

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER TWELVE

Character, Safe Ministry and Sending

Character Must Carry the Gift

"On that day many will say to me, 'Lord, Lord, did we not... do many mighty works in your name?'"

Matthew 7:22

TRAINEE MANUAL · VOLUME SIX

Document Control

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12.0 Chapter Overview

The school ends where it began: with the person, not the power. Chapter One argued that everything flows from your picture of God. This chapter argues that everything is carried by your character — and that a gift without one will eventually destroy both the minister and the people around them.

The governing sentence

Character must carry the gift.

Nobody in Miracle Rooms is promoted because they get spectacular results.
People are entrusted with more because they are becoming like Jesus.

This is not a pious sentiment. It is an operational rule, and § 12.12 makes it an assessment framework.

12.0.1 Learning outcomes

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

1. Show from Scripture that mighty works are no evidence of relationship with Jesus.
2. Name the nine character areas this ministry holds people to.
3. Explain how power interacts with money, sex and control, and name the specific safeguards for each.
4. State why deliverance ministry is deferred beyond this school.
5. Recite the Code of Safe Ministry and sign it, understanding what each clause requires.
6. Describe what happens when the code is breached, including who decides.
7. Account for Dowie, and explain what Lake carried out of Zion and what he left behind.
8. State the eight markers by which they are assessed, and the pathway that follows.

12.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Rule of life — second review	Ch. 4 App. 4A	Team leaders

Time	Element	Reference	Lead
0:30–1:15	Teaching	§ 12.1–12.11	Teacher
1:15–1:30	Break	—	—
1:30–1:50	The Code — read aloud in full, clause by clause	§ 12.8, App. 12A	Facilitator
1:50–2:05	Signing, and assessment briefing	App. 12A–12B	Facilitator
2:05–2:25	Commissioning	§ 12.14	Leadership
2:25–2:30	Send-out	§ 12.18	Facilitator

Facilitator note

Read the Code aloud in full. All fourteen clauses, out loud, with the leadership present. Do not summarise it and do not hand it out to be read later.

A code that has been heard in a person's own voice, in a room full of people they have trained with for twelve weeks, behaves differently at eleven o'clock on a difficult Tuesday than one that was skimmed and signed.

12.1 Why This Chapter Is Last

It could have been first. There is a good argument for putting the code at the start, and many schools do.

It is last because trainees now know what it costs. Twelve weeks ago, “always minister in threes” was an administrative rule. Now you have run encounters, seen how a room drifts, met the cases in Chapters Six, Eight, Ten and Eleven, and sat in the naming. The code now reads as what it is: a set of promises made to people who are not in the room.

12.1.1 What this school has been building towards

Chapter	What it established	What it required of your character
1–4	Presence, Jesus, the Spirit, transformation	That ministry flows from relationship and never replaces it
5–6	Bold prayer, honest theology, borrowed authority	That you will ask for much and promise nothing, and never own the power
7–8	Compassion, and weighing what you hear	That you will see people, and hold your certainty loosely
9–10	The encounter, and the limits of competence	That you will follow a process even when you feel above it, and refer when you are out of your depth
11	The unhealed	That you will stay, tell the truth, and carry disappointment without passing it on
12	Character	All of the above, when nobody is watching, for years

Every failure documented in this manual was a character failure before it was anything else. Not one of the people studied lacked gifting. Several had more of it than anyone reading this ever will.

12.2 Character Carries the Gift

12.2.1 Matthew 7:21–23

On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you.' **Matthew 7:22–23**

Jesus does not dispute that the works happened. That is the detail every healing minister needs. He does not say they were frauds, or that the miracles were counterfeit. He disputes that the works constituted a relationship.

Prophecy, deliverance and mighty works are listed — in that order — as things that can occur in a life Jesus does not recognise. If a spectacular ministry were proof of anything, this passage could not exist.

12.2.2 1 Corinthians 13:1–3

Paul places the same argument in the middle of his teaching on spiritual gifts, and he is savage about it: tongues without love is noise; prophecy, all knowledge, and mountain-moving faith without love is nothing; giving away everything and surrendering the body without love gains nothing.

Note the escalation. He does not stop at ordinary gifting. He takes it to the maximum — all mysteries, all knowledge, all faith — and says it amounts to nothing. Chapter Three established that gifts can be counterfeited and only fruit measures maturity. This is Paul saying the same thing more sharply.

