MIRACLE ROOMS

FOUNDATION SCHOOL

The Trainee Manual

A Twelve-Week School in Presence, Transformation and Healing Ministry

"We don't train people to perform healing. We train disciples to live in the presence of Jesus,

hear the Holy Spirit, love people, and pray with faith for the sick."

COMPLETE EDITION · CHAPTERS ONE TO TWELVE · VERSION 1.0

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How to Use This Manual

This manual is worked through one chapter a week, in a room, with other people. It is not designed to be read alone, and a trainee who reads it privately without the teams, the activations and the observed practice has not done the course.

The shape of the twelve weeks

Block	Chapters	What it establishes
Formation	1–4	Who God is, who Jesus is, who the Holy Spirit is, and what happens to you
Theological Core	5–6	Whether healing is God's will, and whose authority we exercise
Ministry	7–11	Compassion, hearing, the encounter, boundaries, and the unhealed
Sending	12	Character, the Code of Safe Ministry, assessment and commissioning

> **The rhythm of the whole school**
>
> Presence → Transformation → Ministry.
>
> Not: technique → results → platform.

What is required of you each week

1. Attend all twelve sessions. The teams of three formed in week one do not change.
2. Do the weekly practice. It is not homework in the school sense — most of it is a few minutes a day, and it is where the formation actually happens.
3. Keep three things going from the week they start: the listening journal (week 3), the rule of life (week 4), and contact with your team.
4. Be honest. In this school it is safe to be wrong, safe to say “I didn't hear anything”, and safe to say “nothing happened”.

The four documents you will produce

Document	Week issued	Kept for
Gospel healing study (Appendix 2A)	2	Presented week 4
Personal rule of life (Appendix 4A)	4	Reviewed weeks 8 and 12, then quarterly for life
Listening journal (Appendix 8A)	3	Sorted week 8; reviewed again at six months
The letter to someone still waiting (Appendix 11A)	11	Keep it. You will want it in three years

A note on the historical material

Every chapter contains a case study from the history of healing ministry, and most are told in two halves — what the person got right, and what it cost. This is deliberate. A school that tells only the polished versions produces people who tell polished versions of themselves.

Where a claim is contested or a source is partisan, the text says so and asks you to read more than one account. That habit is itself part of the training.

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MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER ONE

Presence First

Who Is God, and Why It Decides Everything Else

"The secret of heaven's power was not in the doing, but in the being."

attributed to John G. Lake

TRAINEE MANUAL · VOLUME ONE

1.0 Chapter Overview

This chapter establishes the character of God before any instruction on healing is given. It is placed first deliberately, and trainees who wish to move faster should understand why they are being slowed down.

1.0.1 Learning outcomes

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

1. Explain why a minister's working picture of God determines their tone, pace, honesty and language in a ministry room.
2. State God's self-description from Exodus 34:6–7 and unpack at least five of its terms.
3. Hold the goodness and the sovereignty of God together, and identify the two errors that result from dropping either.
4. Show from Scripture that healing is attached to God's own name and character, not merely permitted by Him.
5. Recount John G. Lake's contribution accurately, including how to speak responsibly about contested historical figures.
6. Explain, from the Kuhlman case, why we never advise anyone to discontinue treatment or remove a medical support.

1.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Welcome, introductions, teams of three formed	§ 1.0.3	Facilitator
0:30–1:20	Teaching	§ 1.1–1.11	Teacher
1:20–1:35	Break	—	—
1:35–2:00	Table discussion	§ 1.12	Team leaders
2:00–2:25	Activation (three parts)	§ 1.13	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 1.14	Facilitator

1.0.3 Teams of three

Fixed teams are formed tonight and do not change. They pray together, practise together, complete the Gospel study together, and remain together through apprenticeship. Teams are assigned by the facilitator, not self-selected — friends choosing friends produces comfortable teams that never tell each other the truth.

