequencies and Correlations

The following is a summary of the findings reported in Chapter 11 and this chapter. The most valuable findings in this research show that 92.9% experienced “significant” and “some” healing combined, and 92.5% of the respondents participated in ten sessions or fewer. It is meaningful that increased levels of healing showed significant correlations to the following: the use of Sensing Jesus Speak; the importance of Back to the Womb and Deliverance; changes in personal Bible study, relationships with others, and quality of life; and the re-use of Sensing Jesus’ Presence and Interacting With Jesus. There was a small number who reported being worse in some areas after IHP, and it is meaningful that future research be conducted in these areas to determine the cause.

The results showed the possibility that using Discerning Lies might have led to higher levels of healing had it been used more. In addition, it is possible that if a prayer minister encourages the use of Audibly Hearing Jesus more, the recipients of IHP might be able to develop a greater ability to hear Him. All of the other components were used fairly equally in IHP.

The correlations regarding use of components show, as might be expected, that the components were used in groups. All of the components involving experiencing Jesus tended to be used together, and Deliverance and Talking to Demons were used

together, with Forgiveness and Discerning Lies being used with both groups. However, it was interesting that the use of Forgiveness showed a moderately significant correlation to the use of Deliverance, which affirms the connection that the sin of unforgiveness has to demonization, as the Apostle Paul suggests. Audibly Hearing Jesus was the least important component, which might be attributable to its lack of use.

One of the most valuable findings was although the recipient of IHP might not have initially thought a component was important, every component became more important the more it was used. Evidently, the recipients gained a better understanding through repetitive use and seeing positive results. This suggests the possibility that healing ministries might find all of the components to be valuable were they to use them.

The use of many of the components resulted in significant correlations to the importance of other components with Discerning Lies, although it was used much less, and Interacting With Jesus showing the highest number of correlations with nine each. While a component might not have shown much importance in its own right, it might have been valuable because its use enhanced the importance of other components. That is, all of the components showed importance either directly or indirectly.

There was positive change for the better in all areas of personal life, with the highest being in experiencing Jesus, relationship with Jesus, ability to forgive, quality of life, and personal Bible study, which are particularly worthwhile findings for all healing ministries, the Church, and mission. Although the lowest change was in church attendance, over 50% of the respondents were primarily involved in Christian-related

activities (Christian ministry/business or seminary students), so it is possible that they were already attending church at a high level before receiving IHP.

Although the use of all of the components showed only five significant correlations to changes in personal life, all of which were moderately significant, the respondents' willingness to re-use components showed twenty-three significant correlations, fourteen of which were highly significant.

The most interesting finding regarding recommendations to the Church was that 100% of the respondents were willing to recommend Deliverance and Discerning Lies. Because Deliverance is a controversial component, this is particularly meaningful to the church that may believe in Deliverance but believes its members might resist it.

It was interesting that the more Back to the Womb was used, the more willing the respondents were to recommend Inner Child and Back to the Womb to the Church. The more Talking to Demons was used, the more the respondents were willing to recommend Forgiveness and Back to the Womb to the Church. Therefore, it is possible that a higher use of these components would have overcome the respondent's hesitance to recommend them. This would be a fruitful area of future research so that steps can be taken, if necessary, to overcome the respondents' objections.

It is very meaningful that the use of the components showed eight significant correlations to recommending components to the Church and the respondents' willingness to re-use components showed sixty-six correlations in this area, forty-seven of which were highly significant. It appears that the more the respondents were willing

to re-use the components themselves, the more they recognized their value and willing to share their value with the Church.

In summary, all of the components of IHP were useful in achieving high levels of healing. The findings suggest that the Church, mission, and healing ministries might benefit from involving Jesus more in the healing process. Chapter 13 will evaluate the findings in relation to the basis of the new EJ approach, which uses Interacting With Jesus throughout IHP, and a new model of Forgiveness.

CHAPTER 13

FINDINGS: INTERACTING WITH JESUS AND POST HOC ANALYSIS

The previous chapters provided an analysis of the data from the questionnaires of all of the respondents, which primarily included two approaches that were used during IHP. I originally used Kraft's DHM approach but gradually evolved into the EJ approach.

Chapter 9 showed that the EJ approach consists of several new concepts: 1) It defines a new goal for IHP and achieves a personal and intimate relationship with Jesus through His healing power and the power of the Holy Spirit; 2) It uses all of the components but focuses on having the recipient engage extensively with Jesus, rather than the prayer minister, during most of IHP through what I am calling "Interacting With Jesus;" 3) It uses a new model of forgiveness with an expanded definition and a definitive process for guiding a person through the forgiveness process; and 4) It offers alternative ways of experiencing Jesus and obtaining information as opposed to only using Talking to Demons. It should be noted that these alternatives for obtaining information from demons were not offered as components in the questionnaire but could be a subject of future research.

The EJ approach evolved over time and, because this was a blind study, I do not have the data to determine the identity of the respondents. Accordingly, there is not a

clear-cut method of determining which respondents in this study used EJ, except by their level of interacting with Jesus. Therefore, this chapter compares two groups of data based on the respondents' use of Interacting With Jesus, which was the primary measurable change for the EJ approach. These criteria may also reflect changes in levels of forgiveness and in other areas.

There were twenty-one respondents in the category of More Interacting and ten for Less Interacting. It is possible that any or all of the results might be different if the groups had the same number of respondents, but this would require more research. The responses to the question regarding the use of Interacting With Jesus included the following five Likert choices: "5=all of the time, 4=less than all of the time, 3=more than some of the time, 2=some of the time and 1=not used at all." The mid-range response of "more than some of the time" has been deleted, and I have separated the remaining responses into two groups. The first group, which I will call "More Interacting," is comprised of those who responded "all" and "less than all of the time" to the amount of time that Interacting With Jesus was used. The second group, which I will call "Less Interacting," will be comprised of those who responded "some of the time" and "not used at all" to this question.

This type of analysis was not conducive to correlations. However, I was able to run paired sample *t* tests⁴⁵ for the categories of use and importance between More and Less Interacting, which is reported below under "Paired Sample *t* Tests." Therefore, this chapter will primarily evaluate the frequencies regarding Interacting With Jesus.

⁴⁵ *T* tests are analyses used to evaluate statistical differences between items being researched.

Categories

The findings regarding Interacting with Jesus will be discussed by category, including levels of healing. This will be followed by the findings of each of the components.

Levels of Healing

Table 9 shows that although the totals of “significant” and “some” healing combined were similar for More and Less Interacting, More Interacting showed almost seven times more “significant” healing than Less Interacting. This is a key finding that substantially supports the new approach of EJ that relies on Jesus to heal the recipient of IHP through personal interaction with Him.

TABLE 9
MORE AND LESS INTERACTING: LEVELS OF HEALING

	<u>Significant Healing</u>	<u>Some Healing</u>	<u>Total Significant and Some Healing</u>	<u>Somewhat Worse</u>	<u>Much Worse</u>	<u>No Change</u>
More Interacting	66.7% (14)	23.8% (5)	90.5% (19)	4.8% (1)	0.0% (0)	4.8% (1)
Less Interacting	10.0% (1)	80.0% (8)	90.0% (9)	0.0% (0)	0.0% (0)	10.0% (1)

Jesus has the power, love, and desire to heal His children. The levels of healing for More Interacting suggest that the more Jesus is actively involved in the process, the more healing will take place. From a Christian perspective, the reality that Jesus is

available to have personal and intimate relationship with His followers is profound. This moves Jesus from a place in the human mind as a historical and perhaps unattainable figure, to a place in the heart and emotions in which people can experience the reality of His presence. This gives an entirely new meaning to “personal relationship with Jesus.”

Number of IHP Sessions

The number of sessions that are involved in healing is equally meaningful when evaluating levels of healing. Appendix BB shows all of the number of sessions that were reported for both More and Less Interacting. Many, if not all, of those who received only one session may have received prayer at seminars in other cities, where each recipient was limited to one session and had no ability to return for further prayer. It is possible that the respondents for More Interacting might have experienced more sessions because the process can take longer when more conversation with Jesus is involved. It is also possible that had the recipients of Less Interacting received more sessions, their responses would have changed to any or all of the questions, but this would require further research. Nevertheless, the majority of the respondents of both More and Less Interacting received healing in fewer than six sessions. The following table shows the number of sessions in both categories.

TABLE 10
MORE AND LESS INTERACTING: NUMBER OF SESSIONS⁴⁶

	<u>1-3 Sessions</u>	<u>4-6 Sessions</u>	<u>7-10 Sessions</u>	<u>More Than 10 Sessions</u>
More Interacting	47.4% (9)	21.1% (4)	15.8% (3)	15.8% (3)
Less Interacting	99.9% (8)	11.1% (1)	0.0% (0)	0.0% (0)

Use

As discussed in Chapters 12 and 13, Interacting With Jesus was used by 86.0% (37) of the total population of respondents (Appendix K), with 48.8% (21) using it “all” and “less than all” of the time combined (Table 1). Its use also had significant correlations to the use of all of the other relevant components⁴⁷ except for Back to the Womb (Appendix Q). Table 11 shows a summary of use of the components for “all” and “less than all” of the time combined for both More and Less Interacting.

⁴⁶ Also see Appendix BB.

⁴⁷ I would not expect Interacting With Jesus to be relevant to Deliverance and Talking to Demons.

TABLE 11

**MORE AND LESS INTERACTING—USE:
“ALL” AND “LESS THAN ALL” OF THE TIME⁴⁸**

	<u>More Interacting</u>	<u>Less Interacting</u>
Forgiveness	80.0% (16)	10.0% (1)
Picturing Jesus	85.0% (17)	10.0% (1)
Audibly Hearing Jesus	38.0% (8)	0.0% (0)
Sensing Jesus’ Presence	85.7% (18)	0.0% (0)
Sensing Jesus Speak	76.2% (16)	0.0% (0)
Inner Child	52.3% (11)	0.0% (0)
Back to the Womb	21.0% (4)	10.0% (1)
Deliverance	45.0% (9)	20.0% (2)
Talking to Demons	42.9% (9)	20.0% (2)
Discerning Lies	33.3% (7)	0.0% (0)

I did not expect that all of the other components were used so much more often with More Interacting than with Less Interacting. Interestingly, the greatest difference between More and Less Interacting for the category “all of the time” only was with Picturing Jesus and Sensing Jesus’ Presence (Appendix CC). It is possible that Less Interacting used general picturing rather than specifically Picturing Jesus, which might have caused the respondents to reply that they did not use the component. It is also possible that recipients are likely to picture Jesus and sense His presence more if the recipient actively engages with Jesus as the central, unifying theme of the recipients’ life events during IHP, rather than to occasionally ask Him to speak to the recipient.

Discerning Lies was used more by More Interacting, although I would have expected the results to be even higher. It is possible that the greater interaction with

⁴⁸ Also see Appendix CC.

Jesus resolved the lies indirectly during IHP; therefore, they did not need to be specifically addressed as such, which would require further research. Regardless, a higher use of Discerning Lies might have resulted in higher levels of healing.

When comparing these results to levels of healing, it is clear that the higher use of the components made a difference. Nevertheless, the *t* tests will indicate the components that were statistically different in relation to use and importance.

Importance

All of the components showed higher percentages in “very important” when using More Interacting. The only exception to this demonstration in higher percentages was for the component of Audibly Hearing Jesus. Nevertheless, fewer of the More Interacting respondents reported that Audibly Hearing Jesus was not important, which is revealed clearly in Appendix DD. This phenomenon will be discussed further below under “Audibly Hearing Jesus.”

Meanwhile, Table 12 shows the responses for “very important” and “less than very important” combined. Just as in previous tables, it lists percentages and number of responses for all components.

TABLE 12

**MORE AND LESS INTERACTING—IMPORTANCE:
“VERY IMPORTANT” AND “LESS THAN VERY IMPORTANT”⁴⁹**

	<u>More Interacting</u>	<u>Less Interacting</u>
Forgiveness	89.4% (17)	33.3% (3)
Picturing Jesus	80.9% (17)	37.5% (3)
Audibly Hearing Jesus	38.9% (7)	50.0% (2)
Sensing Jesus’ Presence	95.0% (18)	37.5% (3)
Sensing Jesus Speak	85.0% (17)	28.6% (2)
Interacting With Jesus	95.0% (19)	50.0% (3)
Inner Child	55.0% (11)	20.0% (1)
Back to the Womb	63.1% (12)	28.6% (2)
Deliverance	94.5% (17)	37.5% (3)
Talking to Demons	42.1% (8)	28.6% (2)
Discerning Lies	78.9% (15)	25.0% (2)

It appears that More Interacting deemed all of the components except audibly hearing Jesus as important percentage wise. This would, however, require more research to determine if another factor, such as EJ’s new approach to Forgiveness, might have also been a factor.

Changes in Personal Life

It is very meaningful that all of the categories for changes in personal life showed higher results for “dramatically better” with More Interacting (Appendix EE). It is interesting to note that none of the Less Interacting respondents reported any

⁴⁹ Also see Appendix DD.

“dramatically better” changes in formal prayer, group Bible study, personal Bible study, or relationships with others (Appendix EE). The following table shows the totals for “dramatically better” and “less than dramatically better” combined for changes in personal life.

TABLE 13
MORE AND LESS INTERACTING—CHANGES IN PERSONAL
LIFE: “DRAMATICALLY BETTER” AND “LESS THAN
DRAMATICALLY BETTER”⁵⁰

	<u>More Interacting</u>	<u>Less Interacting</u>
Formal prayer	75.0% (3)	44.4% (4)
Church attendance	33.3% (7)	11.1% (1)
Group Bible study	47.4% (9)	30.0% (3)
Personal Bible study	60.0% (12)	20.0% (2)
Experiencing Jesus	81.0% (17)	70.0% (7)
Asking Jesus for help	84.2 (16)	70.0% (7)
Ability to forgive	76.2% (16)	66.6% (6)
Relationships with others	76.2% (16)	77.8% (7)
Relationship with Jesus	76.2% (16)	80.0% (8)
Quality of life	80.9% (17)	80.0% (8)

There were much higher responses of “dramatically better” for More Interacting (Appendix EE), although when the two highest categories of responses were combined, both More and Less Interacting showed similar responses for relationships with others and Jesus, and quality of life, with relationship with Jesus being slightly lower for More Interacting.

⁵⁰ Also see Appendix EE.

There was one respondent who reported being “dramatically worse” in each of three categories. It should be noted that the respondent who gave this response for quality of life was “very uncomfortable” or “uncomfortable” with every component except Forgiveness, but would “highly recommend” five of those components and “might recommend” two others to the Church, which seem to be conflicting responses. Nevertheless, these negative responses deserve further research. In summary, More Interacting showed higher percentages reporting positive changes in personal life overall than Less Interacting.

Recommendations to the Church

It is interesting that the respondents of More Interacting showed higher percentages of willingness than those of Less Interacting to “highly recommend” all of the components, except Talking to Demons and Discerning Lies to the Church, although the respondents of More Interacting considered both components to be much more important than Less Interacting did, which would require further research (Appendix FF). When “highly recommend” and “less than highly recommend” were combined, all of the components had higher percentages for More Interacting except Forgiveness and Talking to Demons, which were slightly higher for More Interacting.

TABLE 14

**MORE AND LESS INTERACTING—RECOMMENDATIONS
TO THE CHURCH: “HIGHLY RECOMMEND”
AND “LESS THAN HIGHLY RECOMMEND”⁵¹**

	<u>More Interacting</u>	<u>Less Interacting</u>
Forgiveness	95.3% (20)	100.0% (10)
Picturing Jesus	n/a	n/a
Audibly Hearing Jesus	n/a	n/a
Sensing Jesus’ Presence	n/a	n/a
Sensing Jesus Speak	90.5% (19)	70.0% (7)
Interacting With Jesus	85.0% (17)	70.0% (7)
Inner Child	71.4% (15)	70.0% (7)
Back to the Womb	76.2% (16)	50.0% (5)
Deliverance	90.5% (19)	70.0% (7)
Talking to Demons	61.9% (13)	66.6% (6)
Discerning Lies	90.4% (19)	90.0% (9)

Interestingly, all of the respondents for both More and Less Interacting were willing to recommend Deliverance and Discerning Lies to the Church, so it appears that Jesus’ level of involvement was not a factor here. There was a slightly higher response of More Interacting respondents who would not recommend Forgiveness or Sensing Jesus Speak to the Church and it is difficult to understand why anyone would be unwilling to recommend these components. For all other components, there were fewer responses for “would not recommend” from More Interacting in all other categories, which may have occurred because the respondents became more comfortable with the components the more Jesus was involved. Table 15 contains the responses for recommending prayer ministry overall to the Church (Johnson 2003a).