12.2.3 Acts 8:9–24 – Simon

Simon believed, was baptised, and followed Philip closely, amazed at the signs. Then he saw the Spirit given through the apostles' hands and offered money for the ability.

Peter's reply is severe, and the diagnosis is precise: Simon's heart was not right, and he was in the gall of bitterness and the bond of iniquity. The problem was not that he wanted the gift. It was what he wanted it for.

The oldest temptation in this field

Simon did not want to bless people. He wanted to be the person through whom it happened.

The distance between those two desires is invisible from the outside and it is the whole difference.

Ask yourself honestly, tonight: if God healed someone through the person sitting next to you rather than through you, would you be as glad?

12.2.4 The qualifications lists

1 Timothy 3:1–13 and Titus 1:5–9 set out what Christian leaders must be. Read them and notice what is absent.

What the lists require	What they never mention
Above reproach; sober-minded; self-controlled; respectable; hospitable; able to teach	Any spiritual gift
Not a drunkard; not violent; gentle; not quarrelsome	Any miracle, healing or prophecy
Not a lover of money	Any measurable result
Managing his own household well	Any crowd, platform or reputation
Well thought of by outsiders	Any anointing

One item on those lists — able to teach — is a competence. Everything else is character. That is the New Testament's own ratio, and this school follows it.

12.3 The Nine Areas

These are the areas Miracle Rooms holds its people to, and the areas in which apprentices are observed.

Area	What it looks like when present	The warning sign
Humility	Comfortable being second or third on a team; gives credit away instinctively	Prefers to lead; mentions their own results unprompted
Sexual integrity	Clear boundaries, no private ministry, no special relationships with those they pray for	Ministering alone; increasing contact with one person; secrecy
Financial integrity	Refuses gifts; transparent; never mentions money in the room	Accepting “just a token”; hinting at need
Submission to leadership	Accepts a decision they disagree with; raises concerns through proper channels	Building a following; going around leaders; “they don't understand what God's doing”
Confidentiality	What is said in the room stays there	Prayer requests that are really information sharing
Accountability	Reports their own mistakes before being asked	Defensiveness; explaining rather than receiving
Handling praise	Redirects it plainly and immediately (Chapter Six § 6.4)	Enjoys it quietly; repeats it to others
Handling failure	Says “nothing happened” without embellishment	Rounds up; stops reporting the nights that were hard
Handling the supernatural	Unimpressed by their own experiences; weighs them (Chapter Eight)	Increasing certainty; unverifiable claims; escalating language

Read the right-hand column again. Almost every warning sign is small, ordinary, and deniable. None of them looks like a scandal. That is why they are the ones we watch.

12.4 Power and Money

*You received without paying; give without pay. **Matthew 10:8***

Jesus attached the commercial condition to the healing commission in the same breath. Chapter Six § 6.3.1 noted how closely authority and money travel together.

1. No Miracle Rooms minister ever receives money, gifts or favours from a person they have prayed for. No exceptions, including small ones, including afterwards, including gratitude.
2. No Miracle Rooms minister ever suggests that giving — to this ministry or any other — produces healing, provision or any other outcome. Not as a hint, not as a testimony, not as a principle.
3. No collection is taken in a Miracle Room, and no appeal is made in one.
4. Ministry is never withheld from, or prioritised for, anyone on the basis of what they have given.
5. Anyone offered money reports it to the duty leader the same evening — not because they are suspected, but because reporting it is what makes the rule real.

12.5 Power and Sex

The most common serious failure in ministry generally, and the reason several structures in this manual exist.

The mechanism is well documented and worth naming plainly. Ministry creates rapid, intense, one-directional intimacy: a person discloses something private, is cared for at a vulnerable moment, and experiences the minister as safe and significant. That is a powerful bond and it can be mistaken — by either party — for something else. Add spiritual authority to that, and the person's ability to refuse anything is compromised. Chapter Eight § 8.1.2 explained why.

