

AUTHORITY AND GIFTING

Inner Healing & Deliverance

Refresher Course · Week 1 · Participant Handout (Complete)

Here is what is true of every Christian in this room, whether you believe it or not. You have been given authority. You have the Name of Jesus as your warrant and the Holy Spirit as your power to back it up. It is delegated authority, and it came with everything needed to execute justice on the earth. And then — some Christians are given extra grace in a particular area.

Three words to keep distinct all night:

	AUTHORITY (exousia)	FAITH (pistis)	EXTRA GRACE (charisma)
What it is	the delegated right to act	believing I actually have that right	added grace for a specific ministry or assignment
How it's given	by commission — one mandate to all	my agreement with what He said	by apportionment — measured out individually
Who has it	all believers — uniform	every believer can ; not everyone does	some believers — varied measure
Depends on my believing it?	No — it's true either way	Yes — that's what it is	No — He distributes as He wills
Measured by	nothing — it's positional	purity , not size	measure (metron)
If it's missing	never missing — I have it	nothing moves	I still act, just less consistently

- The hinge of the whole night: authority is what is **true** of me. Faith is **believing** what is true of me. A gift is extra grace for a particular **assignment**. Only the **middle** one is up to me tonight.

1. Three Things You Already Have

- Luke 9:1 hands over two of them in one breath: “He gave them **power** and **authority** over all the demons” — dunamin kai exousian. The right and the means, together.

a. The Authority — the delegated right

- exousia = the **right** to act. Jurisdiction. Legal standing.

Matthew 10:1, 8 — “...He gave them **authority** over unclean spirits... Heal the sick, **raise** the dead, cleanse those with leprosy, cast out demons. **Freely** you received, **freely** give.”

- Verse 1 calls it **authority**, not a gift.

Luke 10:19 — “Behold, I **have given** you authority to tread on serpents and scorpions, and over all the power of the enemy.”

- “I have given” = the **perfect** tense — a completed grant still in force. Said to the **seventy** (or seventy-two), not the apostles.
- Positional, not earned — Eph 1:19–22 + Eph 2:6. Authority is a consequence of **location**, not a reward for achievement. So it does not rise and fall with how I **feel**.
- “Freely you received, freely give” — it rests on **receipt**, not endowment.

b. The Name — the warrant it's exercised under

- Acts 3:6, 16 — it was the **name**, not the man. Also Acts 16:18; Phil 2:9–11.

- An officer doesn't enforce on personal credibility — he enforces on the authority named on the **warrant**. So the weakest believer here and the most seasoned carry the **same** warrant.

Acts 19:13-16 — “I adjure you by Jesus whom **Paul** preaches.” The spirit answered: “I recognize Jesus, and I know about Paul, but **who** are you?”

- The Name is not a **formula** I can borrow. It belongs to those who belong to Him.

c. The Power — the Spirit who executes it

- dunamis = the **ability** to get it done. Authority is the right; power is the **force** behind it.
- Acts 1:8 — “you will receive **power** when the Holy Spirit has come upon you.” Also Luke 24:49; Eph 3:20.
- Acts 10:38 — Jesus was anointed “with the Holy Spirit and with **power**,” healing all who were **oppressed** by the devil.
- Matt 12:28 — “if I cast out demons by the **Spirit** of God, then the kingdom of God has come upon you.”
- These aren't three separate suppliers I petition one at a time. John 16:14-15 — the Spirit “will take of **Mine** and disclose it to you... all things that the Father has are Mine.” The power backing my authority is not a **different** power from the One who gave the authority. It is **one** God — which is why there is no **gap** between the right and the means.

The authority is the right. The Name is the warrant. The Spirit is the power. One God, and all three came in the box.

2. True Whether You Believe It or Not

Romans 3:3-4 — “If some did not believe, their unbelief will not **nullify** the faithfulness of God, will it? **May it never be!**” • 2 Tim 2:13 — “if we are faithless, He remains faithful.”

- A legal fact about my **standing**, not a feeling about my capability.
- The seam between the first two words: the **authority** is a fact — it doesn't depend on my believing it (Rom 3:3). **Faith** is my agreement with that fact — that part is up to me.
- So faith here is not vague spiritual intensity. It has a specific **object**: faith that the authority He delegated is actually **mine**.

Unbelief doesn't empty the account. It just means you never write the check.

- The wiring is in the house whether or not I believe in electricity. Unbelief leaves the **switch** off — it doesn't tear out the wiring.
- So: whatever happened the last time I prayed and nothing visible changed — it cost me **nothing**. My authority was never what was at stake.

