

## Hurts, Emotions and Memories

It is not the purpose of this chapter, nor the chapters on Trauma and Rejection to replace the excellent education available in the CHCP Inner healing/soul care track courses. Deliverance ministers would be much more skilled if they did. For those that do not elect to take the Inner healing/soul care courses, there is a need for basic understanding about how deliverance and inner healing are entwined. There are two sides of the same coin so to speak. Neither will bring complete healing to the seeker alone. Both are needed. During healing prayer, the minister may move from deliverance prayer to inner healing prayer or the opposite. Many times it is difficult to tell the difference. There can be many open doors/gates from hurts, emotions, trauma and rejection. The deliverance minister needs to know all he/she can about how such doors were opened, and how to close them during the healing prayer. History has shown a separation between those who primarily minister inner healing, and those that minister deliverance. Many books were written on each with little mention of the other. Sometime in the 1990's the Lord seemed to bring these two "camps" together, and books since then are much more likely to include information on both. GA believes strongly that background and experience are needed in both areas for satisfactory healing ministry.

"Nor should we ever forget. The Spirit says to us that "there is one Lord, one Faith, one baptism; one God and Father of all, who is over all, and works through all and is in all" (Eph 4:5-6) God is the God of medicine, psychiatry and counseling. The Fatherhood of God seeks in love to embrace the one Lord of all whose lordship includes healing of our internal wounds, back to the beginning of our lives." (Scanlan, *Inner Healing* p 71)

Memories can wound, cripple, and bind people. Some speak of this wounding as producing cracks in our soul. This type of wounding can also keep us in bondage, prevent God's healing power from working within us, and cause us to become physically ill. God's love, however, can transform (change or renovate) our emotions—and even our memories—to set us free and to allow us to live an abundant life through Christ. God, who desires "*truth in the inner parts*" (Ps. 51:7), allows His Holy Spirit (the spirit of truth) to reveal truth and to bring His love to cover each situation so that healing may occur.

This section deals with inner healing in general. Other sections deal more in-depth with specific causes of wounded memories, such as rejection and trauma.

### Is Inner Healing Scriptural?

One of the reasons Jesus came was to heal the broken hearted, to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. (Isa 61:1-3)

While Scripture is very specific with direction and examples of deliverance, examples and instructions on healing the broken hearted are less apparent. Please review the following which tend to support inner healing prayer.

Prov. 20:27	Is. 61:1-3	John 13:21
Ps. 30:5, 11 and 45:7 6:20	Ezek. 11:19 and 18:31	1 Cor.
Ps. 51:10 and 92:10	Ezek. 36:26-27	2 Cor. 4:16
Ps. 35:18 and 41:4	Mat. 6:22-23	

## Definitions

"While sickness of the spirit is caused by what we do, sickness of the emotions is generally caused by what is done to us. It grows out of the hurts which are done to us by another person or some experience we have been exposed to in the past. These hurts affect us in the present, in the form of painful memories, and weak or wounded emotions. This in turn leads us into various forms of sin, depression, a sense of worthlessness and inferiority, unreasoning fears and anxieties, psychosomatic illness, etc. Included in this process are the present day effects (consequences) of the sins of the parents in the bloodline of a person. (See Ex 20:5) Thus healing of past hurts touches the emotions, the memories and the person's bloodline" (John Wimber's book, *Power Healing*).

Several terms are used to describe this needed healing: soul care (CHCP), inner healing (Ruth Stapleton, and most authors since 2000), soul healing (Rita Bennett), healing of memories (Agnes Sanford) and healing of the heart (Michael Scanlan). In this course we will use the terms interchangeably for the most part.

The list of experiences that have the potential of wounding us are many. The following list is from *Emotionally Free*, p 143. "Prenatal experiences, experiences during birth, experiences while we are young, occurrences when may hurt us as an adult: a broken engagement; being involved in an accident, especially if you were in it; hospitalization; surgery, especially if disfiguring; chronic illness; rejection by children or mate's children; loss of job or career; problems with neighbors; persecution for one's faith; close friendship broken; disappointment in someone you admired; battle over inheritance; menopause (both male and female) retirement; loneliness; neglect when elderly; death of someone loved.

