

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER FOUR

Transformation

Ministry Flows From Relationship – and Never Replaces It

“Apart from me you can do nothing.”

John 15:5

TRAINEE MANUAL · VOLUME TWO

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4.0 Chapter Overview

This chapter closes the formation block. Chapters One to Three established who God is, who Jesus is, and who the Holy Spirit is. This chapter asks what happens to you — and establishes the principle that governs the remaining eight weeks.

The governing principle of this chapter

Ministry flows from relationship.

Ministry never replaces relationship.

Everything from Chapter Five onward is technique, theology and practice. None of it works for long on a person who has stopped abiding.

4.0.1 Learning outcomes

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

1. Explain from 2 Corinthians 3:18 why transformation happens by gaze rather than by effort.
2. State what Romans 12:1–2 asks for, and why the renewed mind is the ordinary daily miracle.
3. Teach John 15 accurately, including what Jesus says about pruning and about fruitlessness.
4. Name the fruit of the Spirit and explain why fruit, not results, is the measure used in this school.
5. Identify at least four warning signs that activity has begun to replace abiding.
6. Account honestly for Evan Roberts's collapse and say what it demands of our structures.
7. Produce a written personal rule of life and submit it to their team of three.

4.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:40	Gospel Healing Study — team report-back	Ch. 2 § 2.2	Team leaders
0:40–1:20	Teaching	§ 4.1–4.9	Teacher

Time	Element	Reference	Lead
1:20–1:35	Break	—	—
1:35–2:00	Table discussion	§ 4.11	Team leaders
2:00–2:25	Activation — writing the rule of life	§ 4.12	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 4.13	Facilitator

Facilitator note

The report-back is twenty minutes and it will overrun. Protect it anyway — three weeks of Gospel reading deserves to be heard, and the findings land far harder from a trainee than from you.

In the activation, watch for two failure modes. The first is the trainee who writes an unsustainable rule — two hours of prayer daily, a fast a week — which will collapse inside a fortnight and leave them ashamed. The second is the trainee who writes nothing specific at all. Both need a trainer beside them.

The correct instruction is: write the smallest rule you will actually keep on your worst week.

4.1 Why This Chapter Exists

There is a particular way that healing ministries die, and it is not the way people expect.

They do not usually die of scandal, though some do. They do not usually die of persecution. They die of hollowing out. The structure remains — the room, the roster, the training, the language, the testimonies board — while the spiritual life that produced all of it quietly drains away. Nobody announces it. The meetings continue. The vocabulary stays identical. And at some point the ministry is being run on memory and momentum by people who have not met with God in a long time.

A healing system can survive the death of the spiritual life that created it. That is the danger this chapter is written against.

4.1.1 Why healing ministry is unusually vulnerable to this

The pressure	How it hollows a minister
Visible results	Healing ministry produces feedback that most Christian service does not. When it works, it is unmistakable. That feedback becomes addictive, and a person can start needing it
Public gifting	Gifts function whether or not the person is walking closely with God. A musician does not lose their skill through prayerlessness, and neither does a minister lose their fluency
Genuine need	There are always more sick people. The demand is infinite and it never releases you. Saying no feels like a failure of love
Being the strong one	People come to you at their weakest. Over time it becomes difficult to be the one who is struggling, so you stop saying that you are
Ministry as prayer substitute	You pray constantly — for other people, out loud, in front of others. It resembles a prayer life closely enough that its absence takes years to notice

Read the last row twice. It is the specific trap of this vocation. A person can spend six hours a week praying and not once be alone with God.

4.1.2 Samson: the sentence that should frighten every minister

Judges 16:20. Samson has lost his hair, and does not yet know it. He rises to shake himself as at other times.

But he did not know that the LORD had left him. Judges 16:20

He expected the strength to be there because it had always been there. The gift had operated for so long, so reliably, and so independently of his conduct, that its presence had stopped telling him anything about his relationship with God.

Samson is not in this chapter as a warning about immorality. He is here as a warning about lag — the gap between when a relationship starts failing and when the ministry starts failing. That gap can be years long, and a person can live in it without any idea that they are in it.

4.2 Beholding Produces Becoming

And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. 2 Corinthians 3:18

This verse is the engine of the whole chapter. Take it apart slowly.