Safeguard	Why
Never minister one-to-one	Removes the setting in which nearly all of this occurs
Permission before touch; shoulder, arm or hands only	Chapter Nine, non-negotiable 2
No private follow-up contact — follow-up is named, logged, and known to the team	Prevents a relationship forming outside anyone's sight

Safeguard	Why
No pastoral care relationship with someone you have prayed for — refer instead	Chapter Ten. We do not absorb people
Never use a spiritual claim in a personal matter. “God told me about us” is grounds for removal	It removes the other person's ability to say no
Anyone noticing a pattern reports it — including to leadership about leadership	§ 12.10

The Kansas City case in Chapter Eight is not an oddity. It is the ordinary shape of this failure, and the ordinary shape of the correction is a structure that makes it visible early.

12.6 Power and Control

The least discussed and the most common. It rarely produces a scandal; it just slowly makes a ministry unsafe.

- Deciding things for people, and framing it as guidance.
- Cultivating dependency — becoming the person they must see.
- Discouraging outside advice, other churches, or professional help.
- Using spiritual language to end disagreements.
- Treating criticism as opposition, and critics as enemies.
- Requiring loyalty to a person rather than to Christ.

Chapter Six § 6.5 stated the rule: authority is over sickness and oppression, never over people. This section simply names the ways ministers cross that line without noticing.

12.7 Why Deliverance Is Deferred

Miracle Rooms defers deliverance ministry entirely to advanced training after apprenticeship. Trainees should understand this as a considered position, not squeamishness.

Reason	Explanation
The risk of misdiagnosis is severe	Psychosis, mania, dissociation, epilepsy, trauma responses and medication effects can all be mistaken for the demonic by an untrained observer. Chapter Ten § 10.8.2 requires these to be referred, not ministered to
It is the area most prone to sensationalism	It draws attention, it produces dramatic stories, and it attracts exactly the temperament § 12.3 warns about
Chapter Two's finding applies	Wigglesworth described cancer as a living evil spirit. Diagnosing a disease as a demon has a long and harmful history in this tradition
The historical precedent is misread	Blumhardt's Möttlingen case (Chapter Ten § 10.11) is routinely cited to justify rapid deliverance. It was two years of pastoral care by a parish minister who knew the family, inside a community that knew them both
It requires oversight we do not yet have	Advanced modules open only after apprenticeship, with their own entry requirements, supervision and referral protocols

What a foundation-trained minister does

You pray, in Jesus' name, against fear, torment and oppression — quietly, briefly, as Chapter Six § 6.7 requires.

You do not name spirits, interrogate them, address them at length, or conduct anything resembling an exorcism.

If you believe something more is happening, you stop and involve the duty leader. That is the whole protocol.

Deferring this is not unbelief. It is the same judgement that keeps a first-year medical student out of theatre.

12.8 The Code of Safe Ministry

Read aloud in full tonight, signed before apprenticeship, and renewed annually. The signature page is Appendix 12A.

#	Clause
1	I will minister only in a team, never alone.
2	I will ask permission before any physical contact, and touch only shoulder, upper arm or hands.
3	I will keep what I hear confidential, except where I am required to report a risk of harm.
4	I will hold current Working With Children clearance and complete safeguarding training before any ministry involving minors, and will never minister to a child without a cleared adult and the child's parent or guardian present.
5	I will report any concern about harm to a child or vulnerable adult immediately, without exception, and without first deciding whether it is serious enough.
6	I will never tell anyone to stop, reduce or delay medical or psychological treatment, and never encourage the removal of a brace, support or device.
7	I will never guarantee a healing outcome, and never attach a date.
8	I will never pressure anyone with their faith, and never suggest their condition is their fault.
9	I will never humiliate or expose anyone, and will not share a testimony without written consent.
10	I will not foster dependency on me. I will point people to Jesus and to their local church.
11	I will refer when a need exceeds my training, and I will not regard referral as failure.
12	I will stay accountable — to my team, to my leaders, and to correction.
13	I will not use ministry for financial, sexual or reputational advantage, and will not receive money or gifts from anyone I have prayed for.
14	I will step back and seek help when I am not well enough to minister.

On clause 14

It is last so that it is remembered. Chapter Four § 4.7 and Chapter Eleven § 11.9 both lead here.

Stepping back is not a demotion, not a failure of faith, and not a mark against you. It is clause 14 being kept.

A ministry in which nobody ever steps back is not a healthy ministry. It is one where clause 14 is decorative.

12.9 Child Safety

Non-negotiable and jurisdiction-specific.