⁵¹ Also see Appendix FF.

TABLE 15
RECOMMENDATIONS TO THE CHURCH:
PRAYER MINISTRY⁵²

	<u>More Interacting</u>	<u>Less Interacting</u>
Very comfortable	63.2% (12)	60.0% (6)
Less Than Very Comfortable	21.1% (4)	10.0% (1)
Uncomfortable	10.5% (2)	20.0% (2)
Very uncomfortable	5.3% (1)	10.0% (1)

It is interesting that a higher percentage of the Less Interacting respondents were uncomfortable in recommending prayer ministry to the Church. It is possible that the less the respondents interacted with Jesus, the less comfortable they were with the process. However, the hesitancy by some of the respondents in both categories to recommend some of the components deserves further research to determine the reasons and seek ways to overcome their objections.

Re-use

Table 16 shows the total responses of “very comfortable” and “less than very comfortable” combined for re-use of components. All of the percentages were equal or greater for More Interacting for all of the components except for Forgiveness, Picturing, and Sensing Jesus’ Presence. However, in the highest category—“very comfortable”—Forgiveness was only 4.3% lower for More Interacting and Sensing Jesus’ Presence was 25.2% higher for More Interacting.

⁵² Although the number of responses might be the same, the percentage varies because the total number of respondents in each category is different.

TABLE 16

**MORE AND LESS INTERACTING—RE-USE OF COMPONENTS:
“VERY COMFORTABLE” AND “LESS THAN VERY COMFORTABLE”**

	<u>More Interacting</u>	<u>Less Interacting</u>
Forgiveness	90.5% (19)	100.0% (10)
Picturing Jesus	81.0% (17)	90.0% (9)
Audibly Hearing Jesus	89.5% (17)	70.0% (7)
Sensing Jesus’ Presence	95.2% (20)	100.0% (10)
Sensing Jesus Speak	90.5% (19)	70.0% (7)
Interacting With Jesus	90.5% (19)	70.0% (7)
Inner Child	85.7% (18)	60.0% (6)
Back to the Womb	76.2% (16)	50.0% (5)
Deliverance	95.0% (19)	80.0% (8)
Talking to Demons	80.9% (17)	60.0% (6)
Discerning Lies	90.5% (19)	90.0% (9)

It is unfortunate that two respondents were “very uncomfortable” regarding their willingness to re-use Forgiveness (Appendix GG). As previously stated, it is difficult to understand why anyone would not want to forgive, particularly when experiencing Jesus in the event that caused the unforgiveness (Appendix GG), but this would require further research, as would all of the respondents who were uncomfortable re-using any of the components.

Components

The results will be evaluated by individual component in relation to the amount of Interacting With Jesus. There were some negative responses for every component regarding recommendations to the Church and willingness to re-use, with More

Interacting showing more reluctance for five components and Less Interacting showing more reluctance for twelve components for the two categories. Moreover, it is surprising that anyone would be unwilling to recommend Forgiveness or Sensing Jesus Speak, or re-using Sensing Jesus' Presence, but this could be a personal sensitivity to confronting Jesus. A higher percentage of respondents were willing to recommend every component to the Church than they were willing to re-use them, which requires further research.

The positive responses for each component will be evaluated in the remainder of this section. A summary table will be provided for each component to compare the responses in the highest category.

Forgiveness

The findings for the two highest levels of response in each category were much higher for More Interacting in use (as shown in Table 11) and importance of Forgiveness (as shown in Table 12), 4.7% lower for recommendation to the Church (as shown in Table 14), and 9.5% lower for re-use (as shown in Table 16). Changes in personal life showed that ability to forgive was also 9.6% higher for More Interacting (Table 13). Interestingly, more of the More Interacting respondents were willing to highly recommend Forgiveness to the Church than were very comfortable re-using it, but the opposite was true for Less Interacting, as shown in Table 17.

TABLE 17
MORE AND LESS INTERACTING: FORGIVENESS

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: “all of the time”	35.0% (7)	0.0% (0)
Importance: “very important”	78.9% (15)	11.1% (1)
Recommendations to the Church: “highly recommend”	90.5% (19)	80.0% (8)
Willingness to Re-Use: “very comfortable”	85.7% (18)	90.0% (9)

Based on its high level of importance in relation to its use, it appears that highly interacting with Jesus caused Forgiveness to be used much more effectively than Less Interacting, although it is possible that EJ’s new approach to Forgiveness that increases Jesus’ active participation may have been much more instrumental in creating awareness of the need to forgive and effecting forgiveness.

Picturing Jesus

The findings for Picturing Jesus for the two highest levels of response combined showed much higher percentages for More Interacting in use (Table 11) and importance (Table 12), and 9.0% lower for re-use (Table 16), although the re-use results were greater in the highest category.

TABLE 18
MORE AND LESS INTERACTING: PICTURING JESUS

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: “all of the time”	65.0% (13)	0.0% (0)
Importance: “very important”	61.9% (13)	25.0% (2)
Recommendations to the Church: “highly recommend” ⁵³	n/a	n/a
Willingness to Re-Use: “very comfortable”	76.2% (16)	70.0% (7)

The results suggest that Picturing was also used more effectively with More Interacting, but its importance in comparison to its use was not as great as Forgiveness’ was. It is interesting to note, however, that although it was used much more by More Interacting, both More and Less Interacting respondents were comfortable re-using it.

Audibly Hearing Jesus

Many people are unable to audibly hear Jesus, which was reflected throughout this study. The findings for the two highest levels of response combined showed 38% higher levels for More Interacting in use (Table 11); 11.1% lower for importance (Table 12; and 19.5% higher for re-use (Table 16). Table 19 shows the responses for only the highest level of each category.

⁵³ This question inadvertently was not asked.

TABLE 19**MORE AND LESS INTERACTING: AUDIBLY HEARING JESUS**

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: “all of the time”	19.0% (4)	0.0% (0)
Importance: “very important”	16.7% (3)	50.0% (2)
Recommendations to the Church: “highly recommend” ⁵⁴	n/a	n/a
Willingness to Re-Use: “very comfortable”	63.2% (12)	60.0% (6)

The higher use, but lower importance, of Audibly Hearing Jesus by More Interacting is interesting. It is possible that the More Interacting respondents were relying less on Audibly Hearing Jesus because they were interacting with Jesus in alternative ways, such as those offered by the EJ approach.

Another interesting point is that, as previously discussed, the amount of time Audibly Hearing Jesus is used is not determined by the prayer minister. Further research was recommended to determine if encouraging the recipient of prayer to listen to Jesus more would result in a greater ability of the person to audibly hear Him. It appears from these results that this might be the case.

Sensing Jesus’ Presence

As previously discussed, Sensing Jesus’ Presence showed much higher percentage results for More Interacting in the two highest levels of response combined for use (Table 11) and importance (Table 12), and 8.5% lower percentages for re-use

⁵⁴ This question was inadvertently not asked.

(Table 16), although the results in Table 20 show much greater results in the highest category of re-use.

TABLE 20

MORE AND LESS INTERACTING: SENSING JESUS' PRESENCE

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: "all of the time"	66.7% (14)	0.0% (0)
Importance: "very important"	80.0% (16)	37.5% (3)
Recommendations to the Church: "highly recommend" ⁵⁵	n/a	n/a
Willingness to Re-Use: "very comfortable"	95.2% (20)	70.0% (7)

It is difficult to understand why anyone who had extensively experienced Jesus during IHP would be unwilling to re-use Sensing Jesus' Presence (Appendix GG). It appears, however, that the more the respondents interacted with Jesus, the more important and easier it became to sense His presence. This may have affected the respondents' willingness to re-use this component.

Sensing Jesus Speak

Sensing Jesus Speak showed higher percentages for More Interacting for the two highest levels of responses combined for use (Table 11), importance (Table 12) and re-use (Table 16), and also for the highest response level from each category.

⁵⁵ This question was inadvertently not asked.

TABLE 21
MORE AND LESS INTERACTING: SENSING JESUS SPEAK

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: “all of the time”	33.3% (7)	0.0% (0)
Importance: “very important”	55.0% (11)	28.6% (2)
Recommendations to the Church: “highly recommend”	76.2% (16)	60.0% (6)
Willingness to Re-Use: “very comfortable”	85.7% (18)	60.0% (6)

These findings suggest that the more Jesus is involved in the ministry session, the more likely the recipient is to sense Him speak. Sensing Jesus Speak was rated as not important by 5% of More Interacting and 57.1% of Less Interacting (Appendix DD). It is interesting that 100% of both More and Less Interacting would recommend Sensing Jesus Speak to the Church (Appendix FF), while only 90% of More Interacting and 70% of Less Interacting were comfortable re-using it (Appendix GG). This is worthy of further research.

Interacting With Jesus

It is interesting to note that 75.0% (15) of More Interacting showed this component as being “very important” compared to 33.3% (2) of Less Interacting (Appendix DD). When the two highest categories of “very important” and “less than very important” were combined, the results showed 95.0% (19) of More Interacting and 50.0% (3) of Less Interacting (Table 12) considering it to be important.

This chapter's evaluations are based on comparisons of the high and low use of Interacting With Jesus; therefore, it has been determined that More Interacting does just that: uses Interacting With Jesus more.

Inner Child

The percentage who reported using Inner Child were higher with More Interacting for the two highest levels of responses combined for use (Table 11), importance (Table 12) and re-use (Table 16), but similar for recommendations to the Church (Table 14). It appears that the more Jesus was involved in the IHP process, the more comfortable the respondents were in recommending them. It is interesting, however, that a higher percentage of More Interacting respondents were willing to re-use Inner Child than Less Interacting. However, a much higher percentage of More Interacting respondents were willing to re-use it than recommend it to the Church. Table 22 shows the highest level of response for each category.

TABLE 22

MORE AND LESS INTERACTING: INNER CHILD

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: "all of the time"	33.3% (7)	0.0% (0)
Importance: "very important"	25.0% (5)	20.0% (5)
Recommendations to the Church: "highly recommend"	38.1% (8)	30.0% (3)
Willingness to Re-Use: "very comfortable"	76.2% (16)	40.0% (4)

Back to the Womb

The two highest levels of responses combined for Back to the Womb showed higher responses in all categories for More Interacting (Tables 11, 12, 14, and 16). However, as with Inner Child, a higher percentage of respondents who reported More Interacting were comfortable re-using Back to the Womb than Less Interacting, and willing to re-use it than recommend it to the Church.

TABLE 23

MORE AND LESS INTERACTING: BACK TO THE WOMB

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: “all of the time”	10.5% (2)	10.0% (1)
Importance: “very important”	36.8% (7)	28.6% (2)
Recommendations to the Church: “highly recommend”	47.6% (10)	30.0% (3)
Willingness to Re-Use: “very comfortable”	71.4% (15)	40.0% (4)

It is interesting that while the use of this component was similar for both More and Less Interacting, it was much more important to More Interacting. It appears that the interaction with Jesus in the Womb was valuable.

Deliverance

Deliverance showed similar results as Back to the Womb. That is, a higher percentage of respondents reporting More Interacting showed higher results than Less Interacting for the two highest levels of response combined (Tables 11, 12, 14, and 16).

This same relationship exists for the highest level of response in each category, as demonstrated by Table 24.

TABLE 24
MORE AND LESS INTERACTING: DELIVERANCE

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: “all of the time”	35.0% (7)	20.0% (2)
Importance: “very important”	66.7% (12)	25.0% (2)
Recommendations to the Church: “highly recommend”	2.4% (11)	0.0% (5)
Willingness to Re-Use: “very comfortable”	75.0% (15)	60.0% (6)

It is particularly interesting that the use of Deliverance was only 15% higher with More Interacting, but its importance was 41.7% higher. It appears that a higher percentage of those reporting more interacting with Jesus deemed deliverance to be very important and were very comfortable re-using deliverance than those reporting less interacting.

It is surprising that the responses in the highest categories (Table 24) showed that both More and Less Interacting were much more comfortable re-using Deliverance than recommending it to the Church. As previously discussed, however, 100% of respondents for both More and Less Interacting would recommend deliverance to the Church (Appendix FF). That is, none of the respondents reported that they “would not recommend” deliverance. These findings are meaningful because the perception is that many people might be uncomfortable with Deliverance. If the Church is reluctant to

propose Deliverance due to concern that its congregation might not be receptive, it would be meaningful for the Church to review these results.

Talking to Demons

The findings for the two highest levels of response combined were higher for More Interacting for use (Table 11), importance (Table 12), and willingness to re-use (Table 16). It was surprising that the responses for highly recommending to the Church were slightly lower for More Interacting (Table 14). It is possible that the respondents used other alternatives with EJ; or, perhaps the more they talked to Jesus, the less they felt the need or desire to obtain from demons the information needed to cast them out.

Talking to Demons can be a very controversial component. Although dealing with demons has traditionally been more accepted on the Third-World, foreign mission field, the Church here in the United States has not addressed their existence and influence quite as much as a natural course. Although a majority of the respondents were comfortable with Talking to Demons, it is meaningful to offer alternative methods for those who are not. The highest response from each category is shown in Table 25.

TABLE 25**MORE AND LESS INTERACTING: TALKING TO DEMONS**

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: “all of the time”	14.3% (3)	20.0% (2)
Importance: “very important”	31.6% (6)	28.6% (2)
Recommendations to the Church: “highly recommend”	23.8% (5)	33.3% (3)
Willingness to Re-Use: “very comfortable”	61.9% (13)	50.0% (5)

Again, it is interesting to note that Talking to Demons also elicited higher responses to being very comfortable re-using than highly recommending this component to the Church. As with the other components, this is a valuable area for future research.

Discerning Lies

With the two highest levels of responses combined, More Interacting showed higher use (as shown in Table 11), much higher importance (as shown in Table 12), more willingness to recommend to the Church (as shown in Table 14), and was similar to Less Interacting for willingness to re-use (as shown in Table 26).

TABLE 26
MORE AND LESS INTERACTING: DISCERNING LIES

	<u>More Interacting</u>	<u>Less Interacting</u>
Use: “all of the time”	14.3% (3)	0.0% (0)
Importance: “very important”	52.6% (10)	25.0% (2)
Recommendations to the Church: “highly recommend”	57.1% (12)	80.0% (8)
Willingness to Re-Use: “very comfortable”	76.2% (16)	80.0% (8)

It is interesting that the results showed the importance of Discerning Lies to be so much greater in relation to its use, especially with More Interacting. It is very surprising that More Interacting showed lower results for the highest level of responses for recommendations to the Church than to re-use. This could be attributable to the method used for Discerning Lies, which would require further research.

Paired Samples t Tests

Paired samples t tests were conducted on the use and importance of the components to determine if there was a significant statistical difference between using More Interacting and Less Interacting. Table 27 reveals the components that showed a statistical difference for use.

TABLE 27
T TEST RESULTS: USE OF COMPONENTS

	<u>More Interacting</u>		<u>Less Interacting</u>			
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>t</u>	<u>p</u>
Forgiveness	4.00	1.08	2.40	.84	4.10	<.001
Picturing Jesus	4.40	1.00	2.50	.97	4.97	<.001
Sensing Jesus' Presence	4.43	1.03	2.11	.93	5.81	<.001

T tests conducted for the importance of components also showed statistical differences for three components. This is shown in Table 28.

TABLE 28
T TEST RESULTS: IMPORTANCE OF COMPONENTS

	<u>More Interacting</u>		<u>Less Interacting</u>			
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>t</u>	<u>p</u>
Forgiveness	4.63	.83	3.10	1.10	4.22	<.001
Inner Child	3.67	1.02	2.00	1.33	3.86	<.001
Discerning Lies	3.95	1.32	2.90	1.37	2.05	<.05

The sample was not large enough to conduct further tests regarding the use or importance of components in comparison to More and Less Interacting. However, it appears that the more the respondents interacted with Jesus, the more they were able to experience Him in conjunction with these components. It is possible that the EJ approach to Forgiveness was more effective in IHP or that the more the respondents

experienced Jesus, the more they recognized the need to forgive and were able to forgive. This would require further research.