3. What It's For: An Extension of Jesus' Ministry

- We weren't handed authority so we'd feel powerful. We were **deputized** into a mission already in progress — His. John 20:21 — “as the Father has **sent** Me, I also **send** you.” • Acts 1:1 — “...all that Jesus **began** to do and to teach...”
- Two hinges: the **same** sending — not a similar assignment, the same commission handed down. And Luke calls his gospel what Jesus **began** to do — Acts is what He kept doing, through ordinary people. We aren't **starting** something; we're **continuing** something.

- So: what was His mission? **Justice**.

Matthew 12 — justice, deliverance, and the kingdom, back to back

- 12:18–21 — Matthew quotes Isaiah 42 over Jesus: “I will put My Spirit upon Him... until He leads **justice** to victory.”
- 12:22 — immediately, a demon-possessed man, blind and mute, is healed. **Nothing** stands between the Isaiah quotation and this deliverance.
- 12:28 — “if I cast out demons by the **Spirit** of God, then the kingdom of God has come upon you.” 12:29 — the strong man **bound** and his house plundered.
- **Justice** → deliverance → the kingdom arriving. Deliverance is what justice looks like when it reaches a **bound** human being.

He treated affliction as an injustice to be redressed

- Acts 10:38 — healing all who were **oppressed** by the devil. The word is *katadynasteuō* — to tyrannize or exploit by power; the Septuagint's word for the rich crushing the poor (cf. Jas 2:6). Sickness and torment are framed as **oppression**, not misfortune.
- Luke 13:16 — the woman bound eighteen years: “should she not **have been released** from this chain?” The verb is *edei* — it was necessary, it was **owed**. Justice, not merely compassion.
- The verdict is already rendered: John 16:11 — the ruler of this world “has been **judged**”; Col 2:15 — He **disarmed** the rulers and authorities. So we are **enforcement**, not litigation.

We are not asking God to do something new. We are continuing what Jesus began — and the verdict we enforce was signed at the cross.

4. And Then — Some Are Given Extra Grace

- A gift is a charisma, built on *charizomai*, “to give **graciously**,” from the same root family as *charis*, **grace**. The -ma ending forms a result noun: that which is graciously **given**. A grace-thing.
- Eph 4:7 — “grace was given according to the **measure** (metron) of Christ's gift.” Same grace. Different **measures**.
- 1 Cor 12:4–7, 11 — “to each one is given” (nobody is **giftless**) • “for the **common good**” • v.7 calls it a *phanerōsis*, a **making**-visible of the Spirit • “distributing to each one individually just as **He** wills.”
- 1 Cor 12:29–30 expects the answer **no**: “All do not have gifts of healings, do they?” The measures really are unequal.

Gifting adds grace — not authority. Nobody here has more authority than you. Some have more grace in an area.

- The guardrail runs both ways: a gifted person carries no extra **jurisdiction** to throw around — and my lack of a gift removes none from **me**.

So why doesn't authority require a gift? Three reasons

- **1. A commission, not an apportionment.** Authority arrives as a **commission** — one mandate issued to all disciples (Matt 10:1; Luke 10:19; Matt 28:18–20, “to the end of the age”). Gifting arrives as an **apportionment** — measured out “to each one **individually**, just as He wills” (1 Cor 12:11), “according to the **measure**” (Eph 4:7). Two different kinds of transaction.
 - NOT because they come from different **persons** of the Trinity — the persons are **one** God and their outward works are undivided. 1 Cor 12:4–6 runs all three across the same thing: “the same **Spirit**... the same **Lord**...

the same **God**.” And Eph 4:7–11 credits the giving of gifts to **Christ**. The difference is in the manner of giving, never in the **giver**.

- **2. Freely received, freely given.** Matt 10:8 — what I was handed for nothing I dispense for nothing. And John 20:21 puts every disciple inside the **same** sending.
- **3. Scripture knows how to send you to a specialist — and never does here.** James 5:14 sends the sick to “call for the **elders**” — so Scripture knows how to route someone to other people. But no text ever sends a believer to find someone gifted to deal with a spirit. Eph 6:11–13 hands the whole **armor** to the whole church.

The honest concession

- Is there a “gift of deliverance”? There may well be. The gift lists are **samples**, not rosters — they don’t agree with each other (1 Cor 12:8–10 · 1 Cor 12:28 · Rom 12:6–8 · Eph 4:11 · 1 Pet 4:11). Paul even calls celibacy a charisma (1 Cor 7:7).

A gift raises measure, precision, and consistency. It never creates an exclusive right.

- Test it where a gift IS named: “gifts of healings” belongs only to some (1 Cor 12:9, 30) — yet James 5:16 commands **everyone** to pray for one another.

5. How the Three Function Differently

- Three columns, three different questions:
 - Authority answers “**May** I?” — yes, always, by delegation.
 - Faith answers “Do I **believe** I may?” — the one variable in my control.
 - A gift answers “What extra **grace** has He given me for this kind of assignment?” — and the mark of a gift is **consistency**: not whether I can ever do this, but how **reliably**.

