Chapter 1: Revival Phenomena and Healing: A Foundational Review

Lesson Goals

1) Review the Five-Step Model for the ministry of healing, which is a proven starting place for “little ole’ me’s” to enter into Spirit-led healing ministry anytime and anywhere.
2) Review how to operate in the gift of a word of knowledge for healing.

Introduction

In this first session we will briefly review key foundational topics for effective operation in the ministry of healing. We will begin by reviewing the Five-Step prayer model for praying for the sick. The Five Steps are:

1. The Interview.
2. The Diagnosis.
3. The Prayer Selection.
5. Post-Prayer Suggestions.

We will then review the basics of operating in the gift of a word of knowledge:
- What is a word of knowledge?
- How to recognize when we are receiving a words of knowledge.
- How to minister words of knowledge for healing.

Key Insights

I) The Five-Step Prayer Model

This model is not the only way to pray for healing, but is the model that has been taught and used by ministry teams at Global Awakening conferences, crusades, and international trips bearing powerful fruit in people’s lives. It is quiet, loving, and effective. It can be used by anyone and anywhere—in the home; in the gathering of believers; and for reaching out in the streets, marketplace, and workplace!

Step One: The Interview

Briefly interview the person requesting prayer. Be attentive and gentle. A loving attitude on your part will do much to reassure the person that he is in good hands. Ask him or her what the physical need is, but do not go into lengthy detail. For example:

“What is your name?” (A question or two to put the person at ease.)
“What would you like prayer for?”
“How long have you had this condition?”
“Do you know what the cause is?”
“Have you seen a doctor?”... “What does he say is the matter?”
“Do you remember what was happening in your life when this condition started?”
“Did anything traumatic happen to you about the time your condition began or within a few months prior to it starting?”

[You may need to explain to the prayee why you are asking these last two questions.]
“In the name of Jesus, spine, be straight! Be healed!”
“In Jesus’ name, I command every afflicting spirit get out of Jim’s body.”
“In the name of Jesus, I command all pain and swelling to leave this ankle.”

A command is appropriate:
As your initial step, unless you are led otherwise by the Holy Spirit.
When there has been a word of knowledge for healing or some other indication that God wants to
heal the person at this time.
When petition prayers have been tried and progress has stopped.
When casting out an afflicting spirit or any other spirit.
When a curse or vow is broken.
Whenever you are so led by the Holy Spirit.

Prayer Selection.

Step Two: Prayer Selection

This is based upon the supposed root cause that you determined in the previous step. Obviously you
would not pray the same way for someone who has an afflicting spirit as you would for someone
who needed prayer for healing of past hurts. You would not pray for someone with a physical or bio-
chemical disorder as you would for someone with an illness that is related to a spiritual root.

The two main categories of prayer are petition and command:

Petition: “Father, in Jesus’ name I ask You to heal the inflammation in Joe’s knee and take out the
swelling and pain.”

Command: “In the name of Jesus I command the inflammation in Joe’s knee to be healed, and all
swelling and pain to leave.”

Commands are generally used when: breaking a curse or vow; casting out an afflicting spirit or
other spirit; you have used petition prayers and progress has stopped; you are led to use them by the
Holy Spirit; a word of knowledge; or other circumstances indicate that God wants to heal the person
immediately (Many times a gift of faith manifests at this time and you know that a command will
bring healing).

Step Three: Prayer Ministry

First, audibly ask the Holy Spirit to come. You can say simply, “Come, Holy Spirit!” Or, “Come, Holy
Spirit, with Your healing power.” Or you may prefer a longer prayer. Then wait on Him for a minute or
two.

Tell the person receiving ministry that you will be quiet for a minute or two, so that he doesn’t become
confused about what is going on.

An attitude of receiving

Ask the person not to pray while you are praying for him. Here again, be gentle and loving. Say
something like: “I know this means a lot to you, and you have probably prayed a lot about your
condition. But for now I need you to focus on your body. I want you to just relax and to let me know if
anything begins to happen in your body, like heat, tingling, electricity, a change in the amount or location
of the pain, etc. If you are praying in English, or in tongues or thanking Jesus, or saying ‘Yes, Yes!’, it is
harder for you to focus on your body. It is harder for you to receive healing.”