Findings Summary: Interacting With Jesus

More Interacting showed higher levels of forgiveness, the components were more important to the respondents (except for Audibly Hearing Jesus), and higher levels of changes in personal life. The respondents of More Interacting were more willing to recommend all of the components to the Church and more willing to re-use all but Forgiveness and Picturing Jesus, although it is surprising that anyone would be uncomfortable re-using these components. The respondents reported higher positive results for all areas of personal life, which suggests that Jesus' active involvement in EJ might have been more instrumental in effecting these changes.

Findings: Post Hoc Analysis

A post hoc analysis was conducted regarding those respondents who reported previous psychotherapy. Although the question about psychotherapy was worded slightly differently than IHP (using "significant" for IHP and "high" for psychotherapy), this should not have affected the findings. If it did, however, the wording might have denoted a slightly higher standard for IHP, which would have been to its disadvantage. Table 29 shows the findings for all respondents who had previously received psychotherapy.

TABLE 29**PSYCHOTHERAPY: FREQUENCY—LEVELS OF HEALING**

<u>High Amount</u>	<u>Some Healing</u>	<u>Somewhat Worse</u>	<u>Much Worse</u>	<u>No Change</u>
25.0% (2)	50.0% (4)	0.0% (0)	12.5% (1)	12.5% (1)

The duration of healing the respondents reported were also a valuable consideration. Table 30 shows duration for psychotherapy.

TABLE 30**PSYCHOTHERAPY: DURATION**

<u>Duration</u>	<u>Response</u>
3-12 months	38.5% (5)
1-5 years	53.8% (7)
More than 5 years	7.7% (1)

Table 31 compares levels of healing and duration between More Interacting, Less Interacting, and Psychotherapy for More and Less Interacting combined.

TABLE 31

**COMPARISON: LEVELS OF HEALING AND DURATION FOR
PSYCHOTHERAPY, MORE INTERACTING, AND LESS INTERACTING⁵⁶**

	<u>Highest Level of Healing</u>	<u>Two Highest Levels Combined</u>	<u>Duration</u>
More Interacting	66.7% (14) Significant amount of healing	90.5% (19) Significant and some healing	84.2% reported ten sessions or less
Less Interacting	10.0% (1) Significant amount of healing	90.0% (9) Significant and some healing	100.0% reported ten sessions or less
Previous psycho- therapy	25.0% (2) High amount of healing	75.0% (6) High and some healing	38.5% (3) reported 3-12 months ⁵⁷ and 53.8% reported 1-5 years

While the questions regarding length of time for IHP and psychotherapy were worded differently, psychotherapy most often has a client receive therapy once a week. If this were correct, then 38.5% (5) of those who received psychotherapy would have received twelve to thirty-six sessions and 53.8% would have received fifty-two to two hundred and sixty sessions. Although this would require further research, the potential is meaningful, because a clear majority of both More and Less Interacting received less than ten sessions. These valuable results suggest that IHP overall resulted in higher levels of healing in a shorter amount of time than psychotherapy, with More Interacting showing the highest results of these two approaches to IHP.

⁵⁶ The total number who responded to both questions is forty: forty-three responded to level of healing and forty of the forty-three responded to number of questions.

⁵⁷ Assuming an average of one session per week, this would result in approximately twelve to fifty-two sessions.

Although psychotherapy had a smaller population, these differences are dramatic and suggest how meaningful it would be for Christian psychologists and other Christian healing ministries to consider actively involving Jesus and using the components proposed in this research in the healing process. The results become even more meaningful when adding the dimension of amount of time to the equation. It would be valuable to conduct further research to determine if this finding is consistent with a larger group.

Summary: More Interacting and Less Interacting With Jesus

The findings show that More Interacting showed higher levels of healing than Less Interacting and suggest that both More and Less Interacting resulted in higher levels of healing in a shorter amount of time than engagement in psychotherapy.

All of the components were used more and were more important for More Interacting except Audibly Hearing Jesus, which may have occurred because the EJ approach offers more alternatives to experiencing Jesus. This would require further research.

It is meaningful that there were more positive changes in all areas of personal life with More Interacting. There was more willingness for More Interacting to recommend all of the components to the Church, except Forgiveness and Talking to Demons, although the results for More and Less Interacting were within five percent of each other for the total of “highly recommend” and “less than highly recommend” combined. The results for re-use were similar to those of recommendations to the Church, with the More

Interacting respondents being somewhat less comfortable re-using Forgiveness and Discerning Lies. It is, however, difficult to understand why anyone would not recommend or re-use these two components. It would be valuable to conduct further research in this area.

The *t* test analyses revealed that the use of Forgiveness, specifically (rather than generally) Picturing Jesus, and Sensing Jesus' Presence and the importance of Forgiveness, Inner Child and Discerning Lies were statistically different between those who reported More Interacting and those who reported Less interacting with Jesus. It is possible that the EJ model of Forgiveness was at least partially responsible for these meaningful findings, which would require further research.

Chapter 14 will provide conclusions and recommendations for this study. In addition, it will make suggestions for further research that may prove meaningful for all Christian healing ministries.

CHAPTER 14

CONCLUSIONS AND RECOMMENDATIONS

The impetus for this study emanated from several years of studying, practicing, and teaching IHP in which I was constantly amazed at how the Lord would reveal Himself during IHP. Under the power of the Holy Spirit He would touch the hearts, minds and emotions of His hurting children and heal what was often a lifetime of pain and suffering. Over time, I realized that not only was Jesus willing to reveal Himself, He was always available to communicate and interact with the recipient of prayer so that s/he personally and intimately experienced His overwhelming, non-judgmental love.

Throughout this time I became aware of the wide range of processes being used by other ministries, from simple prayers of appeal to more complicated prayers that used a variety of components (or tools), which I call basic, targeted, and multi-dimensional IHP. My observation was that regardless of the approach, some level of healing takes place during IHP. However, it appeared that higher levels might be achieved as more components were used during the process, and I developed a curiosity to learn more about the components that other practitioners were utilizing. The research, therefore, included case studies of four large IHP ministries: Christian Healing Ministries, Deep Healing Ministries, Elijah House and Theophostic Ministries, all of which have contributed positively to the IHP movement. The study focused on their goals,

components and practice and made no attempt to determine the effectiveness of their practice.

The components that I chose to research as a result of that study and my own practice included Forgiveness, Picturing Jesus, Audibly Hearing Jesus, Sensing Jesus' Presence, Sensing Jesus Speak, Interacting With Jesus, Inner Child, Back to the Womb, Deliverance, Talking to Demons and Discerning Lies. The findings revealed that all except Kraft's DHM were using few of these components. Furthermore, with few exceptions there seemed to be little or no interaction between Jesus and the recipient during IHP with any of the four ministries' observed sessions. Jesus appeared to be present and occasionally was asked to hug the recipient or give him/her information, but nothing more. No alternatives seem to be provided for practices that might be uncomfortable for the recipient of prayer. So, too, their practices of leading the person to forgiveness often seemed to be limited, if not ineffective.

As a result of my experience, practice, exploratory research, and this study, I have developed and proposed a new approach to IHP that I have called Experiencing Jesus. This approach is distinguished from existing IHP practices in several meaningful ways, particularly in the following four areas:

1. The goal of EJ is a personal and intimate relationship with Jesus that emanates from a person's interactively experiencing His healing power during IHP;
2. EJ facilitates the person's interaction with Jesus through conversation with Him, rather than with the prayer minister, throughout the IHP

process. Jesus is included in every aspect of IHP, and the recipient is encouraged to continually focus on Him, invite His involvement in the event, and ask Him about every aspect of the problem. This avoids the potential problem of acting in a counselor role, which requires licensing in most states;

3. EJ proposes a process for Forgiveness that is biblically based and guides people through what they have known cognitively but now, through EJ, can process emotionally in their hearts through Jesus;
4. EJ recognizes the difficulties some people may have with certain practices and different ways of processing information and offers what may be more acceptable alternatives to some individuals.

The primary research was a retrospective questionnaire to individuals who had received IHP from Kraft and me. Questions were asked to determine their perceptions of their levels of healing after receiving IHP and information regarding the components in the following five categories: use, importance, changes in personal life, willingness to recommend components to the Church, and willingness to re-use them. For the total population of IHP respondents, each of the categories showed high positive frequencies and numerous significant correlations.

The only component that showed a significant correlation to levels of healing was Sensing Jesus' Presence, which is consistent with healing being achieved when Jesus is involved, regardless of the approach. However, it appears that in order for the

respondents to fully experience Jesus' presence, it is helpful to use the other components, particularly Interacting With Jesus.

The most meaningful finding regarding use of components was that the more each of the components was used, the more important it became. The respondents reported over sixty-nine percent importance for every component, over eighty percent were willing to recommend each component to the Church, and over seventy percent were willing to re-use each component. Nevertheless, there were a few negative responses to changes in personal life, willingness to recommend, and re-use some of the components, which are worthy of future research to identify the respondents' concerns.

The total population of respondents was then separated into two categories based on the use of Interacting With Jesus, which is the foundation of the new approach of EJ. One category was labeled "More Interacting," which includes those respondents who reported positively to the two highest categories of using Interacting With Jesus, and "Less Interacting" which included those who responded to the two lowest categories of use of this component. This enabled me to further evaluate the respondents' perceptions of the effectiveness of Interacting With Jesus, which is EJ's new component.

The group of More Interacting reported the following compared to Less Interacting: higher levels of healing; higher percentage reporting importance for all components except for Audibly Hearing Jesus (which may have occurred because EJ offered more options for experiencing Jesus); higher percentage of positive changes in all areas of personal life; higher percentage reporting willingness to make recommendations to the Church, except for Forgiveness, Talking to Demons, and

Discerning Lies; and higher percentage showing willingness to re-use the components, except for Forgiveness and Discerning Lies. The findings also suggest that a higher use of Discerning Lies might have resulted in higher levels of healing than were found in this research.

The post hoc findings showed that More Interacting showed much better results than psychotherapy for the highest level of healing, with Less Interacting showing lower results than either More Interacting or psychology in that category. However, when the two highest levels were combined, both More and Less Interacting showed higher results than psychotherapy. The *t* tests revealed that the statistical differences between More Interacting and Less Interacting were in the use of Forgiveness, Picturing Jesus, and Sensing Jesus' Presence, and the importance of Forgiveness, Inner Child, and Discerning Lies. It is possible that EJ's use of a more definitive approach to Forgiveness might have been a factor, but further research is recommended with a blind study comparing the independent use of Interacting With Jesus and the EJ model of Forgiveness to determine if either one results in more healing or if the combination of the two is more effective.

In summary, all of these findings showed that More Interacting resulted in higher levels of healing and more positive changes in the spiritual lives and practices of the respondents. Further research might be conducted on such things as the effect of gender, denomination, or other demographics on IHP results. From a mission standpoint, an inquiry into the differences the EJ practices might have in the domestic Church contrasted with the cross-cultural mission field would also be useful.

The findings suggest that all Christian healing practitioners might benefit from utilizing all of the identified IHP components. Of equal value, the Church might want to consider utilizing EJ for its leaders and members. Through it, they may well experience Jesus' love in deeper, more powerful, more holistic, healthier, and transformational ways. A healthy church can then develop a program for healing its members, particularly those who are new Christians, and sharing the healing process as a part of its mission/ministry outreach. The mission of bringing God to an emotionally dysfunctional world might more effectively execute its mandate and be transformed by utilizing the expanded EJ approach to healing, both with its missionaries and their families, and with those they serve. Finally, all of these benefits could also be achieved by Christian universities and seminaries by incorporating the teaching of IHP into their curriculums.

Efforts to heal through prayer should: include Jesus and the Holy Spirit, not be opposed to Scripture, remain sensitive to the comfort level of the recipients of prayer, and be open to whatever Jesus wants to do. To achieve this, healing practitioners must adopt a servant attitude that is open to learning as many tools as possible to be God's instrument in healing others. It is an awesome responsibility and all must be properly equipped for the task.

God desires to have relationship with humankind, and He sent Jesus and the power of the Holy Spirit to be with His children always. The results of this study suggest that through the Holy Spirit, Jesus is available to touch the hearts of every believer now, in this place and in this time, so that each life and relationship with Him might be positively transformed, leading to transformation of both Church and mission.

APPENDIX A

PH. D. TUTORIAL OUTLINE

The following is my course of study in completion of the PhD program:

MAJOR I: EXPERIENTIAL STUDY OF DEEP LEVEL HEALING

Tutorial 1: Winter 2001

(Tutorial Seminar): Issues in Spiritual Dynamics - MR 889 (Charles Kraft)

This tutorial defined Deep Level Healing (DLH) and explained the DLH process as practiced by Charles Kraft.

Tutorial 2: Spring 2001

Theology of Mission (Tutorial Seminar): The Role of Forgiveness in the Deep Level Healing Process (Charles Van Engen)

This tutorial studied the practice of forgiveness in the DLH process and developed a practical method of facilitating forgiveness for utilization in prayer ministry.

Methods 1: Completed Winter 2001

Survey of Research and Communications – MB 848 (Viggo Søgaaard)

This course assisted my preparation for the retrospective study of those who have received healing from prayer ministry.

MAJOR II: KINGDOM CONTEXT OF DEEP LEVEL HEALING

Tutorial 3: Spring 2002

Advanced Deep Level Healing (Janice Strength)

In this tutorial, I converted the theory of DLH into practical application and taught the practice of DLH to others.

Tutorial 4: Completed Fall 2000
Experiential Field Study #1 - Kraft (Charles Kraft)

This tutorial was to experientially practice and evaluate Kraft's Deep Level Healing, with particular emphasis on 1) determining the components utilized in his healing model and 2) observing the reactions by those who study and practice his model, based on the usage of defined components.

Methods 2: Spring 2001
Qualitative Research - MB 856 (Roberta King)

This course provided greater insight into the preparation of the retrospective questionnaire for recipients of prayer ministry.

MINOR I: FIELD RESEARCH

Tutorial 5: Summer 2003
Spiritual Dynamics – Field Research (Janice Strength)

This field research utilized a quantitative questionnaire to determine the attitudes and results that recipients of prayer ministry have experienced in relation to selected components of the prayer ministry process.

