

THE PRAYER THAT HEALS

A SCRIPTURE-GROUNDED GUIDE TO
PRAYING FOR HEALING WITH FAITH,
WISDOM, AND HOPE



DBA MINISTRIES

THE PRAYER THAT HEALS

*A Powerful Biblical Framework for Seeking God's
Healing*

*Inspired by Scripture and the Remarkable Testimonies of Ten People
Who Experienced Healing*

Copyright and Disclaimer

This book is for spiritual encouragement. It is not medical advice and does not replace diagnosis or treatment by a qualified health professional. Readers should not stop, delay or change medical treatment because of anything in these pages. Prayer and medical care are not opposed.

The testimonies are reported accounts, told as accurately as the available sources allow. A reported recovery is not proof that any particular prayer caused it, and no outcome is promised to any reader.

The prayer framework in this book is an independent work grounded in Scripture. This book is not affiliated with, sponsored by or endorsed by Jordan Rubin, and the prayer it presents is not his. Scripture is paraphrased unless otherwise noted.

Contents

Introduction: The Prayer That Can Change Your Journey	6
 Part One — Preparing Your Heart for God’s Healing Power	 9
Chapter 1: Before You Ask for Healing, Come Before the Healer . . .	10
Chapter 2: The Spiritual Preparation: Repentance, Forgiveness, and Renunciation	16
 Part Two — The Biblical Healing Prayer Framework	 23
Chapter 3: The Powerful Prayer Framework: Seven Biblical Principles	24
Chapter 4: Speak God’s Word: Understanding the Power of Scripture-Based Prayer	29
Chapter 5: Your Complete Healing Prayer: From Preparation to Petition	34
Chapter 6: Morning, Noon, and Night: Developing a Consistent Prayer Life	38
 Part Three — When Faith Meets the Impossible	 41
Chapter 7: Forty Days Against Ninety: Jordan Rubin’s Remarkable Recovery	42
Chapter 8: The Day She Walked Again: Delia Knox	46
Chapter 9: Four Hundred Fifty Cards: Barbara Cummiskey Snyder . .	50
Chapter 10: A Heart Made Whole: Marvin Bird	54
Chapter 11: When Darkness Gives Way to Hope: Philip T. Dunn . . .	56
Chapter 12: A Journey of Faith to Lourdes: Ginette Nouvel	59
Chapter 13: From Suffering to Restoration: Elisa Aloï	62

Chapter 14: A Child’s Life in God’s Hands: Kaylee Turley	65
Chapter 15: A Life Transformed: Danila Castelli	70
Chapter 16: Beyond the Pain: Delores Winder	73
Part Four — Living in the Power of Prayer	76
Chapter 17: When Healing Does Not Come Immediately	77
Chapter 18: Your Life Can Become a Testimony	81
Conclusion: The Power of Prayer, the Faithfulness of God	85
Appendix A: The Complete Original Healing Prayer	88
Appendix B: Thirty Scriptures for Healing, Strength, and Hope	91
Appendix C: Your Daily Healing Prayer Guide	94
Scripture References: By Chapter	99

INTRODUCTION

The Prayer That Can Change Your Journey

The surgery was supposed to be simple. A hernia repair, a few sore days, and then back to the health-and-nutrition company Jordan Rubin led.

Instead, the surgeon came back with words that had nothing to do with a hernia. Cancer. Already in the lymph nodes. Ninety days, Rubin says he was told, unless he acted at once.

Six months earlier, he says, he had finished a book about healing from cancer naturally. Now cancer was no longer a subject he wrote about. It was his.

Most of us will have our own version of that moment. It may not happen in a surgeon's office. It may be a lab result waiting unopened in a patient portal, a waiting room with the television muted, a call from a sister at an hour when phones should not ring, a child who has gone suddenly, frighteningly quiet. A diagnosis rarely arrives gently. It changes how time feels. The future you had planned narrows to the next appointment.

And in that narrowing, people pray. People who haven't prayed in years. People who have never prayed at all. It is not weakness. It is one of the oldest human reflexes, and the Bible is full of it: the Psalms, where fear is spoken aloud to God without polish; the Gospels, where the sick keep finding their way to Jesus.

One of them had been bleeding for twelve years. She had spent everything she owned on doctors and only grown worse. So she pushed through a crowd for one chance to touch the edge of Jesus' cloak (Mark 5:25–34). She was out of places to take her need, and she took it to him.

The early church gave the sick a plan, too. Call the elders. Pray. Anoint with oil. Confess to one another. Pray for one another (James 5:14–16). No one was meant to carry illness alone.