> **Facilitator note**
>
> The single most important thing you will do tonight is set the culture, and you have about five minutes to do it.
>
> Say plainly: in this school it is safe to be wrong, safe to say “I didn't hear anything”, and safe to say “nothing happened”. We are training honest ministers, not impressive ones.
>
> Then protect that culture without exception for twelve weeks. The first time a trainee admits to nothing happening and is met with warmth rather than correction, the school's culture is established. The first time it is met with a raised eyebrow, it is lost.

1.1 Why This Chapter Comes First

There is an obvious way to build a healing school, and it is the wrong way.

The obvious way starts with technique. It teaches people what to say, where to place their hands, how to command a condition, how to discern a spirit, how to close in faith. It is efficient. It is exciting. Students feel equipped by the end of the first evening. And it produces, within about eighteen months, a room full of confident practitioners who have never seriously considered what God is like.

That is a dangerous room.

Everything you will ever do in a Miracle Room flows out of your working picture of God — not your stated theology, but the picture that actually governs you at eight o'clock on a Tuesday evening when a woman with motor neurone disease sits down in front of you and asks whether God is going to help her. What you believe about God in that moment will determine your tone, your language, your honesty, your pace, and whether that woman leaves the room with her dignity intact.

So we begin here. Not with healing. With God.

1.1.1 Three ministers, one sick person

The minister believes…	So they pray…	And when nothing happens…	The long-term cost
God is reluctant — powerful but distant, needing persuasion	Loudly and at length. Repetition. Working himself up. Prayer as leverage	He assumes he did not push hard enough, and next time pushes harder	He exhausts himself and wears out everyone he prays for
God is obligated — healing is guaranteed by correct execution	Quickly and confidently. Declarations. No questions asked	The only available explanation is that something is wrong with the sick person — so she says so	Real damage, delivered while smiling
God is good, and free, and present	Unhurried. Asks questions. Real expectation, no manipulation	She stays in the room and the person leaves loved	A minister who lasts, and a room people return to

The difference between those three people is not skill. It is not gifting. It is their picture of God.

We are building the third minister. That work starts tonight and it never finishes.

1.2 God Is a Person, Not a Power

The first thing to settle is the most basic, and it is routinely lost in healing ministry.

We do not pray to a force. We do not access an energy. We do not tap into an anointing as though it were a current running through a wire. Each of those images has appeared in healing circles, and each is a step towards paganism dressed in Christian vocabulary.

Christian healing ministry is a relationship between persons.

1.2.1 Father, Son and Spirit in one healing sentence

> *…how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.* **Acts 10:38**

One sentence. Three Persons. One healing ministry. The Father is the source and sender (John 3:16). The Son is the one who came, healed, died, rose and reigns (Hebrews 13:8). The Spirit is the one who applies the work of Jesus to real people in real time (Luke 4:18).

1.2.2 The practical consequence

You cannot use a Person. You can only relate to a Person. Which means that in a Miracle Room the fundamental posture is not activation but attention. We are not switching something on. We are turning towards Someone.

Core value — Presence first

We host the Holy Spirit; He does the changing.

Notice what that value protects you from. If the Holy Spirit does the changing, the pressure is off you. Your job is to host, to love, to listen and to pray. His job is to heal.

Ministers who forget this begin, slowly, to carry a weight that was never theirs — and it crushes them, usually somewhere around year four.

1.3 God's Own Self-Description: Exodus 34

If you could ask God one question — what are you actually like? — you would want the answer in His own words. You have it.

In Exodus 33 Moses asks to see God's glory. In Exodus 34:6–7 God passes before him and announces His own name:

> *The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty…*
> **Exodus 34:6–7**

This is the most quoted passage in the Old Testament — echoed in Numbers 14:18, Nehemiah 9:17, Psalm 86:15, Psalm 103:8, Psalm 145:8, Joel 2:13, Jonah 4:2 and Nahum 1:3. When Israel wanted to say who God was, this is what they said. It functions as the Bible's own summary of the divine character.

