

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER ELEVEN

When Healing Doesn't Happen

The Most Important Chapter in This School

"Jesus wept."

John 11:35

TRAINEE MANUAL · VOLUME SIX

Document Control

Field	Detail
Document title	Chapter Eleven – When Healing Doesn't Happen
Series	Miracle Rooms Foundation School – Trainee Manual
Chapter position	Week 11 of 12. Closes the Ministry Block (Chapters 7–11)
Prerequisite	Chapter Ten complete; stop-and-refer list learned
Examinable content	§ 11.3 forbidden responses; § 11.6 required responses
Major output	The letter to someone still waiting (Appendix 11A)
Operational documents	Appendix 11B – team debrief sheet, used after every shift
Status	Draft for leadership review
Review cycle	Annually, or upon change to safeguarding policy
Version	1.0

Contents

Document Control	2
Contents.....	2
11.0 Chapter Overview	5
11.0.1 Learning outcomes	5
11.0.2 Session plan.....	5
11.1 Why This Is the Most Important Chapter	7
11.1.1 Two rooms, identical in every other respect.....	7
11.2 Be Honest About the Numbers.....	8
11.2.1 What experienced practitioners report	8
11.2.2 Why we count honestly	8
11.3 What We Never Say	9
11.3.1 The direct forms.....	9
11.3.2 The polite variants – which do the same work	9
11.4 Why the Blame Instinct Is So Strong.....	11

11.4.1 Whom the explanation protects.....	11
11.4.2 The theological root	11
11.5 What Scripture Does With This	13
11.5.1 Hebrews 11:32–40	13
11.5.2 Job's friends	13
11.5.3 The Psalms permit the complaint.....	13
11.5.4 John 11 – Jesus wept at a tomb He was about to open.....	14
11.6 What We Say Instead	15
11.6.1 In the room, immediately	15
11.6.2 When they ask why.....	15
11.6.3 What to do with your face.....	15
11.7 The Fourth Visit	17
11.7.1 What not to do.....	17
11.7.2 What to do	17
11.8 The Long Game	19
11.8.1 Soaking prayer	19
11.8.2 Accompaniment	19
11.9 Caring for the Minister	20
11.9.1 The three temptations after a run of nothing	20
11.9.2 The debrief is not optional.....	20
11.10 Grieving Properly	20
11.11 From History: Francis MacNutt	22
11.11.1 Who he was.....	22
11.11.2 What we take	22
11.11.3 And the caution	23
11.12 From History: The Wheelchair Section.....	24
11.12.1 What happened	24
11.12.2 The detail this chapter exists for	24
11.12.3 What our room does differently	25
11.13 What This Means for a Miracle Room.....	27
11.14 Table Discussion.....	28
11.15 Activation.....	29
11.15.1 Part A – The fourth visit	29
11.15.2 Part B – The letter.....	29
11.15.3 Part C – The naming	29
11.15.4 Facilitator pre-session checklist.....	30

11.16 This Week's Practice	31
11.17 Sources and Further Reading	31
11.17.1 Scripture	31
11.17.2 On MacNutt.....	31
11.17.3 On the wheelchair section	31
11.17.4 Standing instruction.....	31
Appendix 11A – The Letter to Someone Still Waiting	32
Appendix 11B – Team Debrief Sheet.....	33
Appendix 11C – Trainee Self-Check	34
Chapter Eleven – Summary Card	34

11.0 Chapter Overview

Everything in this manual has been building towards this evening. A healing school is judged not by what it does when someone gets better, but by what it does with the person who does not.

The claim this chapter makes

How we handle the unhealed reveals what we actually believe. Not what we teach — what we believe.

A room can hold correct theology, competent technique and warm people, and still be a place where sick people are quietly made to feel it is their fault.

That failure is invisible from the inside, because the people it injures stop coming.

11.0.1 Learning outcomes

By the end of this session a trainee will be able to:

1. State plainly what proportion of people they should expect to see visibly healed, and why that is not a reason to stop.
2. Recognise the forbidden responses — including the polite variants that do the same damage.
3. Explain why the blame instinct is strong, and whom it actually protects.
4. Show from Hebrews 11, Job, the Psalms and 2 Corinthians 12 how Scripture handles unanswered prayer.
5. Deliver the required responses word for word, including the fourth-visit conversation.
6. Describe how a team debriefs disappointment without exaggerating, blaming or quitting.
7. Account for what happened in the wheelchair section, and say what our room does differently.

