

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER THREE

The Holy Spirit

Person, Power and Presence in Healing Ministry

“But you will receive power when the Holy Spirit has come upon you.”

Acts 1:8

TRAINEE MANUAL · VOLUME TWO

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3.0 Chapter Overview

This chapter introduces the Person of the Holy Spirit. It is the third of four formation chapters and it sits deliberately before any practical healing instruction. Trainees who learn technique before they learn the character of the One they are ministering with tend to develop confidence faster than they develop safety.

3.0.1 Learning outcomes

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

1. Explain from Scripture why the Holy Spirit is a Person and not a force, and identify the practical consequences of each view.
2. List the Spirit's work under at least six headings, and state which single test governs all ministry.
3. Describe fairly the four main positions on baptism in the Holy Spirit, including the position they personally do not hold.
4. Distinguish gifts from fruit, and state which of the two measures maturity.
5. Apply the Miracle Rooms protocol for physical manifestations, including the safety response.
6. Recount the Azusa Street revival honestly, including how it fractured, and explain what it teaches about safeguards.

3.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Report-back on Chapter 2 practice	—	Facilitator
0:30–1:20	Teaching	§ 3.1–3.8	Teacher
1:20–1:35	Break	—	—
1:35–2:00	Table discussion	§ 3.10	Team leaders
2:00–2:25	Activation (three parts)	§ 3.11	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 3.12	Facilitator

Facilitator note

This chapter carries more doctrinal disagreement than any other in the school. Trainees will arrive from different traditions and some will hold their position strongly.

Set the tone in the first five minutes: state that the school will describe every position fairly, that nobody will be pressured into an experience, and that no trainee is regarded as second-tier for holding a different view. Then hold that line in the activation, where it will actually be tested.

3.1 Why This Chapter Exists

There are two ways to get the Holy Spirit wrong, and healing ministry manages to produce both — often in the same building.

3.1.1 The first error: the Spirit as a substance

You hear it in the language. The anointing was strong tonight. There was a lot of power in the room. He carries a heavy presence. I need to get some of what he has. Each phrase is defensible on its own. Together they build a picture of the Holy Spirit as a fluid — something that pools, that can be measured, that some people carry more of, that transfers by contact with the right person.

That picture has consequences. If the Spirit is a substance, the people believed to have more of it become important and the people with less become dependent. A hierarchy forms. Ministry becomes about proximity to whoever is currently thought to be carrying the most. Somewhere in that process the healing room quietly stops being a place where anyone can meet God and becomes a place where you queue for the person who has it.

3.1.2 The second error: the Spirit kept at a distance

Many sincere Christians have watched the Holy Spirit's name attached to manipulation, chaos, financial exploitation, or claims that later proved false. They have concluded, understandably, that the safest course is to affirm the Spirit doctrinally and avoid Him practically. This is the more respectable error and it is common in Australian churches.

Both errors share one root: the Holy Spirit is being treated as a thing rather than met as a Person. You cannot use a Person, and you need not fear a Person once you know His character. This chapter is therefore a character study before it is anything else.

3.1.3 Diagnostic: which error is nearer to you?

If you find yourself...	Your risk is...	The corrective in this chapter
Wanting a particular minister to pray for you rather than anyone else	Substance thinking	§ 3.2 — He is a Person; § 3.4.3 — every believer has Him
Describing meetings by how much power was present	Substance thinking	§ 3.3 — the job description; § 3.6 — manifestations

If you find yourself...	Your risk is...	The corrective in this chapter
Feeling relief when a meeting stays predictable	Distance	§ 3.2 – the Paraklētos; § 3.11 – activation
Changing the subject when the Spirit's gifts come up	Distance	§ 3.5 – the gifts
Unable to state the other side's view fairly	Both	§ 3.4 – the positions

3.2 He Is a Person

3.2.1 The grammar is doing theological work

The Greek word for spirit, *pneuma*, is grammatically neuter and should take neuter pronouns. In John 14–16 Jesus repeatedly breaks that grammar, using the masculine personal pronoun instead.

“When the Spirit of truth comes, he will guide you into all the truth.” **John 16:13**

This is not incidental. Jesus is straining the language to make a point: not it, but he.