Rubin carried his differently. In the days after the diagnosis, he says, he turned to a Scripture-based prayer and prayed it every single day, alongside changes in what he ate and other health practices. He points to a stretch of forty days as the turning point. When he describes his recovery, he gives the credit to God. His choices about treatment were his own, just as yours will be yours, made with the people who know your body. Nothing in these pages asks you to choose between prayer and your doctors.

What held us was not a formula but a question: what does it look like to pray for healing with the whole Bible behind you, instead of a few borrowed lines? This book is our answer. The prayer inside it is not Rubin's. It was written for this book, from Scripture up.

It begins with preparation. Before you ask for anything, you come, with honesty about what you are carrying. You repent of what you know needs repenting. You forgive those who have hurt you, and you receive the forgiveness Christ offers you. You lay down whatever has been competing with him for your trust. You hand over your body, your fears and your future, and you invite the Holy Spirit to lead the way. Scripture starts here. The psalmist asks God to search his heart (Psalm 139:23–24). Jesus ties praying to forgiving (Mark 11:25).

But hear this before we go any further: none of it is a toll booth. Nothing in the Bible says sickness is a verdict on your character, or that a single unforgiven grudge is what stands between you and a cure. Job's friends believed exactly that, and God told them they had spoken wrongly (Job 42:7). Preparation is not payment. It clears the room so that you can be fully present to the One you are asking.

Then come seven movements of prayer: thanksgiving, faith in Jesus, the presence of the Holy Spirit, the Word of God, specific petition, standing firm against fear, and surrender to God's wisdom. In

Chapter 5 they come together as one complete prayer. It is yours to pray aloud, write out by hand, or reshape in your own words.

Between here and the last page, you will meet ten people. Some prayed beside hospital beds. Some stood up in a healing service. One family leaned on a small church in Arkansas, another on a pilgrimage in the south of France. Every one of them is real. We tell their stories the way they and their families remember them, and we set beside each one what the doctors, records and witnesses say, so you always know where the ground is solid.

We will not tell you that every prayer ends in healing. Paul begged the Lord three times about the thorn in his flesh, and the answer was not removal but grace, enough to stand on (2 Corinthians 12:7–10). If someone you love is still sick, nothing in this book is a verdict against you. Chapter 17 is written for exactly that place.

Here is how to read it. Start with Part One before you pray the prayer, because the preparation shapes everything after it. Part Two gives you the framework and the prayer itself. The ten stories in Part Three can be read in any order, one a night if that helps. Part Four is for the long road, for the seasons when the answer is slow. The appendices are made for daily use: the prayer on a single page, thirty Scriptures, and a simple morning, midday and evening rhythm. Keep a notebook nearby. Pray, and keep your appointments. In these pages, the two walk together.

Wherever you are as you read, whether in a waiting room, at a bedside, or at a kitchen table at three in the morning, the invitation is the same one the Bible has always given. Come near to the throne of grace with confidence. Mercy and help are waiting there for the hour of need (Hebrews 4:16).

Turn the page.

PART ONE

**Preparing Your Heart for
God's Healing Power**

CHAPTER 1

Before You Ask for Healing, Come Before the Healer

Key Scriptures: Psalm 139:23–24; 1 John 1:9; Hebrews 4:16

A blind man sat beside the road out of Jericho, and he had heard just enough about Jesus to stake everything on one shout.

“Jesus, Son of David, have mercy on me!”

The crowd told him to be quiet. People in pain are often told to be quiet, by crowds, by embarrassment, sometimes by the quieter voices inside their own heads. Bartimaeus shouted louder (Mark 10:46–48).

And Jesus stopped.

A whole procession, bound for Jerusalem, came to a halt for one beggar. *Call him*, Jesus said, and the same people who had hushed him now said, *Take heart. Get up. He’s calling you.* Bartimaeus threw off his cloak, sprang to his feet and came.

Then came the question. Jesus could see exactly what was wrong with the man in front of him. He asked anyway: “What do you want me to do for you?”

Read it slowly. Before Bartimaeus received anything, he received a conversation. The Healer did not treat him as a problem to be processed. He treated him as a person to be met.

That is where healing prayer begins: not with a technique, a phrase or a perfect posture, but with an encounter. Before you ask for healing, you come before the Healer.

Not a vending machine

Many of us approach prayer the way we approach a machine in a hallway. We know what we want. We hunt for the right sequence of buttons. If the first try fails, we press harder, or wonder whether we pressed the wrong ones.

Scripture offers something else. It offers an invitation: walk up to the throne of grace with confidence, to receive mercy and find help when you need it most (Hebrews 4:16).

Notice the two words. *Throne* means the One you are approaching has real authority, and nothing is beyond him. *Grace* means you cannot earn your way in. The verse before it explains why you can come at all: your High Priest is not distant from weakness. He has been tested in every way you have, and he understands (Hebrews 4:15).