Sometimes a person may find it very hard not to pray. Don’t be hung up on this. Pray for him anyway.

If the presence of the Holy Spirit becomes evident, as by the person feeling heat or tingling or some
other manifestation, continue waiting on Him until He finishes what He wishes to do at that time. When
the manifestation has ebbed, check to see if healing is complete. If it is not complete, continue your
ministry.

Remember: always pray or command in the name of Jesus!
You cannot use the name of Jesus too much! The power is in His name. Some who have anointed healing ministries sometimes simply repeat “In the name of Jesus”, over and over as their prayer for healing.

Thank God for whatever He does. You cannot thank God too much!

When you minister healing, seek to deal with the cause of the condition if you know the cause, as well as with the symptoms. For example:

“Father, in Jesus’ name I ask you to heal the cones and rods in the retina of this eye. Father, in the name of Jesus, cause the scar tissue to dissolve and leave this eye. Oh God, restore the sight in this eye, in the name of Jesus.”

“In the name of Jesus, I command this ruptured disc to be healed and filled with fluid, and every pinched nerve to be released and soothed. In the name of Jesus, I command the pain to leave Joe’s back.”

“In the name of Jesus, dear God, I ask You to heal this pancreas. Father, in the name of Jesus I ask You to touch this pancreas with your healing power and cause it to function normally. Cause it to produce insulin as needed and cause all diabetes to be cured and complete health restored. Release Your healing in the name of Jesus.”

“In the name of Jesus, I command every afflicting spirit and every spirit of infirmity to leave Joe’s body, now!”

“In Jesus’ name I command all stiffness to leave this joint, all pain to leave and all swelling to subside. I command all calcium deposits and all scar tissue to dissolve in Jesus’ name.”

“In Jesus’ name, I command all chemical imbalances in Joe’s body to be healed.
I command every organ furnishing chemicals or other signals to his organs to function normally in Jesus’ name.”

Forgiveness of another’s wrong conduct

If it appears that someone else caused the condition or that someone wronged the person about the time the condition started, find out if the sick person has forgiven the other. If not, forgiveness should precede your prayer for healing. Unforgiveness can be a major obstacle to healing.

If you think forgiveness is called for, ask the sick person to forgive the other, even if the sick person is not aware of any resentment toward that person.

Examples:

A woman has had arthritis in her spine for five years, ever since her husband ran off with another woman. Has she forgiven her husband and the woman? Jesus said we must forgive, not we ought to. Emotional stress can cause illness, pre-vent healing. Sometimes one can be angry at God and must forgive Him.

A pastor has had back pain for ten years. Ten years ago there was a split in his church and some of his closest friends turned against him. Has he forgiven the ringleaders of the split, his former friends and all others involved?

(Note: Sometimes a person is healed before you even begin to pray for healing, just by forgiving the person who caused the hurt and asking God’s forgiveness for his own sin of resentment and anger. The pastor noted above was healed by forgiving without any prayer for healing.)

Repentance for one’s own wrong conduct and asking forgiveness for it

If it appears that the condition was brought on by sin, very gently inquire if the person agrees that this
might be so. If he does, encourage him to repent and ask God’s forgiveness. This should precede your prayer for healing. Sin that is not repented for can impede healing. Anger can contribute to back pain and some depressions. AIDS may result from a wrong lifestyle. Lung cancer might have been caused by smoking.

But, be tender. Ask if perhaps the condition could be related to his lifestyle. Perhaps say, “I wonder if this condition could be related to things you have done in the past.” Never accuse the person confrontationally of causing his condition by his sin. It is seldom helpful and you may be wrong.

**A caution:** If this leading is of the Holy Spirit, the Holy Spirit will usually indicate the specific sin which is the problem, not sin in general. General accusations of sin are often destructive and probably are from the enemy.