4.2.1 Five observations

Phrase	What it establishes
We all	Not the spiritually elite. Not the ordained. Everyone in your room, including you
With unveiled face	Paul is contrasting us with Moses, who veiled his face after meeting God. We have no veil and need no intermediary. Access is not the problem
Beholding the glory of the Lord	The verb is about looking, not striving. This is the only human activity named in the whole verse
Are being transformed	Passive voice, continuous tense. It is being done to you, and it is not finished. The Greek verb is <i>metamorphoō</i> — the same word used of the Transfiguration
From one degree of glory to another	Gradual. Nobody arrives. There is no plateau at which formation stops and ministry begins
This comes from the Lord who is the Spirit	The agent is named, and it is not you

4.2.2 The consequence

Transformation is by gaze, not by grit.

You do not become like Jesus by trying hard to be like Jesus. You become like Jesus by looking at Him for long enough. This is why the first twenty minutes of every session and every shift is worship and waiting, and it is why we do not treat that time as preliminary.

It also explains a phenomenon you will observe in this school. The trainees who change most over twelve weeks will not be the ones who work hardest at changing. They will be the ones who spend the most unhurried time in God's presence without an agenda. Effort has its place — see the next section — but the direction of your attention matters more than the intensity of your striving.

A working test

Ask: what have I looked at longest this week?

Whatever it is, you are being conformed to it. That is not a devotional flourish; it is what the verse says.

4.3 The Renewed Mind

*I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. **Romans 12:1–2***

4.3.1 Four things this passage does

1. It grounds everything in mercy. “By the mercies of God” — the appeal follows eleven chapters of what God has done. Transformation is a response to grace received, never a means of earning it.
2. It involves the body. Present your bodies. This is not an interior, private, mystical business. What you do with your time, your appetites and your sleep is part of it.
3. It names the default. Do not be conformed — the passive is deliberate. Conformity to the surrounding culture is what happens if nothing else happens. Formation is not optional; only its direction is.
4. It has an outcome: discernment. “That you may discern what is the will of God.” The renewed mind is what enables you to tell the difference between things.

Why this matters for Chapter Eight

Notice what the renewed mind is for: discernment.

In four weeks you will be asked to distinguish Scripture from a Spirit prompting from your own thinking from wishful thinking. That capacity is not a spiritual gift you either have or lack. Romans 12:2 says it is the fruit of a renewed mind.

The people who discern best are not the most intuitive. They are the ones whose minds have been most thoroughly reshaped by Scripture.

4.3.2 Gaze and effort together

2 Corinthians 3:18 is passive: you are being transformed. Romans 12:1–2 is imperative: present, do not be conformed, be transformed. Both are true, and dropping either produces a recognisable error.

Drop the gaze, keep the effort	Drop the effort, keep the gaze
Christianity becomes self-improvement. Exhausting, joyless, and it produces people who are disciplined but not warm	Christianity becomes passivity. Pleasant, unstructured, and it produces people who wait indefinitely for a feeling before they obey
The minister measures himself by performance and cannot rest	The minister has no rhythms and no rule, and collapses the first time the feeling does not come

The rule of life you will write tonight is the effort side. The twenty minutes of silence is the gaze side. You need both.

4.4 Abiding: John 15

If 2 Corinthians 3:18 is the engine, John 15 is the diagram. Read verses 1–11 whole before continuing.

4.4.1 The image

A vine, branches, and a vinedresser. The branch does not produce fruit by effort. It produces fruit by connection. A branch straining to make grapes is a comic image, and it is exactly the image Jesus chose to describe our situation.

*Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. **John 15:4***

4.4.2 The word abide

Menō — to remain, stay, dwell, lodge, continue. It appears ten times in eleven verses. It is not a word about intensity. It is a word about staying put.

This matters for people drawn to healing ministry, who are frequently drawn to intensity. Abiding is not a peak experience. It is the unremarkable practice of remaining where you already are, over years, when nothing dramatic is happening.

4.4.3 What Jesus actually says will happen

Verse	What He says	What it means for a minister
15:2a	Every branch that does not bear fruit He takes away	Fruitlessness is not a neutral state. This is a serious passage and it is not softened by our discomfort
15:2b	Every branch that does bear fruit He prunes, that it may bear more	Pruning is not punishment and it is not a sign of failure. It is what happens to the branches that are working. Some of the hardest seasons in ministry are this
15:5	Whoever abides in me and I in him, he it is that bears much fruit	The fruitfulness is a by-product. It is never the thing aimed at directly
15:5	Apart from me you can do nothing	Not “very little”. Nothing. Jesus does not qualify it, and neither should we
15:7	If you abide in me and my words abide in you, ask whatever you wish	The extraordinary promise about prayer is bracketed by two conditions, both about abiding

Verse	What He says	What it means for a minister
15:11	That my joy may be in you, and that your joy may be full	The stated purpose of the whole passage is joy. Abiding is not a duty imposed on you; it is where the joy is

4.4.4 “Apart from me you can do nothing”

Sit with this one, because healing ministers routinely disprove it in practice and are confused by it.