MINOR II: FIELD RESEARCH

Tutorial 6: Spring 2002
Evaluation of Prayer Ministries (Pablo Deiros)

A comparison of four selected prayer ministries in order to determine the approach and components of each ministry's prayer process

APPENDIX B

CHRISTIAN HEALING MINISTRIES' AUDIO TAPES

The following are the titles and lecturers of the audio tapes produced by Christian Healing Ministries in 1998, entitled "School of Healing Prayer:"

Level I:

Introduction to Healing	(F. MacNutt 1998f)
Four Types of Healing	(F. MacNutt 1998b)
Physical Healing	(F. MacNutt 1998h)
Inner Healing	(J. MacNutt 1998f)
Forgiveness Prayers	(N. Dearing 1998c)
Salvation	(N. Dearing 1998f)
Introduction to Prayer Ministry	(N. Dearing 1998e)
Conducting the Initial Interview	(N. Dearing 1998b)
Conception to Birth Prayer	(N. Dearing 1998a)
Renouncing Occult Involvement	(Kerner 1998)
Generational Healing	(F. MacNutt 1998c)
Intercessory Prayer	(Lamb 1998)
Developing Prayer Teams	(Doro 1998)
Baptism in the Holy Spirit	(P. Dearing 1998)

Level II:

Summary of Level I	(N. Dearing 1998g)
Healing Our Image of God	(F. MacNutt 1998d)
Bitter Roots and Inner Vows	(Wikstrom 1998a)
Intimacy in Relationships I	(J. MacNutt 1998g)
Intimacy in Relationships II	(J. MacNutt 1998h)
Healing of Abortion and Miscarriage	(Sandford-Rue 1998)
Introduction to Healing of Sexual Abuse	(N. Dearing 1998d)
Depression/Introduction to Mental Illness	(Wikstrom 1998b)
Introduction to Deliverance	(F. MacNutt 1998e)
Ministering to the Terminally Ill	(Harris 1998)
Healing of Marriage	(J. MacNutt 1998c)
Healing Wounds, of Divorce	(J. MacNutt 1998e)
Praise, Worship, and Healing	(J. Howard 1998)

Level III:

Restoration and Integration of the Masculine and Feminine – Part 1	(J. MacNutt 1998i)
Restoration and Integration of the Masculine and Feminine – Part 2	(J. MacNutt 1998j)
Introduction to Spiritual Abuse	(F. MacNutt 1998g)
Addictions: Getting Free	(D. Williams 1998a)
Addictions: Staying Free	(D. Williams 1998b)
Healing of Addictions	(J. MacNutt 1998b)
Deliverance II	(F. MacNutt 1998a)
Deliverance Through Inner Healing	(J. MacNutt 1998a)
Healing of the Emotions: Jesus Our Model	(J. MacNutt 1998d)
The Role of Anger in Relationships	(J. MacNutt 1998k)
Understanding the Grieving Process	(J. MacNutt 1998l)

APPENDIX C

ELIJAH HOUSE’S AUDIO AND VIDEO TRAINING TAPES

The following is a list of the audio tapes included in Elijah’s series of IHP training entitled “Training for the Ministry of Prayer Counseling:”

Section One:

Biblical Basis of Christian Counseling	(J. Sanford n.d.-b)
Ingredients of Christian Counseling	(P. Sanford n.d.-b)
What Should Happen in Small Groups	(D. Brown n.d.-f)
Recognition of “Fruit to Root” Patterns	(D. Brown n.d.-e)
Repentance and Restitution	(J. Sanford and D. Brown n.d.)
Accomplishing Forgiveness	(J. Sanford and P. Sanford n.d.-a)
Bitter Roots	(J. Sanford and P. Sanford n.d.-c)
Honoring Father & Mother	(D. Brown n.d.-d)
How We See God	(J. Sanford and P. Sanford n.d.-j)
Hearts of Stone and Inner Vows	(Finck n.d.-d)
Rightly Handling Emotions	(Finck n.d.-f)
Appropriate Application of Comfort	(Brown n.d.-a)
Disciplines to Walk in the New Way	(Brown n.d.-c)
Prenatal Wounds and Sins (Part I)	(J. Sanford and P. Sanford n.d.-n)

Section Two:

Prenatal Wounds and Sins (Part II)	(J. Sanford and P. Sanford n.d.-o)
Basic Trust	(Finck n.d.-b)
Spiritual Rebellion and Dyslexia	(J. Sanford and P. Sanford n.d.-q)
Generational Sin	(J. Sanford n.d.-c)
Personal and Corporate Strongholds	(J. Sanford n.d.-d)
Performance Orientation	(John Sanford and Paula Sanford n.d.-m)
Parental Inversion and Substitute Mate	(Finck n.d.-e)
Depression	(Finck n.d.-c)
Slumbering Spirit	(J. Sanford and P. Sanford n.d.-p)
Captive Spirit	(J. Sanford and P. Sanford n.d.-e)
Identifications of Love	(J. Sanford and P. Sanford n.d.-k)
Care and Feeding of the Spirit	(J. Sanford and P. Sanford n.d.-f)

Section Three:

Relationship between Deliverance and Inner Healing	(M. Sanford n.d.-f)
Common Errors in Ministry	(M. Sanford n.d.-a)
Healing Life's Common Sexual Experiences	(J. Sanford and P. Sanford n.d.-i)
Profile of an Abuser	(P. Sanford n.d.-c)
Healing Victims of Sexual Abuse	(P. Sanford n.d.-a)
Emotional Abuse	(M. Sanford n.d.-d)
Addictions	(Finck n.d.-a)
Burnout	(J. Sanford and P. Sanford n.d.-d)
Spiritual Adultery and Empathetic Defilement	(J. Sanford n.d.-e)
Attachments and Transferences	(J. Sanford n.d.-a)
Healing the Wounded Burden Bearer	(M. Sanford n.d.-e)
The Blessing of Burden Bearing	(M. Sanford n.d.-g)

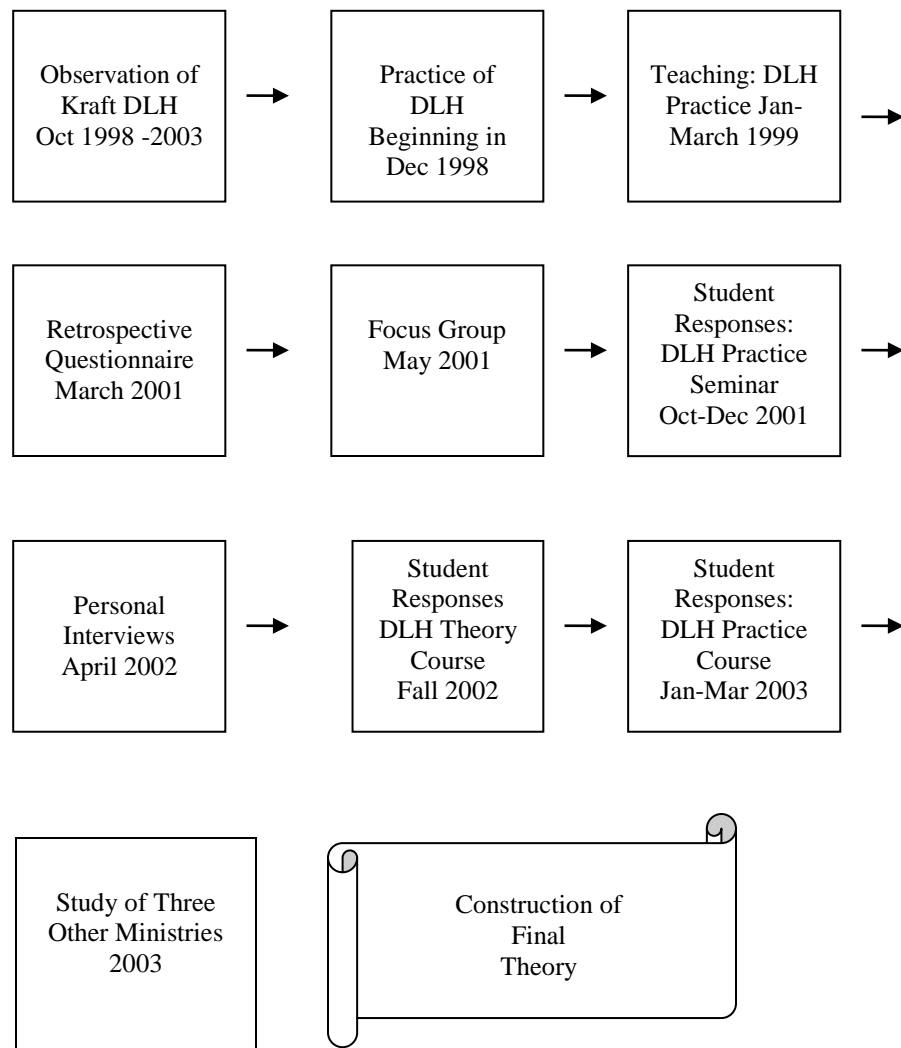
The following are miscellaneous Elijah videotapes that I reviewed:

Basic Trust	(J. Sanford and P. Sanford n.d.-b)
Ministering in the Power of the Cross	(J. Sanford and P. Sanford n.d.-l)
Understanding Bitter Roots	(J. Sanford and P. Sanford n.d.-r)

The following are the Elijah demonstration tapes that I reviewed:

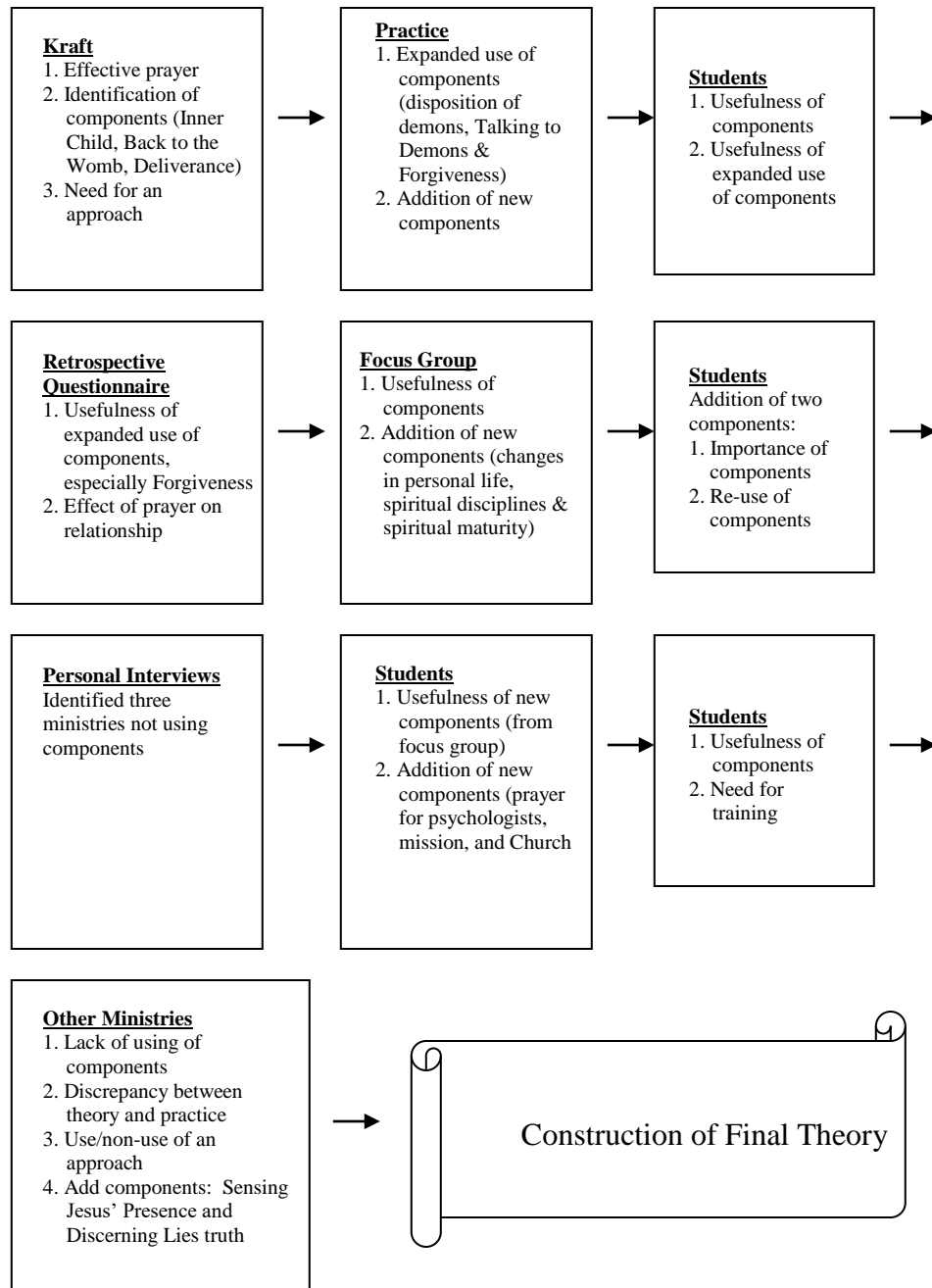
Demonstration One	(Brown n.d.-b)
Demonstration Two	(J. Sanford and P. Sanford n.d.-h)
Demonstration Three	(J. Sanford and P. Sanford n.d.-g)
Demonstration Four	(M. Sanford n.d.-b)
Demonstration Five	(M. Sanford n.d.-c)

APPENDIX D
METHODS FLOW CHART



APPENDIX E

METHODS FINDINGS FLOW CHART



APPENDIX F

TEST QUESTIONNAIRE⁵⁸

CONSENT FORM TO USE QUESTIONNAIRE INFORMATION

By signing this document I am consenting to participate in this study on Deep Level Healing on _____ and giving my permission to use any information obtained in this study. I understand that the participants will observe the guidelines for confidentiality. This means they will not discuss my case together with any identifying information outside of the prayer session or classroom.

I understand that at any time that I feel uncomfortable with anything which is being said, I may ask to discontinue until or if I feel comfortable once again.

I understand that the discussion is being tape-recorded and a transcript will be made for research purposes; however, the information will remain confidential and if I am quoted or referenced, my name will be disguised.

Print name carefully: _____

Signature of Participant

Date

Signature of Witness

Date

⁵⁸ These questions are adapted from a questionnaire developed by Strength, an assistant professor of Marriage & Family at Fuller Theological Seminary. Used with permission (c. 1995).

PRINT CAREFULLY:

Current address:

Permanent address:

Phone: _____

Email: _____

Subject Number CHM _____

Marital status _____ **Age** _____ **Gender** _____ **Current Occupation** _____

1. I hold the following most recent degrees:

Degree _____ Field _____ Institution _____ Year _____

Degree _____ Field _____ Institution _____ Year _____

Degree _____ Field _____ Institution _____ Year _____

2. I am currently a student in SOT SOP SWM **other-specify** _____

3. I have worked in the following ministries:

_____ Pastorate	_____ Part time _____ # of years	_____ Full time _____ # of years
_____ Christian Education	_____ Part time _____ # of years	_____ Full time _____ # of years
_____ Christian Counseling	_____ Part time _____ # of years	_____ Full time _____ # of years
_____ Music Ministry	_____ Part time _____ # of years	_____ Full time _____ # of years
_____ Missions	_____ Part time _____ # of years	_____ Full time _____ # of years
_____ Youth Ministry	_____ Part time _____ # of years	_____ Full time _____ # of years
_____ Other, specify _____	_____ Part time _____ # of years	_____ Full time _____ # of years

4. I have been affiliated with the following denominations in my Christian experience:

_____ Mainline Protestant	Specify _____
_____ Pentecostal	Specify _____
_____ Catholic	Specify _____
_____ Eastern Orthodox	Specify _____
_____ Post Denominational	Specify _____
_____ Other	Specify _____

5. Currently I feel most closely aligned with the following denomination:

<input type="checkbox"/> Mainline Protestant	Specify <input type="text"/>
<input type="checkbox"/> Pentecostal	Specify <input type="text"/>
<input type="checkbox"/> Catholic	Specify <input type="text"/>
<input type="checkbox"/> Eastern Orthodox	Specify <input type="text"/>
<input type="checkbox"/> Post Denominational	Specify <input type="text"/>
<input type="checkbox"/> Other	Specify <input type="text"/>

6. My citizenship

<input type="checkbox"/> United States	
<input type="checkbox"/> Canada	
<input type="checkbox"/> Mexican	
<input type="checkbox"/> Western European:	Specify <input type="text"/>
<input type="checkbox"/> Eastern European:	Specify <input type="text"/>
<input type="checkbox"/> Korean	
<input type="checkbox"/> Chinese	
<input type="checkbox"/> Other Asian	Specify <input type="text"/>
<input type="checkbox"/> African	Specify <input type="text"/>
<input type="checkbox"/> Middle Eastern	Specify <input type="text"/>
<input type="checkbox"/> South American	Specify <input type="text"/>
<input type="checkbox"/> Other	Specify <input type="text"/>

7. My primary ethnic identity is

<input type="checkbox"/> Caucasian	
<input type="checkbox"/> Latino	
<input type="checkbox"/> African American	
<input type="checkbox"/> Asian	
<input type="checkbox"/> Native American	
<input type="checkbox"/> Mixed	Specify <input type="text"/>
<input type="checkbox"/> Other	Specify <input type="text"/>

8. I have been a client in psychotherapy

_____yes _____no

How long were you in therapy?

_____ less than 3 months
_____ 3 to 12 months
_____ 1 to 5 years
_____ more than 5 years

	Unhelpful				Helpful
Usefulness of psychotherapy	1	2	3	4	5

9. Omitted

10. Omitted

11. I have had others pray for me personally using inner healing and deliverance

_____ Number of prayer sessions held for me
_____ Total number of hours I was prayed for

How long ago were you prayed for?

_____ within the last 3 months
_____ 3-12 months ago
_____ 1-5 years ago
_____ more than 5 years ago

How trustworthy was the prayer administered?