A person may need to forgive himself. He may have caused his own injury or sickness. This may seem unnecessary but it sometimes releases healing.

**Some Practical Suggestions on How to Minister**

If changes in the seeker’s condition can be readily determined, it is appropriate and often helpful to pray short prayers or give brief commands interspersed with re-interviewing at frequent intervals to see if progress is being made.

- “What has happened to the pain now?”
- “See if you can read the sign now.”
- “Do you still feel heat in your stomach?”
- “Try moving your knee now.”

(A person may be partly or completely healed without feeling anything. He may not realize that healing has taken place until he uses the affected part. If he does something he could not do before or that caused pain before, he can see if the prayer thus far has made a difference.)

When a prayer or command results in a partial healing, continue to use it until you find that it no longer produces further healing.

Two examples of short prayers with frequent interviews, in actual situations, are set out in Appendices A and B to this section.

Note that many of the prayers or commands for healing set out in scripture are very short.

- “I am willing. Be cleansed.” (Mark 1:41)
- “Little girl, I say to you ‘Arise.’” (Mark 5:41)
- “God, be merciful to me, a sinner!” (Luke 18:13)
- “Please heal her, O God, I pray!” (Num. 12:13)
- “In the name of Jesus Christ of Nazareth, rise up and walk!” (Acts 3:6)
- “Jesus the Christ heals you. Arise and make your bed.” (Acts 9:34)
- “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.” (Acts 9:17)

If a long prayer is followed by partial healing, it is hard to know what part of the prayer or command was effective. Then if it is to be repeated, the entire prayer may have to be repeated.

However, short prayers are not always called for. Where progress cannot readily be determined, such as with diabetes, frequent interviewing is not useful unless there are manifestations which help you to know what is going on. For example, if there is heat and the heat intensifies with certain prayers, then short prayers with frequent interviews may be appropriate.

Even if short prayers are appropriate, healing may not come after the short prayers. But healing will
sometimes come after an extended time of prayer or after many prayers or after several times of praying.

**Be Persistent**
If you try one kind of prayer or command and get results but not complete healing, continue. Explain why you are continuing to the person receiving prayer or he may wonder about the repetition. Be persistent!
If you try one kind of prayer or command and get no result after a few times, try another kind! Be persistent!
Sometimes a person expects you to pray only once for his condition and then stop. So if he is not healed promptly, he may expect you to stop praying and he may start to leave. Encourage him to stay and let you pray more. Continue praying as long as God seems to be making any further change in his condition or as long as you are given different ways to pray for him. Be persistent!
If healing has partially come and then seems to stop, wait a bit. Continue praying for a time to see whether another wave of healing will come. Be persistent!

**Your Manner**
You need not necessarily pray aloud all the time. If you wish, tell the person that you may pray silently at times. As long as you have your hand on his arm you are praying, even if not aloud. And do pray silently. Listen to the Holy Spirit. He may give you some guidance you would otherwise miss.
It is often very helpful to pray with your eyes open, and observe the person you are praying for. Look for signs that God is at work in his body: fluttering eyelids, trembling, perspiration. If you see something happening or if the person reports a change in the pain or increased sight or other progress, thank God for what He is doing and bless it. Continue to pray in the manner that led to the progress.
If you are not accustomed to praying with your eyes open, this will require practice! However, it is worth the practice as it sometimes helps you see what God is doing.
Use your normal tone of voice. Shouting or praying loudly in tongues will not increase your effectiveness.
Don’t preach, don’t give advice and don’t prophesy.

**Step Four: Stop and Re-Interview**
If after a time you are making no progress, consider interviewing the person further.
Possible questions might be:

“Would you try again to remember whether anything significant happened within six months or so of the beginning of this condition?” (Some event may require forgiveness that the person may have forgotten or may have been unwilling to disclose.)
“Do any other members of your family have this condition?” (If so, perhaps there is a generational spirit affecting several members of the family.)
“Do you have a strong fear of anything?” (Fear can be a cause of many physical and spiritual problems and it sometimes interferes with healing.)
“Is anyone in your family a member of the Freemasons or Eastern Star?” (Association with Masonic or other occult organizations is particularly likely to impede healing.)
“Has anyone ever cursed you or your family that you know of?”
“Have you had other accidents?” (If the person is accident-prone, consider whether he is under a curse.)
“Have you ever participated in any kind of occult game or practice?”