	AUTHORITY	FAITH	EXTRA GRACE
Question it answers	May I?	Do I believe I may?	What extra has He given me here?
How it's given	by commission — to all	my agreement with the fact	by apportionment — as He wills
Duration	constant — positional	varies — can be divided or whole	occasional — a manifestation
Do I initiate?	yes — any time	yes — it's my agreement	no — as He wills
Mode	command (Mk 9:25)	confidence (Heb 11:1)	revelation (1 Cor 14:30)
Function	establishes the right	closes the circuit so power flows	adds grace for consistent ministry
Grows by	it doesn't — already whole	purifying , not enlarging	stewardship, fanning into flame

Authority says I may. Faith says I believe I may. A gift says He has given me extra grace for more consistent ministry in this area.

- Authority without a gift still acts — just less **consistently**. So nobody sits down.
- A gift without submitted authority is accuracy in **unaccountable** hands. So nobody freelances.
- Notice which column the gift does NOT touch: a gift adds grace and consistency. It adds no **authority**, and it cannot substitute for **faith**.
- **Discerning** of spirits (1 Cor 12:10) — telling whether it's the Holy Spirit, a soul-wound, the flesh, or a demonic spirit. It sharpens the **aim**, not the right to fire.

6. Faith: Believing You Actually Have It

- Faith's object here is specific: not faith in general, but faith that the authority He delegated is actually **mine** — right now, for the person in front of me.
- So the real question isn't "do I have **enough** faith?" It's "do I believe, without hedging, that He **gave** me this?"
Matthew 17:19-20 — "Why could we not drive it out?" ... "Because of the **littleness** of your faith; for truly I say to you, if you have faith the size of a **mustard seed**, you will say to this mountain, 'Move from here to there,' and it will move."
- The paradox: the diagnosis is "little faith"; the prescription is the **smallest** thing in the garden. So "little faith" can't mean an insufficient **quantity** — it names a defective **kind**.

Jesus defines his own term — every time, it is division

- Matt 14:31 — "You of little faith, why did you **doubt**?" (distazō — suggesting a **double** stance, being of two minds). Jesus sets "little faith" and "doubt" side by side as the same problem.
- Matt 21:21 — "faith and do **not doubt**." Mark 11:23 — "does not doubt in his **heart** but believes." diakrinō = to separate or distinguish; in the non-active voice (used here) to be **divided** within oneself, to waver.
- Same root as diakriseis pneumatōn, "**discerning** of spirits." Outward on the situation it's a gift; turned **inward** on myself it stops the mountain from moving.

James gives the diagnosis, in Jesus' vocabulary

James 1:6-8 — "he must ask in faith without any **doubting**, for the one who doubts is like the surf of the sea, driven and tossed... being a **double**-minded man, unstable in all his ways."

- "Double-minded" = dipsychos, literally **two**-souled. Not half-empty. Two.
- James 4:8 — "**Purify** your hearts, you double-minded." The cure is stated in the language of **purity**, not of volume. → unalloyed faith. Cf. 2 Tim 1:5, "**sincere** faith" (anypokritos, un-play-acted).
- For the refining image — fire taking the alloy out — see Malachi 3:3 and Proverbs 17:3.

The positive exhibit — Abraham

Romans 4:19-21 — "Without becoming weak in faith he **contemplated** his own body, now as good as dead... and the deadness of Sarah's womb; yet... he did not **waver** in unbelief, but grew strong in faith... being **fully assured**."

- "Did not waver" = ou diekrithē — the **same** verb again.
- He looked **straight** at the hundred-year-old body and the dead womb. Undivided faith is not **denial** of the facts — it's refusing to let the facts become a **second** thing I'm trusting.
- In this ministry the second thing is almost always the same one: "He gave believers authority... but I'm not sure He means **me**, or means it for **this**, or means it **tonight**." That's the alloy — not a shortage of faith, but a **rival** belief running alongside it.
- His faith was not large. It was **unmixed**.

The seed, and how it all connects

- Matt 13:31-32 — a seed is **binary** in nature and incremental in size. Either alive, or a pebble. A small **living** seed beats a large **dead** one.

Authority is the right, already given. The Name is the warrant. The Spirit is the power. Faith is the contact that closes the circuit.

- Conductivity is a function of **purity**. Alloy a wire and resistance climbs, current drops, the light flickers. The fix isn't a **bigger** wire — it's a **cleaner** one.

- Gal 3:5 — does He work miracles among you by works of the Law, or by **hearing** with faith? Also Matt 9:29; 13:58; Mk 9:23; Acts 3:16; 14:9.