Others are: an alcoholic mate; an unfaithful mate; drug abuse; psychological wounds from war or imprisonment, or being held hostage; giving up a child for adoption; having an abortion; being exposed to abusive language; or physical cruelty.

I, like many ministers who were "called" to the ministry of deliverance in the 1960's and 1970's began by hollering and shouting at the demons to give us their names and then to come out. We felt we needed to learn their names before we could expel them. There were no conferences and only three or four books on deliverance during this time, one of which was *Pigs in the Parlor*. The only people we knew that were doing deliverance were Derek Prince, Don Basham, Frank Hammond (author of *Pigs in the Parlor*), and a few other lesser known ministers.

But as I and others ministered, we began to realize that the deep wounds and traumatic memories that many seekers brought were not being healed. We also began to realize that

while we could force the demons to leave buy the power and authority of Jesus Christ, (sometimes by just wearing them out over a long period of time 4-8 hours) in many cases they would return after a time.

We seemed to have no prayer answer for these problems. We knew the Bible spoke of every believer's right to be free from demonic influence, but bible teaching about healing the wounded and broken hearted were much less obvious. We realized that Jesus pronounced that one of the reasons he came was to “. . . . . “heal the brokenhearted, . . . . to set at liberty them that are bruised.” (Luke 4:18). We knew (Isaiah 61:3) said , , , , : to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; “. But we didn't know exactly how to pray for these kinds of problems.

Then a woman named Agnes Sanford (probably one of the greatest healers of our time) began teaching a concept she called Healing of the Memories in in the 1950's. (see *The Healing Gifts of the Spirit*, 1966, Chap 7, p 109), we all began to understand.

The basic idea of inner healing is simply this: Jesus, who is the same yesterday, today and forever, can take all the traumatic memories and experiences of rejection, hurt and woundedness of our past and heal them from the emotional residue that remains that affect our present lives. He can fill us with His love in all the places that have been damaged and empty.

Several writers began to spread the teaching, resulting in a number of books being written in the 1970's and 1980's on the subject. See the list at the end of this section. Unfortunately there began to be two different camps in the ministry of healing of emotions and deliverance. In one camp were those that prayed for inner healing almost exclusively and in the other camp were those that prayed for deliverance, but did not consider inner healing prayer to be useful. It was not until the 1990's that the two teachings began to merge in the deliverance and inner healing ministry. Today, most but not all deliverance ministers would use both. Most who do pastoral counseling (a type of inner healing) would also see needs from time to time for deliverance. Most books on healing written since 2000 will include information on both.

While this course is primarily on Deliverance, we also realize now that this is only one side of the coin. Praying for deliverance is only one tool. We need to pray for inner healing as well. It is rare that a seeker comes needing only deliverance. While deliverance ministers such as Bob Larson and Don Dickerman continue to use confrontational deliverance methods, they also omit prayer for inner healing. Our experience suggests that healing of the whole person (which is certainly the Lord's intent) is better accomplished using both. Repentance is a powerful tool against dark influences resulting from our own sins. But it is rather ineffective against wounds, trauma, hurts and memories in which others sin against us.

One of the best resources available about the relationship between deliverance and inner healing is a presentation delivered by Peter Horrobin at the 2011 International Society of Deliverance Ministers annual meeting. View it at <http://youtu.be/Z1rRka6oUXY> (48 min)

Unfortunately, many current writers on healing seem to assume that readers are familiar with the basics of how to pray for inner healing, (or soul healing), but this is not necessarily the case. Therefore in this study, we will go back to the early writers who spell out in detail the process and prayers for praying for inner healing. For a basic understanding of inner healing the first two books by Rita Bennett are highly recommended. The following books are basically identical. They can be obtained very inexpensively on Amazon.com.

