

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER SIX

The Authority of the Believer

Real Authority, Borrowed Entirely, and Never Exercised Over People

“Why do you stare at us, as though by our own power or piety we have made him walk?”

Acts 3:12

TRAINEE MANUAL · VOLUME THREE

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6.0 Chapter Overview

This chapter establishes that the authority delegated to believers is genuine, and that it belongs entirely to Jesus. It also draws the line this school will not permit anyone to cross: authority over sickness is never authority over people.

The two sentences this chapter exists to join

You have real authority. Jesus gave it, He meant it, and a timid ministry that asks for nothing has not understood Him.

The authority is not yours. It is borrowed, it is exercised in His name, and the moment it starts attaching to you personally, something has gone wrong.

6.0.1 Learning outcomes

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

1. Show from Scripture that all authority belongs to Christ and is exercised by believers only as delegated.
2. Distinguish authority in Christ from authority of the minister, using Acts 3 and Acts 14.
3. State precisely what our authority is exercised over, and what it is never exercised over.
4. Explain Luke 10:17–20 and why Jesus corrected the seventy-two on the day it first worked.
5. Pray with quiet authority — short, specific, ordinary volume — and explain why volume is not power.
6. Identify the warning signs that a minister's authority is drifting towards control.
7. Account for both John Wimber and William Branham, and say what each demonstrates.

6.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:35	Report-back: “Is it God's will to heal?” papers	Ch. 5 § 5.13	Team leaders
0:35–1:20	Teaching	§ 6.1–6.9	Teacher

Time	Element	Reference	Lead
1:20–1:35	Break	—	—
1:35–2:00	Table discussion	§ 6.11	Team leaders
2:00–2:25	Activation — quiet authority	§ 6.12	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 6.13	Facilitator

Facilitator note

This chapter draws two opposite kinds of trainee. Some arrive frightened of the word authority and will under-ask all evening. Others arrive attracted to it, and those are the ones to watch — in the activation they will get louder, longer and more theatrical unless corrected.

Correct the volume immediately and kindly, every single time. It is far easier to establish a quiet room in week six than to un-teach a performance habit in week nine.

6.1 Why This Chapter Exists

Authority is the doctrine in this manual most likely to be misused, and it fails in two opposite directions.

	Failure One – Timidity	Failure Two – Domination
It sounds like	“Who am I to command anything? I'll just ask God to be with them”	“I take authority over this cancer and I break every generational curse over this bloodline”
Underneath it	A genuine humility that has confused smallness with holiness — and sometimes a fear of being wrong in public	A genuine faith that has begun to enjoy the feeling of power, usually without noticing
What it produces	Prayers that ask for nothing. The person is prayed at and leaves unhelped. This is Chapter One's Ditch One arriving in the room	Escalating language, escalating volume, and a minister who is now the centre of the event
What it costs	The sick receive nothing. The minister slowly stops believing anything happens	People get controlled, frightened, and told things about themselves that God did not say. And the minister becomes unaccountable

Both failures come from the same confusion: not knowing whose authority it is.

The timid person believes the authority would have to be theirs, knows it is not, and therefore asks for nothing. The domineering person also believes the authority is theirs — and acts accordingly. Settle the ownership question and both failures dissolve.

6.2 All Authority Belongs to Him

Begin where Jesus begins, in the sentence immediately before the Great Commission.

All authority in heaven and on earth has been given to me. Go therefore... **Matthew 28:18–19**

Note the structure. The commission rests on a prior claim, and the claim is total — all authority, both realms. The word therefore is doing all the work: we go because He holds it, not because we do.