So your confidence does not rest on your record. It rests on his welcome.

The Person behind the prayer

Every healing in the Gospels runs through a Person. Some of you have known Jesus for decades. Some of you walked out of church years ago. Some of you have never been inside one. Wherever you stand, the door is open now. John says that to everyone who receives him, Jesus gives the right to become a child of God (John 1:12). You do not have to be tidy. You do have to turn toward him, and at the end of this chapter you will find words to help you do it.

Open hands

Jesus once told a story about two men who went to pray. One recited his achievements. The other could not even lift his eyes. He beat his chest and said, “God, have mercy on me, a sinner.” Jesus said that man went home right with God (Luke 18:9–14).

Humility is not groveling. It is accuracy: *I am needy, and God is God*. Closed fists cannot receive anything. Open hands can.

Let him look

David wrote one of the most intimate poems in the Bible, a song about being completely known. God sees when he sits and when he rises, knows his words before he speaks them, and watched him being formed in the womb (Psalm 139:1–16). Then David ends with a daring request:

Search me, God, and know my heart. Test me and know my anxious thoughts. See whether any hurtful way is in me, and lead me on the path that lasts (Psalm 139:23–24, paraphrased).

It is safe to pray that, because the Searcher already knows everything and has never walked away. “Search me” is not a request for a trial. It is an invitation to a physician.

Try it now, before you pray for anything else. Pray those two verses and then be quiet. Something may surface: a grudge, a habit, a lie you have been telling yourself, a person you cannot forgive. Write it down. But do not dig for something to feel bad about. The Holy Spirit is not a prosecutor combing for evidence.

Here is a distinction that will spare you a great deal of pain. *Conviction* is specific. It says, “That. Bring that to me.” And it leads you toward God. *Condemnation* is vague and heavy. It says, “You are hopeless,” and it sends you into hiding. A voice that drives you away from God is not his.

Naming it

In Scripture, repentance is a turning: a change of mind and of direction (Acts 3:19). Confession is agreeing with God about what he already sees. And the promise attached to it is among the most dependable in the Bible: if we confess our sins, he is faithful and just to forgive us and to cleanse us from everything that stains (1 John 1:9).

Faithful and just. Not because you confessed beautifully, but because Christ has already paid. Forgiveness is not a mood God must be coaxed into. It is a decision he made at the cross.

Receiving, not rehearsing

Here is where many believers stall. They confess, and then they keep carrying it, re-confessing a debt they have already been told is paid. But Paul writes that there is now no condemnation for those who belong to Christ Jesus (Romans 8:1). When you have confessed, stop. Say thank you. Let it be finished.

Consider four friends who dug through a roof to lower a paralyzed man in front of Jesus. The first thing Jesus said to him was, “Son, your sins are forgiven.” Only then did he tell the man to get up and walk (Mark 2:1–12).

Do not read that as a diagnosis. When Jesus’ disciples once asked whose sin had caused a man’s blindness, he answered that it was neither the man’s nor his parents’ (John 9:1–3). Illness is not an indictment. What the story shows is that Jesus often sees a deeper need in the room than the one everyone else is staring at, and he cares about both.

Hands unclenched

Then comes surrender, and in a sickroom it is rarely simple. You may be afraid of pain. Afraid of what the next scan will show. Afraid of leaving people behind. Afraid, quietly, that if you are not healed it means your faith failed.

Name those fears out loud. Surrender is not resignation. You do not stop asking for healing. You stop gripping the outcome. Peter tells us to throw all our anxiety onto God, because he cares for us (1 Peter 5:7). *Throw* is the word. You were never meant to carry it alone.

If it helps, make it physical. Sit with your hands closed in your lap, and as you pray, let them open.

A Helper for the words

You may reach a point where you have no words at all. Good. Jesus promised a Helper, the Spirit of truth, who would be with us forever (John 14:16–17). And Paul says that when we do not know what to pray, the Spirit himself pleads for us with a depth that words cannot carry (Romans 8:26).

You do not need to be eloquent. You need to invite him. *Holy Spirit, lead me.* That is enough to begin.

Come

One last look at Bartimaeus. Jesus told him, “Go, your faith has made you well.” But Bartimaeus did not go anywhere. Mark says he followed Jesus along the road (Mark 10:52).

Whatever happens next in your story, notice what he did first. He got up, left the cloak, and came.

* * *

A short prayer for coming

(Pray it as written, or in your own words.)

Father, I come to you through Jesus Christ. I don't have the right words, and I don't have it all figured out. Search me, and show me what I need to see. Forgive me where I have turned away; I receive the forgiveness Jesus won for me. I put down my guilt. I place my body, my fears and my future into your hands. Holy Spirit, lead me as I pray. Jesus, I'm here. In your name, amen.