3.2.2 What can be done to Him

Scripture describes actions directed at the Spirit that make no sense if He is a force. You cannot grieve electricity. You cannot lie to gravity.

He can be...	Reference	Implication for ministry
Grieved	Ephesians 4:30	How we treat people in the room affects Him
Lied to	Acts 5:3	Exaggerated testimony is not a small matter
Resisted	Acts 7:51	We can proceed without Him and not notice
Quenched	1 Thessalonians 5:19	Over-control damps what He is doing
Blasphemed	Mark 3:29	His work is not to be attributed elsewhere
Outraged	Hebrews 10:29	He is not indifferent to how He is handled

3.2.3 What He does

These are actions requiring a mind and a will:

- He teaches — “the Helper... will teach you all things” (John 14:26)
- He testifies — “he will bear witness about me” (John 15:26)
- He guides — John 16:13
- He speaks — “Set apart for me Barnabas and Saul” (Acts 13:2)
- He forbids — “having been forbidden by the Holy Spirit to speak the word in Asia” (Acts 16:6)
- He decides — gifts are apportioned “as he wills” (1 Corinthians 12:11)
- He intercedes — “with groanings too deep for words” (Romans 8:26)
- He searches — “even the depths of God” (1 Corinthians 2:10)

- He joins in decisions — “it seemed good to the Holy Spirit and to us” (Acts 15:28)

That last reference is remarkable. A church council writes a letter and names the Holy Spirit as a party to the conclusion. This is the working relationship we are being trained into.

3.2.4 The name Jesus chose

In John 14:16 Jesus calls Him the Paraklētōs — a word with no clean English equivalent, translated Comforter, Helper, Advocate, Counsellor, Encourager. Literally: one called alongside. It is a legal word and a friendship word at once. An advocate stands beside you when you are accused; a comforter stands beside you when you are broken.

Why this matters at the door of a Miracle Room

The Person you are inviting into a room full of sick and frightened people is, by name and nature, the One who comes alongside the distressed. That is His job description.

When you say “Holy Spirit, come”, you are not persuading a reluctant guest to attend an event He would rather avoid. You are inviting the One who is already inclined that way.

Note also Jesus’ phrase in John 14:16 — another Helper. Another of the same kind. The Spirit is not a different God with a different temperament from the Jesus you studied last week. He is exactly as compassionate, exactly as unhurried, exactly as truthful.

3.3 His Work: The Job Description

Scripture gives the Spirit a wide portfolio. Know all of it, because ministries typically fixate on one or two items and forget the rest.

#	Work of the Spirit	Key text	Consequence for the room
1	He glorifies Jesus	John 16:14	The master test for every meeting and manifestation
2	He convicts	John 16:8	Conviction is His job, not ours. No pressure is needed
3	He regenerates and indwells	John 3:5; 1 Cor 6:19	Every believer already has Him
4	He assures	Romans 8:16	Many who come for physical healing are starving for this
5	He produces character	Galatians 5:22–23	The subject of Chapter Four
6	He intercedes	Romans 8:26–27	When we don't know what to pray, He already is
7	He gives gifts	1 Cor 12; Rom 12	§ 3.5
8	He empowers witness	Acts 1:8	Power is for witness, not for status

The master test

“He will glorify me, for he will take what is mine and declare it to you.” (John 16:14)

The Holy Spirit points at Jesus. Any ministry, meeting or manifestation that draws attention primarily to the Spirit's phenomena — or to the minister — has drifted from the Spirit's own stated purpose.

This single sentence will keep you out of more trouble than anything else in this manual.

3.3.1 Check the proportions

Read the table again and count. Seven of the eight items concern character, assurance, truth and testimony. One concerns gifts. A healing school that spends ninety per cent of its Holy Spirit teaching on item seven has a distortion problem — and most of them do.

3.4 Baptism, Filling, and the Honest State of the Question

You will meet all of these positions in the people who walk into your room. You need to describe each one fairly.