MUST BE COMPLETED WITH CHAPTER TEN § 10.9.2 AND LEGALLY VERIFIED

Insert: the Working With Children clearance required in this jurisdiction, and who must hold it; the safeguarding training required and its renewal period; the organisation's child safe policy and standards; the process for verifying clearances before anyone joins a roster; the reporting agency and contacts; and the record-keeping requirements.

Date of last legal review: Next review due:

Until this section is complete and verified, no Miracle Room operates with minors present.

12.9.1 What holds regardless

1. A minor is never ministered to alone, or by a team without current clearances, or without a parent or guardian present.
2. No private contact of any kind with a minor — no messaging, no lifts, no meetings.
3. Any concern is escalated immediately to the duty leader and reported. It is never investigated by us and never resolved internally.
4. Concerns are escalated regardless of who the person of concern is, including a leader, a long-standing member, or a friend.
5. Nothing in this manual — forgiveness, restoration, reconciliation, confidentiality or loyalty — suspends any of the above.

12.10 When the Code Is Breached

Situation	What happens
A non-negotiable is breached in an encounter	The watcher stops the encounter immediately. Reported the same evening. Not left to the next debrief
A minor breach — a forgotten permission, a prayer that ran long	Named in the debrief, corrected, and the trainee returns to the roster. This is normal and should not be dramatised

Situation	What happens
A repeated pattern after correction	Removal from the roster pending review. Not a punishment — a pause
Money, sex, or a spiritual claim used in a personal matter	Immediate removal from ministry and referral to leadership. Not a training matter
Any concern involving a child or vulnerable adult	Immediate report. External. Not decided internally, not weighed, not delayed
A concern about a leader	Goes to the person or body named in the organisation's grievance policy, which must include a route that does not pass through the person concerned

The structural requirement behind that last row

Chapter Six's standing instruction was: find out who was permitted to contradict them, and when that person left.

Every case in this manual that ended badly had the same missing feature — no route by which the central figure could be told no.

So the question for your leadership is not whether they intend to be accountable. It is whether the mechanism exists, is written down, is known to every trainee, and works when the person concerned is the most gifted person in the building.

12.11 From History: Dowie, and What Lake Carried Out of Zion

Chapter One opened this manual with John G. Lake. This chapter closes it with the man Lake came out of — because the connection is direct, and because it is the most complete case study available of a gift without a character to carry it.

12.11.1 He began here

John Alexander Dowie was born in Edinburgh in 1847 and moved to Australia as a boy. He worked in a wholesale dry-goods business in Adelaide, returned to Edinburgh to study theology, and was ordained a Congregational minister in 1870, pastoring in Australia. He served a congregation at Newtown from 1876 to 1878, and in 1882 founded the International Divine Healing Association in Melbourne, leading it until 1888.

The founder of the modern healing-city movement spent his formative ministry years in Australia. Whatever else this case is, it is not foreign history.

12.11.2 The rise

Dowie moved to the United States, lecturing and healing from 1888 and establishing a tabernacle in Chicago in 1893. His healing ministry was widely reported and genuinely influential; he spent much of 1895 in court fighting allegations of practising medicine without a licence. In 1896 he founded the Christian Catholic Apostolic Church with himself as general overseer, over a hierarchy of overseers, evangelists, deacons and deaconesses.

In 1901 he founded Zion City on Lake Michigan, some forty miles north of Chicago, drawing several thousand followers. He held title to the land. He banned doctors' surgeries, drugstores, theatres, dance halls, tobacco, alcohol and pork. Industries were established under his sole control.

12.11.3 The collapse, step by step

Step	What it shows
He proclaimed himself Elijah the Restorer in 1901, and later First Apostle	The escalation pattern from Chapter Six. Branham did the same thing sixty years later

Step	What it shows
Followers swore an oath recognising his prophetic office and promising obedience, with family ties and obligations to human government made subordinate to that vow	Loyalty to a person, above family and law. Every warning in § 12.6 in a single sentence
He held the property, controlled the businesses, and ruled the community	No separation of spiritual authority from money and land. Nobody could leave without losing everything
Expensive and futile ventures followed – a campaign to convert New York in 1903, then a plantation scheme in Mexico	No mechanism existed to refuse him
He suffered a stroke in 1905 and recalled Wilbur Voliva from Australia, granting full power of attorney	The structure had no succession plan because it had never contemplated his absence
Voliva arrived in 1906, found the finances dire, and the congregation revolted – accusing corruption and polygamy. Dowie was deposed; the court ruled the people could choose, and they chose Voliva	The correction came only after collapse, from outside, through litigation
He spent his last year at Shiloh House with a small group of loyal followers, and died in 1907	Surrounded, at the end, only by those who still agreed