6.2.1 The scope of what He holds

Text	What it establishes
Ephesians 1:19–23	God raised Christ and seated Him far above all rule, authority, power and dominion, and put all things under His feet — and gave Him as head over all things to the church
Colossians 2:9–10	The whole fullness of deity dwells bodily in Christ, and you have been filled in Him, who is the head of all rule and authority
Colossians 2:15	He disarmed the rulers and authorities and put them to open shame, triumphing over them in the cross
Philippians 2:9–11	God highly exalted Him and gave Him the name above every name
1 Peter 3:22	He has gone into heaven and is at the right hand of God, with angels, authorities and powers subjected to Him
Hebrews 2:8–9	All things in subjection under His feet — and yet “at present, we do not yet see everything in subjection to him”

That final row matters, and it is the bridge from last week. Hebrews states the victory as complete and the visible evidence as incomplete. This is Chapter Five's position stated in a different vocabulary: the Kingdom has come, and is not yet fully seen.

Why this must be settled first

Every ounce of authority a Miracle Rooms minister ever exercises is Christ's, held by Him, and lent for a purpose.

You are not accumulating it. You cannot increase your stock of it by fasting, by seniority, or by results.

Which also means nobody in your room has more of it than anyone else — the same conclusion Chapter Three reached about the Spirit, from a different direction.

6.3 The Delegation Is Real

Chapter Two § 2.6 established that Jesus sent others to do what He did. Here is what He actually handed over.

Text	The words used	Who received it
Luke 9:1–2	He gave them power and authority over all demons and to cure diseases	The Twelve
Luke 10:9, 19	Heal the sick... I have given you authority to tread on serpents and scorpions, and over all the power of the enemy	The seventy-two — unnamed, untrained, sent in pairs
Mark 16:17–18	They will lay their hands on the sick, and they will recover	Those who believe
John 14:12	Whoever believes in me will also do the works that I do	Whoever believes
Matthew 10:8	Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay	The Twelve — with the commercial question settled in the same breath
Acts 4:29–31	Grant your servants to continue to speak your word with all boldness, while you stretch out your hand to heal	The gathered church, praying under threat

6.3.1 Three things to notice

1. The language is strong. Power, authority, tread, over all the power of the enemy. Scripture does not hedge here, and a school that hedges is not being more biblical than the Bible.
2. It went to ordinary people. The seventy-two are the decisive case, as Chapter Two established: unnamed, minimally trained, sent in pairs, and it worked.
3. Matthew 10:8 attaches a commercial condition immediately. Received freely, give freely. Authority and money are addressed in the same sentence, which should tell you how closely the two problems travel.

What this rules out

It rules out the idea that praying with authority is presumption, or that it belongs to specialists.

It does not rule out anything in Chapter Five. Authority to ask is not a guarantee of outcome, and § 6.4 explains why.

6.4 Authority In Christ Is Not Authority Of the Minister

This is the distinction the whole chapter turns on, and Luke gives us three scenes that make it unmistakable.

6.4.1 Acts 3 – Peter refuses the credit immediately

A man crippled from birth is healed at the temple gate. A crowd runs together, astonished. Peter's first recorded words are not about the miracle.

Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? Acts 3:12

What Peter does	Why it matters
Interrupts the wonder before it settles on him	He does not wait to be praised and then deflect it modestly. He kills it in the first sentence
Names both possible explanations – power and piety – and rejects both	Piety is the subtler one. He denies that his own godliness produced this. A minister who quietly believes their walk with God earned the result has not learned Acts 3
Attributes it to the name of Jesus and to faith through Him (3:16)	The credit does not go partly to Jesus and partly to Peter's faith. It is all located in Christ
Immediately preaches repentance	The healing was never the destination

6.4.2 Acts 4 – under interrogation, the same answer

Hauled before the rulers and asked directly, “By what power or by what name did you do this?”, Peter answers that it was by the name of Jesus Christ of Nazareth, and that the man stands before them well by Him. The council then observe that Peter and John are uneducated, common men, and recognise that they had been with Jesus (4:13).

The authorities' assessment is worth holding onto: the observable difference was not credentials or technique. It was association.

6.4.3 Acts 14 – Lystra, and what happens when credit is not refused fast enough

Paul heals a man crippled from birth. The crowd concludes that the gods have come down in human form and prepares to sacrifice oxen to Barnabas and Paul. The

apostles tear their clothes and rush into the crowd shouting that they are men of like nature.

