

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER EIGHT

Hearing the Holy Spirit

Listening, Weighing, and the Discipline of How We Speak

“Do not despise prophecies, but test everything; hold fast what is good.”

1 Thessalonians 5:20–21

TRAINEE MANUAL · VOLUME FOUR

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8.0 Chapter Overview

Learning to hear is half of this chapter. Learning to hold what you hear humbly is the other half, and it is the half that protects people.

The two halves

God speaks to ordinary believers. A school that denies this cannot train anyone for a Miracle Room, and Step 4 of our model — the pause — would be meaningless.

You will frequently be wrong about what you have heard. Not occasionally. Frequently.

Both sentences are true at once, and a minister who cannot hold both will either stop listening or start damaging people.

8.0.1 Learning outcomes

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

1. Show from Scripture that God speaks to ordinary believers and that this is normal Christian experience.
2. Name the six sources that feel identical from the inside, and admit when they cannot tell them apart.
3. Apply the four tests — Scripture, purpose, community and agency — to a specific impression.
4. Explain Edwards's distinction between signs that prove nothing and marks that are decisive.
5. Use the required Miracle Rooms language, word for word, when offering an impression.
6. State the four things that must never be said to anyone, in any circumstance.
7. Sort their own listening journal into four categories, including an honest “not sure” pile.

8.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead

Time	Element	Reference	Lead
0:20–0:30	Rule of life — first review, in teams	Ch. 4 App. 4A	Team leaders
0:30–1:15	Teaching	§ 8.1–8.10	Teacher
1:15–1:30	Break	—	—
1:30–1:50	Journal sorting, in teams	§ 8.11, App. 8A	Team leaders
1:50–2:10	Table discussion	§ 8.13	Team leaders
2:10–2:25	Activation — the language drill	§ 8.14	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 8.15	Facilitator

Facilitator note

The journal sorting is the heart of this evening and it must not be rushed. Trainees who have kept five weeks of entries will find the “not sure” pile is the largest, and discovering that in a safe room is precisely the point.

Say clearly at the start: a large “not sure” pile is a sign of honesty and growing discernment, not of failure. Trainees who report that everything they wrote was clearly from God should be gently and privately looked at.

8.1 Why This Chapter Exists

Almost every serious injury inflicted by well-meaning Christians in a prayer setting comes from the same source: a confident spiritual claim, delivered without weighing, that could not be checked.

8.1.1 What the damage looks like

What was said	What it did
"God showed me your illness is because of unforgiveness in your family line"	A sick person now believes their body is being held hostage to their own failure to forgive, and begins hunting their memory for a sin that may not exist
"God told me you're going to be completely healed by Christmas"	A date is set that God did not set. When Christmas passes, the person loses not only their hope but their confidence that God speaks at all
"God says you're not to have that surgery"	A medical decision has been made by a stranger, with divine authority attached. This one can kill people
"God told me you and I are meant to be together"	The most common form of spiritual manipulation, and the reason § 8.10 is in this manual
"I don't feel God wants me to pray for you tonight"	A person has been told, in effect, that God has singled them out for refusal

Every one of those sentences has been said in a church by someone who believed they were being obedient. None of them was malicious. All of them did harm, and the harm is difficult to undo because it arrives with God's name attached.

8.1.2 The problem of unfalsifiable authority

When you say "I think", the person can disagree with you. When you say "God says", they cannot — not without appearing to argue with God.

That asymmetry is the whole safeguarding issue of this chapter. Attaching God's name to your impression removes the other person's ability to weigh it, and the more vulnerable they are, the more completely it removes it. Sick people, grieving people and frightened people are the least equipped to push back — and they are exactly who is in your room.

The principle

The more certainty you claim, the less freedom the other person has.

Our language discipline (§ 8.9) exists to hand that freedom back, every single time.

8.2 God Does Speak

Begin here, because a chapter this cautious can be misheard as a chapter of discouragement. It is not. The biblical expectation is that God communicates with His people, and that ordinary believers hear Him.