12.11.4 And the ending nobody expects

Voliva rescued Zion from bankruptcy by careful management and gained the members' support. He then ran it with tight control over some six thousand followers – to the point of dictating their choice of marriage partners. Real estate was conveyed under leases terminable at the General Overseer's discretion. Other religions were effectively banned, and visiting preachers were harassed out of town by the city police.

The lesson that makes this the final case

The reformer reproduced the system. Voliva removed the man and kept the machinery, and the machinery was the problem.

Removing a bad leader does not fix a structure built to require one. If your ministry is designed so that one person must hold everything, the next person will hold everything too.

This is why the pathway in § 12.13 distributes authority, and why teams of three, rotating roles and a watcher who may stop anyone are structural rather than procedural choices.

12.11.5 What Lake took, and what he left

John G. Lake was a Dowie associate and carried practices out of Zion into his own ministry. Chapter One recorded what he did with them: he opened rooms in Spokane and trained ordinary people — plumbers, clerks, housewives — whom he called divine healing technicians, and sent them out.

Dowie	Lake
A city he owned	Rooms in a building
An oath sworn to him personally	Ordinary believers trained and sent
Elijah the Restorer, First Apostle	Technicians — a deliberately unglamorous word
Everything held by one man	A practice that could be reproduced by anyone

Lake did not get everything right — Chapter One noted the instruction we do not take. But he made the choice that matters, and he made it having watched, from the inside, what the alternative produced.

Miracle Rooms descends from that choice. Chapter Nine's Trudel made the same one in Switzerland fifty years earlier. It is the same choice this school is asking you to make: multiply a practice, not a personality.

12.12 Assessment

Nobody graduates for attendance, and nobody graduates for results.

12.12.1 The eight markers

Marker	What we are looking for
Knowledge	Can explain a biblical theology of healing, including the hard passages
Character	Consistent Christlike conduct, observed over twelve weeks – not claimed
Discernment	Can distinguish God's voice from assumption, and will say "I'm not sure"
Compassion	Genuinely loves people. Slows down. Sees the person
Practice	Can run the ten steps safely, including permission and boundaries
Humility	Does not need to be the hero. Comfortable when a teammate leads
Accountability	Receives correction without defensiveness
Faith	Willing to pray boldly and expectantly

12.12.2 Components

1. Written: three one-page pieces – what God is actually like (Ch. 1); is it God's will to heal (Ch. 5); what I say when nothing happens (Ch. 11).
2. Gospel healing study, completed and presented with your team (Ch. 2, due Ch. 4).
3. Two observed encounters marked satisfactory against Appendix 9B, with no non-negotiable breaches.
4. Scenario test: correctly identify and handle four referral situations (Ch. 10).
5. Language assessment: the required sentences and the four absolutes (Ch. 8), assessed by observation.
6. Character reference from a pastor or leader who knows you well (Appendix 12C).
7. Team-of-three review: each member speaks to your readiness.
8. Rule of life written, revised twice, and in use (Ch. 4).

Repeating a level

A trainee may be asked to repeat part or all of the school. This is normal, it happens, and it is never presented as spiritual failure.

The commonest reasons are simply time — a difficult year, a bereavement, a new baby — and none of them says anything about the person's calling.

12.13 The Pathway

Stage	Duration	What happens
Foundation School	12 weeks	This manual. Ends with assessment and commissioning into apprenticeship
Apprenticeship	3–6 months	Supervised ministry. Observe, then participate, then lead — with a supervising minister present throughout and a written debrief after every session
Team Member	—	Rostered, in a team of three, rotating roles including watcher
Senior Minister	—	Leads encounters; mentors apprentices
Team Leader	—	Runs a room; holds duty leader responsibilities
Trainer	—	Teaches the school; assesses trainees
Advanced modules	After apprenticeship	Inner healing intensives; deliverance; ministry to children; financial discipleship. Each with its own entry requirements and supervision

Apprenticeship is not a formality

It is the part that actually forms people, and it cannot be shortened for someone who seems ready.