You can, in fact, run a meeting apart from Him. You can preach, organise, counsel, and even see things happen. The sentence is not a claim that nothing will occur. It is a claim about what will last, and about what counts as fruit.

A branch cut from a vine keeps its leaves for a while. It looks alive for longer than it is alive. Anyone who has watched a ministry hollow out knows exactly how long that takes and how convincing it looks from the outside.

4.5 The Evidence: Fruit

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Galatians 5:22–23

4.5.1 Singular fruit, not a menu

The noun is singular. It is not nine fruits to be selected from according to temperament. It is one fruit with nine characteristics, and it grows together. A person cannot reasonably claim to be strong on love and weak on patience; patience is what love looks like under delay.

4.5.2 Read it as a ministry job description

Take the nine and ask what each one does inside a Miracle Room.

Fruit	In the room
Love	You want this person's good more than you want a result you can report
Joy	You are not grim, desperate or heavy. People can feel the difference immediately
Peace	You are not anxious about the outcome, so the person is not made anxious by you
Patience	You do not rush. You can pray for the same person for two years
Kindness	You are warm to difficult people, including the ones who come every week
Goodness	You do the right thing when no one is watching and nothing is recorded
Faithfulness	You turn up on the quiet nights. You do the follow-up call on Thursday
Gentleness	You handle bruised reeds as bruised reeds (Chapter One § 1.8)
Self-control	You do not say the thing you want to say. You stop when you should stop

Why this school measures fruit and not results

Results are not under your control, and they are not evidence of your maturity. Chapter Three established that gifts can be counterfeited and that Corinth had spectacular gifting and appalling behaviour.

Fruit takes years, cannot be faked over time, and is visible to the people who live with you.

This is why nobody in Miracle Rooms is promoted for results, and why the assessment at Chapter Twelve includes a reference from someone who knows you well.

4.6 Rooted and Grounded: Ephesians 3

Paul's prayer in Ephesians 3:14–21 is the clearest statement in Scripture of the relationship between love and power. Read it aloud.

The structure runs: strengthened with power through His Spirit in the inner being (v16) → so that Christ may dwell in your hearts through faith (v17) → rooted and grounded in love (v17) → strength to comprehend the dimensions of Christ's love (v18) → to know a love that surpasses knowledge (v19) → filled with all the fullness of God (v19) → and only then the doxology about Him doing far more abundantly than we ask or think (v20).

4.6.1 What the order tells us

Observation	Consequence
The power in verse 16 is directed inward — “in your inner being”	The first work of power is on the minister, not through the minister
Being rooted and grounded in love precedes comprehending Christ's love	You cannot explain to a sick person a love you have not been settled into yourself
The famous verse 20 — far more abundantly than all we ask or think — is the conclusion, not the theme	It is routinely quoted alone, as a promise about outcomes. In context it is the endpoint of a prayer about interior formation
Both roots and foundations are invisible	The two metaphors Paul chose for the basis of a powerful life are the two parts of a structure nobody ever sees

The last row is the point of the section. Everything that holds a minister up over thirty years is underground.

4.7 The Occupational Hazard: Activity Replacing Abiding

This section is diagnostic. Read it slowly and answer honestly; nobody will see your answers.

4.7.1 Warning signs

Sign	What it usually means
You pray more for others than you pray with God	Ministry has become the prayer life. The most common sign, and the hardest to see
You need results to feel secure	Identity has migrated from being a son or daughter to being a minister
You resent the ministry, or dread the roster	Something has been running on obligation for a while
You are performing in front of people you used to be honest with	The team of three has become an audience
Scripture has become material	You read to find something to say, not something to hear
You are exaggerating slightly	Small inflations in testimony are almost always a symptom of an internal shortage
Other people's fruitfulness bothers you	Comparison has entered, which means the security base has shifted
You cannot remember the last time you were alone with God without an agenda	This is the diagnostic question. If you cannot answer it, act this week

4.7.2 What to do about it

Note first what is not the answer: trying harder at ministry. That is the instinct, and it accelerates the problem. Nor is the answer to quit.