*My sheep hear my voice, and I know them, and they follow me. **John 10:27***

Text	What it establishes
John 10:1–5, 27	Hearing His voice is presented as ordinary sheep behaviour, not an advanced skill
Romans 8:14, 16	Led by the Spirit; the Spirit bears witness with our spirit
Acts 13:2	“The Holy Spirit said, Set apart for me Barnabas and Saul” — spoken to a group, while worshipping
Acts 16:6–10	Forbidden by the Spirit to speak in Asia; then the vision of the man of Macedonia. Note verse 10: they concluded. Even here, guidance required interpretation
Acts 27:10, 21–26	Paul's warning about the voyage is ignored; later he receives an angelic message. The mix of judgement and revelation is instructive
1 Corinthians 14:1	“Earnestly desire the spiritual gifts, especially that you may prophesy” — a command to want this
1 Corinthians 14:31	“You can all prophesy one by one” — all, not a prophetic class
Acts 2:17–18	Sons and daughters, young and old, male and female servants — the Pentecost promise is deliberately universal

Notice Acts 16:10 in particular. Luke writes that after the vision they concluded that God had called them. Even a night vision of a man of Macedonia required a judgement to be made about its meaning. If the apostles had to interpret, so do you.

8.3 Six Things That Feel Identical From the Inside

This is the section trainees remember, and it is the reason the journal exercise exists.

Source	What it is	How it feels
Scripture	What God has already said, in writing, to everyone	Often quiet and unremarkable. Frequently ignored precisely because it is not exciting
A prompting of the Spirit	A genuine communication	Usually gentle, specific, often mildly surprising, and it tends to point towards Jesus and towards love
Your own good thinking	Sanctified common sense, experience, pattern recognition	Identical to the above. This is the honest problem
Assumption	A conclusion drawn from something you noticed — body language, a name, a detail overheard	Feels like insight. Often is insight. Is not revelation
Emotion	Compassion, fear, irritation or attraction, arriving as a conviction	Strong, urgent, and highly convincing. Urgency is not a mark of authenticity
Wishful thinking	What you want to be true, for them or for you	The most dangerous, because it is invisible to the person having it

The trainable skill

It is not learning to tell these six apart with certainty. Nobody can do that reliably, and anyone who claims to should be treated with caution.

It is learning to say “I’m not sure” — out loud, without embarrassment, in front of your team.

A minister who can say that is safe. A minister who cannot is a liability regardless of how accurate they are.

Note also a seventh possibility that trainees rarely consider: the impression may be accurate about a fact and wrong about its meaning. You may correctly sense that

someone is grieving and be entirely wrong about why. Accuracy in the detail does not license confidence in the interpretation.

8.4 Test One: Scripture

Nothing that contradicts Scripture is from the Spirit. This is the first test because it is the only external, fixed, public standard available to you.

It rules out more than trainees expect. Any impression that would require someone to act contrary to Scripture, to abandon a moral obligation, to break a lawful duty of care, or to accept a description of God's character inconsistent with Exodus 34 has already failed the test, however vivid it was.

Beloved, do not believe every spirit, but test the spirits to see whether they are from God. 1 John 4:1

Recall Chapter Four § 4.3.1: Romans 12:2 says the renewed mind is what produces discernment. The people who weigh impressions best are not the most intuitive; they are the ones whose minds have been most thoroughly reshaped by Scripture. This is why the reading matters.

8.5 Test Two: Purpose and Fruit

The one who prophesies speaks to people for their upbuilding and encouragement and consolation. 1 Corinthians 14:3

Paul gives New Testament prophetic ministry a stated purpose and three named outcomes. This is a functional test and it is remarkably practical.

Ask	If the answer is no...
Does it build up?	Do not deliver it
Does it encourage?	Do not deliver it
Does it console?	Do not deliver it
Would it leave the person freer, or more bound?	If more bound, do not deliver it
Does it point them to Jesus, or to me?	If to you, do not deliver it (Chapter Three § 3.3)

The three forbidden categories

Diagnosis — naming a medical condition, a mental illness, or a cause of illness.