3.4.1 The biblical data, before the interpretations

- John announces that Jesus “will baptise you with the Holy Spirit” (Mark 1:8).
- Jesus tells the disciples to wait for “the promise of the Father” (Acts 1:4–5).
- At Pentecost they are “all filled... and began to speak in other tongues” (Acts 2:4).
- Samaritan believers are baptised in water but receive the Spirit later (Acts 8:14–17).
- Ananias prays for Saul to be filled (Acts 9:17).
- The Spirit falls on Cornelius' household while Peter is still speaking, before baptism (Acts 10:44–48).
- Disciples at Ephesus have not heard of the Spirit and receive Him after prayer (Acts 19:1–7).
- “In one Spirit we were all baptised into one body” (1 Corinthians 12:13).
- “Anyone who does not have the Spirit of Christ does not belong to him” (Romans 8:9).
- “Be filled with the Spirit” — present continuous, a standing command (Ephesians 5:18).

Anyone who tells you this material is simple has not read it carefully.

3.4.2 The four main positions

Position	Summary	Strength	Difficulty
Classical Pentecostal	Baptism in the Spirit is distinct from and usually subsequent to conversion, for power in witness, initially evidenced by tongues	Takes the Acts narratives at face value; expects a definite experience	The sequence in Acts varies considerably; Paul's “Do all speak with tongues?” expects the answer no (1 Cor 12:30)

Position	Summary	Strength	Difficulty
Reformed / mainstream evangelical	Every believer is baptised in the Spirit at conversion; Acts episodes are transitional; later experiences are fillings	Fits Paul's letters well; guards against two-tier Christianity	Can flatten the genuine expectation of encounter that Acts carries
Third-wave / charismatic-evangelical	Baptism at conversion; empowering encounters are repeatable, expected and normal; tongues is one gift among many	Practically fruitful and doctrinally modest	Sometimes vague about what precisely is being received
Catholic and Anglican renewal	A release or actualisation of what was given in baptism and confirmation	Integrates encounter with sacramental theology	Unfamiliar language to most Pentecostals

3.4.3 What we hold regardless of position

Four things. No responsible reading of the New Testament denies any of them.

1. Every Christian has the Holy Spirit. Romans 8:9 is not negotiable. Nobody is to be treated as a partial believer.
2. Every Christian is commanded to keep being filled. Ephesians 5:18. Whatever happened at the start, more is available and is commanded.
3. The filling is for others. Acts 1:8 – power for witness, not for status.
4. No experience makes anyone superior. “To each is given the manifestation of the Spirit for the common good” (1 Cor 12:7). The Corinthian church had the most spectacular gifts in the New Testament and the worst behaviour. Gifting is not maturity.

Safeguard, not footnote

The fourth point above is a Miracle Rooms safeguard. The moment a room develops a tiered spirituality – those who have had the experience and those who have not – it has become unsafe. And it becomes unsafe first for the shyest and newest person in it.

3.4.4 Miracle Rooms position – TEMPLATE FOR COMPLETION

TO BE COMPLETED BY SCHOOL LEADERSHIP BEFORE PUBLICATION

Paragraph 1 – State the position Miracle Rooms holds, plainly, in three or four sentences. Name the position using the labels in § 3.4.2 so trainees can locate it.

Paragraph 2 – State the primary scriptural basis for that position in two or three sentences.

Paragraph 3 – State, equally plainly, that trainees holding one of the other positions are welcome, will not be pressured, will not be excluded from any part of the training, and will not be regarded as second-tier. This paragraph is not optional.

3.5 The Gifts

3.5.1 Four lists that do not match

Passage	Contents
1 Corinthians 12:8–10	Wisdom, knowledge, faith, healing, miracles, prophecy, discernment of spirits, tongues, interpretation
1 Corinthians 12:28	Apostles, prophets, teachers, miracles, healing, helping, administrating, tongues
Romans 12:6–8	Prophecy, service, teaching, exhortation, giving, leading, mercy
Ephesians 4:11	Apostles, prophets, evangelists, shepherds and teachers

The lists overlap and diverge, which strongly suggests none is meant as a complete taxonomy. They are samples, not a catalogue. The modern practice of getting Christians to identify their one gift from a fixed list and settle into it is a use these texts do not support.

Note also who appears alongside miracles and healing: helping, administrating, giving, mercy. Same breath, same lists, same Spirit. A Miracle Room needs someone to unlock the door, make the tea, keep the records and follow up on Thursday – and Paul says that person is exercising a gift of the Spirit exactly as much as the person who prayed.