Not trustworthy				Trustworthy
1	2	3	4	5

12. What has been the degree of helpfulness of inner healing prayer and deliverance in your own personal life?

Unhelpful				Helpful
1	2	3	4	5

From whom did you receive prayer? _____

What aspect of the prayer process do you believe contributed the most to your healing? _____

What aspect of the prayer process was second in importance? _____

Questionnaire #1

Please answer the way you thought and believed **BEFORE** you received Deep Level Healing as best you can remember.

1. If I forgive, the person who hurt me will not be held accountable. Agree Disagree
2. Jesus does not care about most of the choices I make. Agree Disagree
3. There are many people I have not forgiven. Agree Disagree
4. My problems are not important enough for Jesus to bother with. Agree Disagree
5. I don't understand why God let bad things happen to me. Agree Disagree
6. I often feel peaceful. Agree Disagree
7. When I picture Jesus, He has a blank look on His face. Agree Disagree
8. If I forgive the person who hurt me, Jesus will still judge him/her. Agree Disagree
9. I sometimes hurt others. Agree Disagree
10. I am unwilling to forgive some people who hurt me. Agree Disagree
11. When I feel peaceful, I know that Jesus is with me. Agree Disagree
12. Jesus sometimes listens to my problems. Agree Disagree
13. I ask for forgiveness from Jesus right away when I realize I have sinned. Agree Disagree
14. I have forgiven everyone who has hurt me. Agree Disagree
15. Jesus is too far away to help me with my problems. Agree Disagree
16. If I forgive, it means that I approve of what the person did to me. Agree Disagree
17. When I have a problem, I take it to Jesus first. Agree Disagree
18. I am able to forgive everyone who hurts me. Agree Disagree
19. I feel like I am forgiven. Agree Disagree
20. I often feel Jesus' presence with me. Agree Disagree

- | | |
|--|----------------|
| 21. I don't understand why God lets bad things happen. | Agree Disagree |
| 22. I will not forgive because the person who hurt me needs to be punished. | Agree Disagree |
| 23. I feel that Jesus has abandoned me. | Agree Disagree |
| 24. I usually talk to my friends about problems before I take them to Jesus. | Agree Disagree |
| 25. God sometimes causes bad things to happen to people. | Agree Disagree |
| 26. I ask others for forgiveness right away when I realize I have sinned against them. | Agree Disagree |
| 27. Jesus wants me to spend time with Him. | Agree Disagree |

Questionnaire #2

Please answer the way you thought and believed **AFTER** you received Deep Level Healing as best you can remember.

1. If I forgive, the person who hurt me will not be held accountable. Agree Disagree
2. Jesus does not care about most of the choices I make. Agree Disagree
3. There are many people I have not forgiven. Agree Disagree
4. My problems are not important enough for Jesus to bother with. Agree Disagree
5. I don't understand why God let bad things happen to me. Agree Disagree
6. I often feel peaceful. Agree Disagree
7. When I picture Jesus, He has a blank look on His face. Agree Disagree
8. If I forgive the person who hurt me, Jesus will still judge him/her. Agree Disagree
9. I sometimes hurt others. Agree Disagree
10. I am unwilling to forgive some people who hurt me. Agree Disagree
11. When I feel peaceful, I know that Jesus is with me. Agree Disagree
12. Jesus sometimes listens to my problems. Agree Disagree
13. I ask for forgiveness from Jesus right away when I realize I have sinned. Agree Disagree
14. I have forgiven everyone who has hurt me. Agree Disagree
15. Jesus is too far away to help me with my problems. Agree Disagree
16. If I forgive, it means that I approve of what the person did to me. Agree Disagree
17. When I have a problem, I take it to Jesus first. Agree Disagree
18. I am able to forgive everyone who hurts me. Agree Disagree
19. I feel like I am forgiven. Agree Disagree
20. I often feel Jesus' presence with me. Agree Disagree

- | | |
|--|----------------|
| 21. I don't understand why God lets bad things happen. | Agree Disagree |
| 22. I will not forgive because the person who hurt me needs to be punished. | Agree Disagree |
| 23. I feel that Jesus has abandoned me. | Agree Disagree |
| 24. I usually talk to my friends about problems before I take them to Jesus. | Agree Disagree |
| 25. God sometimes causes bad things to happen to people. | Agree Disagree |
| 26. I ask others for forgiveness right away when I realize I have sinned against them. | Agree Disagree |
| 27. Jesus wants me to spend time with Him. | Agree Disagree |

APPENDIX G

TEST QUESTIONNAIRE RESULTS BY QUESTION

	<u>Time 1⁵⁹</u>	<u>Time 2⁶⁰</u>
1. If I forgive, the person who hurt me will not be held accountable.	3 agreed	0 agreed
2. Jesus does not care about most of the choices I make.	0 agreed	0 agreed
3. There are many people I have not forgiven.	2 agreed	0 agreed
4. My problems are not important enough for Jesus to bother with.	3 agreed	0 agreed
5. I don't understand why God let bad things happen to me.	5 agreed	1 agreed
6. I often feel peaceful.	0 agreed	5 agreed
7. When I picture Jesus, he has a blank look on His face.	3 agreed	0 agreed
8. If I forgive the person who hurt me, Jesus will still judge him/her.	4 agreed	5 agreed
9. I sometimes hurt others.	5 agreed	5 agreed
10. I am unwilling to forgive some people who hurt me.	2 agreed	0 agreed
11. When I feel peaceful, I know that Jesus is with me.	2 agreed	5 agreed
12. Jesus sometimes listens to my problems.	5 agreed	2 agreed ⁶¹

⁵⁹ Time 1 = Before IHP.

⁶⁰ Time 2 = After IHP.

⁶¹ It is interesting that all five agreed that before receiving prayer Jesus sometimes listened to their problems, but after prayer two disagreed. It is possible that after receiving prayer, they believed that Jesus "always" listened; therefore, they disagreed with the statement that Jesus "sometimes" listened. This would require further research.

13. I ask for forgiveness from Jesus right away when I realize I have sinned.	1 agreed	5 agreed
14. I have forgiven everyone who has hurt me.	1 agreed	4 agreed
	<u>Time 1</u>	<u>Time 2</u>
15. Jesus is too far away to help me with my problems.	4 agreed	0 agreed
16. If I forgive, it means that I approve of what the person did to me.	2 agreed	0 agreed
17. When I have a problem, I take it to Jesus first.	0 agreed	3 agreed
18. I am able to forgive everyone who hurts me.	1 agreed	4 agreed
19. I feel like I am forgiven.	0 agreed	4 agreed
20. I often feel Jesus' presence with me.	3 agreed	5 agreed
21. I don't understand why God lets bad things happen.	5 agreed	2 agreed
22. I will Not forgive because the person who hurt me needs to be punished.	2 agreed	0 agreed
23. I feel that Jesus has abandoned me.	3 agreed	0 agreed
24. I usually talk to my friends about problems before I take them to Jesus.	5 agreed	1 agreed
25. God sometimes causes bad things to happen to people.	4 agreed	2 agreed
26. I ask others for forgiveness right away when I realize I have sinned against them.	1 agreed	4 agreed
27. Jesus wants me to spend time with Him.	5 agreed	5 agreed

APPENDIX H

TEST QUESTIONNAIRE RESULTS BY CATEGORY

Section 1 - Forgiveness

<u>Time 1</u> ⁶²	<u>Time 2</u> ⁶³	<u>Change</u>
1. Change in understanding forgiveness:		
Q1. Three respondents said that if they were to forgive, the person would not be held accountable	None said that if they were to forgive, the person would not be held accountable	+3
Q8. Four said that if they forgave the person, Jesus would still judge him/her	All five said if they forgave the person, Jesus would still judge him/her.	+1
Q16. Two said that if they forgave, it meant they approved of what the person did	None said that if they forgave, it meant they approved of what the person did	+2
Q22. Two said they would not forgive because the person who hurt them needed to be punished	None said they would not forgive because the person who hurt them needed to be punished	+2
2. Degree of change:		
Q18. One said s/he was able to forgive everyone who had hurt him/her	Four said they were able to forgive everyone who had hurt them	+3
Q9. Five said they sometimes hurt others	Five said they sometimes hurt others	-0-
3. Forgiveness from others:		
Q26. One said s/he asked for forgiveness right away when s/he realize s/he had sinned against someone	Four said they asked for forgiveness right away when they realized they had sinned against someone	+3

⁶² Time 1 = Before IHP.

⁶³ Time 2 = After IHP.

<u>Time 1</u>	<u>Time 2</u>	<u>Change</u>
4. Forgiveness from Jesus:		
Q13. One said s/he asked Jesus for forgiveness right away when s/he sinned	Five said they asked Jesus for forgiveness right away when they sinned	+4
5. Forgiving Others:		
Q14. One said s/he had not forgiven everyone who had hurt him/her	Four said they had forgiven everyone who had hurt them	+3
Q10. Two said they were unwilling to forgive some people who had hurt them	None said they were unwilling to forgive some people who had hurt them	+2
Q3. Two said there were many people they had not forgiven	None said there were many people they had not forgiven	+2
Q19. None felt like they had not been forgiven	Four said they felt like they had been forgiven (one did not answer)	+4

Section 2 – Relationship with God/Jesus:

6. Jesus being present:		
Q11. Two said that when they felt peaceful, they knew that Jesus was with them	Five said that when they felt peaceful, they knew Jesus was with them	+3
Q6. None said they often feel peaceful	Five said they often feel peaceful	+5
Q23. Three felt like Jesus had abandoned them	None felt like Jesus had abandoned them	+3
Q20. Three said they often felt Jesus' presence with them	Five said they often felt Jesus' presence with them	+2
7. Jesus as available:		
Q17. None said that when they had a problem, they took it to Jesus first	Three said when they had a problem they took it to Jesus first	+3
Q4. Three said their problems were not important enough for Jesus to bother with	None said their problems were not important enough for Jesus to bother with	+3
Q15. Four said that Jesus was too far away to help them with their problems	None said that Jesus was too far away to help them with their problems	+4

<u>Time 1</u>	<u>Time 2</u>	<u>Change</u>
Q12. Five said that Jesus sometimes listened to their problems	Two said that Jesus sometimes listened to their problems ⁶⁴	-3
Q24. Five said they usually talked with their friends about their problems before they took them to Jesus	One said they usually talked with their friends about their problems before taking them to Jesus	+4
8. Jesus' concern about the person:		
Q7. Three said when they pictured Jesus, He had a blank look on His face	None said when they pictured Jesus, He had a blank look on His face	+3
Q2. None said that Jesus did not care about the choices they made	None said that Jesus did not care about the choices they made	-0-
Q27. Five said that Jesus wanted them to spend time with Him	Five said that Jesus wanted them to spend time with Him	-0-
9. Anger with God:		
Q21. Five said they did not understand why God let bad things happen [in general]	Two said they do not understand why God let bad things happen	+3
Q5. Four said they did not understand why God let bad things happen to him/her [specific]	One said s/he did not understand why God let bad things happen to him/her	+3
Q25. Four said God sometimes causes bad things to happen to people	Two said God sometimes causes bad things to happen to people	+2
Note: One person added a comment that s/he had more difficulty forgiving self than forgiving others.		

⁶⁴ As stated in the footnote for Appendix G, it is interesting that all five agreed that before receiving prayer that Jesus sometimes listened to their problems, but after prayer two disagreed. It is possible that after receiving prayer, they believed that Jesus "always" listened; therefore, they disagreed with the statement that Jesus "sometimes" listened. This would require further research.

APPENDIX I

FOCUS GROUP DEMOGRAPHIC QUESTIONNAIRE⁶⁵

CONSENT FORM TO USE FOCUS GROUP INFORMATION

By signing this document I am consenting to participate in this Focus Group on Deep Level Healing on _____ and giving my permission to use any information obtained in this Focus Group discussion. I understand that the participants will observe the guidelines for confidentiality. This means they will not discuss my case together with any identifying information outside of the prayer session or classroom.

I understand that at any time that I feel uncomfortable with anything which is being said, I may ask to discontinue until or if I feel comfortable once again.

I understand that the discussion is being tape-recorded and a transcript will be made for research purposes, however, the information will remain confidential and if I am quoted or referenced, my name will be disguised.

Print name carefully: _____

Signature of Participant

Date

Signature of Witness

Date

⁶⁵ These questions are adapted from a questionnaire developed by Strength, an assistant professor of Marriage and Family at Fuller Theological Seminary (c. 1995). Used with permission.

PRINT CAREFULLY:

Current address:

Permanent address:

Phone: _____

Email: _____

Subject Number: _____

Age _____ Sex _____ Nationality _____ Marital Status _____

Current occupation: _____

1. I hold the following most recent degrees:

Degree _____ Field _____ Institution _____ Year _____

Degree _____ Field _____ Institution _____ Year _____

Degree _____ Field _____ Institution _____ Year _____

**2. I am currently a student in SOT _____ SOP _____ SWM _____
other-specify: _____**

3. I have worked in the following ministries:

__ Pastorate	_____ Part time _____ #of years _____ Full time _____ # of years
__ Christian education	_____ Part time _____ #of years _____ Full time _____ # of years
__ Christian counseling	_____ Part time _____ #of years _____ Full time _____ # of years
__ Music Ministry	_____ Part time _____ #of years _____ Full time _____ # of years
__ Missions	_____ Part time _____ #of years _____ Full time _____ # of years
__ Youth Ministry	_____ Part time _____ #of years _____ Full time _____ # of years
__ Other, specify	_____ Part time _____ #of years _____ Full time _____ # of years

4. I have been affiliated with the following denominations in my Christian experience:

_____ Mainline Protestant	Specify _____
_____ Pentecostal	Specify _____
_____ Catholic	Specify _____
_____ Eastern Orthodox	Specify _____
_____ Post Denominational	Specify _____
_____ Other	Specify _____

5. Currently I feel most closely aligned with the following denomination:

☐ Mainline Protestant Specify _____
☐ Pentecostal Specify _____
☐ Catholic Specify _____
☐ Eastern Orthodox Specify _____
☐ Post Denominational Specify _____
☐ Other Specify _____

6. My citizenship

☐ United States
☐ Canada
☐ Mexican
☐ Western European Specify _____
☐ Eastern European Specify _____
☐ Korean
☐ Chinese
☐ Other Asian: Specify _____
☐ African: Specify _____
☐ Middle Eastern Specify _____
☐ South American Specify _____
☐ Other Specify _____

7. My primary ethnic identity is

☐ Caucasian
☐ Latino
☐ African American
☐ Asian
☐ Native American
☐ Mixed Specify _____
☐ Other Specify _____

8. I have been a client in psychotherapy

☐ yes ☐ no

How long were you in therapy?

☐ less than 3 months
☐ 3 to 12 months
☐ 1 to 5 years
☐ more than 5 years

	Unhelpful				Helpful
Usefulness of psychotherapy	1	2	3	4	5

11. I have had others pray for me personally using inner healing and deliverance

_____ Number or prayer sessions held for me

_____ Total number of hours I was prayed for

How long ago were you prayed for?

_____ within the last 3 months

_____ 3-12 months ago

_____ 1-5 years ago

_____ more than 5 years ago

How trustworthy was the prayer administered?

Not trustworthy			Trustworthy	
1	2	3	4	5

12. What has been the degree of helpfulness of inner healing prayer and deliverance in your own personal life?

Unhelpful			Helpful	
1	2	3	4	5

From whom did you receive prayer? _____

What aspect of the prayer process do you believe contributed the most to your healing? _____

APPENDIX J
RETROSPECTIVE QUESTIONNAIRE

RESEARCH QUESTIONNAIRE

Subject Number _____

This questionnaire is being used to research the various techniques and components of inner healing prayer. It is strictly voluntary. Your responses will be kept confidential and will be identified to Frecia Johnson only by number—your name identity will only be known to the research assistant, who will maintain the master list.

We realize that some of these questions may contain sensitive information. Be assured that all of your responses to these questions will be presented as group data. No individual information will be disclosed.

There should be no adverse effects from completing these forms. You are free to stop completing them at any time should they be upsetting to you. Should you be left with uncomfortable feelings, you may feel free to contact me at (phone number) or by email: (email address) if you have any questions. Remember that email is not confidential.

Please read the instructions carefully and respond by typing your answer or an “x” directly on the line provided. If the answer is multiple choice, place an “x” immediately to the right of your response. Thank you for your participation.