Sin-naming — identifying a sin, a curse, or a spiritual cause in another person's life.

Direction — telling a person what decision to take about their job, relationships, church, finances or treatment.

These do not build up, encourage or console, whatever the impression felt like. They are not offered in a Miracle Room in any form.

8.6 Test Three: Community

Let two or three prophets speak, and let the others weigh what is said. 1

Corinthians 14:29

Paul builds weighing into the process itself. It is not a remedial measure applied after something goes wrong; it is how the gift is meant to operate.

This is the biblical basis for a Miracle Rooms rule that is absolute:

The rule

Weigh it with your team of three before you speak it.

Not after. Not as you say it. Before.

This costs about eight seconds — a glance and a quiet word — and it prevents most of the damage catalogued in § 8.1.1.

Note also 1 Thessalonians 5:19–22, which holds both halves together: do not quench the Spirit, do not despise prophecies, test everything, hold fast what is good, abstain from every form of evil. Paul refuses to solve the problem by shutting the gift down, and he refuses to accept it uncritically. Neither may we.

And recall Chapter Three § 3.6: the spirits of prophets are subject to prophets (1 Cor 14:32). You are never unable to wait, to check, or to decide against speaking. “It was so strong I had to say it” is not available to you.

8.7 Test Four: It Does Not Override Their Agency

Acts 21:10–14 is the passage that settles how a word is to be held once it has been given.

Agabus, a prophet, takes Paul's belt, binds his own hands and feet, and declares that the Jews at Jerusalem will bind the man who owns this belt and hand him over to the Gentiles. The people present, including Luke, urge Paul not to go. Paul refuses. They give up, saying “Let the will of the Lord be done.”

What happened	What it establishes
The word was accurate — Paul was indeed arrested at Jerusalem	This was not a false prophecy

What happened	What it establishes
The hearers drew a conclusion from it: do not go	Applying a word is a separate act from receiving it, and the application can be wrong even when the word is right
Paul weighed it and decided otherwise	The recipient retains the decision. Always
Nobody accused Paul of disobedience or unbelief	They accepted his judgement and released it

An accurate word does not confer the right to dictate another person's decision. If Agabus could not do it to Paul, you cannot do it to a person in a Miracle Room.

8.8 From History: Jonathan Edwards and the Art of Weighing

The best available framework for testing spiritual experience was written in 1741, in the middle of a revival, by a man who was defending that revival.

8.8.1 The setting

Jonathan Edwards (1703–1758) preached at the Yale commencement in 1741 on 1 John 4:1 — test the spirits, whether they are of God — and used the occasion to defend the Great Awakening while frankly acknowledging that there had been excesses. The sermon was expanded and published that year as *The Distinguishing Marks of a Work of the Spirit of God*, with a preface by the Boston minister William Cooper.

Note the posture, because it is the one this school is trying to teach. Edwards was a participant in the revival, not a critic of it — and he wrote the most rigorous available test for distinguishing the genuine from the counterfeit. Defending something and examining it carefully are not opposites.

8.8.2 The move that matters: negative signs

Edwards begins with what he calls negative signs — things from which nothing whatever can be concluded, in either direction. His argument is that these features prove neither that a work is of God nor that it is not.

Edwards's negative signs (selection)	The modern equivalent in a Miracle Room
That the work is carried on in an unusual or extraordinary way	Something unfamiliar happened, so it must be God — or so it cannot be
Bodily effects: tears, trembling, groans, faintings	Chapter Three § 3.6 — manifestations are neither goal nor proof
Great public attention and much talk about religion	A packed room, or a viral testimony
Strong impressions on the imagination	Vivid mental pictures during prayer
That the work spreads by example and influence	It is spreading, therefore it is God
That some involved fall into error or imprudence	One person behaved badly, therefore the whole thing is false

That final row is as important as the rest. Edwards insists that errors and excesses within a genuine work do not disprove it — a discipline that cuts against the modern instinct to discard everything at the first scandal.