Bennett, Rita	Emotionally Free	1982	0-86065-194-0
Bennett, Rita	You Can Be Emotionally Free	1982	978-0-88270-748-8
Bennett, Rita	How to Pray for Inner Healing for Yourself	1983	0-8007-5126-4

One or more of them may be out of print.

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This section deals with inner healing in general. Other sections which follow, deal more in-depth with specific causes of wounded memories, such as rejection, divorce, abuse, post traumatic etc. It is not the purpose of this chapter, nor the chapters on Trauma and Rejection to replace the excellent education available in the CHCP Inner healing/soul care track courses. Deliverance ministers would be much more skilled if they did take the Inner healing/soul care track courses. For those that do not elect to take the Inner healing/soul care courses, there is a need for basic understanding about how deliverance and inner healing are entwined. There are two sides of the same coin so to speak. Neither will bring complete healing to the seeker alone. Both are needed. During healing prayer, the minister may move from deliverance prayer to inner healing prayer or the opposite. Many times it is difficult to tell the difference. There can be many open doors/gates from hurts, emotions, trauma and rejection. The deliverance minister needs to know all he/she can about how such doors were opened, and how to close them during the healing prayer. History has shown a separation between those who primarily minister inner healing, and those that minister deliverance. Many books were written on each with little mention of the other. Sometime in the early 1990’s the Lord seemed to bring these two “camps” together, and books since then are much more likely to include information on both. GA believes strongly that background and experience are needed in both areas for satisfactory healing ministry.

## Inner Healing

1. Repentance will not heal hurtful or painful memories. The person did not sin but was sinned against.
2. Most inner healing requires forgiveness of those who have hurt or abused us; it also requires healing prayer for the hurts and painful memories of that experience which still reside within.
3. We cannot truly experience inner peace and joy and the full love of God when we are suffering from woundedness. Most wounded individuals experience feelings of fear or fear of rejection, rejection, self-rejection, and/or lack of self-worth.

4. Our deepest need is to be loved and if we are denied love as infants or as children (known as love deficit), somewhere along our lifeline we may be affected and be robbed of our peace—of our ability to love and trust mankind and/or God.
5. These hurts may even precede birth (having occurred while the baby is in-utero—as discussed in a later section). A child may feel rejection if they are aware their parents did not want them or that the timing of their birth was somehow disfavored.
6. These inner hurts may be the root cause of physical problems.
7. Often evil spirits attach themselves to these experiences and make healing even more difficult.
8. Some inner healing needs may be present because of the sins of our predecessors (as discussed in the section on “Healing from Generational Influences”).
9. The basic idea is simply this: since “time” does not exist with God in heaven, then Jesus (who is also the same yesterday, today and forever) can go back through what we know as time and heal the wounds, pain, and memories of our past so they no longer cause us woundedness. Jesus then fills (with love) all these places in us that have been wounded, hurt, and empty.
10. In the process of inner healing, we ask Jesus to go back in time to when the person was hurt, rejected, or abused, and to free them from the effects of that woundedness “in the present” by bringing to light the things that have hurt them, and we pray that the Lord heal the binding effects of the hurtful incidents of the past. In most cases, each distinct situation needs to be prayed for individually.
11. It isn't the event that is the problem, it's the emotional reaction to the event that causes the problem (continued woundedness) and allows Satan in.
12. Parts of their spirit (of those experiencing woundedness) have not been consecrated to God (and anything Jesus does not own, Satan owns).
13. 80% of the problems of Mayo Clinic's visitors are psychosomatic, not physical.