1. Tell your team of three. Out loud, this week. Naming it is most of the remedy, and it is what the team exists for.
2. Reduce before you increase. Take something off the roster before you add a discipline.

3. Return to gaze. Unhurried time with no agenda and no request, which is what Activation Part A has been training you in for four weeks.
4. Accept pruning. John 15:2 says the branches that are working get cut back. A reduced season is not a demotion.
5. Speak to a leader if it persists beyond a few weeks. Chapter Twelve makes this a standing obligation: "I will step back and seek help when I am not well enough to minister."

4.8 From History: John G. Lake and the Long Preparation

You met Lake in Chapter One as a man formed by grief. Here he returns for a different reason.

4.8.1 Being before doing

Lake is widely reported to have said that the secret of heaven's power lay not in the doing but in the being. Whatever the precise wording — and the attribution circulates in several forms — the emphasis runs unmistakably through his teaching, and it is why the school opens with four chapters on formation before a word of technique.

The biographical detail that supports it is this: accounts of Lake's life describe an extended period of sustained daily prayer for the baptism of the Holy Spirit — months of it — before the healing ministry began. He was not in a hurry. He did not attend a conference and start a room.

4.8.2 What we take from it, carefully

What we take	What we do not conclude
That preparation is legitimate, and that a slow start is not a wasted start	That a fixed quantity of prayer unlocks a ministry. There is no exchange rate, and a school that implies one has re-invented works
That he built a training model rather than a platform, so ordinary people could minister without him present	That his methods transfer wholesale. Chapter One noted his instruction to remain in a sick person's home until healing came, which we do not take
That the emphasis on being over doing is worth organising a curriculum around	That we can verify the more dramatic numbers attached to his Spokane ministry. Chapter One § 1.9.3 sets out how we speak about those

Lake's real bequest to Miracle Rooms is structural, not statistical: he trained ordinary believers, which is the only reason a healing rooms movement outlived him at all.

4.9 From History: Evan Roberts and the Cost of No Rhythm

Now the warning, and it is not a story about sin. It is a story about a young man with no sustainable pattern of life, carrying a weight nobody had trained him to carry.

4.9.1 What happened

Evan Roberts (1878–1951) was a Welsh former miner and blacksmith's apprentice, twenty-six years old, who had left a ministry training programme shortly before the revival began. In late October 1904 he returned home and met with a small group of young people at a village chapel. What followed became the Welsh Revival of 1904–05, which drew international attention and is credited with roughly a hundred thousand conversions in under a year.

Roberts was propelled to national and international fame by newspaper reports and began an exhausting tour across Wales, leading meetings that drew thousands. The pressure of the schedule, the weight of public expectation and constant criticism from sceptics took a severe toll.

In 1906 he suffered a complete physical and emotional collapse. He withdrew from public life and spent years in seclusion in England, cared for at the home of Jessie Penn-Lewis, a prominent Christian author. He did not abandon his faith; he redirected it, giving himself to intercessory prayer in the conviction that he could accomplish more on his knees than on a platform. He later co-authored with Penn-Lewis the book *War on the Saints*, a work of spiritual-warfare theology which took a strongly cautionary view of supernatural manifestations – including, in the judgement of many readers, the very phenomena of the revival Roberts himself had led.

He never returned to public ministry in any comparable form. He lived quietly for decades, some years in Brighton, and died in 1951.

4.9.2 How to handle this story honestly

The sources on Roberts's later years are unusually partisan. Some accounts treat Penn-Lewis as a rescuer who cared for a broken man; others accuse her of isolating him and using his name to promote her own theology, in language that goes well beyond the evidence. The truth is genuinely contested and we do not need to settle it in order to learn from the case.

What is not in dispute

A twenty-six-year-old with no training in sustaining a public ministry was placed under enormous and sustained load.

There was no structure around him designed to protect him from it.

Within about eighteen months he had collapsed, and he never fully recovered.

The revival's momentum did not survive his withdrawal.

4.9.3 What this demands of us

Lesson	What we build because of it
Spiritual power does not confer stamina	Roberts had as much manifest anointing as anyone in the modern era. It did not protect him for two years. Neither will yours protect you
Youth and zeal are not a structure	This is why every trainee writes a rule of life tonight, and why it is reviewed twice more before graduation
A ministry built on one person's capacity has a short life	This is why Miracle Rooms ministers in teams of three and trains rather than platforms. Compare Lake in § 4.8.2
A person under strain is highly suggestible	Roberts, exhausted and depressed, adopted a theological position that arguably contradicted his own life's work. Exhausted people make poor doctrinal judgements — and are vulnerable to whoever is closest to them at the time
Withdrawal is not disgrace	Roberts spent forty years in prayer rather than on a platform. Whatever the circumstances that produced it, this is not a shameful ending, and no trainee who steps back should be treated as though it were

Chapter Three closed with Azusa Street fracturing over rivalry and prejudice. This chapter closes with a revival ending because one exhausted young man had nothing to fall back on. Between them they explain nearly every safeguard in this manual.