The pattern to learn

A genuine healing occurred, and within minutes the crowd was worshipping the wrong person.

This is not a rare pathology of ancient paganism. It is the default human response to power, and it will happen in your room in a smaller and more polite form.

Someone will want to see you specifically. Someone will believe your prayers work better. The correct response is Paul's: refuse it immediately, visibly, and without false modesty — not to enjoy it quietly while saying all glory to God.

6.4.4 Compare: Acts 16:18

Facing a slave girl with a spirit of divination, Paul is annoyed, turns, and says to the spirit: "I command you in the name of Jesus Christ to come out of her." One sentence. He does not command in his own name, he does not repeat himself, and he addresses the spirit rather than the girl. Note all three.

6.5 What Our Authority Is Over – and What It Is Never Over

This section is the safeguarding core of the chapter and it is examinable.

Authority IS exercised over	Authority is NEVER exercised over
Sickness, disease and physical conditions	A person's will, choices or decisions
Demonic oppression (Chapter Twelve; deferred to post-apprenticeship here)	A person's body – including what they wear, take, or consent to
Fear, torment and lies spoken over a person	A person's medical treatment
Our own flesh and our own conduct in the room	A person's faith, or their standing before God
The temptation to perform	Another believer, their church, or their leaders

6.5.1 The texts behind the right-hand column

Text	What it forbids
Luke 9:51–56	James and John ask to call down fire on a village that rejected them. Jesus rebukes them. Authority over sickness and spirits confers no authority over people who do not want you
2 Corinthians 1:24	“Not that we lord it over your faith, but we work with you for your joy.” Paul, an apostle, explicitly disclaims authority over another believer's faith
1 Peter 5:2–3	Shepherd the flock “not domineering over those in your charge, but being examples”
Mark 10:42–45	The rulers of the Gentiles lord it over them. “It shall not be so among you.” Jesus states the difference as a straight prohibition
Matthew 23:8–12	You have one teacher, and you are all brothers. Titles and elevation are directly addressed
3 John 9–10	Diotrephes, who likes to put himself first, is named in Scripture for exactly this. The New Testament preserves a case study in a leader who overreached

Stated plainly for the Miracle Rooms context

You may speak with authority to a condition. You may never speak with authority to a person about their life.

“I command this pain to go” — permitted, quietly, with permission to pray.

“God is telling you to leave that job / that church / that relationship / that medication” — forbidden absolutely, in every circumstance, however strong the impression. Chapter Eight governs how impressions are offered.

6.6 The Correction on the Day It First Worked

Luke 10:17–20 is the most important passage in this chapter, and it is almost always quoted only as far as verse 19.

The seventy-two return with joy. Their report is: “Lord, even the demons are subject to us in your name!” It had worked. Their excitement is entirely understandable and entirely sincere.

Jesus responds with the vision of Satan falling like lightning, and with verse 19 — the promise of authority to tread on serpents and scorpions and over all the power of the enemy. And then, immediately:

*Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven. **Luke 10:20***

6.6.1 What Jesus is doing here

1. He does not deny the authority. Verse 19 is one of the strongest statements of delegated power in the Gospels, and He says it first.
2. He redirects their joy from function to belonging. Not what you can do — whose you are.
3. He does it on day one. Not after they had become arrogant. Before. The correction is preventative, which tells you He regarded the danger as certain rather than possible.

Why this is in your manual

The intoxication of spiritual power is not a rare failure among unusually vain people. Jesus treated it as the predictable next step for ordinary disciples who had just had a good day.

If He thought the seventy-two needed warning within hours of their first success, you will need it too — and probably around week three of being on a roster.