### **Possible Symptoms Revealing an Individual's Need for Inner Healing**

1. They withdraw from life, acting as though they want to hide
2. They are shy or secretive and unwilling to use their talents
3. They exhibit or speak about feelings of rejection
4. They exhibit difficulties in progressing spiritually
5. They continually struggle with addictions, forgiveness, woundedness, etc.
6. They exhibit behavior or feelings of hollowness or emptiness and may often be expressionless
7. They demonstrate a sense of being deeply lonely
8. They exhibit reactions of feeling persecuted, tormented, or afflicted
9. They show signs of feeling desperately lost and futile inside but act on the outside as if things are going well
10. They may suffer vertigo during the Lord's anointing
11. They have dyslexia problems
12. They feel and act nervous and uncomfortable during serious worship
13. They feel their spirit is imprisoned

14. They weep uncontrollably on occasion
15. They wonder if they are losing their mind
16. They exhibit continued feelings of guilt and shame

### **Inner Healing Inventory**

The following questions may be helpful in identifying areas in your life which need healing. These questions may also suggest openings in your “spiritual hedge” where the adversary can or has entered. Find a quiet place, make spiritual preparation for a short time, then ask God to open your mind and help you recall the answers to the following questions.

1. Have you ever been divorced? How is your relationship with your ex-spouse? Do you hold unforgiveness? Has he (she) hurt you deeply and rejected you?
2. Have you lived with a “significant” other and then later separated?
3. List all those who have hurt you deeply (for which you still experience pain).
4. Have you ever been raped or abused (sexually, physically, or emotionally) and by whom? Have you forgiven them?
5. Have you ever had a miscarriage or an abortion or fathered a child that was either aborted or miscarried? Have you ever paid for an abortion or transported someone to get an abortion?
6. What was your father like? How did you and he get along? Did he love you? Did he express his love by holding you and speaking words of love?
7. What was your mother like? How did you and she get along? Did he love you? Did she express her love by holding you and speaking words of love?
8. Was yours a happy childhood? Were you adopted or cared for by foster parents? Did father or mother die at an early age, or leave the home through separation or divorce?
9. List the names of all those who have rejected you or made you feel worthless.
10. Have you ever considered suicide?
11. Have you ever been diagnosed with a mental disorder or hospitalized for psychiatric counseling?
12. Have you ever made any vows, such as “never to let men hurt me again?”
13. Do you have excessive and/or unreasonable fears? Are you fearful of anything in particular?
14. Are there any idols in your life—things that you put first before God or that you do first before doing things for God?
15. Has anyone tried to control you? Have you tried very hard to please someone without success? Are you co-dependent with anyone?
16. Were you greatly embarrassed when you were a child or a young adult?
17. Can you identify a pattern of hurtful events beginning early in your life, each building upon the other?
18. Do you wish you were someone else? Do you dislike yourself? Do you wish you had never been born?
19. Do you have a learning disability (such as dyslexia) which was not diagnosed in childhood? Do you have any other kind of limiting handicap?



20. Do you dislike the opposite sex or your own sex?
21. Do you often find that your reaction to something said or done is out of proportion to whatever the stimulus was (do you often over-react)?
22. Do you have a recurring memory of a past hurt? Does it still trouble you to think about it?
23. Are there people you can't forgive? Do you have trouble asking someone else to forgive you?
24. Do you have overwhelming feelings of guilt or shame?
25. Do you find it nearly impossible to admit making a mistake? Do you usually look for someone to blame for what goes wrong in your life?
26. Do you have a nearly-continuous feeling of anger inside? Are you usually critical in your remarks or thoughts about others?
27. Do you have a fantasy world to which you escape?
28. Do you have a physical illness that has no known cause?
29. Have you been diagnosed with as a slow learner, manic-depressive, bi-polar?
30. Do you frequently suffer from depression or are depressed over long periods of time?
31. Do you have frequent nightmares or troubling and recurring dreams?
32. Do you have physical or mental exhaustion from wrestling with inner problems?
33. Do you have difficulty sleeping or do you want to sleep too much?
34. Are you extremely restless and/or "on the go" constantly? Are you unable to sit and relax for any length of time?
35. Are you a workaholic? Do you feel guilty if you aren't doing something productive? Are you always striving for the approval of others?
36. Were you an adult before you ever felt loved by another person?
37. Do you often compare yourself with others and end up feeling inadequate and discouraged?
38. Do you have a constant need for physical affection or do you dislike being touched at all?
39. Do you have a deep sense of insecurity, of feeling unloved, or of disapproval?
40. Is it hard to believe God loves you or approves of you?
41. Do you find it difficult to give and receive love?
42. How do you feel about yourself? (Circle all that apply.)