1.3.1 Taking it apart

Term	What it means	What it means in a Miracle Room
Merciful (rachum)	From the word for a womb — visceral, protective tenderness	You are praying to Someone who feels towards this person as a mother feels towards her child
Gracious (channun)	Freely favourable to those with no claim	Nobody in your room has to qualify. This is why our door is open to anyone
Slow to anger	Literally “long of nostrils” — a long fuse	You will never have to protect a person from God's impatience
Abounding in steadfast love (chesed)	Loyal covenant love that will not let go	The person in front of you is not on probation
Faithfulness (emet)	Reliability, truth, solidity	God is not moody. He was not in a different mood last Tuesday
Forgiving	Actively carries away sin	You never have to negotiate their past before you pray

Term	What it means	What it means in a Miracle Room
By no means clearing the guilty	God is not indifferent to evil	His love is not sentimentality. Sin is real and it was dealt with at the cross

Now notice what this passage does not say. It does not describe a God who must be talked into kindness. Every distortion that makes healing ministry manipulative dies in Exodus 34.

Cross-references for personal study: Psalm 103:1–14; Psalm 145:8–9; Lamentations 3:22–23; 1 John 4:7–19.

1.4 The Goodness of God

Scripture is emphatic and repetitive on this point, which suggests we are slow to believe it.

- “Oh, taste and see that the LORD is good!” (Psalm 34:8)
- “For the LORD is good; his steadfast love endures forever” (Psalm 100:5)
- “Every good gift and every perfect gift is from above” (James 1:17)

Jesus builds an entire argument about prayer on the goodness of God:

> *Which one of you, if his son asks him for bread, will give him a stone? … If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!* **Matthew 7:9–11**

The logic is how much more. Jesus assumes our instinct will be to suspect God of being less generous than a flawed human father, and He attacks that instinct directly. In Luke's version of the same teaching the “good things” are named as one thing: “how much more will the heavenly Father give the Holy Spirit to those who ask him!” (Luke 11:13). The best gift God gives is Himself.

1.4.1 Why this matters practically

People arrive at a Miracle Room carrying a bad picture of God. They believe He is angry with them. They believe their illness is a punishment. They believe they must earn the right to ask. Very often the deepest healing that happens in your room is not the one on the prayer request card — it is a person discovering that God is not who they feared.

You cannot give that away if you do not have it. Which is why this week's written practice matters more than it looks.

1.5 The Sovereignty of God

Now the other side, and it is just as necessary.

- “Our God is in the heavens; he does all that he pleases” (Psalm 115:3)
- “I know that you can do all things, and that no purpose of yours can be thwarted” (Job 42:2)
- “My counsel shall stand, and I will accomplish all my purpose” (Isaiah 46:10)

God is free. He is not a system. He does not owe anyone an outcome, and He cannot be operated.

This is not a disappointing doctrine. It is the reason prayer is worth anything at all. If God were a mechanism, prayer would be engineering — and you would be responsible for every failure. Because God is free and good, prayer is a request made to Someone who loves you, whose judgement is better than yours, and who is under no obligation to explain Himself.

1.5.1 Gethsemane: the model for every prayer you will pray

> *Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.* **Mark 14:36**

Movement	The words	What it teaches
Intimacy	Abba, Father	We approach as children, not applicants
Bold asking	All things are possible for you; remove this cup	Jesus asks for what He actually wants, without hedging or pre-softening
Submission	Yet not what I will, but what you will	The third movement does not cancel the second

Compare Daniel 3:17–18, where three men facing execution say their God is able to deliver them — but if he does not, they will not bow. That "but if not" is one of the bravest sentences in Scripture, and it is not a lack of faith. It is faith that does not require a particular outcome in order to keep trusting.

1.6 The Two Ditches

Almost every failure in healing ministry comes from dropping one of the two truths above. Here is the map.

	Ditch One – Sovereignty without goodness	Ditch Two – Goodness without sovereignty
It sounds like	"God is in control, so who knows what He wants. Maybe He gave her this. Best not to presume"	"God always heals, every time, guaranteed. If it didn't happen, something is blocking it"
Symptoms	Prayers so hedged they ask for nothing. "Lord, if it be your will, be with her." No expectation. Sickness quietly reassigned to God as His gift rather than the enemy's work	Guaranteed outcomes. Pressure. Instructions to "receive it". Diagnosis of the sick person's faith, sin, unforgiveness or confession. Suggestions to stop medication as proof of belief
The cost	People are prayed for politely, go home unchanged and unloved, and a passivity settles over the room that nobody can name	This ditch has a body count. It produces people who are sick and now believe it is their own fault — and ministers who must either lie about results or leave the faith
Who falls in	The more respectable ditch. Most Western churches are lying in it	The reason every safeguard in this school exists

The road between them

Faith without presumption. Hope without manipulation. Expectation without entitlement.