1. Primary prayer minister's name _____
2. Name of prayer ministry _____
3. Year received prayer ministry _____
4. Number of sessions _____

5. Current marital status (place an “x” by the item that applies to you):

- a) _____ Never married
- b) _____ Married
- c) _____ Divorced
- d) _____ Separated
- e) _____ Widowed

6. Age in years:

- a) _____ 20-30
- b) _____ 31-40
- c) _____ 41-50
- d) _____ 51-60
- e) _____ Over 60

7. Gender:

- a) _____ Male
- b) _____ Female

<p>8. Primary occupation at the time you received ministry:</p> <p>a) _____ Church/Christian ministry</p> <p>b) _____ Healing arts (such as medical/psychological, social work)</p> <p>c) _____ Seminary student</p> <p>d) _____ Non-seminary student</p> <p>e) _____ Private business</p> <p>f) _____ Public service/government</p> <p>g) _____ Teacher</p> <p>h) _____ Unemployed</p> <p>i) _____ Other</p>
<p>9. At the time I received ministry I was:</p> <p>a) _____ Believer/follower of Jesus Christ</p> <p>b) _____ Nominal believer</p> <p>c) _____ Not a believer</p>
<p>10. Currently I feel most closely aligned with the following denomination:</p> <p>a) _____ Mainline Protestant Specify _____</p> <p>b) _____ Pentecostal Specify _____</p> <p>c) _____ Catholic Specify _____</p> <p>d) _____ Eastern Orthodox Specify _____</p> <p>e) _____ Post Denominational Specify _____</p> <p>f) _____ Other Specify _____</p>
<p>11. My primary ethnic identity is:</p> <p>a) _____ Caucasian</p> <p>b) _____ Latino</p> <p>c) _____ Black</p> <p>d) _____ Asian</p> <p>e) _____ Native American</p> <p>f) _____ Mixed Specify _____</p> <p>g) _____ Other Specify _____</p>
<p>12. Overall, after receiving healing prayer, I experienced the following (select one):</p> <p>a) _____ I was much worse than before</p> <p>b) _____ I was somewhat worse than before</p> <p>c) _____ No change</p> <p>d) _____ Some healing</p> <p>e) _____ Significant healing</p>
<p>13. Before receiving healing prayer, I was a client in psychotherapy:</p> <p>a) _____ Yes (Go to question 14)</p> <p>b) _____ No (If no, skip to question 15)</p>
<p>14. If yes to #13, how long were you in therapy?</p> <p>a) _____ 3 to 12 months</p> <p>b) _____ 1 to 5 years</p> <p>c) _____ More than 5 years</p>
<p>15. Overall, after receiving psychotherapy I experienced:</p> <p>a) _____ I was much worse than before</p> <p>b) _____ I was somewhat worse than before</p> <p>c) _____ No change</p> <p>d) _____ Some healing</p> <p>e) _____ High amount of healing</p>

Go to next page.

During your ministry session(s), how much were each of these components used by the prayer minister?

	Not used at all	Some of the time			All of the time
16. Forgiveness	1	2	3	4	5
17. Picturing Jesus	1	2	3	4	5
18. Audibly hearing Jesus speak to me	1	2	3	4	5
19. Sensing Jesus' presence	1	2	3	4	5
20. Sensing Jesus speak to me	1	2	3	4	5
21. Interacting with Jesus	1	2	3	4	5
22. Talking to my inner child	1	2	3	4	5
23. Back to the womb exercise	1	2	3	4	5
24. Deliverance	1	2	3	4	5
25. Talking to Demons	1	2	3	4	5
26. Discerning lies	1	2	3	4	5

Please rate the *importance to you* of the following components during your prayer ministry session(s). If the component was not used, please mark "Not Used."

	Not used at all	Some of the time			All of the time
27. Forgiveness	1	2	3	4	5
28. Picturing Jesus	1	2	3	4	5
29. Audibly hearing Jesus speak to me	1	2	3	4	5
30. Sensing Jesus' presence	1	2	3	4	5
31. Sensing Jesus speak to me	1	2	3	4	5
32. Interacting with Jesus	1	2	3	4	5
33. Talking to my inner child	1	2	3	4	5
34. Back to the womb exercise	1	2	3	4	5
35. Deliverance	1	2	3	4	5
36. Talking to Demons	1	2	3	4	5
37. Discerning lies	1	2	3	4	5

The following practices have changed in my personal life because I received prayer ministry:

	No change	Dramatically worse			Dramatically better
38. Formal prayer	1	2	3	4	5
39. Church attendance	1	2	3	4	5
40. Bible study group	1	2	3	4	5
41. Personal Bible study	1	2	3	4	5
42. Experiencing Jesus	1	2	3	4	5
43. Asking Jesus when I need help	1	2	3	4	5
44. Ability to forgive	1	2	3	4	5
45. Relationships with others	1	2	3	4	5
46. Relationship with Jesus	1	2	3	4	5
37. Quality of life	1	2	3	4	5

Recommendations to your church:

	Very uncomfortable			Very comfortable
48. What comfort level would you have in recommending <u>prayer ministry</u> to your church?	1	2	3	4
49. What comfort level would you have in recommending <u>deliverance</u> in your church?	1	2	3	4

What comfort level would you have in recommending the following components of inner healing to your church:

	Very uncomfortable			Very comfortable
50. Forgiveness	1	2	3	4
51. Sensing Jesus speak to me	1	2	3	4
52. Interacting with Jesus	1	2	3	4
53. Talking to my inner child	1	2	3	4
54. Back to the womb exercise	1	2	3	4
55. Deliverance	1	2	3	4
56. Talking to Demons	1	2	3	4
57. Discerning lies	1	2	3	4
58. Omitted – to go question 61				
59. Omitted – to go question 61				
60. Omitted – to go question 61				

If you were to receive inner healing prayer again, please rate your comfort level with using each of the following components in your session:

	Very uncomfortable			Very comfortable
61. Forgiveness	1	2	3	4
62. Picturing Jesus	1	2	3	4
63. Audibly hearing Jesus	1	2	3	4
64. Sensing Jesus' presence	1	2	3	4
65. Sensing Jesus speak to me	1	2	3	4
66. Interacting with Jesus	1	2	3	4
67. Talking to my inner child	1	2	3	4
68. Back to the womb exercise	1	2	3	4
69. Deliverance	1	2	3	4
70. Talking to demons	1	2	3	4
71. Discerning lies	1	2	3	4

Go to next page.

Subject number _____

THANK YOU VERY MUCH FOR YOUR HELP!

Upon receipt and printout by the research assistant, this page will be separated from the questionnaire above so that your identity is kept separate and known only to her.

INFORMED CONSENT

I hereby give my permission for the information given on these forms to be used for group analysis and reporting. I understand that my individual name or identifying data will not be used in any way unless I am contacted specifically. The data will be handled and compiled by the research assistant. No one else will see any individual identifying data so as to keep the evaluation process confidential.

Name: _____

Address – Street: _____

City: _____

State: _____

Zip Code: _____

Email address: _____

Phone(s): _____

Please return questionnaire by mail to:
(Return name and address)

COMMENTS (feel free to add additional pages of comments):

APPENDIX K

FREQUENCY: USE OF COMPONENTS⁶⁶

<u>Component</u>	USED ALL OF THE TIME	USED LESS THAN ALL OF THE TIME	USED MORE THAN SOME OF THE TIME	USED SOME OF THE TIME	NOT USED AT ALL
Forgiveness	16.7% (7)	33.3% (14)	23.8% (10)	21.4% (9)	4.8% (2)
Picturing Jesus	33.3% (14)	23.8% (10)	23.8% (10)	14.3% (6)	4.8% (2)
Audibly Hearing Jesus	9.3% (4)	14.0% (6)	9.3% (4)	18.6% (8)	48.8% (21)
Sensing Jesus' Presence	35.7% (15)	19.0% (8)	28.6% (12)	4.8% (2)	11.9% (5)
Sensing Jesus Speak	16.3% (7)	27.9% (12)	18.6% (8)	23.3% (10)	14.0% (6)
Interacting With Jesus	18.6% (8)	30.2% (13)	27.9% (12)	9.3% (4)	14.0% (6)
Inner Child	19.0% (8)	16.7% (7)	26.2% (11)	21.4% (9)	16.7% (7)
Back to the Womb	9.8% (4)	7.3% (3)	9.8% (4)	46.3% (19)	26.8% (11)
Deliverance	21.4% (9)	14.3% (6)	31.0% (13)	21.4% (9)	11.9% (5)
Talking to Demons	11.6% (5)	23.3% (10)	16.3% (7)	27.9% (12)	20.9% (9)
Discerning Lies	7.1% (3)	11.9% (5)	28.6% (12)	31.0% (13)	21.4% (9)

⁶⁶ The percentages were calculated based on the total number of people who responded to this question.

APPENDIX L

FREQUENCY: IMPORTANCE OF COMPONENTS⁶⁷

<u>Component</u>	VERY IMPORTANT	LESS THAN VERY IMPORTANT	SOMEWHAT IMPORTANT	NOT IMPORTANT
Forgiveness	50.0% (20)	22.5% (9)	22.5% (9)	5.0% (2)
Picturing Jesus	46.3% (19)	17.1% (7)	22.0% (9)	14.6% (6)
Audibly Hearing Jesus	17.2% (5)	24.1% (7)	27.6% (8)	31.0% (9)
Sensing Jesus' Presence	56.4% (22)	20.5% (8)	12.8% (5)	10.3% (4)
Sensing Jesus Speak	41.0% (16)	25.6% (10)	12.8% (5)	20.5% (8)
Interacting With Jesus	57.9% (22)	26.3% (10)	7.9% (3)	7.9% (3)
Inner Child	24.3% (9)	18.9% (7)	48.6% (18)	8.1% (3)
Back to the Womb	31.4% (11)	14.3% (5)	25.7% (9)	28.6% (10)
Deliverance	55.6% (20)	22.2% (8)	16.7% (6)	5.6% (2)
Talking to Demons	30.6% (11)	16.7% (6)	30.6% (11)	22.2% (8)
Discerning Lies	42.1% (16)	23.7% (9)	28.9% (11)	5.3% (2)

⁶⁷ The percentages are calculated based on the total number of people who used each component.

APPENDIX M

FREQUENCY: CHANGES IN PERSONAL LIFE

<u>Practice</u>	Dramatically Better	Less Than Dramatically Better	Worse	Dramatically Worse	No Change
Formal prayer	15.0% (6)	32.5% (13)	12.5% (5)	0.0% (0)	40.0% (16)
Church attendance	12.2% (5)	9.8% (4)	9.8% (4)	0.0% (0)	68.3% (28)
Group Bible study	7.5% (3)	27.5% (11)	7.5% (3)	0.0% (0)	57.5% (23)
Personal Bible study	22.0% (9)	22.0% (9)	22.0% (9)	0.0% (0)	34.1% (14)
Experiencing Jesus	35.7% (15)	33.3% (14)	14.3% (6)	0.0% (0)	16.7% (7)
Asking Jesus for help	30.0% (12)	42.5% (17)	12.5% (5)	0.0% (0)	15.0% (6)
Ability to forgive	31.0% (13)	35.7% (15)	14.3% (6)	0.0% (0)	19.0% (8)
Relationships with others	23.8% (10)	42.9% (18)	23.8% (10)	0.0% (0)	9.5% (4)
Relationship with Jesus	34.9% (15)	34.9% (15)	20.9% (9)	2.3% (1)	7.0% (3)
Quality of life	30.2% (13)	41.9% (18)	20.9% (9)	2.3% (1)	4.7% (2)

APPENDIX N

FREQUENCY: RECOMMENDATIONS TO THE CHURCH

<u>Component</u> ⁶⁸	HIGHLY RECOMMEND	LESS THAN HIGHLY RECOMMEND	MIGHT RECOMMEND	WOULD NOT RECOMMEND
Forgiveness	86.0% (37)	9.3% (4)	2.3% (1)	2.3% (1)
Picturing Jesus	n/a	n/a	n/a	n/a
Audibly Hearing Jesus	n/a	n/a	n/a	n/a
Sensing Jesus' Presence	n/a	n/a	n/a	n/a
Sensing Jesus Speak	69.8% (30)	14.0% (6)	14.0% (6)	2.3% (1)
Interacting With Jesus	66.7% (28)	19.0% (8)	9.5% (4)	4.8% (2)
Inner Child	37.2% (16)	34.9% (15)	16.3% (7)	11.6% (5)
Back to the Womb	40.5% (17)	31.0% (13)	11.9% (5)	16.7% (7)
Deliverance	55.8% (24)	30.2% (13)	14.0% (6)	0.0% (0)
Talking to Demons	31.0% (13)	35.7% (15)	23.8% (10)	9.5% (4)
Discerning Lies	67.4% (29)	25.6% (11)	7.0% (3)	0.0% (0)

⁶⁸ Picturing Jesus, audibly hearing Jesus, and sensing Jesus' presence were inadvertently omitted from the questionnaire.

APPENDIX O

FREQUENCY: RE-USE OF COMPONENTS⁶⁹

<u>Component</u>	VERY COMFORTABLE	LESS THAN VERY COMFORTABLE	UNCOMFORTABLE	VERY UNCOMFORTABLE
Forgiveness	88.4% (38)	4.7% (2)	2.3% (1)	4.7% (2)
Picturing Jesus	79.1% (34)	7.0% (3)	11.6% (5)	2.3% (1)
Audibly Hearing Jesus	65.0% (26)	15.0% (6)	12.5% (5)	7.5% (3)
Sensing Jesus' Presence	88.4% (38)	9.3% (4)	0.0% (0)	2.3% (1)
Sensing Jesus Speak	79.1% (34)	9.3% (4)	9.3% (4)	2.3% (1)
Interacting With Jesus	83.7% (36)	4.7% (2)	7.0% (3)	4.7% (2)
Inner Child	65.1% (28)	14.0% (6)	16.3% (7)	4.7% (2)
Back to the Womb	62.8% (27)	9.3% (4)	18.6% (8)	9.3% (4)
Deliverance	71.4% (30)	19.0% (8)	7.1% (3)	2.4% (1)
Talking to Demons	60.5% (26)	16.3% (7)	11.6% (5)	11.6% (5)
Discerning Lies	79.1% (34)	14.0% (6)	7.0% (3)	0.0% (0)

⁶⁹ The components are listed in order by “Very Comfortable” and “Comfortable combined. Since the numbers are rounded to one-tenth of one percent, the total may be slightly less or more than 100%. The total number of respondents will be less than forty-three, if some of the respondents did not answer the question.

APPENDIX P

RESPONDENTS' COMMENTS TO RETROSPECTIVE QUESTIONNAIRE

The last page of the retrospective questionnaire invited the respondents to “feel free to add additional pages of comments” (Appendix I). It should be noted that some of the respondents may have received ministry at a conference and, therefore, were unable to follow-up with additional IHP with me in Pasadena. The following are full, direct quotes of all of the respondents’ comments:

- With a willing heart open to receive, any individual can receive freedom in a very short period of time, even in one session.
I’ve experienced and observed major healing and deliverance using prayer ministry, even parts of a person (DID) who hated God. After receiving Jesus, forgiving others/themselves, breaking off and repenting for vows & judgments & word curses, major healing & deliverance manifested.
- I came into this experience with no previous experience in this kind of a healing ministry. It was the way Frecia interacted with me that made me first open to the experience and second hopeful that this kind of ministry is fruitful. In my case, it was very fruitful. I gained considerable amount of healing through this kind of ministry. She did an excellent job and I would refer anyone to her.
- I first received prayer from Frecia Johnson at one of the Deep Healing Conferences. I left not feeling like things had been completely resolved. The issue of generational sin came up during the prayer session. I returned to DH offices for more prayer from Frecia and God revealed more, but it still seemed to be a process of getting free. God then led me to a ministry that specializes in dealing with generational sin, Aslan’s Place. A month after receiving prayer there I started seeing dramatic changes in my life. I am very thankful for how God used Frecia and Deep Healing to bring the whole issue of generational sin up. I had no idea it was an issue in my life. My healing has been a slow process overall, but I believe God has allowed me to go to various ministries in part to learn from their techniques and experience. I feel that God has used this all, to not only set me free but to

train and equip me to also do inner healing and deliverance ministry some day. I am very thankful for the ministry I received from Frecia and Deep Healing. I have recommended Deep Healing Ministries to others and will continue to do so.