4.10 What This Means for a Miracle Room

Because transformation works like this...	Our room is...
Beholding produces becoming	Built on worship and waiting before ministry. Not a warm-up
The mind is renewed gradually	Patient with slow trainees. Nobody is fast-tracked for gifting
Abiding is staying, not intensity	Unimpressed by dramatic seasons and unworried by ordinary ones
Fruit takes years and cannot be faked	Measuring people by character, never by outcomes
Pruning happens to fruitful branches	Treating reduced seasons as normal, not as demotion
Roots and foundations are invisible	Interested in what a person's week looks like, not only their Tuesday night
Apart from Him we can do nothing	Willing to cancel, slow down, or sit in silence rather than perform
Exhausted people make poor judgements	Rostered so that nobody carries it alone, with permission to step back

4.11 Table Discussion

Groups of three or four. Twenty-five minutes. Questions 3 and 7 are the ones that matter.

1. What have you looked at longest this week? What is it forming in you?
2. Read John 15:1–11 aloud. Which verse is hardest for you — and be specific about why.
3. Go through § 4.7.1 privately for two minutes. Now say aloud to your team the one sign that is nearest to true for you. You do not have to explain it.
4. Jesus says pruning happens to the branches that are bearing fruit. Have you ever read a reduced season as failure? What would it have changed to read it as pruning?
5. Which of the nine in Galatians 5:22–23 would the people who live with you say is least developed in you?
6. Evan Roberts collapsed at twenty-seven with no structure around him. What structures do you actually have — not the ones you intend to have?
7. Samson did not know that the Lord had left him. Who in your life would tell you the truth if they saw that beginning in you? If you cannot name someone, say so.

4.12 Activation: Writing Your Rule of Life

This is the practical output of the formation block, and it is the most useful single document you will produce in this school.

4.12.1 What a rule of life is, and is not

A rule of life is	A rule of life is not
The smallest set of rhythms you will actually keep on your worst week	An aspirational schedule for the person you wish you were
Specific — named practices, named times, named people	General intentions such as “pray more” or “read the Bible daily”
Sustainable for a year without heroism	A season of intensity you will abandon in a fortnight
Written down and known by three other people	A private resolution nobody can ask you about
Revisable — reviewed at Chapters Eight and Twelve	A vow. Breaking it is information, not sin

4.12.2 The exercise

1. Twelve minutes, alone and silent. Complete the template at Appendix 4A. Write less than you want to.
2. Eight minutes, in your team of three. Read yours aloud. Your team's only job is to ask one question: will you actually do this on a bad week? If the answer is no, cut it down until the answer is yes.
3. Five minutes. Each person names one thing they will remove from their current commitments to make room. If nothing is removed, nothing is added.

Instruction to trainers

The most common error tonight is over-ambition, and it produces shame within a month.

If a trainee writes ninety minutes of daily prayer, ask gently what they managed last Tuesday. Then help them write something honest.

Ten minutes actually kept beats ninety minutes intended, and it is the ten minutes that will still be there in five years.

4.12.3 Facilitator pre-session checklist

- ☐ Rule of life templates printed – one per trainee, plus spares (Appendix 4A)
- ☐ Gospel Healing Study report-back slots allocated – five minutes per team, timed
- ☐ Trainers briefed on the over-ambition failure mode (§ 4.12.2)
- ☐ Trainers briefed on the under-specification failure mode – no vague entries accepted
- ☐ Duty leader identified; first aid kit located
- ☐ Reminder given that rules of life are reviewed at Chapters Eight and Twelve
- ☐ At least one trainer free to sit with anyone who becomes distressed by § 4.7.1

4.13 This Week's Practice

1. Begin living your rule of life. Start on the day after this session, not on the first of the month.
2. Read John 15:1–17 daily for seven days. It takes two minutes.
3. Continue the daily listening journal begun in Chapter Three. You will need it at Chapter Eight.
4. Memorise John 15:5 and 2 Corinthians 3:18.
5. Written, one page: which of the warning signs in § 4.7.1 is nearest to true for me, and what am I doing about it this month?
6. Team: one contact during the week, and ask each other about the rule of life. This is now a standing item.