3.5.2 Paul's four insurances

1. The Spirit distributes as He decides – “as he wills” (12:11). Not as we earn, qualify, or pray longest.
2. Diversity is the design, not a fault – “If the whole body were an eye, where would be the sense of hearing?” (12:17). Your team of three is deliberately not three of you.
3. The purpose is the common good (12:7). Every gift is for someone else. A gift used for display has been repurposed.
4. Love is the point. Chapter 13 sits deliberately in the middle of the gifts material as a correction: tongues without love is noise; prophecy and mountain-moving faith without love is nothing; extreme sacrifice without love gains nothing.

3.5.3 Gifts and fruit

	Gifts	Fruit
Source	Given	Grown
Timeframe	Can appear immediately	Takes years
Evidence of	The Spirit's generosity	The Spirit's work in you
Can be counterfeited?	Yes — and Jesus says so	Very hard, over time
Measure of maturity?	No	Yes

Matthew 7:22-23 – the passage that keeps healing ministers honest

People will say to Jesus on the last day that they prophesied, cast out demons and did mighty works in His name — and He will say He never knew them.

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

This is why Chapter Twelve exists, and why nobody in Miracle Rooms is promoted for results.

3.6 Manifestations: What to Make of What You See

People sometimes shake, weep, laugh, fall, feel heat, feel electricity, or feel nothing at all. You will see all of it. Here is how to think about it without either dismissing it or chasing it.

3.6.1 What Scripture does and does not say

Scripture records...	Scripture does not...
Daniel goes weak and falls (Daniel 10:8–9)	Instruct any church to seek a physical manifestation
The priests cannot stand to minister (2 Chronicles 5:14)	Make any manifestation a qualification for leadership
Soldiers draw back and fall (John 18:6)	Make any healing in the Gospels depend on one
John falls as though dead (Revelation 1:17)	Explain how to produce them
Paul is on the ground (Acts 9:4)	Attach doctrinal weight to them

The Miracle Rooms line on manifestations

Manifestations are neither the goal nor the proof. They are sometimes a by-product.

Never chase them. Never fake them. Never require them. Never rank people by them. And never tell anyone that nothing happened to them because they were resisting.

3.6.2 The honest problem

A physical response can come from the Spirit, from suggestion, from emotional release, from crowd dynamics, from exhaustion, or from a medical event. You cannot always tell which. That uncertainty is not a crisis of faith; it is honesty — and it has a practical edge.

3.6.3 Response protocol

Situation	Required response	Never
A person becomes emotional or weeps	Stay near, stay quiet, offer tissues and time	Announce it, interpret it, or draw the room's attention
A person shakes or trembles	Ensure they are physically safe; continue quietly	Escalate it, encourage more of it, or comment publicly
A person falls or collapses	Treat as a medical event first. Check responsiveness. Clear space. Involve the duty leader	Assume it is spiritual and leave them on the floor
A person feels nothing at all	Affirm plainly that this is normal and changes nothing	Pray again “because it didn't take”, or suggest they are blocking
A person asks what it meant	“I don't know. What do you think God was doing?”	Supply an interpretation of someone else's experience

3.6.4 Paul's actual instruction

1 Corinthians 14 is about order and intelligibility: everything for building up (14:26); no more than two or three, one at a time (14:27–31); “the spirits of prophets are subject to prophets” (14:32); “God is not a God of confusion but of peace” (14:33); “all things should be done decently and in order” (14:40).

Note 14:32 especially. You are never out of control. “I couldn't help it” is not available to a Christian minister as an excuse for anything said or done in a meeting. Paul explicitly denies it.

3.7 From History: William Seymour and Azusa Street

If you want to see what it looks like when the Holy Spirit's work is hosted rather than managed, the best single case in the modern era took place in a converted building on a back street in Los Angeles in 1906.

3.7.1 The man

William Joseph Seymour (1870–1922) was the son of formerly enslaved parents, from the Louisiana bayou. He was blind in one eye following smallpox. He had almost no formal education and no institutional standing. He studied under Charles Fox Parham in Houston — and because of Texas segregation law, he was required to sit outside the classroom, in the hallway, listening through a doorway.