**Consider whether a wrong spirit may be present**
If the person reports that the pain has moved or has increased, it signals the likely presence of an afflicting spirit. Simply command the afflicting spirit to leave in the name of Jesus. You might pray with more intensity, but not louder. “In the name of Jesus, I break the power of this afflicting spirit and command it to leave Joe’s body!” Or an equivalent prayer.
If the condition has existed a long time or if it is a condition that resists medical treatment such as cancer, diabetes, Parkinson’s, AIDS, etc. Consider that there is likely to be a spirit causing the condition or resisting healing and command it to leave. “In the name of Jesus, I command any spirit of arthritis to leave this woman!”

(When expelling a spirit of infirmity or an afflicting spirit or a spirit of a particular condition, a simple prayer may be enough. But see section on “Deliverance” for help in cases where expelling a spirit seems more difficult.)

**Inner healing**

Very often a person who requests prayer for a physical problem is also in need of emotional healing from hurts and wounds suffered as a result of trauma, physical or emotional abuse, perceived or real rejection, disappointments, fears, perceived or real inadequacies and so on. These hurts and wounds may have accumulated over a long period of years.

Sometimes the physical healing of such a person cannot be fully realized unless and until his inner wounds and hurts have been healed or a process of healing begun.

Sometimes, even if a person seems to receive physical healing it may be apparent that emotional healing is also needed.

Sometimes the person thinks his problem is physical, or sometimes you or he may think he needs deliverance. However what he really needs is inner healing.

In these cases, you should by all means take time to pray for the person’s inner healing. Follow the leading of the Holy Spirit. Pray for the healing of hurts that have become apparent in your conversation with the sick person. If you are so led, inquire gently about the causes of the inner hurts. If circumstances permit, take time to understand the situations at least in general. If time is limited, consider scheduling another session with the sick person.

Pray for the healing of each specific hurt just as you would for each specific physical ailment. It is appropriate to inquire from time to time whether the Holy Spirit has put additional specific needs on the person’s mind that you might pray for.

Allow the prayee to weep. Encourage it if he begins to cry. Let God love, comfort and console the person through you. When emotions are very strong, it is often helpful to ask Jesus to speak to the person or to show him how Jesus sees his situation. You may know other effective methods of praying for inner healing.

**Ministry to a person who is under medical care**

You will have occasion to minister to people who are consulting with a counselor or psychiatrist. This probably is not a problem if your ministry is for a physical ailment such as a broken limb or back pain. However, if healing for emotional problems is indicated, you should ask the prayee to get the approval of his doctor or counselor for his seeking prayer. This is especially important if the prayee is under medication.

Sometimes a person under medication, such as for diabetes, asthma, arthritis, heart disease, etc., believes he has been healed when you pray for him. He may think he can discontinue his medication. You must instruct him to continue his medication after your ministry to him; even if he believes and even if you believe he has been healed. He must return to his doctor and let the doctor change his medication if the doctor considers it appropriate to do so.

**Ministry to a person with multiple problems.**

As a general rule, it is better to finish praying for one condition before starting to pray for another unless the Holy Spirit directs you differently. Flitting from one problem to another is distracting. The person’s faith will be built up for successive problems if one healing is completed.

The sick person may ask you to pray for a second problem as soon as you finish your first prayer for one condition. He may not understand that you will pray further for the first condition. Tell him gently that you will pray for the second condition. But first you wish to finish praying for the first condition. Follow the leading of the Holy Spirit! If you are praying for a person’s sinus infection and his bad foot

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7 Francis McNutt says specificity is particularly important in prayer for inner healing.
begins to tingle, stop praying for the sinus condition and pray for the foot. Bless what God is doing and pray in cooperation with what He is doing. Go back to the sinus only when you have finished praying for the foot or when the sinus begins to manifest the presence of God at work there.