This is an apprenticeship model, not a seminar. People are formed by practising alongside someone further along — which is how discipleship worked in the first place, and how Trudel trained Meili in the 1850s.

Note the shape of the pathway. Authority is distributed across roles, roles rotate, and the route to the top runs through teaching other people to do what you do. That is deliberate, and § 12.11.4 is why.

12.14 Commissioning

The school ends with prayer over each trainee by name, by the leadership, in front of the people they have trained with.

12.14.1 What is being commissioned

Not a healer. Not a specialist. An ordinary believer who has been trained to host the presence of God, listen properly, pray boldly, love people, keep the boundaries, and refer when they are out of their depth.

Chapter Two's seventy-two were unnamed, untrained and sent out in pairs, and it worked. You have had twelve weeks more preparation than they did.

12.14.2 The twelve paths

The Miracle Rooms vision holds that nations are discipled when the healing presence of God enters every path of community life — family, church, education, government, business, media, arts, health, justice, science, agriculture, and sport and youth.

You are not being commissioned to a room. You are being commissioned through one. Most of what you have learned here — listening without fixing, refusing to explain someone's suffering, holding certainty loosely, staying when nothing changes — works in every one of those twelve paths, on any ordinary Tuesday, with no room required.

12.14.3 The commissioning prayer

SUGGESTED FORM – ADAPT AS YOUR LEADERSHIP SEES FIT

Over each trainee, by name:

"[Name], we send you out to host the presence of God, to listen before you speak, to pray with boldness and without promises, to see the person in front of you, to keep the boundaries that keep people safe, and to stay when nothing changes.

Father, fill them again with Your Holy Spirit. Give them Your compassion, Your patience, and Your humility. Guard their character, and let their gift never outrun it.

In the name of Jesus. Amen."

12.15 What This Means for a Miracle Room

Because...	Our room is...
Jesus does not dispute that the works happened	Unimpressed by results as evidence of anything
The qualification lists are almost entirely character	Promoting for Christlikeness, never for outcomes
Simon wanted to be the one through whom it happened	Watching the small, deniable warning signs
Ministry creates rapid one-directional intimacy	Never one-to-one; follow-up named, logged and visible
Money and authority travel together	No gifts, no collections, no appeals, no exceptions
Control rarely produces a scandal	Alert to dependency, loyalty and spiritualised disagreement
Misdiagnosis in deliverance is severe	Deferring it, and referring instead
Voliva kept the machinery	Structured so no one person holds everything
Lake chose technicians over a city	Multiplying a practice, not a personality

12.16 Table Discussion

Groups of three or four. Twenty minutes. Question 4 is the one to sit with.

1. Of the nine areas in § 12.3, which is yours to watch? Say it aloud to your team.
2. If God healed someone through the person next to you rather than through you, would you be as glad? Answer honestly.
3. Dowie's followers swore loyalty above family and law. What is the mild, respectable version of that in a church today?
4. Voliva removed the man and kept the machinery. What machinery are we building? Who could tell our leaders no, and how?
5. Which clause of the code will be hardest for you to keep at eleven o'clock on a difficult night?
6. What will you take from these twelve weeks into the part of your life that has nothing to do with a Miracle Room?

12.17 Activation and Close

12.17.1 Part A – The Code, read aloud

The facilitator reads each clause. After each, the room says together: “I will.” All fourteen. Unhurried.

12.17.2 Part B – Signing

Each trainee signs Appendix 12A. Leadership countersigns. Copies held by the trainee and by the ministry.

12.17.3 Part C – The team word

In your team of three, each person says one true sentence to each of the others about what they have seen in them over twelve weeks. Not encouragement in general – something specific they have actually observed.

This is the last thing your team does together before apprenticeship, and it is frequently the thing trainees remember longest.

12.17.4 Part D – Commissioning

Leadership prays over each trainee by name (§ 12.14.3).