low self-image	insecure	withdrawn personality
self-condemning	hate myself	try to please others
worthless	believe I am a failure	agony within
inferior	question my identity	display a facade
starved for love	promiscuous	insecure
unworthy	fear of rejection	don't know who I am
approval-seeking	self-rejecting	feel abandoned
self-accusing	can't accept love	depressed

can't give love	internal hurt/pain	can't love spouse
no lasting relationships	earn acceptance by being good or by hard work	

## Types of Inner Healing Prayer

Realizing that the Lord uses the gifts and talents He has given us, and as a result healing prayers will vary from minister to minister, there are several more common types of inner healing prayer.

**(1) Reliving the experience with Jesus.** In short, this involves asking the seeker to visualize the experience that caused the pain/woundedness. These may have been previously identified through a checklist or inventory, or mentioned by the seeker. Then asking Jesus to come into that experience and bring healing and love. It is desirable to see if the seeker can picture Jesus holding and loving them. This is the most common method described in much more detail in many books on inner healing. (see *Emotionally Free* pages 79-83). This process is used for each experience identified.

1. Usually this prayer is done privately with only two persons on the prayer team. Some of the memories may bring back guilt or shame.
2. Always pray for inner healing before giving a deliverance prayer. When the root memory is healed, the spirits of darkness will leave much easier.
3. The person is usually asked, with the help of the Holy Spirit, to visualize the hurtful experience. Then we ask Jesus Christ to be present in the mental picture—not to change it, but to take the hurt and pain away and replace it with love.

Let's take an extreme example. A young girl is sexually abused by her father, brother, or a close relative. Typically during this experience, a gate is opened and unclean spirits of lust, fear, physical pain, and confusion (particularly if it is her father) come in. Normally healing will not come until she can re-visit the experience in her mind, ask Jesus to come into the picture and take away the hurtful emotions she felt at that time, and bring healing to the experience.

Sometimes we (intercessors) have to pray that the cross of Jesus is placed between the abuser and the seeker, and, when this happens, in her mind's picture the view gets light on her side of the cross and stays dark on the other side of the cross. Sometimes Jesus comes and stands between the abuser and the seeker. Either way, the traumatic emotional experience is healed by the love of Jesus and by the seeker's willingness to forgive the abuser and to turn over to Jesus the traumatic emotions that were there at the time.



We (as intercessors) also cast out or command the unclean spirits to go and pray that God heal the experience. Healing comes, and while the seeker can remember the experience again in the future as a historical event, the event will cause them no PTSD (Post Traumatic Stress Disorder) problems, discussed further in the section on Trauma.

4. If the power of the Holy Spirit is present, the person will (1) see Jesus in the picture, OR (2) feel Jesus' love and warmth, OR (3) know in their mind what Jesus would do (usually occurring in those with highly analytical thinking).
5. If they are unable for one of these three things to happen, there may be evil spirits or a curse present that is preventing Jesus' light from entering.
6. Prayer may have to be given to place the cross of Jesus between the perpetrator and the victim.
7. Have the seeker share the emotions they are feeling.
8. Ask them if they can see Jesus in the picture. Ask them if they want Him to come.
9. Ask them to give Jesus all the painful emotions, and to receive from him love, & peace
10. Ask the seeker if they want Jesus to come to them and hold them. Don't rush here.
11. When the person is ready, ask the Holy Spirit to guide the person to the next experience and/or picture that the Lord wants to heal.
12. This kind of prayer may take more than one session and may be accompanied by significant weeping.
13. This process requires generous and unhurried time. Listen, love, and pray but don't counsel. You don't have any answers; only God has the answers.

**(2). Holy Spirit Directed** - Another form of this type of prayer is to ask the Holy Spirit rather than the seeker what experiences He wants to heal, and letting the Holy Spirit set the agenda. Healing steps then follow #1 above.