Other

Ask the Holy Spirit for His leading and expect to receive it. Don’t cause guilt in the person you are ministering to. Don’t make him feel guilty if he does not get healed. Don’t tell him it is his fault even if you think it is! If you think you may have made a mistake don’t fret over it. The Holy Spirit is bigger than your mistakes!

If possible, always use a catcher. A person may fall even though you are praying only for his physical healing. If you don’t have a catcher, have the prayee sit down or stand against a wall so that he cannot fall or have the person stand in front of a chair so that if he becomes weak he can settle into the chair. If the prayee falls, pray for him a few moments longer and then see if he has been healed (“How is the pain now?” “Try moving your neck now.” etc.). Ask if he senses that the Holy Spirit is still touching him. If he senses that God is still at work in him, pray further for him. If nothing seems to be happening, ask the Holy Spirit whether you are through praying for him and continue as long as the Holy Spirit wants you to.

When to stop praying

Stop praying when:

- The person is completely healed.
- The person wants you to stop. He may be tired or simply feel you should stop.
- The Holy Spirit tells you it is time to stop.
- You are not given any other way to pray and you are not gaining ground.

Step Five: Post-Prayer Suggestions

After praying, consider the following:

Encourage the prayee’s walk with the Lord.

You might share a scripture verse. For some people, scriptural passages are extremely meaningful and encouraging.

If a condition resulted from occult experiences or habitual sin, suggest tactfully that a change in lifestyle may well be needed to avoid a recurrence of his condition.

If he is not healed or not completely healed, don’t accuse him of lack of faith for healing or of sin in his life as the cause.

Encourage the person to get prayer from others if there is little or no evidence of healing or if his healing has not been completed. Encourage him to come back again for more prayer after the next meeting, etc. Sometimes healing is progressive and sometimes it occurs only after a number of prayers for healing have been made.

Tell the prayee not to be surprised if he experiences a spiritual attack after a healing. Help him to be prepared to resist it. If a symptom starts to recur, he can command it to leave in Jesus’ name. If a bad habit is involved, he may be tempted for a short time to re-commence the habit. If he does yield, quick repentance is needed and asking God’s help to overcome. Love! Love! Love! As a minister of healing, do everything in love.

An Observation:

If you pray for more people, you will see more people healed! Example 1: Short Prayers on Back Pain
Example 1: Short Prayers on Back Pain

*Back Pain*

Example of an interview and prayer exchange between a pray-er (P) and a person with severe back pain (A). This illustrates the use of short prayers interspersed with interviews. It is a closely approximate account of an actual event.

*The Situation*

A comes to P with a friend for help with a bad back. A’s back hurts so much that she has to ease herself down into a chair when she sits down and has to struggle painfully to stand up again.

*The Preliminary Steps*

P: “Where does your back hurt?”
A: (Pointing.) “All across this part of my back.”
P: “When did your back start hurting?”
A: “About three months ago.”
P: “Do you know what caused it?”
A: “I hurt my back moving some furniture.”
P: “Have you seen a doctor about this?”
A: “A chiropractor. He treats me for a vertebra that has slipped out of place.”
P: “Has he helped you?”
A: “Yes, each time I see him. But the pain comes back and it’s getting worse.”
P: “Did you need help moving the furniture?”
A: (Bitterly) “I asked my husband to help me move it but he wouldn’t. He never helps me with anything around the house.”
P: “Do you need to forgive him?”
A: “I suppose so.”

P leads A in a prayer of forgiveness for her husband for not helping to move the furniture, releasing him to God, undertaking not to try to change him herself, and blessing him.

*Note:* At this point P could have led A in a prayer forgiving her husband for all the hurts he has caused her. This should be done at some point. If it not done now, P should suggest that A do this soon.