- One session with Frecia was more valuable than several sessions with another, because of the super giftings she has. However, it wasn't enough—I want more. I'll be calling that number soon.⁷⁰
- I have been through back to the womb healing just 4 weeks ago w/ 2 women in my prayer group. God healed more areas of my rejection issues again & showed us some new things. More understanding & forgiveness for my mom—traumatic birth and wrong gender.
- I was very pro-active in this session & my “spiritual” ears were finer tuned. Also my abilities to sense blocking spirits & fiery darts from the enemy.
- The main thing I received from the 1 session w/ Frecia—was Christ's love and that I could do these exercises myself, which was helpful.
- It's taken several years of not going back to old sin (strongholds), being obedient to the Lord—the Lord testing me—to be at peace and free to like my life (in Christ) and give back—in ministry myself—John 15:5 connected.
- Most strongholds we find (see second set of papers) are simply generational sin—and acquired habits as are formed as a result of it. Being obedient and putting on the new man—is the key.
- When doing deliverance for someone else I will talk to the demons, but when I am being delivered, the demon speaks out of my mouth. So, I didn't know how to exactly answer the question about talking to demons.
- It's been a long time (nearly a year) since one short session. I have had more extensive sessions with others and a few sessions with (name withheld).
- I had a single one-hour ministry & have experienced significant life change. The most significant occurred during the womb segment. My wife & I are returning for additional ministry.
- I have prayed with over 150 people. I have one gal I'm having a hard time with. She see(s) demons all the time. I can't seem to talk to any of them or get them out. Is there someone I can talk to [to] help me?

⁷⁰ The respondents were invited to call Strength or me if they needed more help.

- Frecia: I have grown & been healed so much since I first sought healing by going to a Freedom in Christ conference at LAC some years ago. Mostly I have learned about God's love and acceptance. I am a different person than I was. Learning what I did in Dr. Kraft and your classes has been a big part of the process. I am still praying for God to heal my longtime fear of freeway driving and my anxiety about being onstage in a choir loft. I trust Him that He will bring that about in His timing. Thank you so much for offering your class at LAC!

(P.S.) Also, thank you for the ministry session that I had with you at the (name withheld)'s house. I remember feeling completely accepted as my little girl looked into your eyes! That moment in time stays with me.

APPENDIX Q

USE CORRELATED TO USE

[illegible]

APPENDIX R

USE CORRELATED TO IMPORTANCE

Importance: <u>Use</u>	Forgive -ness	Pictur- ing	Audibly Hearing Jesus	Sensing Jesus' Presence	Sensing Jesus Speak	Interacting With Jesus	Inner Child	Back to the Womb	Deliver -ance	Talking to Demons	Discerning Lies
Forgiveness	.67**	.45**	.20	.58**	.49**	.50**	.29	.21	.34*	.23	.24
Picturing Jesus	.56**	.64**	.23	.67**	.47**	.58**	.44**	.34*	.25	.19	.34*
Audibly Hearing Jesus	.39*	.28	.61**	.45**	.37*	.31*	-.08	-.06	-.12	-.13	-.08
Sensing Jesus' Presence	.53**	.37*	.17	.70**	.40**	.44**	.22	.06	.14	-.03	.15
Sensing Jesus Speak	.48**	.41**	.20	.49**	.61**	.43**	.28	.10	.15	.02	.15
Interacting With Jesus	.65**	.53**	.22	.66**	.50**	.58**	.57**	.36*	.37*	.28	.34*
Inner Child	.35*	.31*	.09	.49**	.23	.30	.60**	.28	.09	.25	.21
Back to the Womb	.08	-.02	.17	.14	-.04	.09	.16	.44**	-.16	.04	-.27
Deliverance	.35*	.17	.08	.19	.15	.10	.29	.28	.77**	.63**	.38*
Talking to Demons	.37*	.17	.03	.19	.14	.16	.45**	.38*	.63**	.79**	.50**
Discerning Lies	.49*	.40**	.17	.35*	.40**	.42**	.47**	.24	.49**	.56**	.66**

APPENDIX S

IMPORTANCE CORRELATED TO CHANGES IN PERSONAL LIFE

Changes in personal life: <u>Importance</u>	Formal Prayer	Church Attendance	Group Bible Study	Personal Bible Study	Experiencing Jesus	Asking Jesus for Help	Ability to Forgive	Relation- ship With Others	Relation- ship With Jesus	Quality of Life
Forgiveness	.13	.15	-.01	.11	.03	.07	.24	.07	.03	.17
Picturing Jesus	.36*	.22	.15	.26	.21	.20	.46**	.28	.25	.33*
Audibly Hearing Jesus	.20	.29	.08	-.11	-.05	.11	.09	-.06	.10	-.02
Sensing Jesus' Presence	.16	.22	.07	.11	.03	.04	.23	.08	.00	.17
Sensing Jesus Speak	.14	.26	.03	.07	.12	.17	.48**	.27	.14	.27
Interacting With Jesus	.09	.16	.04	.12	.01	-.02	.24	.08	.03	.18
Inner Child	.01	.19	.09	.15	-.09	-.20	.10	.12	-.06	.09
Back to the Womb	.35*	.14	.14	.32*	.22	.09	.12	.43**	.23	.46**
Deliverance	-.01	.16	.16	.28	.23	.21	.32*	.16	.19	.22
Talking to Demons	-.13	.05	.02	.14	.06	-.05	.14	.10	.03	.19
Discerning Lies	.20	.22	.22	.20	.05	-.03	.35*	.02	.07	.10

APPENDIX T

IMPORTANCE CORRELATED TO RECOMMENDATIONS TO THE CHURCH

Recommend to Church: <u>Importance</u>	Forgive- ness	Sensing Jesus Speak	Interacting With Jesus	Inner Child	Back to the Womb	Deliverance	Talking to Demons	Discerning Lies
Forgiveness	.38*	.53**	.43**	.40*	.52**	.44**	.32*	.14
Picturing Jesus	.32*	.59**	.56**	.24	.36*	.21	-.04	.03
Audibly Hearing Jesus	.03	.25	.12	-.09	-.04	.14	.02	-.12
Sensing Jesus' Presence	.12	.31*	.21	.18	.31	.19	.04	-.03
Sensing Jesus Speak	.33*	.58**	.47**	.28	.43**	.17	.14	.18
Interacting With Jesus	.36*	.52**	.59**	.32*	.48**	.23	.10	.20
Inner Child	.03	.18	.21	.43**	.44**	.23	.11	.03
Back to the Womb	.28	.36*	.48**	.32*	.41**	.12	.17	-.02
Deliverance	.33*	.25	.16	.35*	.34*	.39*	.27	.09
Talking to Demons	.31*	.20	.21	.35*	.39*	.31*	.32*	.06
Discerning Lies	.36*	.15	.14	.17	.33*	.17	.10	.18

APPENDIX U

IMPORTANCE CORRELATED TO RE-USE

Re-Use: <u>Importance</u>	Forgive- ness	Pictur- ing	Audibly Hearing Jesus	Sensing Jesus' Presence	Sensing Jesus Speak	Interact- ing With Jesus	Inner Child	Back to the Womb	Deliver- ance	Talking to Demons	Discern- ing Lies
Forgiveness	.19	.22	.28	.16	.32*	.49**	.36*	.46**	.55**	.26	.08
Picturing Jesus	.16	.47**	.41**	.38*	.43**	.54**	.30*	.47**	.46**	.05	.06
Audibly Hearing Jesus	-.03	.03	.34*	.16	.29	.24	.11	.07	.13	.15	-.03
Sensing Jesus' Presence	.06	.15	.17	.14	.22	.32*	.31*	.28	.23	.13	.00
Sensing Jesus Speak	.17	.31*	.37*	.36*	.52**	.56**	.35*	.47**	.44**	.22	.12
Interacting With Jesus	.16	.35*	.36*	.18	.39**	.49**	.33*	.53**	.52**	.18	.19
Inner Child	-.02	.07	.06	.09	.21	.24	.43**	.36*	.16	.25	.15
Back to the Womb	.14	.38*	.50**	.25	.29	.39*	.38*	.53**	.34*	.19	.15
Deliverance	.28	.13	.10	.07	.17	.20	.33*	.34*	.31*	.27	.16
Talking to Demons	.34*	.18	.10	-.00	.16	.21	.32*	.40**	.30	.29	.25
Discerning Lies	.29	.06	-.05	-.11	.00	.05	.11	.31*	.22	.14	.33*

APPENDIX V

USE CORRELATED TO CHANGES IN PERSONAL LIFE

Area of Change: Use	Formal Prayer	Church Attendance	Group Bible Study	Personal Bible Study	Experiencing Jesus	Asking Jesus for Help	Ability To Forgive	Relation- ship With Others	Relation- ship With Jesus	Quality of Life
Forgiveness	.07	.11	.02	.15	.08	.02	.20	.17	.00	.11
Picturing Jesus	.21	.24	.20	.24	.19	.10	.37*	.25	.18	.24
Audibly Hearing Jesus	.07	.07	.00	-.11	.08	.19	-.03	.01	.06	-.02
Sensing Jesus' Presence	.07	.08	.07	.12	.10	.12	.15	.12	-.02	.13
Sensing Jesus Speak	.07	.06	.08	.12	.11	.20	.22	.32*	.02	.15
Interacting With Jesus	.15	.17	.14	.32*	.18	.10	.10	.22	.06	.28
Inner Child	.06	.06	-.01	.15	-.01	-.07	-.16	-.11	-.08	.04
Back to the Womb	-.04	-.07	-.03	.16	-.01	-.06	-.34*	.07	-.09	.08
Deliverance	.03	.22	.21	.28	.11	.09	.36*	.22	.06	.21
Talking to Demons	-.06	.03	.04	.14	-.10	-.18	.15	.04	-.05	.12
Discerning Lies	.05	.13	.17	.06	-.13	-.05	.29	.08	-.13	.06

APPENDIX W

RECOMMENDATIONS TO THE CHURCH CORRELATED TO CHANGES IN PERSONAL LIFE

Area of Change: <u>Recommend to Church</u>	Formal prayer	Church Attendance	Group Bible study	Personal Bible study	Experiencing Jesus	Asking Jesus for Help	Ability to forgive	Relation- ship with others	Relation- ship with Jesus	Quality of Life
Forgiveness	.06	.24	-.01	.15	.24	.14	.26	.12	.14	.20
Picturing Jesus	n/a ⁷¹	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Audibly Hearing Jesus	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Sensing Jesus' Presence	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Sensing Jesus Speak	.14	.26	.15	.22	.31*	.32*	.44**	.28	.24	.31*
Interacting With Jesus	-.01	.10	.00	.27	.25	.20	.25	.28	.22	.37*
Inner Child	-.13	-.12	-.01	.06	.04	.01	-.01	.02	.04	.18
Back to the Womb	-.13	-.07	-.05	.11	.07	.04	.07	.08	.09	.26
Deliverance	-.03	.01	.05	.16	-.00	.03	-.04	.00	-.03	.09
Talking to Demons	-.26	-.29	-.21	-.07	-.07	-.01	-.11	-.08	-.06	.13
Discerning Lies	-.35*	-.04	-.33*	-.06	-.11	-.14	-.02	-.13	-.20	-.06

⁷¹ A designation of "n/a" signifies that this question was inadvertently omitted from the questionnaire.

APPENDIX X

USE CORRELATED TO RECOMMENDATIONS TO THE CHURCH

Recommend to Church: Use	Forgive- ness	Picturing	Audibly Hearing Jesus	Sensing Jesus' Presence	Sensing Jesus Speak	Interacting With Jesus	Inner Child	Back to the Womb	Deliver -ance	Talking to Demons	Discerning Lies
Forgiveness	.29	n/a ⁷²	n/a	n/a	.37*	.20	.10	.16	.26	.10	-.10
Picturing Jesus	.30	n/a	n/a	n/a	.31*	.24	.05	.20	.10	-.06	-.05
Audibly Hearing Jesus	.15	n/a	n/a	n/a	.29	.09	-.25	-.12	.12	-.06	-.14
Sensing Jesus' Presence	.05	n/a	n/a	n/a	.13	.06	-.10	.12	-.00	-.15	-.16
Sensing Jesus Speak	-.04	n/a	n/a	n/a	.26	.18	-.05	.05	.11	-.10	.10
Interacting With Jesus	.08	n/a	n/a	n/a	.21	.16	.23	.30	.22	.03	-.12
Inner Child	-.06	n/a	n/a	n/a	-.02	-.02	.12	.15	.10	-.07	-.20
Back to the Womb	.13	n/a	n/a	n/a	.19	.26	.36*	.42**	.23	.11	.18
Deliverance	.39*	n/a	n/a	n/a	.28	.08	.20	.20	.38*	.11	.06
Talking to Demons	.32*	n/a	n/a	n/a	.15	.05	.28	.32*	.25	.25	.06
Discerning Lies	.29	n/a	n/a	n/a	.23	.22	.15	.23	.27	.16	.14

⁷² A designation of "n/a" signifies that this question was inadvertently omitted from the questionnaire.

APPENDIX Y

USE CORRELATED TO RE-USE

Re-Use: <u>Use</u>	Forgive- ness	Picturing	Audibly Hearing Jesus	Sensing Jesus' Presence	Sensing Jesus Speak	Interacting With Jesus	Inner Child	Back to the Womb	Deliver- ance	Talking to Demons	Discerning Lies
Forgiveness	.16	.05	.14	.02	.15	.26	.14	.17	.32*	.09	-.03
Picturing Jesus	.21	.24	.20	.03	.08	.25	.11	.25	.26	.03	-.03
Audibly Hearing Jesus	.23	.10	.32*	.20	.30*	.28	.06	.02	.19	.15	-.00
Sensing Jesus' Presence	-.10	-.07	.02	.01	.10	.15	.04	.03	-.00	.09	-.17
Sensing Jesus Speak	-.05	.08	.17	.33*	.44**	.32*	.20	.13	.06	.08	.00
Interacting With Jesus	-.08	-.05	.15	.07	.19	.28	.40**	.27	.20	.19	.02
Inner Child	-.17	-.09	-.04	-.03	-.02	.09	.31*	.18	.00	.10	.03
Back to the Womb	.07	.02	.23	-.08	.10	.08	.12	.15	.03	-.03	.10
Deliverance	.19	-.01	.05	-.08	.04	.01	.04	.06	.14	-.02	.01
Talking to Demons	.24	.07	-.04	-.12	-.08	.04	.15	.23	.21	.13	.13
Discerning Lies	.31*	.15	.05	-.11	.05	.04	.01	.21	.24	.07	.23*

APPENDIX Z

RE-USE CORRELATED TO CHANGES IN PERSONAL LIFE

Personal change: Re-Use	Formal Prayer	Church Attendance	Group Bible Study	Personal Bible Study	Experienc- ing Jesus	Asking Jesus for Help	Ability to Forgive	Relation- ship With Others	Relation- ship With Jesus	Quality of Life
Forgiveness	-.08	.02	-.00	-.11	.08	.01	.09	.00	-.03	.00
Picturing Jesus	.04	-.01	.02	.15	.29	.25	.27	.23	.30	.37*
Audibly Hearing Jesus	.18	.13	.20	.31	.44**	.50**	.26	.35*	.49**	.52**
Sensing Jesus' Presence	.14	.15	.12	.29	.45**	.43**	.29	.40**	.44**	.46**
Sensing Jesus Speak	-.01	.16	.15	.22	.41**	.41**	.29	.39*	.34*	.42**
Interacting With Jesus	.01	.15	.04	.22	.38*	.31	.30	.34*	.40**	.48**
Inner Child	-.02	.02	.10	.17	.23	.18	-.01	.15	.20	.32*
Back to the Womb	-.10	-.09	-.07	.06	.24	.15	.14	.08	.20	.33*
Deliverance	.01	.11	-.01	.17	.26	.18	.20	.17	.22	.33*
Talking to Demons	-.20	-.15	.01	-.11	.03	.05	-.09	-.02	.03	.11
Discerning Lies	-.24	-.20	-.19	-.11	-.10	-.13	-.17	-.20	-.26	-.16

APPENDIX AA

RE-USE CORRELATED TO RECOMMENDATIONS TO THE CHURCH

Recommend to the Church: Re-Use	Forgive- ness	Picturing Jesus	Audibly Hearing Jesus	Sensing Jesus' Presence	Sensing Jesus Speak	Interact- ing With Jesus	Inner Child	Back to the Womb	Deliver -ance	Talking to Demons	Discern- ing Lies
Forgiveness	.66**	n/a ⁷³	n/a	n/a	.45**	.34*	.32*	.38*	.46**	.34*	.54**
Picturing Jesus	.44**	n/a	n/a	n/a	.59**	.70**	.32*	.34*	.36*	.29	.32*
Audibly Hearing Jesus	.39*	n/a	n/a	n/a	.67**	.71**	.29	.29	.38*	.38*	.19
Sensing Jesus' Presence	.12	n/a	n/a	n/a	.52**	.49**	.13	.11	.18	.10	.02
Sensing Jesus Speak	.26	n/a	n/a	n/a	.71**	.71**	.30*	.30	.36*	.21	.21
Interacting With Jesus	.40**	n/a	n/a	n/a	.75**	.79**	.37*	.39*	.40**	.29	.21
Inner Child	.11	n/a	n/a	n/a	.38*	.45**	.67**	.59**	.49**	.48**	.15
Back to the Womb	.42**	n/a	n/a	n/a	.55**	.71**	.69**	.71**	.41**	.54**	.41**
Deliverance	.68**	n/a	n/a	n/a	.70**	.73**	.53**	.51**	.60**	.46**	.45**
Talking to Demons	.12	n/a	n/a	n/a	.28	.33*	.60**	.52**	.47**	.68**	.26
Discerning Lies	.37*	n/a	n/a	n/a	.30*	.41**	.47**	.46**	.44**	.49**	.66**

⁷³ The questions of recommending components to the Church were not asked of Picturing Jesus, Audibly Hearing Jesus, or Sensing Jesus' Presence.