Learn that sentence now. We return to it in Chapter Five and again in Chapter Eleven, where it becomes the single most important thing you carry.

1.7 God as Healer

Healing is not an activity God permits. It is an expression of who He is. He attaches it to His name.

> *I am the LORD, your healer.* **Exodus 15:26 — Jehovah Rapha**

The setting matters. Israel has just come through the Red Sea, three days into the desert, and the water at Marah is bitter. Moses throws in a log; the water becomes sweet. And there, over undrinkable water made drinkable, God names Himself the Healer. Healing enters Scripture as an act of provision for a thirsty, complaining, newly-freed people — not as a reward for the spiritually advanced.

1.7.1 The thread through Scripture

Reference	What it says	Why it matters
Psalm 103:2–3	"Who forgives all your iniquity, who heals all your diseases"	Forgiveness and healing in one breath, as parallel benefits of the same God
Psalm 147:3	"He heals the brokenhearted and binds up their wounds"	The same verb for a different kind of wound. Mind and body are not separate departments to God
Isaiah 53:4–5	"With his wounds we are healed"	Quoted by Matthew of Jesus' healing ministry (Matt 8:17) and by Peter of our salvation (1 Pet 2:24). Both readings are legitimate; hold them together
Jeremiah 30:17	"I will restore health to you, and your wounds I will heal"	Healing as covenant promise, not exception
Malachi 4:2	"The sun of righteousness shall rise with healing in its wings"	Healing tied to the coming of the Messiah
Revelation 22:2	"The leaves of the tree were for the healing of the nations"	The Bible ends with healing. This is where history is going

The whole arc bends towards wholeness. When you pray for a sick person you are not asking God to make an exception. You are asking Him to do, now, a foretaste of what He has already declared He will do completely.

Foretaste – the key to your expectations

We live between the resurrection and the return. The Kingdom has come and has not yet come in full.

We see genuine healings, and we bury people we love. Both are normal in this age.

Anyone who tells you otherwise is selling something.

1.8 The Compassion of God

One more attribute, because it is the one that will actually shape how you sit with someone.

The Old Testament word cluster around God's mercy comes from rechem, the womb. It is not detached benevolence; it is gut-level, protective and physical.

> *As a father shows compassion to his children, so the LORD shows compassion to those who fear him. For he knows our frame; he remembers that we are dust.*
> **Psalm 103:13–14**

He knows our frame. God is not surprised or disappointed by human weakness. He built it.

> *A bruised reed he will not break, and a faintly burning wick he will not quench.*
> **Isaiah 42:3**

That is the sentence to carry into the room. Some people who come to you are bruised reeds. They are barely holding. The temptation in healing ministry is to apply pressure — more faith, more declaration, more intensity. God's own stated method with fragile people is the exact opposite.

Chapter Seven is built entirely on compassion. For now, note that it starts here, in the character of God, and not in your personality.

1.9 From History: John G. Lake and the Making of a Healer

Miracle Rooms owes its shape to a movement that began in an office suite in downtown Spokane, Washington, in 1915. It is worth knowing where that man came from.

1.9.1 Formed by grief

John Graham Lake was born in Ontario in 1870, one of sixteen children. Eight of his siblings died young. His earliest memories, by his own account, were of sickness, funerals and grieving parents. He was converted as a teenager, and by twenty-one he was married and ordained in the Methodist Church.

Start there, before any of the miracle stories. The man who founded the healing rooms movement was formed by grief. He was not someone to whom healing came as an exciting new ministry opportunity. He had watched half his family die.