4.14 Sources and Further Reading

4.14.1 Scripture

2 Corinthians 3; Romans 12; John 15; Galatians 5; Ephesians 3; Judges 13–16.

4.14.2 On formation

Read something on spiritual disciplines and something on rest, from outside your own tradition. The monastic tradition has thought about rules of life for fifteen centuries and modern Pentecostal ministry has often ignored it to its cost.

4.14.3 On the Welsh Revival

Details of Evan Roberts's life, the 1904–05 revival, his 1906 collapse, his years in seclusion under the care of Jessie Penn-Lewis, his turn to intercession and the co-authorship of *War on the Saints* are drawn from standard revival-history accounts and reference summaries. Trainees should be aware that sources on Penn-Lewis's influence are strongly partisan in both directions; read more than one before forming a view.

4.14.4 Standing instruction

Whenever you read about a revival, find out what happened to the people who led it. It is the fastest available cure for envy.

Appendix 4A – Personal Rule of Life

Complete in the session. Reviewed at Chapter Eight and again at Chapter Twelve.
Not marked; held by you and known by your team of three.

Name: Team: Date:
.....

Rhythm	What I will actually do	When / where	Who will ask me
Daily – gaze (unhurried, no agenda)			
Daily – Scripture			
Daily – listening journal			
Weekly – sabbath or rest			
Weekly – gathered worship			
Weekly – team of three			
Monthly – longer time apart			
Quarterly – review and honest audit			
Annually – retreat or extended rest			

THE THREE HONEST QUESTIONS – COMPLETE BEFORE YOUR TEAM READS THIS

1. *Will I do this on a bad week? If no, cut it until the answer is yes.*
2. *What am I removing to make room for it? Name it here – an entry with nothing removed is an intention, not a rule.*
3. *Who will notice, and be willing to say so, if I quietly stop?*

Appendix 4B – Abiding Self-Audit

Use quarterly, and at any point when § 4.7.1 begins to feel familiar. Answer yes or no; do not qualify the answers.

Question	Yes / No
Have I been alone with God this week with no agenda and no request?	
Have I read Scripture this week to hear rather than to prepare?	
Have I told anyone the truth about how I am, without editing it?	
Have I rested one day in the last seven?	
Do I still want to be in the room, or am I turning up out of obligation?	
Have I exaggerated anything about ministry in the last month?	
Does someone else's fruitfulness currently bother me?	
Am I performing in front of people I used to be honest with?	
If I stopped ministering tomorrow, would I know who I am?	

Three or more concerning answers: tell your team this week. Five or more: speak to a leader, and expect to be asked to reduce your load for a season. That is not a demotion. See John 15:2.

Appendix 4C – Trainee Self-Check

Complete before Chapter Five. Not collected, not marked.

- ☐ I can explain 2 Corinthians 3:18 and say why transformation is by gaze rather than grit
- ☐ I can state what Romans 12:1–2 asks for, and what it says the renewed mind is for
- ☐ I can teach John 15:1–11 accurately, including verse 2 on pruning and fruitlessness
- ☐ I can name the nine characteristics of the fruit of the Spirit

- ☐ I can explain why this school measures fruit rather than results
- ☐ I can name at least four warning signs from § 4.7.1, and I have named my own to my team
- ☐ I can account for Evan Roberts's collapse and say what it demands of our structures
- ☐ I have written my rule of life and read it aloud to my team of three
- ☐ I have removed something to make room for it
- ☐ My team's Gospel Healing Study is complete and has been presented

Chapter Four – Summary Card

Retain and review

Ministry flows from relationship. Ministry never replaces relationship.

Beholding produces becoming. Transformation is by gaze, not by grit — and you are being conformed to whatever you look at longest.

Romans 12 adds the effort side, and names the outcome: discernment. Chapter Eight depends on this.

Abide means stay, not strive. Menō appears ten times in eleven verses.

Pruning happens to the branches that are bearing fruit. A reduced season is not a demotion.

Apart from Him you can do nothing — and a cut branch keeps its leaves for a while.

Fruit is singular, takes years, and cannot be faked. Results are neither.

Roots and foundations are invisible. Everything that holds a minister up for thirty years is underground.

Samson did not know that the Lord had left him. Mind the lag.

Evan Roberts had extraordinary power and no structure, and was finished at twenty-seven. Write the rule of life.

End of Chapter Four – and of the Formation Block