6.6.2 Warning signs that authority is drifting

Sign	What it indicates
Your prayers are getting longer and louder over time	Volume is being substituted for confidence

Sign	What it indicates
You feel disappointed when someone else's prayer is the one that seems to land	Joy has migrated from belonging to function
You have begun using specialist vocabulary the person cannot follow	The language is now for the room, not for the person
You are reluctant to be the second or third person on the team	You have started to think of yourself as the one who does this
You are naming things over people – curses, spirits, generational lines – without being asked	You have crossed from the left column of § 6.5 into the right
Someone requests you specifically and you are pleased	Being pleased is human. Acting on it is Lystra

6.7 What Authority Actually Sounds Like

Trainees consistently expect authority to be loud. It is worth demonstrating that the biblical record shows nothing of the kind.

6.7.1 The recorded words are astonishingly short

Words spoken	Reference
"I will; be clean"	Mark 1:41
"Talitha cumi" – little girl, arise	Mark 5:41
"Ephphatha" – be opened	Mark 7:34
"Go; let it be done for you as you have believed"	Matthew 8:13
"Stretch out your hand"	Mark 3:5
"In the name of Jesus Christ of Nazareth, rise up and walk"	Acts 3:6
"Aeneas, Jesus Christ heals you; rise and make your bed"	Acts 9:34
"Tabitha, arise"	Acts 9:40
"Stand upright on your feet"	Acts 14:10

Not one of these is a speech. Several are two words. None contains a formula, a repetition, or a raised voice that the text bothers to record.

Jesus stilled a storm with a sentence and raised a man dead four days with three words. If volume were the mechanism, He did not know it.

6.7.2 The Miracle Rooms standard

Do	Don't
Speak at conversational volume	Raise your voice. Nothing in the room requires it, and it frightens people
Keep it under thirty seconds and then check in	Build intensity, or repeat a phrase to work yourself up
Use ordinary English the person can follow	Use insider vocabulary the person cannot evaluate or refuse

Do	Don't
Address the condition, or address God — and know which you are doing	Address the room, or preach at the person under the guise of praying
Say “in the name of Jesus” and mean it as attribution	Use “in the name of Jesus” as a formula appended to whatever you wanted to say
Stop when you have finished	Continue because stopping feels like giving up

A note for trainees from expressive traditions

None of this is a judgement on volume in worship, or on your church's culture.

It is about a small room containing one frightened person who did not consent to a performance. The setting sets the volume.

6.8 From History: John Wimber and “Everyone Gets to Play”

Wimber (1934–1997) is the clearest modern model of delegated authority held rightly, and his theology is the one this school adopted in Chapter Five.

6.8.1 Who he was

A former professional musician who became a pastor, Wimber founded the Association of Vineyard Churches, planted hundreds of churches internationally, and lectured at Fuller Theological Seminary, where his course on miracles and church growth became the most popular the seminary had run. He wrote *Power Evangelism* (1985) and *Power Healing* (1986).

6.8.2 Three things worth copying

What he did	Why it belongs in this manual
He prayed for hundreds of people who were never healed before anyone was healed at all. He kept encouraging his church to pray for the sick for months with nothing to show for it	This is the single most useful fact about him. The man whose name became synonymous with healing ministry began with a long, public run of nothing. Trainees who expect early results should know this
“Everyone gets to play.” He built on Ephesians 4:12 — equipping the saints — and resisted the notion that some Christians are spiritual superstars and the rest are ordinary. His daughter Christy records that the movement faced a choice between getting a tent and equipping the saints, and chose the latter	This is Lake's decision made again in another century, and it is the Miracle Rooms multiplication value. A ministry built around one anointed figure dies with him
He was known for a low-hype, thoughtful, practical, matter-of-fact approach to the gifts, and held that God did the healing rather than he	This is § 6.7 embodied. Authority without theatre

6.8.3 His theology, and ours

Wimber is best known theologically for applying George Ladd's account of the Kingdom of God to healing ministry: the Kingdom is genuinely present now and not

yet fully present. He saw that this explained why we sometimes see God heal and do not see everyone healed all the time.

That is precisely position 4 in Chapter Five § 5.6, and it is where Miracle Rooms stands. It is worth knowing that the theology was not invented to excuse failure; it was worked out by a man with a substantial healing ministry who needed it to be true of the room he was actually standing in.