11.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Report-back: referral scenarios	Ch. 10 § 10.15	Team leaders

Time	Element	Reference	Lead
0:30–1:15	Teaching	§ 11.1–11.12	Teacher
1:15–1:30	Break	—	—
1:30–1:55	Table discussion	§ 11.14	Team leaders
1:55–2:20	Activation — the hardest conversation	§ 11.15	Facilitator + trainers
2:20–2:30	Naming, and send-out	§ 11.15.3	Facilitator

Facilitator note

This is the heaviest evening in the school and it should be. Do not lighten it with reassurance, and do not end on a testimony — ending on a healing story would undo the entire chapter.

The session closes with the naming exercise (§ 11.15.3). Protect the ten minutes for it. It is the most formative thing many trainees will do in twelve weeks.

Have a support person named and available. Some trainees are carrying an unhealed person of their own.

11.1 Why This Is the Most Important Chapter

Consider what a Miracle Room actually produces over a year.

Some people will be healed — genuinely, verifiably, wonderfully. Those evenings are why the room exists and nothing in this chapter diminishes them.

And many more people will walk out of your room carrying exactly what they carried in. That is not a failure of the room, a defect in the team, or evidence that the theology is wrong. Chapter Five established it from Scripture: Paul asked three times and was refused; Trophimus was left ill in one sentence; Elisha died of an illness. Chapter Two found Bethesda in the middle of the Gospels.

So the question that determines whether your room is safe is not what happens when someone is healed. It is what happens in the ninety seconds after someone says “no, nothing's changed”.

11.1.1 Two rooms, identical in every other respect

Room A	Room B
The team looks briefly disappointed	The team's warmth does not change at all
Someone offers a possible reason	Nobody offers a reason, because we do not have one
“Let's press in a bit more” — a sixth round of prayer	“Would you like us to pray once more, or shall we leave it there?”
“Sometimes God's timing is different”, said quickly	“That is not on you. There's no condemnation here at all”
The person is thanked and moved on	The person is asked whether they'd like a follow-up call this week
The team debriefs by asking what went wrong	The team debriefs by saying the person's name and praying for them again

Room A is not cruel. Nobody in Room A intends harm. And the person leaves Room A slightly more ashamed than they arrived, having learned that their body is a disappointment to the people who prayed for it.

This chapter is how we build Room B.

11.2 Be Honest About the Numbers

Trainees should be told plainly what to expect, because a minister who is ambushed by the reality in month three will either quit or start exaggerating.

11.2.1 What experienced practitioners report

Francis MacNutt — whose ministry is the model in § 11.11 — reported from his own experience that around half of those he prayed for with physical ailments experienced healing or substantial improvement, and about three-quarters of those with emotional or spiritual difficulties. Those are unusually high figures from an unusually experienced practitioner, reported honestly, and they still mean that a large number of people went home physically unchanged.

John Wimber's church prayed for hundreds of people over many months before anyone was healed at all (Chapter Six § 6.8.2).

What a new trainee should expect

Most of the people you pray for in your first year will not be visibly healed on the night.

Some improvements are partial, gradual, or only apparent weeks later — which is why follow-up exists.

None of this is a reason to ask for less. Chapter Five committed us to bold, specific prayer, and boldness is not contingent on a success rate.

11.2.2 Why we count honestly

Chapter One set the standard when it dealt with the Spokane figures: a ministry that inflates its history will inflate its testimonies, and a ministry that inflates its testimonies eventually cannot be believed about anything.

So the Chapter Nine follow-up log records “no change” with exactly the same care as a healing. A log containing only good outcomes is not a record; it is advertising — and it will eventually deceive the team that produced it.

11.3 What We Never Say

These are examinable. Learn them as forbidden, not as unwise.