**(3) Creative Prayer.** This type of prayer, can be used when the seeker does not remember any specific experiences that need to be healed, or they don't want to recall them. We then take a different approach. We ask the seeker to remember something that he/she liked to do when a child and let Jesus build around it. We ask the seeker to invite Jesus to be there with him/her. Ask the seeker to describe what he sees Jesus doing. Then ask the seeker what he/she thinks the things he saw Jesus doing mean. In one simple visualization, Jesus can change the seekers whole basic feelings about themselves and their childhood.

It seems from the reading that this is good with people who were wounded by lack, or unmet need, things they should have received but did not. The example given was Bennett's husband, Dennis, who grew up not getting what he needed as a child from his parents. Because his wounds did not come so much from what was done to him - there wasn't really an incident to go back to, so reliving the scene wouldn't help much and in the creative prayer, Jesus

came to fill the needs and remove the gloom.

**(4) From Ashes to Beauty:** This method is used when we have had disappointment, false accusations or dreams that seemed to fall apart. We can give it to the Lord and ask him to take the ashes and in return He will give you beauty. Where you once had emptiness you can ask the Lord to replace it with His love and presence.

The ashes to beauty prayer was in the Emotionally free book by Rita Bennett at the end of chapter 10 I believe, the chapter talked about hurts of the adult, the death of someone Dear, Released from depression, God heals teenagers, What about old fold, and the Prayer: from ashes to beauty.

**(5) Listening Prayer** (from *Can You Hear Me*)

An alternate prayer method to traditional inner healing prayer is called listening prayer or “**behold and be held**”. The objective is to allow the seeker to **behold** the face of Jesus, and **be held** by Him in His arms which always seems to bring instant healing of traumatic experiences. While this method may seem to be similar to traditional inner healing prayer at first glance, this method enables the seeker to find Jesus in a safe place **first**, rather than searching frantically for Him in the middle of a traumatic memory. It becomes a safe home base for all forays into inner healing. Jesus provides comfort, courage, reassurance, and promises before we enter the scary places. It allows the intercessor to get acquainted with how each seeker personally hears, sees or senses Jesus. We take Jesus at His word that he will come. “*Whosoever will may come*” (Rev 22:18) “*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*” (Rev 3:20) “*...He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed.* (Deut 31:8) and the last words Jesus spoke to his disciples “*and, lo, I am with you always, even unto the end of the world.*” (Matt 28:20) (See [www.listeningprayer.ca](http://www.listeningprayer.ca))

The process for listening prayer is as follows:

1. The prayer minister asks Jesus a question.
2. Jesus gives His answer to the seeker.
3. The seeker reports Jesus’ answer to the prayer minister.

**(6) Healing of Memories.** In this type of prayer, the minister prays for the individual with little or no participation from them. This is useful if there is little time, or there is need to pray for prenatal, or birth experiences or experiences in ages 1-5 in which the seeker may not remember very much. Agnes Sanford used this type of prayer most often. The third video uses this method to pray for the rejection felt by Mary.