The composite lesson

Wimber demonstrates that you can hold a serious healing ministry, exercise real authority, and remain unremarkable in manner.

The low-hype approach was not a lack of faith. It was what faith looks like when it does not need an audience.

6.9 From History: William Branham and the Collapse of Borrowed Authority

Now the warning, and it is the most serious in this manual. Read it carefully, because the early part of the story is admirable.

6.9.1 What was genuinely there

William Marrion Branham (1909–1965) is widely regarded by historians as the initiator and pacesetter of the post-war healing revival, and has been described as that movement's unlikely leader. His 1946 St Louis meetings are generally marked as inaugurating the modern healing revival, and he was the inspiration behind T. L. Osborn's crusade ministry and dozens of others.

The personal details are striking. He had a seventh-grade education. In the early revival years, older Christians such as Gordon Lindsay and Ern Baxter did the teaching while he concentrated on praying for the sick. People were drawn to him because he was humble, poor and did not chase money. He initially tried to pray for everyone who came, and the exercise so drained him that he was often carried from the platform in total exhaustion; prayer cards were introduced to limit the numbers.

Hold that picture. A poor, uneducated, humble man who would not stop praying for people until he collapsed. That is where this story starts.

6.9.2 What happened next

Development	What it illustrates
He came to teach that the person seeking healing was to believe both in Christ the healer and that Branham was God's prophet who declared the healing	The moment a minister becomes a necessary component, borrowed authority has been quietly converted into personal authority. This is the hinge of the entire chapter
He shifted from an early orthodox Trinitarian position to privately teaching Oneness doctrine in the 1950s, and to teaching it openly by the 1960s	Doctrinal accountability had been lost. Nobody was left who could correct him

Development	What it illustrates
The 1953–55 rupture with the Voice of Healing: Gordon Lindsay, Ern Baxter and others distanced themselves over doctrinal concerns	The mature voices who had taught him early on left. Note who he was left surrounded by
As his healing credibility declined, he increasingly presented himself as the end-time Elijah	The escalation pattern. When the evidence weakens, the claims get larger, not smaller
He promoted Serpent's Seed doctrine, condemned interracial marriage and attacked the civil rights movement	The same collapse Chapter Three recorded at Azusa Street, in a different form. Spiritual authority does not immunise anyone against prejudice
He died in a car accident in 1965. His teachings continue through the Message movement, whose adherents commonly hold that Branham was the prophet Elijah	The structure outlived the man and hardened around him. This is the exact failure mode our founding brief was written against

6.9.3 The detail every trainee should know

Branham came to claim that his healing commission began on 6 May 1946 – the very day, he said, that Israel became a nation. Critical historical research points out that Israel was not founded until 1948, that he had been advertising healing as early as 1936, and that his reputation as a healer was already established by the mid-1940s.

What this teaches

A man's own account of his calling grew more supernatural as his need for authority grew. The story improved because the position required it.

This is why Chapter One insisted that we speak accurately about Lake's Spokane figures, and why Chapter Two set the standing instruction about biographies. A ministry that inflates its history will inflate its testimonies.

Note honestly that much of the detailed research on Branham is published by dedicated critical projects with a clear purpose. The central facts — the Oneness shift, the Elijah claim, the Serpent's Seed teaching, the racial doctrines and the Message movement — are documented in mainstream reference works as well. Read more than one source, as always.

The lesson is not that Branham was a fraud from the beginning. The evidence suggests something more frightening: a sincere, humble, generous man who accepted, by degrees, the idea that the authority operating through him was in some sense his — and who was, by the end, surrounded only by people who agreed.