11.3.1 The direct forms

Forbidden	What it does
"You weren't healed because you didn't have enough faith"	Makes a sick person responsible for their own body. The single most damaging sentence in this field
"Is there sin you need to deal with?"	Job's friends. God's anger fell on the explainers (Job 42:7)
"You need to receive it" / "Take hold of it"	The same accusation with softer grammar
"Don't confess that" / "Don't speak sickness over yourself"	Forbids the person from describing their own reality. Chapter Five § 5.7.3
"Is there unforgiveness in your family line?"	Diagnosis and sin-naming. Chapter Eight § 8.9.2
"Maybe God is teaching you something through this"	Explains a person's suffering on God's behalf, which we are not entitled to do

11.3.2 The polite variants – which do the same work

Trainees rarely say the direct forms. They say these, and believe they are being kind.

What is said	What is heard
"Let's press in a bit harder"	You have not tried hard enough yet
"Sometimes there's a blockage"	There is something wrong with you and we can sense it
"I just feel like there's more to this"	Your condition has a hidden cause you are failing to address
"Keep declaring it and don't doubt"	If it fails, your doubt did it
"You have to believe you've received it already"	The outcome now depends on a mental state you must maintain

What is said	What is heard
"God's timing is perfect", said quickly to close the moment	Your pain is being tidied away so we can move on
Visible disappointment, and nothing said at all	I am a failure for these people

That last row matters most. The most common harmful response in a Miracle Room is not a sentence. It is a face.

11.4 Why the Blame Instinct Is So Strong

It is worth understanding the mechanism, because knowing it is most of the defence against it.

11.4.1 Whom the explanation protects

When nothing happens, three explanations are logically available: something is wrong with the sick person; something is wrong with us; or there is something here we do not understand.

Explanation	What it costs the minister	What it costs the person
It's them — their faith, sin, confession	Nothing. The theology survives intact and so does the minister's confidence	Everything. They are now sick and ashamed
It's us — we weren't prepared, we lacked authority	Some humility, and a risk of despair or striving	Little — though it can still make the room feel like a performance under review
We don't know	Certainty. This is the expensive one, and it is the true one	Nothing. It leaves them free

The first explanation is the only one that costs the minister nothing, which is precisely why it is the one that gets reached for. It is not usually cruelty. It is self-protection wearing the clothes of faith.

11.4.2 The theological root

Chapter Five § 5.6 set out the four positions. Position 1 — that healing is always God's will and available now — has only one place to put a failure, and that place is the sick person. This is not a caricature; it is a structural feature of the position.

Miracle Rooms holds position 4 precisely because it leaves room for a fourth possibility that the others do not: that the Kingdom has genuinely come and is not yet complete, and that the gap between those two facts is where the unhealed person is standing — with no fault attaching to anyone.

The sentence to keep

"I don't know" is a theologically respectable answer, and it is usually the honest one.

It costs you your certainty and it costs the person nothing. That is the right way round.

11.5 What Scripture Does With This

The Bible is far less anxious about unanswered prayer than we are.

11.5.1 Hebrews 11:32–40

The great chapter on faith divides into two halves and commends both equally.

The first half: those who through faith conquered kingdoms, stopped the mouths of lions, quenched fire, escaped the sword, were made strong out of weakness, and received back their dead by resurrection.

The second half, beginning at verse 35: others were tortured, refusing to accept release; suffered mocking and flogging, chains and imprisonment; were stoned, sawn in two, killed with the sword; went about destitute, afflicted, mistreated — of whom the world was not worthy.

*And all these, though commended through their faith, did not receive what was promised. **Hebrews 11:39***

Read that verse slowly

Commended through their faith. And they did not receive what was promised.

Scripture places both groups in the same chapter, under the same commendation, as examples of the same virtue.

Anyone who says the unhealed lacked faith is contradicting Hebrews 11 directly.

11.5.2 Job's friends

Job's friends were theologically confident, personally sincere, and spent thirty-five chapters explaining his suffering. At the end, God's anger is directed at them — not at Job, who had complained bitterly throughout (Job 42:7).

Their best moment was the beginning: seven days and seven nights sitting on the ground with him, saying nothing, because they saw that his suffering was very great (Job 2:13).

Learn to sit with people. It is the one thing Job's friends did right, and they did it before they opened their mouths.

11.5.3 The Psalms permit the complaint

Roughly a third of the Psalter is lament. Psalm 88 — the bleakest — ends without resolution; its final word is darkness. It was included in Israel's songbook anyway.

A room in which people may only express hope has removed a third of the Bible's own emotional vocabulary. Let people be angry, and do not defend God. He has not asked you to, and the Psalms suggest He can manage the complaint.