Hold that image. The man who would become the most consequential figure in the birth of a movement now numbering in the hundreds of millions received his training in a corridor, because he was not permitted in the room.

3.7.2 The start

Seymour arrived in Los Angeles in February 1906 to pastor a mission. Within days he preached that speaking in tongues was the initial evidence of Spirit baptism. The pastor who had invited him, Julia Hutchins, judged the teaching unbiblical and locked him out of the building within about two weeks.

So he prayed. In April he began a fast at a house on Bonnie Brae Street. The prayer meeting there grew beyond the building and moved to 312 Azusa Street, in the Black district of the city.

3.7.3 What happened there

Services ran more or less continuously for years. Thousands came. Healings, tongues and spontaneous worship were reported constantly, in the mainstream press as well as the Pentecostal papers.

But the detail that made contemporaries stare was not the tongues. It was the room.

Black and white worshippers knelt, sang and led together in a nation under segregation. Rich and poor sat on the same makeshift benches. Women held real authority — Jennie Moore served as co-pastor, and Seymour had no difficulty with it, having previously belonged to a church pastored by a woman. Frank Bartleman, who was present, wrote that the colour line had been washed away in the blood.

3.7.4 And Seymour himself

Multiple accounts describe him as quiet, humble and unremarkable in manner. He was reported to spend long periods during meetings in prayer with his head inside an empty wooden crate behind the pulpit — not performing, not directing, not working the room.

The model

The most significant Spirit-movement of the twentieth century was led by a half-blind, uneducated Black man with his head in a box, who had learned his theology from a hallway.

If your picture of a Spirit-filled minister is a charismatic figure commanding a platform, Azusa Street is the correction.

3.7.5 What Miracle Rooms takes from Seymour

1. The Spirit's arrival broke social barriers before it did anything else. In Acts 2 the first evidence was people hearing in their own language — a barrier collapsing. At Azusa it was the colour line. If the Spirit is genuinely at work in your room, expect the walls between people to come down. Everyone welcome: no qualification but need; no barrier of background, status or past.
2. He hosted rather than performed. Compare the Miracle Rooms core value: Presence first — we host the Holy Spirit; He does the changing.
3. He had no platform, no credentials and no permission, and it did not matter.

3.8 From History: The Same Revival, and How It Fractured

Now the warning — and it is contained in the same story. This is the pattern you should expect: the model and the warning are usually the same event, six months apart.

3.8.1 Parham arrives

In late 1906 Charles Fox Parham — Seymour's own teacher, the man from whom he had received the doctrine he was preaching — came to Los Angeles. He had been leading meetings in Zion City, Illinois, among the followers of the healer John Alexander Dowie, and he came to Azusa Street intending to bring the revival under his oversight and to restrain what he considered excessive emotionalism.

What offended him most was the racial mixing. Accounts record that he reacted with racial slurs. The breach with Seymour was never repaired. Parham denounced the revival, was disinvited from the platform, and attempted to start a rival meeting nearby. It failed. Most of the Azusa congregation stayed with Seymour.

3.8.2 And then it came apart anyway

As the revival's influence spread, Seymour tried to develop it into a wider organisation. That effort was defeated by power struggles with other ministers — among them Florence Crawford and William Durham. His influence declined. The Azusa mission became predominantly Black again, with Seymour still pastoring it, and he died in relative obscurity in 1922. The movement he had launched largely segregated itself along the same colour line that had briefly been washed away, and it stayed that way for decades.

The most important paragraph in this chapter

A genuine, undeniable outpouring of the Holy Spirit — attended by thousands, reported worldwide, producing a movement that would eventually number hundreds of millions — was fractured within a few years by racism, doctrinal argument and competition between ministers.

Not by persecution. Not by lack of power. Not by the world. By the people who had received it.