6.10 What This Means for a Miracle Room

Because...	Our room is...
All authority belongs to Christ and is lent	Level. Nobody has more of it. No senior person prays better
The delegation is real and went to ordinary people	Confident. We speak to conditions and we ask for specific things
Peter refused the credit in his first sentence	Quick to redirect. We do not accept praise gracefully; we decline it plainly
Lystra happened within minutes of a genuine healing	Alert to personality attaching to us. Requests for a specific minister are gently redirected
Authority is never over people	Safe. No one is told what to do with their job, church, relationships or medication
Jesus corrected the seventy-two on day one	Watchful of new ministers after early success — this is when we check in, not when we promote
The recorded words of authority are two or three long	Quiet. Under thirty seconds, ordinary volume, plain English
Branham's authority became personal by degrees	Accountable. Teams of three, rotation, and leaders who can be contradicted
Wimber's people prayed for months with no results	Patient. A run of nothing is not evidence that we have lost anything

6.11 Table Discussion

Groups of three or four. Twenty-five minutes. Questions 1 and 6 are the ones that matter.

1. Which of the two failures in § 6.1 is yours — timidity or the pull towards domination? Answer honestly; nearly everyone leans one way.
2. Peter rejects both power and piety as explanations. Which of the two is the more tempting for you to quietly believe?
3. At Lystra the crowd worshipped the wrong person within minutes. What is the polite Australian version of that, and how would you notice it happening?
4. Read Luke 10:17–20. Why do you think Jesus gave the warning on the first day rather than later?
5. Go through § 6.6.2 privately. Name one sign aloud to your team — not necessarily true of you now, but the one you would be most likely to develop.
6. Branham began as a poor, humble man who prayed until he collapsed. What would have had to be in place around him to prevent what followed? Be specific, and then ask whether we have those things.
7. Wimber's church prayed for months and nobody was healed. How would our room handle a season like that?

6.12 Activation

6.12.1 Part A – The thirty-second prayer

In your team of three, with a real need named. Each person prays once. The constraints are strict and they are the point.

1. Thirty seconds maximum. A trainer will time it.
2. Conversational volume. If a team on the other side of the room can hear you, it is too loud.
3. Ordinary English. No specialist vocabulary.
4. Address either God or the condition – and be able to say afterwards which you did.
5. Stop when you are finished. Do not fill the remaining time.

Feedback from the team on one question: did that sound confident, or did it sound loud? They are not the same thing, and trainees are often surprised by the answer.

6.12.2 Part B – The refusal drill

One trainee plays a person who says, warmly and sincerely: “I'd rather you prayed for me than the others – your prayers seem to work.”

The other two must respond out loud. Rotate until every trainee has done it at least twice.

What a good answer contains

It declines the elevation plainly rather than accepting it modestly. “Thank you, but that's really not how this works” beats a humble smile.

It redirects to Jesus without a sermon.

It keeps the team intact – the answer must not end with the trainee praying alone.

It leaves the person feeling welcomed, not corrected. This is the hard part, and it is why we rehearse it.

6.12.3 Facilitator pre-session checklist

- ☐ Appendix 6A printed – one per trainee
- ☐ Timer available for the thirty-second constraint – it will not be observed otherwise

- ☐ Trainers briefed to correct volume immediately and kindly, every occurrence
- ☐ Trainers briefed to watch for escalating or specialist language and to name it in the moment
- ☐ The § 6.5 line stated aloud — authority over conditions, never over people
- ☐ Duty leader identified; first aid kit located
- ☐ Reminder that Appendix 6A is revisited at Chapter Nine

6.13 This Week's Practice

1. Read Acts 3–4 and Acts 14:8–18 in full, in one sitting.
2. Memorise Matthew 28:18 and Luke 10:20.
3. Complete the authority language audit at Appendix 6A. Be honest — it is not collected.
4. Pray for one person this week in under thirty seconds, at ordinary volume, and notice how it felt to stop early.
5. Written, half a page: whose authority is it, and how would I know if I had started to think it was mine?
6. Continue your rule of life, your listening journal, and your team contact.