11.5.4 John 11 – Jesus wept at a tomb He was about to open

He knew what He was about to do. He wept anyway, and was deeply moved. Grief and faith are not alternatives, and a minister who has stopped grieving has usually stopped seeing (Chapter Seven § 7.8).

11.6 What We Say Instead

Learn these until you do not have to construct them.

11.6.1 In the room, immediately

The core response

“Thank you for letting us pray with you. Nothing has shifted that we can see today – and that is not on you. There's no condemnation here at all. We're going to keep praying for you this week.”

Element	Why it is there
Thank them	They gave you access to something difficult. That was a gift
Name the reality plainly	Pretending otherwise makes them manage your discomfort
“That is not on you”	Removes blame explicitly, before they can supply it themselves
“No condemnation”	Romans 8:1. Say it out loud; it is the thing they are most likely to be feeling
“We'll keep praying”	This is a commitment, so only say it if it is true – and then do it

11.6.2 When they ask why

They will. And the honest answer is short.

What to say

“I don't know. I really don't, and I'm not going to invent a reason.

What I do know is that this isn't a punishment and it isn't your fault. Jesus healed people constantly and He also stood at a tomb and wept. I don't understand the gap between those things, and I'm not going to pretend I do.

What I can do is keep asking Him with you, and not go away.”

Notice that this answer refuses to explain, refuses to blame, gives something true to hold, and offers presence. That is the whole of what we have, and it is a great deal more than most people are offered.

11.6.3 What to do with your face

1. Your expression is the message. Practise this deliberately – trainees are frequently unaware of what they broadcast.
2. Do not look disappointed. Your disappointment is real, and it is not theirs to carry.
3. Do not become brisk. Briskness reads as dismissal.
4. Do not over-compensate with cheerfulness. It reads as pretending.
5. Slow down. The moment after a no should be slower than the moment before it, not faster.

11.7 The Fourth Visit

The hardest conversation in a Miracle Room is not the first no. It is the fourth.

Someone has come repeatedly over months. Your team knows them. They have been prayed for by three different teams. And they ask, without hostility, the question everyone has been avoiding: why isn't God healing me?

11.7.1 What not to do

Instinct	Why it fails
Escalate — bring in a more experienced minister, pray longer, add fasting	Communicates that the previous attempts were inadequate, which implies a threshold they have not met
Find a new angle — generational lines, soul ties, a root	This is § 11.3 arriving in a new costume, and Chapter Ten forbids the digging it requires
Gently discourage them from coming back	Abandonment, and they will experience it as such
Reassure without acknowledging	They have been coming for months. They can tell

11.7.2 What to do

1. Acknowledge it first. "You've been coming a long time and nothing has changed. That's really hard, and I'm not going to pretend otherwise."
2. Refuse to explain it. § 11.6.2.
3. Ask what they want. "What would be most helpful now — do you want us to keep praying about this, or is there something else you'd like us to pray about?" This restores the agency that months of unanswered prayer erode.
4. Offer to keep going without requiring it. Some people want to keep asking for years. Others need permission to stop asking, and never receive it.
5. Name what has happened alongside the illness. Not as compensation — never as compensation — but truthfully: they are known here, they are prayed for, they are not alone.
6. Make sure they have proper care as well as prayer. Chapter Ten.

The permission most rooms never give

“If you ever want to come and not be prayed for — just to sit with us, or be prayed for about something else entirely — that's completely fine. You don't have to keep asking for this in order to belong here.”

For some long-term visitors, this sentence is the most liberating thing they will hear in your room.

11.8 The Long Game

The alternative to intensity is not giving up. It is staying.

11.8.1 Soaking prayer

Francis and Judith MacNutt advocate what they call soaking prayer — laying on hands and praying over an extended period, returned to repeatedly over time. MacNutt's summary is that healing takes time, and that this is what is missing from a great deal of healing ministry.

Notice the difference between soaking and pressing. Soaking is unhurried, gentle, repeated across weeks and months, and expects nothing of the person. Pressing is urgent, escalating, and expects the person to produce something. They can look similar for the first ten minutes and they are opposites.