3.8.3 What this teaches a Miracle Rooms trainee

Lesson	What it means in practice
The presence of the Spirit does not make a community safe from itself	Azusa had as much manifest power as any room in modern history and could not survive its own leaders' egos and prejudices. This is why we have a code of conduct, teams of three, accountability and referral – not because we lack faith, but because we have read history
Doctrinal precision can destroy what the Spirit builds	Parham framed his objection theologically; the actual driver was prejudice. Be alert to how often a doctrinal objection in a ministry is carrying something else underneath it
Seymour's own thinking moved	Having preached tongues as the initial evidence, he came in later years to hold that the true evidence of Spirit baptism is love. He watched a Spirit-filled community tear itself apart along racial lines and concluded that a sign which can coexist with hatred cannot be the primary evidence of anything. That is 1 Corinthians 13 learned the expensive way
Being sidelined is survivable	Seymour ended his life pastoring a small congregation, largely forgotten by the movement he began. Some of you will pour years into this and watch someone else get the credit. That is not evidence of failure or of God's displeasure. It is a normal shape for a faithful life

3.9 What This Means for a Miracle Room

Because the Holy Spirit is...	Our room is...
A Person, not a substance	Relational. We invite; we do not operate or extract
The Paraklētos, called alongside	Unafraid of distress. Broken people are His speciality
The One who glorifies Jesus	Jesus-centred. If people leave talking about the phenomena, we have failed
The convicting One	Free of pressure. We do not manufacture what only He can do
Already indwelling every believer	Non-hierarchical. Nobody has more of Him than anyone else
The One who apportions as He wills	Diverse. The tea-maker and the record-keeper are exercising gifts
The Spirit of order and peace	Calm. No confusion, no chaos, nobody out of control
The One who produces love	Measured by fruit, never by results

Operational consequence

This is why the first twenty minutes of every Miracle Rooms shift is worship and waiting, before a single person is admitted.

We are not warming up. We are turning our attention to a Person, and letting Him set the temperature of the room before anyone vulnerable walks into it.

3.10 Table Discussion

Groups of three or four. Twenty-five minutes. At least two of these questions are meant to be uncomfortable.

1. Which of the two errors in § 3.1 is closer to your background — the Spirit as a substance, or the Spirit kept at arm's length? What did it cost you?
2. Read John 16:14 aloud. Have you been in meetings where the Spirit's phenomena received more attention than Jesus? What did that feel like at the time, and what do you think of it now?
3. Of the eight items in § 3.3, which have you experienced least? Which does your church emphasise least?
4. Where do you sit among the positions in § 3.4.2 — and can you state the position you disagree with fairly enough that someone holding it would recognise themselves?
5. Seymour learned theology from a hallway because he was not allowed in the room. Who is currently standing in the hallway of your church or community, and what would it cost to bring them in?
6. Azusa Street had extraordinary power and fractured over racism and rivalry within a few years. What does that tell you about what safeguards are for?
7. Seymour came to see love, rather than tongues, as the primary evidence. What would change in a healing room that took that seriously?

3.11 Activation

3.11.1 Part A – Twenty minutes, hosting

The only instruction: Holy Spirit, You are welcome here. We are not asking for anything yet. We are just turning towards You.

No music after five minutes. No leading. No commentary from the front, and specifically no interpretation of anyone's physical response by anybody. If someone is affected, the leaders' job is to ensure they are safe and otherwise leave them alone.

If you feel nothing, that is not a failure and it is not a diagnosis. Some of the most fruitful ministers you will ever meet rarely feel anything.

3.11.2 Part B – Praying for the filling

Trainers pray over each trainee who wants it: "Father, fill this person afresh with Your Holy Spirit." The rules below are the same rules you will follow in a Miracle Room.

- ☐ Permission asked before any hand is placed on a shoulder
- ☐ Prayers kept short – no repetition, no urging, no coaching
- ☐ Nobody told what to expect, what to do, or what they should be experiencing
- ☐ Nobody prayed for twice in a row because "it didn't take"
- ☐ Anyone may decline, and no one asks why
- ☐ Stated aloud before beginning – not afterwards – that those who feel nothing go home equally filled, because Romans 8:9 is true and feelings are not the measure

3.11.3 Part C – Debrief in threes

What did you notice? What did you not notice? Was anything uncomfortable? Ninety seconds each.

Standing rule – third week running

Nobody interprets anybody else's experience. You may say thank you. You may not say "I think what God was showing you was..."

You will understand exactly why in Chapter Eight.