8.8.3 His positive marks, from 1 John 4

Edwards then argues that the decisive evidences are the ones the apostle actually gives in that chapter. In summary, a genuine work of the Spirit:

1. Raises people's esteem of Jesus — the Jesus born of the Virgin and crucified outside Jerusalem — and confirms them in the truth that He is the Son of God and the Saviour of men.
2. Works against Satan's interests, turning people from sin and worldly appetites.
3. Produces a greater regard for Scripture.
4. Leads people towards truth and sound doctrine rather than away from it.
5. Produces love to God and to one another.

Why this belongs in your manual

Edwards is testing the fruit, not the phenomena. Every one of his decisive marks is about Jesus, Scripture, truth and love. Not one is about intensity, atmosphere, or how the experience felt.

That is exactly the test in § 8.5, arrived at from a different direction, in a different century, by a man in a different tradition.

Read the original. It is short, and it is available free.

8.9 The Language Discipline

This section is examinable and it is assessed by observation at Chapter Twelve. Learn the sentences.

8.9.1 Say this

Required language	What it does
"I think I might have something for you – it may be nothing. Does this mean anything to you?"	Offers it, flags the uncertainty, and asks for their judgement
"As we were praying, an image came to mind. May I share it?"	Describes the experience accurately rather than claiming its source
"I sense God's kindness towards you in this."	Directional and encouraging without diagnosing anything
"That may be more about me than about you – feel free to set it aside."	Explicitly returns the freedom to disagree
"I'm not sure what that means. Does it connect with anything?"	Models the honesty this school is built on

8.9.2 Never say this

Forbidden	Why
"God says..." / "Thus says the Lord..." / "God told me to tell you..."	Unfalsifiable. Removes the person's ability to weigh it
Anything naming a medical or mental health condition	Diagnosis. Outside our competence and forbidden by § 8.5
Anything naming a sin, curse, or spiritual cause in their life	Job's friends. God's anger fell on the explainers
Anything directing a life decision – job, relationship, church, money, treatment	Chapter Six § 6.5. Authority is never over people
Any prediction with a date attached	Sets a deadline God did not set and manufactures a future crisis of faith
"God showed me this is because..."	Causation is the single most damaging category of claim in this field

The four absolutes

No diagnosis. No sin-naming. No direction. No dates.

These four hold regardless of how strong the impression was, how accurate you have been in the past, or how much the person seems to want an answer.

If an impression cannot be offered without breaking one of them, it is not offered at all.

8.9.3 Receiving a “no”

When you offer something and the person says it does not connect, there is exactly one correct response: “Okay, thank you — let's set that aside.” Then move on.

Do not	Why
Explain what you meant, or rephrase it until it lands	This is pressure. You are asking them to accept it after they declined
Say “maybe it's for later” or “keep it in your pocket”	It leaves the claim active and unfalsifiable, which is the original problem
Apologise at length	It makes the moment about your embarrassment and obliges them to reassure you
Look disappointed	They will notice, and next time they will agree with you to be kind

Being wrong gracefully is the single most important skill in this chapter. A team where being wrong is comfortable will hear more, not less, because nobody is protecting their record.

8.10 From History: Kansas City, 1990–91

A contemporary case, and the reason this chapter's rules are written as absolutes.

8.10.1 What happened

Through the 1980s a group of ministers associated with Kansas City Fellowship, pastored by Mike Bickle, became widely known as the Kansas City Prophets. Their prominence grew rapidly through the charismatic press.

In 1990 Ernest Gruen, a Kansas City pastor, published a lengthy report titled *Documentation of the Aberrant Practices and Teaching of the Kansas City Fellowship*, alleging false prophecies and aberrant teaching. Gruen had first raised concerns privately, more than once, before going public.

In November 1991, Bob Jones — the most prominent of the group's prophetic figures, then aged 63 — confessed to sexual misconduct involving two women who attended a Vineyard church in the Kansas City area, and was removed from his ministry duties. The removal was confirmed publicly by Kenn Gulliksen, then North American coordinator for the Association of Vineyard Churches, and reported in the local press.