P: “Now let’s take a reading on your back. Try moving it. How is the pain now?” A moves her back.

A: (Surprised.) “Well, it’s a lot better!”
P: “Is the pain completely gone?”

Note: anger is a frequent cause of or contributor to back pain. Sometimes a person is completely healed just in the act of forgiving the one who has caused the pain.
A: “No, but it’s a lot less.”

P: “Well, now let’s pray for it. Let me check your legs first.”

**The Ministry**

P checks A’s legs and finds that one is a little shorter than the other. P prays for the short leg to lengthen, which it does. P asks A to stand up and see if the pain has changed in her back.

A: “Well, it’s still better. But I get a twinge right here.” (A touches her back.)

P: Puts his hand on the spot that hurts. “*In the name of Jesus, I command all pain to leave A’s back. Now try your back again.*”

A: “It’s good. Very good.”

P: “Is the pain all gone?”

A: “I would say just about all. It’s some stiff and sore.”

P: (Puts his hand on A’s back.) “*In the name of Jesus, I command every spirit of pain or soreness or stiffness to get out of A’s back. Now let’s check it again.*”

In this case, the pain was now completely gone and the prayer ended. P asks A to thank Jesus for healing her.

**Notes**

If the pain had not completely gone, P might have given one or more of the following commands until the pain left completely, or until there was no more progress.

“*that all the vertebrae in A’s back line up properly, one squarely on top of the other.*”

“*that all the discs in A’s back take their proper size and shape and location.*”

“*that every pinched nerve be released, and every damaged nerve be healed.*”

“*that all extra calcium deposits or growths in A’s back dissolve and be gone.*”

Also, if A had a pain running down one of her legs, it is likely to be from a pinched or damaged sciatic nerve. If such a pain develops at the time that P is praying for A’s back, it may be caused by a spirit of sciatica. P could pray as follows, as appropriate:

“*In the name of Jesus, I command A’s sciatic nerve to be healed.*”

or,

“*In the name of Jesus, I command the spirit of sciatica to get out of A’s body.*”

(After praying in this way, P would check for change in the pain.)

In the real case, P then asked A to pray a prayer of thanksgiving and asking the Holy Spirit to come and fill A up.

In this case, A was encouraged to walk continually in forgiveness of her husband. Her back was still well after about 8 months. So it appears that the healing was permanent.

This example is not intended as a comment on other types of prayer for healing. God uses all types of prayers. As one example, God sometimes heals with the simple prayer, “God, please heal Sally.” Or,
“Sally’s back be healed, in the name of Jesus!” See Moses’ prayer for Miriam: “Please heal her, O God, I pray!” (Numbers 12:13.)

Similarly, it is not intended as a comment on longer prayer times. There are some situations that call for unhurried longer prayer times. Also, even if short prayers are appropriate in a given situation, if healing does not come soon longer prayer times may result in healing.

The point of the above example is simply that praying short prayers with frequent interviews is often an effective way to pray and can result in healing within a rather short time frame.

Example 2: Short Prayers on Person with Injury to Chest and Arm Muscles, and Inability to Lift Arm

[An example of exchanges between a person with pain, weakness in some of his left arm and chest muscles, inability to raise his left arm to shoulder height (A) and the person praying for him (P). This also was an actual situation with a successful conclusion.]

The Interview

P: (After A has explained his condition.) “How did this all happen? Did you have an accident?”

A: “I’m a courier. I was delivering a package for a messenger service and ran into a thick glass door that I thought was open. I hit my shoulder and bent my arm. I was really stupid. It was my fault. I was partly drunk. Now I can’t lift a heavy package or ride a bicycle. I can’t lift my arm above this high (demonstrating). So, I can’t get any kind of a job that requires much use of my arm.”

P: “When did this happen?”

A: “About seven years ago.”

P: “Have you forgiven yourself for being drunk and for running into the door?”

A: “No, it hasn’t occurred to me that I need to forgive myself.”

The Ministry

P: “Well, let’s do it anyway.”