3.11.4 Facilitator pre-session checklist

- ☐ Duty leader identified and known to all trainers
- ☐ First aid kit located; nearest exit and accessible toilet confirmed
- ☐ Chairs arranged so no one is trapped or on display
- ☐ Trainers briefed on § 3.6.3 response protocol, especially collapse as a medical event first
- ☐ Opt-out stated publicly at the start of Part B
- ☐ At least one trainer free to sit with anyone who becomes distressed
- ☐ Follow-up allocated for any trainee affected – contact within 24 hours

3.12 This Week's Practice

1. Daily, ten minutes: "Holy Spirit, what do You want to say to me today?" Sit. Write down whatever comes — including "nothing".
2. Daily, thirty seconds: "Fill me again." Ephesians 5:18 is a present continuous command. Treat it like one.
3. Read John 14–16 in one sitting, twice this week. About twenty minutes each time.
4. Memorise John 16:14 and 1 Corinthians 12:7.
5. Written, one page: Where has my picture of the Holy Spirit come from — Scripture, or the culture of the churches I have been in?
6. Continue the Gospel healing passages from Chapter Two. Due at Chapter Four.

Important instruction about the journal

Keep the journal from item 1. You will bring it to Chapter Eight, where you will learn to sort what you have written.

Do not attempt to sort it now. The point is to record honestly before you know how it will be assessed.

3.12.1 Template – Weekly listening journal

Photocopy or reproduce one page per day. Column four is completed at Chapter Eight, not now.

Day / date	What came to mind	Where I think it came from (Scripture / Spirit / me / not sure)	Ch. 8 review

Day / date	What came to mind	Where I think it came from (Scripture / Spirit / me / not sure)	Ch. 8 review

3.13 Sources and Further Reading

3.13.1 Scripture

John 14–16; Acts 1–2, 8, 10, 19; Romans 8; 1 Corinthians 12–14; Galatians 5; Ephesians 4–5.

3.13.2 On the doctrine

Read one substantial treatment from a tradition other than your own. If you are Pentecostal, read a careful Reformed account. If you are cautious about the gifts, read a serious charismatic one. A trainee who has only ever read their own side is not equipped to pastor the person who walks in from the other.

3.13.3 On Azusa Street

Details of Seymour's life, the Bonnie Brae and Azusa meetings, the racial integration of the revival, Parham's arrival and denunciation, and the later leadership conflicts with Crawford and Durham are drawn from standard historical accounts including Christian History Institute, the Assemblies of God historical archive, and reference summaries of Seymour's life. Frank Bartleman's line about the colour line comes from his eyewitness account of the revival.

3.13.4 Standing instruction

When you read about any revival, find out how it ended and who was excluded from it. It is the fastest available cure for nostalgia.

Appendix 3A – Trainee Self-Check

Complete before Chapter Four. This is not collected and is not marked.

- ☐ I can explain why the Holy Spirit is a Person and not a force, and give three references
- ☐ I can state the master test of John 16:14 from memory
- ☐ I can name at least six items from the Spirit's job description
- ☐ I can describe the position on Spirit baptism that I do not hold, fairly enough that someone holding it would recognise themselves
- ☐ I can state the difference between gifts and fruit, and which measures maturity
- ☐ I know the response protocol if someone collapses — and I know it begins as a medical response

- ☐ I have not interpreted anyone else's experience for them this week
- ☐ I have kept the listening journal, including the days when nothing came
- ☐ I have made contact with my team of three

Chapter Three – Summary Card

Retain and review

The Holy Spirit is a Person. He can be grieved, lied to, resisted and quenched. He teaches, guides, forbids and decides.

He is the Paraklētos — the One called alongside. He is not reluctant to be in a room full of hurting people.

He glorifies Jesus. That is the master test for every meeting, ministry and manifestation.

Every believer has Him. Every believer is commanded to keep being filled. The filling is for others.

Gifts are given; fruit is grown. Gifts can be counterfeited. Only fruit measures maturity.

Manifestations are neither goal nor proof. Never chase, fake, require, rank or interpret them.

“The spirits of prophets are subject to prophets” — you are never out of control.

Seymour hosted rather than performed, and the colour line came down.

Azusa had all the power in the world and fractured over racism and rivalry.

Presence does not make a community safe from itself. That is what safeguards are for.

Seymour's mature conclusion: the evidence is love.

End of Chapter Three