Guardrails

- Mark 9:24 — “I do believe; help my unbelief!” The enemy of faith is **pretense**, not honesty. Admitting the mixture is where purity begins.
- Dead people have no faith — Nain, Lazarus, Tabitha. The man at Bethesda didn't even know who Jesus was (Jn 5:13).
- 2 Cor 12:8–9 — Paul asked three times; the answer was no. Not a faith failure.
- Never diagnose someone else's faith — and be slow to diagnose your own.

When nothing visible happens — walk the three columns in order

- Was it the authority? **Never**. That question is closed.
- Was it the gift? Possibly — I may have lacked the precision a word of knowledge or discerning of spirits gives. A reason to ask for more grace, not to **stop**.
- Was it divided faith? Maybe — and the remedy is **purification**, not effort.
- Or none of the three? Often. Timing, the Father's wisdom, something not disclosed (2 Cor 12:8–9).

7. You Are the Temple — Why Wounds and Sickness Matter

1 Corinthians 6:19–20 — “do you not know that your **body** is a temple of the **Holy Spirit** who is in you? For you have been **bought** with a price: therefore glorify God in your body.”

- Elsewhere the temple is corporate — the congregation (1 Cor 3:16–17), the church built together (Eph 2:21–22). Here it is my **body**. So does a wounded, sick house affect ministry? **Yes**. But be precise about where — it does not touch all three words equally:

	What wounds, sin and sickness do to it
AUTHORITY	Nothing . It is positional (Eph 2:6) and cannot be diminished. A wounded believer has the same jurisdiction as a whole one.
FAITH	This is where it bites hardest. Wounds are usually where the rival belief comes from — “not me, not for this.” Rarely bad theology; usually an old injury talking.
POWER	This is where the flow is affected. The Spirit is grieved and quenched — and the devil is given ground to work with (Eph 4:27).

Ephesians 4:26–31 — “do not let the sun go down on your anger, and do not give the devil an **opportunity**... Do not **grieve** the Holy Spirit of God... Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.”

- Watch where the list travels: it starts in the affections (bitterness, wrath, anger) and runs out through the **mouth**. What's NOT on the list: **doctrinal** error. What grieves the Spirit is chiefly **relational** — unresolved injury going **septic** and coming out sideways.
- Two verbs: “grieve” = luepō, to cause **sorrow** — Scripture speaks of Him as a **person**. And 1 Thess 5:19, “do not **quench** the Spirit” (sbennumi, to extinguish a **fire**). Neither means His power fails — it means the **conduit** narrows.
- Three verses before the grieving: 4:27 — “do not give the devil an opportunity,” topos = a **foothold**. Paul puts the foothold and the grieved Spirit in the same breath as the anger I didn't deal with before sundown.

Sickness is not proof of sin, and it is not proof of a demon.

- Scripture does connect body, heart and sometimes a spirit — Luke 13:11, “a sickness caused by a **spirit**”; Ps 32:3–4, “when I kept **silent** about my sin, my body wasted away.” And it just as plainly refuses to make that a rule — John 9:3, “**neither** this man nor his parents sinned.”
- Sometimes a spirit, sometimes the heart, often **neither** — and discerning which is what the gift of **discerning** of spirits is for. Ask; don't assume.

Hezekiah's order of operations

- 2 Chron 29:5 — “carry the **uncleanness** out of the holy place.” The Levites haul it to the Kidron valley (v.16). Then v.35 — “thus the **service** of the house of the LORD was established again.”
- The sequence is the sequence of this whole course: doors opened → uncleanness carried **out** → ministry **re**-established. Not cleansing instead of ministry — cleansing **so that** ministry could resume.

Inner healing and deliverance is not navel-gazing. It is temple maintenance — and the temple exists so that ministry can happen in it.

- Same truth as the alloy in the wire, one layer down: my authority is **whole**, the current is the Spirit, and what wounds add is **resistance**. Jesus' posture — John 14:30, “he has **nothing** in Me.” Nothing to grab.

For Reflection

- Do I actually believe I have been given authority — or have I been waiting to feel qualified? Which is it: an authority problem, a faith problem, or neither?
- Where have I been waiting on a “specialist” for something Jesus already authorized me to do?
- Where is my faith divided rather than small — what is the second thing I'm trusting alongside His promise?
- What injustice has God put in front of me that I've been treating as someone else's assignment?
- If my body is His temple — what is in the rooms? What have I carried for years without carrying it out?
- Is there anyone I have not forgiven? What opportunity might that be leaving open?

This Week

- Read Luke 10:1–20 slowly. Notice what Jesus gives, and what He warns about afterward.
- Read Matthew 12:15–29 in one sitting. Watch justice, deliverance, and the kingdom line up back to back.
- Read James 1:5–8 with 4:8. Ask Him to purify your faith, not to enlarge it.
- Read 2 Chronicles 29:1–36 and ask what is stored in the rooms of your own house.
- Take one small step of authority — pray over something you would normally hand off.