8.10.2 Why this belongs in a chapter about hearing God

The feature	The lesson
Prophetic standing creates a power asymmetry	A person believed to hear from God directly is very difficult to question, and the people least able to question them are the most vulnerable ones. This is § 8.1.2 with consequences
Concerns were raised privately first, repeatedly, before anything public happened	Someone usually notices early. Whether it is acted on depends entirely on whether the structure permits it
The prophetic ministry was prominent before it was accountable	Platform preceded oversight. That order is the recurring failure across every case in this manual

8.10.3 And the part that worked

This case is unusual among the studies in this manual because the correction functioned.

Following the Gruen report, Bickle placed himself and the church under John Wimber's oversight and joined the Association of Vineyard Churches, in part to address the criticisms. Wimber had the reports investigated, applied discipline where necessary, and published a full response to the allegations. Restraints were placed on Jones's prophetic activity. When the misconduct was confessed, he was removed.

What to take from this

Every other historical case in this manual is a story of what happens when nobody could contradict the central figure. This one shows the alternative.

The elements were: an outside voice willing to raise concerns, a leader willing to submit to oversight rather than defend the territory, an overseer who investigated rather than reassured, discipline actually applied, and a public account given.

Notice that submitting to oversight was chosen after public criticism, not before it. Structures that are only adopted under pressure are still better than none — but a school building from scratch can simply build them in.

Sources on this period are partisan in every direction. The facts summarised above are the ones reported consistently across accounts, including by parties sympathetic to those involved.

8.11 Sorting Your Journal

Since Chapter Three you have written down, daily, whatever came when you asked the Holy Spirit what He wanted to say to you. You were told not to sort it at the time. Tonight you sort it.

8.11.1 The four piles

Pile	Criterion
Clearly Scripture	It was a verse, a passage, or something plainly restating what Scripture already says
Probably the Spirit	It passes § 8.4–8.7, and it carried something you would not naturally have produced
Probably me	Good thinking, sound advice, an emotion, or a conclusion you had already half-reached
Not sure	Anything you cannot honestly place. Most entries belong here

8.11.2 How to do it

1. Twelve minutes alone. Mark every entry with one of the four categories using Appendix 8A.
2. Eight minutes in your team. Read out three entries from the “not sure” pile only. Discuss why they are hard to place.
3. Then answer, in your team: what proportion ended up in “not sure”? Say the number out loud.

What we are looking for

A large “not sure” pile is the expected and healthy result. It means you are weighing rather than assuming.

If almost everything landed in “probably the Spirit”, that is worth examining honestly with a trainer — not because you are wrong, but because certainty at that rate is not something Scripture leads us to expect.

If almost everything landed in “probably me”, you may be discounting rather than discerning. Talk to a trainer about that too.

Keep the journal. Review the “probably the Spirit” pile in six months and check what came of it. Nothing trains discernment like finding out, slowly, over time, what you

were right and wrong about — which is available to anyone patient enough to write things down and look back.

8.12 What This Means for a Miracle Room

Because...	Our room is...
God speaks to ordinary believers	Expectant. Step 4 is a real pause and we do not fill it
Six sources feel identical from the inside	Modest. "I'm not sure" is said out loud without embarrassment
Nothing contradicting Scripture is from the Spirit	Scripturally literate. The reading is not optional
Prophecy is for upbuilding, encouragement and consolation	Constructive. If it does not do those three, it is not offered
The others weigh what is said	Team-checked. Impressions are weighed by three before one speaks
Even Agabus did not get to decide for Paul	Non-directive. The person keeps every decision
Edwards tested fruit, not phenomena	Unimpressed by atmosphere and intensity as evidence
Unfalsifiable claims remove the hearer's freedom	Careful with language. "I think I might", never "God says"
Kansas City happened	Structured so that anyone can be contradicted, including the most gifted person present

8.13 Table Discussion

Groups of three or four. Twenty minutes. Question 3 is the one that changes people.