Soaking	Pressing
Unhurried and quiet	Builds intensity
Returns another day	Must resolve tonight
Asks nothing of the person	Requires their faith, declaration or effort
Stops when they want to stop	Continues because stopping feels like defeat
Consistent with Chapter Nine's two-or-three-round ceiling, across many visits	Breaches it in a single visit

11.8.2 Accompaniment

Most of what a Miracle Room can offer a person with a long-term condition is not a cure. It is company, over years, with prayer in it.

That is not a consolation prize and it should never be presented as one. It is the ordinary shape of Christian love, and for many of your long-term visitors it will be the most substantial thing anyone is offering them.

11.9 Caring for the Minister

Chapter Four warned about hollowing out. This is where it usually starts.

11.9.1 The three temptations after a run of nothing

Temptation	How it presents	The remedy
Exaggerate	Rounding up. “She seemed a lot better” when she said she felt slightly warm. Repeating a story with the uncertain parts smoothed off	Record outcomes honestly on the log, including no change. Tell your team the unembellished version first, every time
Blame	Turning it inward — my faith, my preparation, my authority — or outward onto the person	§ 11.4. “We don't know” is the honest answer and it is available to you as well as to them
Quit	Dread before a shift. Cynicism about the room. Quietly reducing what you ask God for	Say it aloud to your team. Chapter Four § 4.7.2 — reduce before you increase, and stepping back is not a demotion

The first temptation is the dangerous one for the ministry, because it is the one that feels like faith. Chapter One committed us to accuracy about Lake's figures for exactly this reason: the habit of rounding up the past is the same habit as rounding up last Tuesday.

11.9.2 The debrief is not optional

Every team debriefs after every shift, using Appendix 11B. Five minutes. The rules are simple: report what actually happened, name the people you prayed for, say what was hard, and pray for the ones who left unchanged.

A room where only successes are spoken becomes a room where people learn to exaggerate — and then a room where nobody can say they are struggling.

11.10 Grieving Properly

Some of the people you pray for will die. In a room open to anyone, over years, this is certain.

1. Say their names out loud, with your team. A ministry that cannot mention its dead is not being faithful; it is managing its own morale.

2. Attend the funeral if you are welcome. Ministry does not end because the outcome was not the one you asked for.
3. Do not construct a meaning for the family. Chapter Ten § 10.5 – no explanations of the death, ever.
4. Let the team grieve. Give it time in the debrief and, if needed, a separate evening.
5. Keep asking. Grief and continued bold prayer are not in tension; Chapter Five settled that.

11.11 From History: Francis MacNutt

The most sober and useful modern voice on this subject, and — characteristically for this manual — both a model and a caution.

11.11.1 Who he was

Francis MacNutt (1925–2020) was a Dominican priest, an honours graduate of Harvard with a doctorate in theology, and a leading figure in the Catholic charismatic renewal. His 1974 book *Healing* sold close to a million copies and included, as a chapter heading, the question most healing books avoid: why are some people not healed? He married Judith Sewell in 1980 and together they founded Christian Healing Ministries, working in teams and within praying communities rather than from a platform.

11.11.2 What we take

What MacNutt held	Why it belongs here
That there is genuine mystery in the healing ministry, and that this should be taught rather than concealed	A ministry that teaches mystery honestly can survive a run of nothing. One that promises certainty cannot
That healing takes time — hence soaking prayer, returned to over weeks and months	§ 11.8.1. The alternative to intensity is duration
That the primary disposition required of the minister is love rather than faith	This is Chapter Seven's argument from a Catholic Dominican, and it is the safeguard that matters most
That where love is present, he had never seen a person hurt by healing ministry — even when they were not healed	This is the standard for Room B. Not that everyone is healed, but that nobody is hurt
That believing in the healing ministry gave him hope rather than setting him up for disappointment	Written when he was in his mid-eighties, having prayed for people for decades, with his own body plainly ageing
That he reported his own results honestly — roughly half of physical cases seeing healing or substantial improvement	§ 11.2. He counted, and he published the count

11.11.3 And the caution

MacNutt also taught reasons why some are not healed — including that lack of forgiveness is a major block to healing, and that the ministering person may be insufficiently prepared by prayer or lack the necessary spiritual authority.