12.17.5 Facilitator pre-session checklist

- ☐ Appendix 12A printed on good paper – two copies per trainee
- ☐ Appendix 12B prepared for each trainee, with markers already assessed by two trainers
- ☐ Appendix 12C references received and read before tonight
- ☐ Leadership present in person for the reading, signing and commissioning
- ☐ § 12.9 and Chapter Ten § 10.9.2 completed and legally verified before anyone is rostered
- ☐ Clearances verified for every trainee entering apprenticeship
- ☐ Apprenticeship supervisors allocated by name before trainees leave tonight
- ☐ First apprenticeship debrief date in the diary before the room empties

12.18 After the School

1. Keep your rule of life. Review it quarterly using Chapter Four, Appendix 4B.

2. Keep your listening journal, and review the “probably the Spirit” pile at six months (Chapter Eight, Appendix 8A).
3. Keep your letter (Chapter Eleven, Appendix 11A). You will want it in three years.
4. Debrief after every shift, without exception, using Appendix 11B.
5. Renew the Code annually, and re-read this chapter when you do.
6. Stay in a team of three. If your team dissolves, do not minister until you have another.
7. Name the person who is permitted to tell you that you are drifting, and make sure they know they hold that role.

12.19 Sources and Further Reading

12.19.1 Scripture

Matthew 7:15–23; 10:8; 23:8–12; Mark 10:42–45; Acts 8:9–24; 1 Corinthians 13; 1 Timothy 3:1–13; Titus 1:5–9; 1 Peter 5:1–5; 3 John 9–10.

12.19.2 On Dowie and Zion

Dowie's Australian years — Adelaide, his Congregational ministry, the Newtown pastorate and the founding of the International Divine Healing Association in Melbourne in 1882 — are set out in standard biographical reference works. The Zion City period, the Elijah claim, the oath of allegiance, the New York and Mexico ventures, the 1905 stroke, the 1906 deposition and Voliva's subsequent administration are documented in encyclopaedic and contemporary sources, including the Dictionary of National Biography's 1912 supplement. Read a critical account alongside any devotional one.

12.19.3 On contemporary Australian practice

Healing Rooms Australia requires team members to follow a code of conduct, meet relevant Working With Children requirements, and minister in teams of three; other Australian training programmes require pastoral references, observation and a trial period. Your leadership should hold current copies of comparable codes and check ours against them annually.

12.19.4 The standing instructions, collected

- Find out how they died and who in their household was never healed (Ch. 2).
- Find out how the revival ended and who was excluded from it (Ch. 3).
- Find out what happened to the people who led it (Ch. 4).
- Ask what the teaching says to the person who was not healed (Ch. 5).
- Find out who was permitted to contradict them, and when that person left (Ch. 6).
- Notice whether you name people or conditions (Ch. 7).
- Ask whether the person could disagree with you (Ch. 8).
- Ask whether we did the ten steps or only the ones we like (Ch. 9).
- Ask what happened when other people did this (Ch. 10).
- Ask whether they would say “loved” or “failed” (Ch. 11).
- Ask whether the mechanism of accountability exists, is written, and works (Ch. 12).

Appendix 12A – Code of Safe Ministry: Signature Page

Signed before apprenticeship. Renewed annually. One copy held by the signatory, one by the ministry.

I have read the Miracle Rooms Code of Safe Ministry in full. I understand what each clause requires of me. I understand that clauses 4, 5 and 6 carry legal as well as moral obligations, and that clause 5 overrides confidentiality, loyalty and the wishes of the person disclosing. I understand the consequences of breach set out in § 12.10, including that matters involving money, sexual conduct, or a child or vulnerable adult result in immediate removal from ministry and are not handled as training matters.

Clause	Initial
1. Team ministry only, never alone	
2. Permission before touch; shoulder, arm or hands only	
3. Confidentiality, except where reporting is required	
4. Clearances and safeguarding training before ministry involving minors	
5. Immediate reporting of any concern about a child or vulnerable adult	
6. Never advise stopping treatment or removing a device	
7. Never guarantee an outcome or attach a date	
8. Never pressure with faith or imply fault	
9. No humiliation, no exposure, no testimony without written consent	
10. No dependency; point to Jesus and the local church	
11. Refer when a need exceeds my training	
12. Stay accountable and receive correction	
13. No financial, sexual or reputational advantage; no gifts	

Clause	Initial
14. Step back and seek help when not well enough to minister	

Name	Signature
Date	Countersigned (leadership)
Role	Date
WWC clearance verified YES / NO Number	Expiry
Verified by	Next annual renewal due

Appendix 12B – Assessment Record

Completed by two trainers plus the trainee's team of three. Discussed with the trainee before commissioning.