P leads A in a prayer of repentance for taking alcohol into his body and asking God’s forgiveness, and of repentance for being partly drunk, for being careless as a courier, asking God’s forgiveness and forgiving himself for the whole incident.

P: “Now check your chest muscles and see how they are. See how high you can raise your arm.”

A: “The pain in my arm is nearly gone! My chest still hurts. I think I can lift my arm higher.” A tries lifting his arm. He can lift it a bit higher, but not much.

P: “All right. That’s good! Now let’s pray for your healing. First, we’ll ask the Holy Spirit to come. We’ll all just be quiet for a minute or two. You don’t have to pray. Just relax and let the Holy Spirit do whatever He would like to do at this time. Holy
“Spirit, please come with Your healing power.”

Everyone is quiet for a minute or so. A feels heat in his chest. P thanks God for what He is doing. When the heat subsides, A still has pain in his chest, slight pain in his arm and cannot raise his arm higher than the last time he tried.

P: “Let’s pray for the pain in your chest muscles.” P lays his hand lightly on A’s chest. “In the name of Jesus, I command A’s chest muscles to be healed. I command all bruising to leave and the effect of all the past bruising to be healed. Now check your chest and see if the pain has changed either for the worse or the better.”

A: “The pain in my chest is much less. It’s almost gone now too.”

P: (Repeating) “Well, that prayer seemed to make some progress, we’ll pray that one again. In the name of Jesus, I command A’s chest muscles to be healed. I command all bruising to leave and the effect of all the past bruising to be healed, in Jesus’ name! Now check again to see if anything further has happened to the pain.”

A: “The pain in my chest is completely gone!”

P: “Try pushing on my hand and see if your arm or chest hurts.”

A pushes on P’s hand and says the arm and the chest do not hurt. P says to push harder. A pushes very hard on P’s hand but has no pain.

P: “Well, thank Jesus for healing your arm and chest! You know He is the healer.”

A: “Yes, I will!”

P: “Let’s do it right now.”

A: “Thank you Jesus for healing my arm and chest.”

P: “I think you will find the strength has returned to your arm. However, if it isn’t completely healed, come back and get prayer for it again another time.”

A: “Thanks, I will!”

P: “Now let’s pray for your arm movement.” P lays his hand on A’s shoulder. “In the name of Jesus, I command A’s arm to be healed. In Jesus’ name, I command all the muscles and ligaments in his arm to function normally so that he can raise his arm normally. Now try raising your arm.”

A tries to raise his arm with somewhat more success but not a lot more. P repeats his prayer until improvement stops.

P: “I’m going to raise your arm with my hand but I don’t want to hurt you. You tell me at once if this hurts.”

P raises A’s arm a bit. “Does that hurt?” A says it doesn’t hurt, so P raises the arm farther. “Does this hurt?” P repeats this once more and A says the arm hurts a little. P holds the arm up and commands the pain to leave.

P: “Okay. Now you see if you can raise your arm that much.”

A: “Well, I can’t raise it as far as you did, but much more than I could before.”
P repeats lifting A’s arm until there is slight pain and commanding the pain to leave. A gains a little more lift when trying to raise his arm.

P: “Just in case there is one present I’m going to cast out any spirit of infirmity in your arm. In the name of Jesus, I command any spirit of infirmity in A or in his arm to get out of him now! In the name of Jesus, I command any afflicting spirit to get out of him now! Your assignments are over! Now, try your arm again.”

A: “This is amazing! I can’t raise it all the way, but almost. And it doesn’t hurt at all.”

P prayed three or four more times for healing of the muscles and ligaments in A’s shoulder. He lifted A’s arm until A felt discomfort and then commanded the muscles and nerves to be healed and the pain to leave. Eventually, A had complete movement of his left arm without pain. It seemed that he was completely healed. P had A thank Jesus for healing him and then prayed for filling with the Holy Spirit and a general prayer of blessing over A.

Notes
After eight or nine months, A’s arm still had full movement and its strength had returned. It seems that his healing was permanent.