1. Of the six sources in § 8.3, which do you most often mistake for the Spirit? Be specific.
2. Have you ever received a confident spiritual claim about yourself? What did it do – at the time, and afterwards?
3. Have you ever delivered one? What would you do differently now? Take your time.
4. Why do you think Paul told the Thessalonians both not to despise prophecies and to test everything, in the same breath?
5. Edwards said errors within a genuine work do not disprove it. Where have you seen a baby thrown out with bathwater?
6. What would have to be true of our room for the most gifted person in it to be safely contradicted?
7. What proportion of your journal landed in “not sure”? What does that tell you?

8.14 Activation

8.14.1 Part A – The offering drill

In your team of three. Ask God for one encouragement for each person, weigh it against Appendix 8B, then deliver it using the required language from § 8.9.1.

The recipient responds with one of exactly three phrases, and nothing else:

- “That resonates.”
- “That doesn't.”
- “I'm not sure.”

The two rules that make this work

No one apologises. No one defends, explains, rephrases or elaborates.

Getting it wrong safely is the skill being practised here – not getting it right. A trainee who receives three “that doesn't” and stays relaxed has passed this exercise.

8.14.2 Part B – The rewrite drill

Trainers read out a forbidden sentence. Teams have sixty seconds to either rewrite it into acceptable form, or decide it cannot be offered at all and say why. Both are correct answers depending on the sentence.

Given sentence	Correct handling
“God showed me you have unforgiveness towards your father and that's blocking your healing”	Cannot be offered. Sin-naming and causation – two absolutes breached
“I saw a picture of an open door”	Offerable: “As we prayed, an image of an open door came to mind. It may be nothing – does that mean anything to you?”
“God says you'll be healed before your birthday”	Cannot be offered. A date God did not set
“I feel like God really loves you and sees what you've been carrying”	Offerable largely as is, softened: “I sense God's kindness towards you in what you've been carrying”

Given sentence	Correct handling
"I think you need to come off those tablets and trust God"	Cannot be offered. Direction, and a medical instruction. Escalate to the duty leader if a trainee is inclined to say this

8.14.3 Facilitator pre-session checklist

- ☐ Appendix 8A and 8B printed – one each per trainee
- ☐ Trainees reminded in advance to bring their listening journals – the session does not work without them
- ☐ Stated at the start that a large “not sure” pile is the healthy result
- ☐ Trainers briefed to watch for trainees who defend or rephrase after a “that doesn't”
- ☐ Trainers briefed to note privately any trainee whose journal is almost entirely “probably the Spirit”
- ☐ The four absolutes stated aloud – no diagnosis, no sin-naming, no direction, no dates
- ☐ Duty leader identified; first aid kit located
- ☐ Reminder that § 8.9 is assessed by observation at Chapter Twelve

8.15 This Week's Practice

1. Learn the five sentences in § 8.9.1 by heart. You should be able to say them without constructing them.
2. Learn the four absolutes: no diagnosis, no sin-naming, no direction, no dates.
3. Continue the daily listening journal, now with a category marked beside each entry as you write it.
4. Offer one encouragement to someone this week using the required language. Notice how it feels to say “it may be nothing”.
5. Memorise 1 Corinthians 14:3 and 1 Thessalonians 5:20–21.
6. Read Edwards's Distinguishing Marks, Section I. It is short.
7. Written, half a page: a time I was confident and wrong. What did I learn, and who told me?
8. Continue your rule of life and team contact.

8.16 Sources and Further Reading

8.16.1 Scripture

John 10; Acts 2, 13, 16, 21, 27; Romans 8; 1 Corinthians 12–14; 1 Thessalonians 5; 1 John 4.

8.16.2 On Edwards

The Distinguishing Marks of a Work of the Spirit of God (1741), preached at the Yale commencement on 1 John 4:1 and published with a preface by William Cooper.

Widely available free online. Read Section I — the negative signs — even if you read nothing else.