Why this school does not adopt that framework

In MacNutt's hands, held with mystery and love, this material was pastoral. In less careful hands it becomes precisely the list of explanations that § 11.3 forbids — and the version that reaches trainees third-hand is always the list, never the mystery.

Miracle Rooms therefore does not teach reasons for non-healing at all. We teach “we don't know”, and we teach it deliberately, because a framework of reasons will eventually be applied to a person's face.

Note also that MacNutt's version at least directs the question at the minister rather than the sick. If a trainee cannot resist looking for a reason, that is the only direction in which it may be looked — and even then, never spoken aloud to the person.

11.12 From History: The Wheelchair Section

Chapter One recorded the surgeon William Nolen's observation that at Kathryn Kuhlman's services the people with obvious, visible organic disease were largely turned back rather than brought to the platform.

Here is the same event from inside the wheelchair section.

11.12.1 What happened

On 30 July 1967, a seventeen-year-old named Joni Eareckson dove into shallow water at Chesapeake Bay and broke her neck. She has been a quadriplegic ever since.

After her discharge from hospital she sought healing seriously and methodically. By her own account she made the rounds of local healing services, following every scriptural injunction she could find that might qualify her: elders prayed and anointed her with oil, and she confessed more sins than she could recall. She was, she says, entirely convinced — telling friends on the phone that the next time they saw her she would be running up their footpath.

She and her sister drove to a Kuhlman crusade in a Washington DC ballroom and arrived early to get a good seat. They were escorted instead to the wheelchair section, among people with crutches, canes and walkers.

The service proceeded. A spotlight moved to the corner of the ballroom where healings were occurring, and her heart began to pound. It moved to another corner. It never reached the wheelchair section. Before the service ended, ushers came early to escort those in wheelchairs out to the elevators, so as not to create a traffic jam.

She has described sitting in that line of people waiting at the elevator. Nobody was speaking. She looked up and down the line and thought that something was wrong with the picture.

11.12.2 The detail this chapter exists for

Her conclusion, at the time, was not that the ministry had failed her. It was that she must not be looking deeply enough into God's Word — because she knew those people believed, and she certainly believed.

Read that again

A seventeen-year-old, newly paralysed, sat in a corridor and concluded that the fault was hers.

Nobody said it to her. Nobody needed to. The structure of the event said it: the spotlight went elsewhere, and she was removed early so as not to obstruct the exit.

This is what § 11.3.2 means when it says the most common harmful response is not a sentence.

She attended more than one such crusade. Driving home to the family farm in Maryland after the third, she has written that she was fuming, and asking what kind of rescuer or healer would refuse the prayer of a paralytic.

Eventually she prayed a different prayer: that if God would not let her die, He would show her how to live. She went on to found an international disability ministry, has written dozens of books, and more than fifty years later still lives with quadriplegia and chronic pain. She has said publicly that she would rather be in the wheelchair knowing Jesus as she does than on her feet without Him — while never presenting her suffering as easy or resolved.

11.12.3 What our room does differently

What happened there	What happens here
The visibly disabled were seated apart, and the attention went elsewhere	Nobody is grouped, sorted, or seated by the visibility of their condition
The unhealed were removed early to keep the exit clear	Nobody is moved on for the convenience of the event. There is no event
No one spoke to her about the fact that nothing had happened	§ 11.6.1 is said out loud to every person who leaves unchanged, without exception
She left concluding the fault was hers, unchallenged	“That is not on you” is said before she can reach that conclusion
There was no follow-up	Chapter Nine, Step 10. Contact within seven days

Every one of those five differences is cheap. None requires greater faith, better technique or more anointing. They are choices about how a room is run.

11.13 What This Means for a Miracle Room

Because...	Our room is...
Most people will leave unchanged	Built for them, not only for the healings
The blame explanation costs the minister nothing	Trained to notice when we reach for it
Hebrews 11 commends both halves equally	Free of any suggestion that the unhealed lacked faith
God's anger fell on the explainers	Silent about causes. "I don't know" is our answer
A third of the Psalter is lament	Able to receive anger at God without defending Him
Jesus wept at a tomb He was about to open	Grieving openly, and still asking boldly
The most common harm is a face, not a sentence	Watching our expressions as carefully as our words
The fourth visit is the hardest conversation	Giving people permission to stop asking, and to still belong
Soaking is not pressing	Unhurried across months rather than intense in one night
Exaggeration begins with disappointment	Debriefing honestly after every shift, recording every no change
A girl in a corridor concluded it was her fault	Saying "that is not on you" before she can get there

11.14 Table Discussion

Groups of three or four. Twenty-five minutes. Questions 2 and 6 are the ones to protect time for.