Trainee: Cohort: Date:

Marker	Evidence observed	Ready / Not yet
Knowledge		
Character		
Discernment		
Compassion		
Practice		
Humility		
Accountability		
Faith		

Component	Complete?
Three written pieces (Ch. 1, 5, 11)	
Gospel healing study presented (Ch. 2)	
Two observed encounters, satisfactory, no breaches (Ch. 9)	
Referral scenario test (Ch. 10)	
Language assessment – required sentences and four absolutes (Ch. 8)	
Character reference received (App. 12C)	
Team-of-three review completed	
Rule of life written, revised twice, in use (Ch. 4)	

Component	Complete?
Code of Safe Ministry signed (App. 12A)	
WWC clearance verified	

Outcome: Commissioned to apprenticeship / Repeat recommended **Trainers:**
.....

Apprenticeship supervisor allocated: First debrief date:

Appendix 12C – Character Reference Request

Sent to a pastor or leader who has known the trainee for at least two years. Returned directly to the school, not via the trainee.

TEXT OF THE REQUEST

[Name] is completing the Miracle Rooms Foundation School and has asked us to seek a reference from you. Miracle Rooms trains ordinary believers to pray for the sick in supervised teams of three, within clear boundaries and a code of safe ministry.

We are not asking whether they are gifted. We are asking about character, because that is what we entrust people on the basis of.

- 1. How long, and in what capacity, have you known them?*
- 2. How do they respond to correction?*
- 3. Have you observed them in a position of trust? How did they handle it?*
- 4. Do you have any concern about their conduct in relation to money, sexual integrity, honesty, or the exercise of authority over others?*
- 5. Are you aware of anything that would make it unwise for them to minister to vulnerable people?*
- 6. Is there anything you think we should know?*

Please return directly to [contact]. Your response will be held confidentially by leadership.

For leadership

A reference that is enthusiastic about gifting and silent about character has answered a question we did not ask. Follow it up by telephone.

A non-response is information. Do not proceed without one.

Appendix 12D – Graduation Checklist

The trainee's own final check. Not collected.

- ☐ I have completed all three written pieces
- ☐ My team's Gospel healing study is complete and was presented
- ☐ I have two satisfactory observed encounters with no non-negotiable breaches
- ☐ I passed the referral scenario test and know the stop-and-refer list
- ☐ I can say the required sentences and the four absolutes from memory
- ☐ My character reference has been submitted directly to the school
- ☐ My team has spoken to my readiness, and I have heard what they said
- ☐ My rule of life is written, has been revised twice, and I am living it
- ☐ I have read the Code of Safe Ministry in full and understand every clause
- ☐ I have signed the Code and my clearance is verified
- ☐ I know which of the nine character areas is mine to watch
- ☐ I have named the person permitted to tell me I am drifting, and they know it
- ☐ I know who my apprenticeship supervisor is and when my first debrief is

Chapter Twelve – Summary Card

Retain and review

Character must carry the gift. Nobody is promoted for results.

Jesus does not dispute that the mighty works happened. He disputes that they constituted a relationship.

The qualification lists are almost entirely character. One item is a competence.

Simon did not want to bless people. He wanted to be the one through whom it happened.

Nine areas: humility, sexual integrity, financial integrity, submission, confidentiality, accountability, praise, failure, the supernatural. Every warning sign is small, ordinary and deniable.

You received without paying; give without pay. No gifts, no collections, no appeals.

Ministry creates rapid one-directional intimacy. Never one-to-one; follow-up named and visible.

Control rarely produces a scandal. It just slowly makes a room unsafe.

Deliverance is deferred. Deferring it is not unbelief.

Fourteen clauses. Clause 14 is last so that it is remembered: step back and seek help when you are not well enough.

Dowie began in Melbourne, ended holding a city, an oath and a title — and died surrounded only by those who still agreed.

Voliva removed the man and kept the machinery. Removing a bad leader does not fix a structure built to require one.

Lake watched all of it from the inside, and chose technicians. Multiply a practice, not a personality.

End of Chapter Twelve – and of the Foundation School

“Lord, make every room a Miracle Room, every life a testimony, every community a light, and every nation a disciple — until the earth is filled with the knowledge of Your glory as the waters cover the sea.” (Habakkuk 2:14)