6.14 Sources and Further Reading

6.14.1 Scripture

Matthew 28; Luke 9–10; Mark 10; Acts 3, 4, 9, 14, 16; Ephesians 1; Colossians 2; Philippians 2; 2 Corinthians 1; 1 Peter 5; Hebrews 2; 3 John.

6.14.2 On John Wimber

Power Healing (1986) and Power Evangelism (1985) are the primary sources; biographical details and the “everyone gets to play” principle are documented by the Vineyard movement's own historical material. George Eldon Ladd's work on the Kingdom underlies the theology, and is worth reading directly.

6.14.3 On William Branham

Details of his role in the post-war healing revival, his education and early dependence on Gordon Lindsay and Ern Baxter, the 1953–55 rupture with the Voice of Healing, the shift to Oneness doctrine, the Elijah claim, the Serpent's Seed teaching and the subsequent Message movement are drawn from historical accounts of the healing revival, reference works on the movement, and dedicated critical research projects. The last of these are thorough but openly adversarial; weigh them alongside mainstream historical treatments.

6.14.4 Standing instruction

When you read about a minister with great authority, find out who was permitted to contradict them, and when that person left.

Appendix 6A – Authority Language Audit

Complete honestly. Reviewed against your observed practice at Chapter Nine.

Part 1 – What do I actually say?

Write down, word for word, the last prayer you prayed aloud for a sick person. If you cannot remember it, write the one you would pray tomorrow.

WRITE IT OUT IN FULL

...

...

...

Part 2 – Audit it

Question	Yes / No
Was it under thirty seconds?	
Was it at conversational volume?	
Could a person with no church background follow every word?	
Did I ask for something specific enough to be recognisable if it happened?	
Did I address God, or the condition – and did I know which?	
Did I say anything about the person's life, choices or decisions? (Must be NO)	
Did I name anything over them without being asked? (Must be NO)	
Did I repeat a phrase to build intensity? (Must be NO)	
Did I stop when I had finished, or keep going?	
Was it in Jesus' name as attribution, or as a formula?	

Part 3 – The ownership question

ANSWER IN ONE SENTENCE EACH

1. *If someone was healed after I prayed, what would I privately think about myself?*
2. *If nobody was healed for six months, what would I privately think about myself?*
3. *Who in my life is permitted to tell me I am drifting – and when did they last do it?*

Appendix 6B – Trainee Self-Check

Complete before Chapter Seven. Not collected, not marked.

- ☐ I can show from at least four texts that all authority belongs to Christ
- ☐ I can explain why Hebrews 2:8–9 belongs in a chapter on authority
- ☐ I can name the six delegation texts and who received the authority in each
- ☐ I can explain what Peter rejected in Acts 3:12 – both power and piety
- ☐ I can recount Lystra and say what it predicts about my own room
- ☐ I can state what our authority is over and what it is never over, from memory
- ☐ I can explain why Jesus corrected the seventy-two on the first day
- ☐ I can quote three of the recorded healing commands and say how short they are
- ☐ I have completed the authority language audit honestly
- ☐ I can name one person permitted to tell me I am drifting
- ☐ I prayed for someone in under thirty seconds this week

Chapter Six – Summary Card

Retain and review

Two failures, one confusion: timidity and domination both come from thinking the authority would have to be yours.

All authority in heaven and on earth has been given to Him. Therefore go.

The delegation is real and it went to unnamed, untrained people sent out in pairs.

Authority in Christ is not authority of the minister. Peter rejected both power and piety in his first sentence.

At Lystra a genuine healing produced worship of the wrong person within minutes. Expect the polite version.

Authority is over sickness, oppression and fear. It is never over a person's will, body, treatment, faith or decisions.

"It shall not be so among you."

Jesus corrected the seventy-two on the day it first worked — preventatively, because He regarded the danger as certain.

"Talitha cumi." Two words. Volume is not power.

Wimber: everyone gets to play, and hundreds were prayed for before anyone was healed.

Branham: a humble man who prayed until he collapsed, and who by degrees became a necessary component. Find out who is permitted to contradict you.

End of Chapter Six – and of the Theological Core