1. Where have you been hurt by how the church handled your own unanswered prayer? You do not have to give details.
2. Which of the polite variants in § 11.3.2 have you said? Say it aloud. Nobody will comment.
3. Of the three explanations in § 11.4.1, which is your instinct? What does that cost the person in front of you?
4. Read Hebrews 11:35–40 aloud. How does it sit with you that both halves are commended equally?
5. Joni Eareckson concluded, in that corridor, that the fault was hers. Nobody told her. What told her?
6. What will you do with your own disappointment so that it does not leak onto the next person?
7. Is there anyone you have quietly stopped praying for because it was too painful to keep asking?

11.15 Activation

11.15.1 Part A – The fourth visit

Teams of three, with a fourth playing a person on their fourth visit over six months, no change, who asks: why isn't God healing me?

Every trainee must attempt an answer aloud. No preparation, no notes.

Then critique — gently, specifically, and against three tests only: did it explain anything it shouldn't have? did it offer something true? did it remove blame?

Instruction to trainers

Expect the first attempts to be poor. That is the point of doing it here rather than in a room with a real person.

Watch particularly for the trainee who says nothing wrong but whose face and pace communicate that they want the conversation to end. Name it kindly — it is the failure most likely to survive this school undetected.

11.15.2 Part B – The letter

Fifteen minutes, alone and silent. Each trainee writes the letter at Appendix 11A — to someone still waiting.

Then, in teams, read them aloud. This is often the point at which the chapter lands.

11.15.3 Part C – The naming

The session closes with this, and it is not optional.

1. The whole group stands in a circle.
2. Anyone who wishes says aloud the first name of one person they have prayed for who was not healed, or who died. Just the name, and one sentence about them if they want.
3. Nobody responds. Nobody comments. Nobody prays over the naming.
4. When the naming is finished, the facilitator prays once, briefly, for the people who have been named.
5. Then the session ends. There is no testimony afterwards, and no upbeat song.

Why the session ends this way

Every other week of this school ends with sending. This one ends with remembering.

A school that trains people to pray for the sick and never once names the ones who did not get better has taught its trainees that those people do not count.

Do not soften this ending. Trainees consistently report it as the most formative ten minutes of the twelve weeks.

11.15.4 Facilitator pre-session checklist

- ☐ Appendix 11A printed – one per trainee
- ☐ Appendix 11B printed – introduced tonight, used at every shift from now on
- ☐ Support person named aloud at the start and available afterwards
- ☐ Trainers briefed to watch for the trainee whose face ends the conversation
- ☐ Ten minutes protected for the naming – not compressed to fit anything else in
- ☐ No testimony, no upbeat close, no reassurance after the naming
- ☐ Follow-up allocated – contact within 24 hours for anyone visibly affected

11.16 This Week's Practice

1. Learn § 11.6.1 word for word. You should be able to say it without constructing it.
2. Learn the “when they ask why” answer at § 11.6.2.
3. Read Hebrews 11 in full, and Psalm 88 in full. Do not resolve Psalm 88.
4. Finish and keep your letter (Appendix 11A). You will want it in three years.
5. Written, half a page: which of the three temptations in § 11.9.1 is mine — exaggerate, blame, or quit?
6. Contact one person you have prayed for who was not healed, if it would be welcome. No agenda.
7. Continue your rule of life, listening journal and team contact.

11.17 Sources and Further Reading

11.17.1 Scripture

Hebrews 11; Job 2:11–13 and 42:7–8; Psalms 13, 22, 88; John 11; 2 Corinthians 12:7–10; Romans 8:1, 18–25; 2 Timothy 4:20.

11.17.2 On MacNutt

Healing (1974) — note the chapter addressing why some are not healed — and The Prayer that Heals, in which soaking prayer is set out. His articles for the Healing Line, including his reflections written in his mid-eighties, are freely available from Christian Healing Ministries.