8.16.3 On the Kansas City case

Ernest Gruen's 1990 report Documentation of the Aberrant Practices and Teaching of the Kansas City Fellowship; contemporary coverage in Christianity Today (January 1991) and Ministries Today (September–October 1990); the Vineyard's published response in Equipping the Saints; and local press reporting of the November 1991 removal. Sources on this episode are partisan in every direction and should be read as such.

8.16.4 Standing instruction

Before you say anything beginning with “God”, ask whether the person would be able to disagree with you. If not, change the sentence.

Appendix 8A – Journal Sorting Sheet

Complete during the session. Not collected. Retain for review in six months.

Date	Entry (a few words)	S / Sp / Me / ?	If Sp – what came of it?

Key: S = clearly Scripture · Sp = probably the Spirit · Me = probably me · ? = not sure

COUNT AND ANSWER HONESTLY

Total entries: S: Sp: Me: ?:

- 1. What proportion is “not sure”?*
- 2. Am I more likely to over-claim or to over-discount? What does the count suggest?*
- 3. Diary a date six months from now to review the “probably the Spirit” pile. Date:*
.....

Appendix 8B – Word-Weighing Checklist

Run this before you speak, with your team. It takes seconds once learned. If any answer in the first block is NO, or any answer in the second block is YES, do not deliver it.

Block 1 – all must be YES

Question	Y / N
Is it consistent with Scripture?	
Does it build up, encourage or console?	
Would it leave them freer rather than more bound?	
Does it point to Jesus rather than to me?	
Have I weighed it with my team before speaking?	
Can I offer it in the required language of § 8.9.1?	
Am I willing to be told it doesn't connect, and to let it go?	

Block 2 – all must be NO

Question	Y / N
Does it name a medical or mental health condition?	
Does it name a sin, curse or spiritual cause in their life?	
Does it direct a decision — job, relationship, church, money, treatment?	
Does it attach a date or a deadline?	
Does it explain why this is happening to them?	
Would I be claiming certainty they cannot question?	
Am I mainly wanting to say it because it would be impressive if right?	

If in doubt

Do not deliver it. Nothing is lost. God is entirely capable of communicating with that person without you, and He has all week.

Appendix 8C – Trainee Self-Check

Complete before Chapter Nine. Not collected, not marked.

- ☐ I can show from four texts that God speaks to ordinary believers
- ☐ I can name the six sources that feel identical from the inside
- ☐ I can state the four tests and apply them to a specific impression
- ☐ I can explain Acts 16:10 and why the apostles still had to interpret
- ☐ I can explain Acts 21:10–14 and why Agabus did not get to decide for Paul
- ☐ I can explain Edwards's negative signs and why they prove nothing either way
- ☐ I can say the five required sentences from memory
- ☐ I can state the four absolutes from memory
- ☐ I have sorted my journal and know what proportion is “not sure”
- ☐ I have said “I'm not sure” out loud to my team this week
- ☐ I received a “that doesn't” without defending, rephrasing or apologising

Chapter Eight – Summary Card

Retain and review

God speaks to ordinary believers. And you will frequently be wrong about what you heard. Both are true.

The more certainty you claim, the less freedom the other person has. “God says” cannot be argued with.

Six sources feel identical from the inside: Scripture, the Spirit, your good thinking, assumption, emotion, wishful thinking.

The skill is not telling them apart infallibly. It is being able to say “I’m not sure” out loud.

You may be right about the fact and wrong about the meaning.

Four tests: Scripture; upbuilding, encouragement and consolation; weighed by the team before speaking; and it never overrides their decision.

Even Agabus, who was accurate, did not get to decide for Paul.

Edwards tested fruit, not phenomena. Excesses within a genuine work do not disprove it.

The four absolutes: no diagnosis, no sin-naming, no direction, no dates.

“I think I might have something for you — it may be nothing. Does this mean anything to you?”

When they say it doesn't connect: “Okay, thank you — let's set that aside.” Nothing more.

Kansas City: platform preceded oversight. The correction worked because someone outside was willing to say so and someone inside was willing to submit.

End of Chapter Eight