APPENDIX BB

MORE AND LESS INTERACTING WITH JESUS: NUMBER OF IHP SESSIONS

Number of Sessions	More Interacting	Less Interacting
1	21.1% (4)	55.6% (5)
2	21.1% (4)	22.2% (2)
3	5.3% (1)	11.1% (1)
4	10.5% (2)	0.0% (0)
5	5.3% (1)	0.0% (0)
6	5.3% (1)	11.1% (1)
7	5.3% (1)	0.0% (0)
10	10.5% (2)	0.0% (0)
12	10.5% (2)	0.0% (0)
20	5.3% (1)	0.0% (0)

APPENDIX CC

MORE AND LESS INTERACTING WITH JESUS: USE⁷⁴

	All the Time		Less Than All		More Than Some		Some of the Time		Not Used	
<u>Component</u>	More	Less	More	Less	More	Less	More	Less	More	Less
Forgiveness	35.0% (7)	0.0% (0)	45.0% (9)	10.0% (1)	10.0% (2)	30.0% (3)	5.0% (1)	50.0% (5)	5.0% (1)	10.0% (1)
Picturing Jesus	65.0% (13)	0.0% (0)	20.0% (4)	10.0% (1)	5.0% (1)	50.0% (5)	10.0% (2)	20.0% (2)	0.0% (0)	20.0% (2)
Audibly Hearing Jesus	19.0% (4)	0.0% (0)	19.0% (4)	0.0% (0)	4.8% (1)	20.0% (2)	14.3% (3)	10.0% (1)	42.9% (9)	70.0% (7)
Sensing Jesus' Presence	66.7% (14)	0.0% (0)	19.0% (4)	0.0% (0)	9.5% (2)	44.4% (4)	0.0% (0)	22.2% (2)	4.8% (1)	33.3% (3)
Sensing Jesus Speak	33.3% (7)	0.0% (0)	42.9% (9)	0.0% (0)	4.8% (1)	20.0% (2)	4.8% (1)	50.0% (5)	14.3% (3)	30.0% (3)
Inner Child	33.3% (7)	0.0% (0)	19.0% (4)	0.0% (0)	19.0% (4)	10.0% (1)	19.0% (4)	40.0% (4)	9.5% (2)	50.0% (5)
Back to the Womb	10.5% (2)	10.0% (1)	10.5% (2)	0.0% (0)	5.3% (1)	10.0% (1)	52.6% (10)	40.0% (4)	21.1% (4)	40.0% (4)
Deliverance	35.0% (7)	20.0% (2)	10.0% (2)	0.0% (0)	35.0% (7)	30.0% (3)	15.0% (3)	30.0% (3)	5.0% (1)	20.0% (2)
Talking to Demons	14.3% (3)	20.0% (2)	28.6% (6)	0.0% (0)	9.5% (2)	20.0% (2)	33.3% (7)	20.0% (2)	14.3% (3)	40.0% (4)
Discerning Lies	14.3% (3)	0.0% (0)	19.0% (4)	0.0% (0)	23.8% (5)	22.2% (2)	19.0% (4)	55.6% (5)	23.8% (5)	22.2% (2)

⁷⁴ The percentages are based on the total number of people who used each component.

APPENDIX DD

MORE AND LESS INTERACTING WITH JESUS: IMPORTANCE

<u>Component</u>	Very Important		Less Than Very Important		Somewhat Important		Not Important	
	More	Less	More	Less	More	Less	More	Less
Forgiveness	78.9% (15)	11.1% (1)	10.5% (2)	22.2% (2)	5.3% (1)	55.6% (5)	5.3% (1)	11.1% (1)
Picturing Jesus	61.9% (13)	25.0% (2)	19.0% (4)	12.5% (1)	9.5% (2)	25.0% (2)	9.5% (2)	37.5% (3)
Audibly Hearing Jesus	16.7% (3)	50.0% (2)	22.2% (4)	0.0% (0)	27.8% (5)	0.0% (0)	33.3% (6)	50.0% (2)
Sensing Jesus' Presence	80.0% (16)	37.5% (3)	15.0% (3)	0.0% (0)	5.0% (1)	25.0% (2)	0.0% (0)	37.5% (3)
Sensing Jesus Speak	55.0% (11)	28.6% (2)	30.0% (6)	0.0% (0)	10.0% (2)	14.3% (1)	5.0% (1)	57.1% (4)
Interacting With Jesus	75.0% (15)	33.3% (2)	20.0% (4)	16.7% (1)	0.0% (0)	16.7% (1)	5.0% (1)	33.3% (2)
Inner Child	25.0% (5)	20.0% (1)	30.0% (6)	0.0% (0)	45.0% (9)	40.0% (2)	0.0% (0)	40.0% (2)
Back to the Womb	36.8% (7)	28.6% (2)	26.3% (5)	0.0% (0)	15.8% (3)	28.6% (2)	21.1% (4)	42.9% (3)
Deliverance	66.7% (12)	25.0% (2)	27.8% (5)	12.5% (1)	5.6% (1)	37.5% (3)	0.0% (0)	25.0% (2)
Talking to Demons	31.6% (6)	28.6% (2)	10.5% (2)	0.0% (0)	36.8% (7)	14.3% (1)	21.1% (4)	57.1% (4)
Discerning Lies	52.6% (10)	25.0% (2)	26.3% (5)	0.0% (0)	15.8% (3)	62.5% (5)	5.3% (1)	12.5% (1)

APPENDIX EE

MORE AND LESS INTERACTING WITH JESUS: CHANGES IN PERSONAL LIFE

	Dramatically Better		Less Than Dramatically Better		Worse		Dramatically Worse		No Change	
<u>Area of Change</u>	More	Less	More	Less	More	Less	More	Less	More	Less
Formal prayer	30.0% (6)	0.0% (0)	35.0% (7)	44.4% (4)	5.0% (1)	33.3% (3)	0.0% (0)	0.0% (0)	30.0% (6)	22.2% (2)
Church attendance	19.0% (4)	11.1% (1)	14.3% (3)	0.0% (0)	9.5% (2)	11.1% (1)	0.0% (0)	0.0% (0)	57.1% (12)	77.8% (7)
Group Bible study	15.8% (3)	0.0% (0)	31.6% (6)	30.0% (3)	5.3% (1)	10.0% (1)	0.0% (0)	0.0% (0)	47.4% (9)	60.0% (6)
Personal Bible study	40.0% (8)	0.0% (0)	20.0% (4)	20.0% (2)	15.0% (3)	40.0% (4)	0.0% (0)	0.0% (0)	25.0% (5)	40.0% (4)
Experiencing Jesus	52.4% (11)	20.0% (2)	28.6% (6)	50.0% (5)	9.5% (2)	10.0% (1)	0.0% (0)	0.0% (0)	9.5% (2)	20.0% (2)
Asking Jesus for help	47.4% (9)	20.0% (2)	36.8% (7)	50.0% (5)	5.3% (1)	20.0% (2)	0.0% (0)	10.0% (1)	10.5% (2)	0.0% (0)
Ability to forgive	47.6% (10)	22.2% (2)	28.6% (6)	44.4% (4)	4.8% (1)	22.2% (2)	0.0% (0)	0.0% (0)	19.0% (4)	11.1% (1)
Relationships with others	47.6% (10)	0.0% (0)	28.6% (6)	77.8% (7)	19.0% (4)	22.2% (2)	0.0% (0)	0.0% (0)	4.8% (1)	0.0% (0)
Relationship with Jesus	52.4% (11)	30.0% (3)	23.8% (5)	50.0% (5)	14.3% (3)	10.0% (1)	0.0% (0)	10.0% (1)	9.5% (2)	0.0% (0)
Quality of life	47.6% (10)	20.0% (2)	33.3% (7)	60.0% (6)	14.3% (3)	10.0% (1)	4.8% (1)	0.0% (0)	0.0% (0)	10.0% (1)

APPENDIX FF

MORE AND LESS INTERACTING WITH JESUS: RECOMMENDATIONS TO THE CHURCH

<u>Component</u>	Highly Recommend		Less Than Highly Recommend		Might Recommend		Would Not Recommend	
	More	Less	More	Less	More	Less	More	Less
Forgiveness	90.5% (19)	80.0% (8)	4.8% (1)	20.0% (2)	0.0% (0)	0.0% (0)	4.8% (1)	0.0% (0)
Picturing Jesus	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Audibly Hearing Jesus	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Sensing Jesus' Presence	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Sensing Jesus Speak	76.2% (16)	60.0% (6)	14.3% (3)	10.0% (1)	4.8% (1)	30.0% (3)	4.8% (1)	0.0% (0)
Interacting With Jesus	70.0% (14)	60.0% (6)	15.0% (3)	10.0% (1)	10.0% (2)	20.0% (2)	5.0% (1)	10.0% (1)
Inner Child	38.1% (8)	30.0% (3)	33.3% (7)	40.0% (4)	23.8% (5)	0.0% (0)	4.8% (1)	30.0% (3)
Back to the Womb	47.6% (10)	30.0% (3)	28.6% (6)	20.0% (2)	9.5% (2)	20.0% (2)	14.3% (3)	30.0% (3)
Deliverance	52.4% (11)	50.0% (5)	38.1% (8)	20.0% (2)	9.5% (2)	30.0% (3)	0.0% (0)	0.0% (0)
Talking to Demons	23.8% (5)	33.3% (3)	38.1% (8)	33.3% (3)	33.3% (7)	22.2% (2)	4.8% (1)	11.1% (1)
Discerning Lies	57.1% (12)	80.0% (8)	33.3% (7)	10.0% (1)	9.5% (2)	10.0% (1)	0.0% (0)	0.0% (0)

APPENDIX GG

MORE AND LESS INTERACTING WITH JESUS: RE-USE

<u>Component</u>	Very Comfortable		Less Than Very Comfortable		Uncomfortable		Very Uncomfortable	
	More	Less	More	Less	More	Less	More	Less
Forgiveness	85.7% (18)	90.0% (9)	4.8% (1)	10.0% (1)	0.0% (0)	0.0% (0)	9.5% (2)	0.0% (0)
Picturing Jesus	76.2% (16)	70.0% (7)	4.8% (1)	20.0% (2)	14.3% (3)	10.0% (1)	4.8% (1)	0.0% (0)
Audibly Hearing Jesus	63.2% (12)	60.0% (6)	26.3% (5)	10.0% (1)	5.3% (1)	20.0% (2)	5.3% (1)	10.0% (1)
Sensing Jesus' Presence	95.2% (20)	70.0% (7)	0.0% (0)	30.0% (3)	0.0% (0)	0.0% (0)	4.8% (1)	0.0% (0)
Sensing Jesus Speak	85.7% (18)	60.0% (6)	4.8% (1)	10.0% (1)	4.8% (1)	30.0% (3)	4.8% (1)	0.0% (0)
Interacting With Jesus	90.5% (19)	60.0% (6)	0.0% (0)	10.0% (1)	4.8% (1)	20.0% (2)	4.8% (1)	10.0% (1)
Inner Child	76.2% (16)	40.0% (4)	9.5% (2)	20.0% (2)	14.3% (3)	20.0% (2)	0.0% (0)	20.0% (2)
Back to the Womb	71.4% (15)	40.0% (4)	4.8% (1)	10.0% (1)	14.3% (3)	30.0% (3)	9.5% (2)	20.0% (2)
Deliverance	75.0% (15)	60.0% (6)	20.0% (4)	20.0% (2)	0.0% (0)	20.0% (2)	5.0% (1)	0.0% (0)
Talking to Demons	61.9% (13)	50.0% (5)	19.0% (4)	10.0% (1)	9.5% (2)	20.0% (2)	9.5% (2)	20.0% (2)
Discerning Lies	76.2% (16)	80.0% (8)	14.3% (3)	10.0% (1)	9.5% (2)	10.0% (1)	0.0% (0)	0.0% (0)

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VITA

Frecia C. Johnson was born February 2, 1942, in Anniston, Alabama, reared in the Methodist Church by her grandmother, a strong influence in her life, and baptized in 1953. Frecia pursued a degree in business at Orange Coast College, Costa Mesa, California and at the University of New Mexico. Later, she became one of the first women in the United States to be hired on full commission in commercial real estate. She won numerous sales awards before ascending to management positions: as a sales manager with Coldwell Banker Commercial Real Estate, a Vice President/Investments with Grubb and Ellis, and a Department Head for the Resolution Trust Corporation, responsible for the management and sale of a \$500 million real estate portfolio. She was co-founder, vice present, two-term president and national delegate of Commercial Real Estate Women in Orange County, California.

Frecia met Neal Johnson in Artesia, New Mexico, when they were age eleven. After high school, they did not see each other for thirty-three years. Re-united in 1993, they married and went to Kazakhstan to plant a church. Due to the ambassador's request, Frecia founded the first International Chamber of Commerce and was elected its first president.

Upon their return to the United States, Frecia and Neal settled in Lake Tahoe, Nevada, where Frecia became an elder in the Presbyterian USA church, Clerk of Session, Moderator of Presbyterian Women, and Director of the Presbyterian Women's Thrift Shop (donated over \$100,000 annually to church and missions). In 1998, Frecia and Neal felt called to attend Fuller Seminary's School of World Mission (SWM). At Fuller, Frecia worked closely with Charles Kraft and became a prayer minister, taught inner healing prayer (IHP) courses for SWM and at seminars worldwide with Kraft, became Director of his Deep Level Healing Ministry and his Christian Pastoral Counseling Center. She resigned in 2003 to complete her Ph.D. Frecia has also served as a guest lecturer at SWM for a number of courses, including Ethnotheology, Worldview, and Anthropology.

Frecia obtained her Master's Degree in Intercultural Studies, specializing in inner healing prayer, from SWM in 2000 and was chosen by SWM classmates to receive the Glasser Award as the student who made the most contribution to student life. Frecia developed a new approach to IHP that is Christ-centered, Jesus-interactive, and achieves new levels of healing, forgiveness, and spiritual intimacy. In 2004, she founded "Experiencing Jesus Ministries," based on her new IHP approach. Her first publication, "Reciprocal Contextualization," will appear soon in Appropriate Christianity. She is currently writing books on forgiveness and her approach to IHP. Frecia has been selected to participate as a member of the "Prayer in Evangelism" forum for Lausanne 2004 Forum for World Evangelization in Thailand.