11.17.3 On the wheelchair section

Joni Eareckson Tada has recounted her experience at the Kuhlman crusades in numerous interviews and addresses over fifty years, including in Christianity Today on the fiftieth anniversary of her accident. Read her own words rather than a summary; hers is the voice this chapter most needs trainees to hear, and it is the perspective of the person in the chair rather than the person praying.

11.17.4 Standing instruction

When someone leaves your room unchanged, ask yourself one question afterwards: if they described tonight to a friend, would the word they used be “loved” or “failed”?

Appendix 11A – The Letter to Someone Still Waiting

Write it by hand if you can. It is not collected, not marked, and not sent. Keep it.

WRITE TO A REAL PERSON, EVEN IF YOU NEVER SEND IT

*Think of someone you know who has been prayed for many times and is still sick.
Write to them.*

- 1. Do not explain their suffering. Not once, not gently, not by implication.*
- 2. Do not promise them anything you cannot deliver.*
- 3. Say something true about God that you actually believe on a hard day.*
- 4. Say plainly that this is not their fault.*
- 5. Tell them what you will keep doing.*
- 6. Read it back and remove every sentence that is there to make you feel better.*

Check before you finish	Y / N
Have I explained anything? (Must be NO)	
Have I promised an outcome or a timeframe? (Must be NO)	
Have I implied their faith, sin or attitude is a factor? (Must be NO)	
Have I offered something true rather than something comforting?	
Have I removed blame explicitly, in words?	
Have I committed to something I will actually do?	
Would I want to receive this if I were the one still waiting?	

Appendix 11B – Team Debrief Sheet

Five minutes at the end of every shift. Every shift. Led by the watcher.

Question	Notes
Who did we pray for tonight? (First names – say them aloud)	
What actually happened? (Unembellished. Round nothing up)	
Who left unchanged?	
Who needs follow-up, and who owns it?	
Did anything breach a non-negotiable? If so, reported to whom?	
Was anything escalated to the duty leader?	
What was hard tonight?	
Is anyone on this team not okay?	

Debrief rules

Report what happened, not what you hope happened. If you are uncertain whether something changed, say that you are uncertain.

Say the names of the people who left unchanged, and pray for them before you go home.

“I’m not okay” is a complete answer and requires no justification. The watcher passes it to the duty leader.

Nobody leaves a shift without this being done, however late it is.

Appendix 11C – Trainee Self-Check

Complete before Chapter Twelve. Not collected, not marked.

- ☐ I know what proportion of people I should expect to see visibly healed, and why I still ask boldly
- ☐ I can list the forbidden responses, including the polite variants
- ☐ I know which of the three explanations costs the minister nothing, and why that matters
- ☐ I can explain Hebrews 11:35–40 and why it settles the faith question
- ☐ I can say § 11.6.1 word for word without constructing it
- ☐ I can answer “why isn't God healing me?” without explaining anything
- ☐ I know what my face does when someone says nothing has changed
- ☐ I can give someone permission to stop asking and still belong
- ☐ I can tell the difference between soaking and pressing
- ☐ I know which of the three temptations is mine — exaggerate, blame, or quit
- ☐ I have written my letter and kept it
- ☐ I have said aloud the name of someone who was not healed

Chapter Eleven – Summary Card

Retain and review

How we handle the unhealed reveals what we actually believe.

Most people you pray for will walk out carrying what they came in with. That is not a failure and it is not a reason to ask for less.

Never: “not enough faith”, “is there sin”, “you need to receive it”, “don't confess that”, “God is teaching you something”.

And never the polite versions: “press in harder”, “there's a blockage”, “I feel there's more to this”.

The most common harmful response is not a sentence. It is a face.

Three explanations exist. The one that blames the person is the only one that costs you nothing — which is why you will reach for it.

“I don't know” is theologically respectable and usually true.

Hebrews 11 commends both halves equally — those who escaped the sword and those who were killed by it.

God's anger fell on Job's friends, who explained. Their best moment was seven days of silence.

Psalms 88 ends in darkness and is in the songbook anyway.

“Nothing has shifted that we can see today — and that is not on you. There's no condemnation here at all.”

Soaking is not pressing. The alternative to intensity is duration.

A seventeen-year-old sat in a corridor by the elevators and concluded the fault was hers. Nobody told her. The room told her.

End of Chapter Eleven – and of the Ministry Block