**Inner Healing** (summary - observations and suggestions)

1. Repentance alone will not heal hurtful or painful memories. The person did not sin but was sinned against.

2. Most inner healing requires forgiveness of those who have hurt or abused us; it also requires healing prayer for the hurts and painful memories of that experience which still reside within.
3. We cannot truly experience inner peace and joy and the full love of God when we are suffering from woundedness. Most wounded individuals experience feelings of fear or fear of rejection, rejection, self-rejection, and/or lack of self-worth.
4. Our deepest need is to be loved and if we are denied love as infants or as children (known as love deficit), somewhere along our lifeline we may be affected and be robbed of our peace—of our ability to love and trust mankind and/or God.
5. These hurts may even precede birth (having occurred while the baby is in-utero—as discussed in a later section). A child may feel rejection if they are aware their parents did not want them or that the timing of their birth was somehow disfavored.
6. These inner hurts may be **the root cause** of physical problems.
7. Often evil spirits attach themselves to these experiences and make healing even more difficult.
8. Some inner healing needs may be present because of the sins of our predecessors .
9. The basic idea is simply this: since “time” does not exist with God in heaven, then Jesus (who is also the same yesterday, today and forever) can go back through what we know as time and heal the wounds, pain, and memories of our past so they no longer cause us woundedness. Jesus then fills (with love) all these places in us that have been wounded, hurt, and empty.
10. It isn't the event that is the problem, it's the emotional reaction to the event that causes the problem (continued woundedness) and allows Satan in.
11. Parts of their spirit (of those experiencing woundedness) have not been consecrated to God (and anything Jesus does not own, Satan owns).
12. 80% of the problems of Mayo Clinic's visitors are psychosomatic, not physical.
13. This kind of prayer may take more than one session and may be accompanied by significant weeping. If the prayer takes place at a retreat or other meeting where you expect this will be the only time you will see the seeker you may want to use more general prayers for inner healing of memories (Agnes Sanford model).
14. If the seeker has considered suicide, ask them when their mother disillusioned them?
15. If unkind words have wounded them, have them bind the unkind words so they have no effect.
16. The seeker will need to forgive the offender as an adult, and also as the child that was wounded.
17. If the seeker has been called by a name(s) that cause shame and guilt, ask Jesus to give them a new name.
18. Remember, a changed appearance of the seeker, eyes, attitude, peace, should not be used as a test to determine if the healing is complete. It may indicate only that progress is being made, not that the healing is complete. Only God knows that, and He will reveal it through the gift of discerning of spirits, or words of knowledge.
19. Don't forget possible generational influences that may give rise for needed inner healing.

## Resources

1. Rita Bennett, *Emotionally Free*, 1982, ISBN 0 86065 194 0
2. Rita Bennett, *You Can Be Emotionally Free*, 1982 ISBN 978 0 88270 748 8
3. Rita Bennett, *How to Pray for Inner Healing for Yourself and Others*, 1983, ISBN 0 8007 5126 4
4. Ruth Carter Stapleton, *Gift of Inner Healing*, 1976, ISBN 0-87680-809-7
5. Ruth Carter Stapleton, *The Experience of Inner Healing*, 1977, ISBN 0 8499 4120 2
6. Matthew and Dennis Linn, *Healing of Memories*, 1974, ISBN 0809118548
7. Barbara Shlemon Ryan, *Healing Prayer*, 2001, ISBN 1-56955-262-2.
8. David Seamands, *Healing of Damaged Emotions*, 1991, ISBN 0896939383.
9. Betty Tapscott, *Inner Healing Through Healing of Memories* (Box 19827, Houston, TX 77024, 1977).
10. Agnes Sanford, *Healing Gifts of the Spirit*, 1966, reprinted 1974,. ISBN 087-981056-4.
11. Norma Dearing, *The Healing Touch*, 2002. ISBN 0-8007-9302-1.
12. John and Paula Sanford, *Healing the Wounded Spirit*, 1985, ISBN 0-932081-14-2.
13. John and Mark Sandford, *Deliverance and Inner Healing*, 1992, ISBN 0-8007-9206-8
14. John and Paula Sandford, *Transformation of the Inner Man*, 1982, ISBN 0-932081-13-4.
15. Charles Kraft, *Defeating Dark Angels*, 1992,. ISBN 0-89283-773-X.
16. Charles Kraft, *Deep Wounds, Deep Healing*, 1993). ISBN 0-89283-784-5.
17. Francis MacNutt, *Healing* (Bantam Books, 1974): pp 161-73. ISBN 0-87793-074-0. (Excellent summary in a few pages.)
18. John Wimber, *Power Healing*, 1987. Chap 5, pp 77-96, ISBN 0-06-069533-1.
19. Brad Jersak, *Can You Hear Me?* (Fresh Wind Press 2003) ISBN 0-9833586-0-2 (Much of the information on Listening Prayer is taken from this resource)