This matters for you. The people who last longest in healing ministry are very often people who know what loss costs. If you have suffered, that is not a disqualification from this work. It may turn out to be your most useful preparation — provided you have let God near the wound, which is why Chapter Ten exists.

1.9.2 Spokane, 1915

Lake went to South Africa as a missionary in 1908, during a period of enormous growth in the young Pentecostal movement, and returned to the United States in 1913. He settled in Spokane in 1914 and in 1915 opened what he called the Divine Healing Institute — later known as the Healing Rooms — in the Rookery Building. He trained ordinary believers whom he called “divine healing technicians”. Ministry-historical sources report that his teams documented in excess of 100,000 healings over roughly a five-year period, and that Spokane came to be described as one of the healthiest cities in America.

1.9.3 A word about those numbers

Those figures come almost entirely from ministry sources that repeat one another, and cannot be independently verified at anything like that precision. That does not make them false. It does mean that a trainee who repeats “one hundred thousand healings” as a hard statistic is passing on something they have not checked.

Why we are strict about this

If our training school teaches people to repeat unverified numbers about the past, we will produce people who exaggerate about the present. The habit is the same habit.

A ministry that inflates its history will inflate its testimonies, and a ministry that inflates its testimonies eventually cannot be believed about anything.

So we say it accurately: Lake's Healing Rooms reported extraordinary numbers of healings, and the reports were sufficiently public that a local business bureau took an interest in verifying the testimonies being published. That is remarkable, it is true, and it is enough.

1.9.4 What we take, and what we do not

We take	Why
The emphasis on being over doing	Lake is widely reported to have said the secret of heaven's power lay not in the doing but in the being. Whatever the exact wording, the emphasis runs through his teaching — and it is why this chapter exists
He trained ordinary people	He did not build around a platform personality who had to be present for anything to happen. He trained plumbers, clerks and housewives and sent them out. This is the only reason a healing rooms movement exists at all: a ministry built around one person dies with that person
He was not in a hurry	Accounts describe months of sustained daily prayer before the healing ministry began

We do not take	Why
His instruction to remain in a sick person's home until healing came — sometimes hours, sometimes days, sometimes weeks	That instruction produced remarkable persistence. Applied to modern ministry without judgement it would produce exhaustion, pressure on the sick person, and the strong implication that anyone still unwell simply had not been prayed for long enough

We take his persistence. We do not take his instruction. In a Miracle Room, the person decides how long they want to be prayed for. Always.

1.10 From History: Kathryn Kuhlman and the Refusal to Own the Gift

Kathryn Kuhlman (1907–1976) filled the largest auditoriums in America for three decades. She had no theological training and said so freely. And in a movement full of people happy to be regarded as healers, she was insistent — publicly and repeatedly — that she had no healing power of her own and that the Holy Spirit did the work.

That instinct is worth imitating. It is precisely the instinct of Peter in Acts 3:12: "Why do you stare at us, as though by our own power or piety we have made him walk?"

But Kuhlman's story is also one of the most important cautionary tales in this school, and we are going to tell you both halves.

1.10.1 The Nolen investigation

In 1973 a surgeon named William Nolen attended one of her services and followed up twenty-three people who had been presented as healed. His long-term follow-up concluded that none of those cases represented a genuine cure. In one particularly grim episode he described, a woman with cancer in her spine removed her brace at Kuhlman's encouragement and walked across the stage; her spine collapsed the following day and she died some months later. Nolen also observed that people in the wheelchair section with obvious, visible organic disease were largely turned back rather than brought to the platform.

Nolen was a sceptic and his account has been contested by believers, and there are researchers who argue that Kuhlman's ministry produced some of the best-documented healing claims of the twentieth century. You are entitled to weigh the evidence. What you are not entitled to do is not know that this happened.

1.10.2 What a Miracle Rooms trainee takes from it

Lesson	What it means in practice
Never encourage anyone to remove a brace, stop a medication or discontinue a treatment	Ever. Under any circumstances. This is not a matter of faith level; it is a Chapter Nine non-negotiable, and it exists because of stories exactly like this one
Beware any setting that manages what the audience is allowed to see	If unhealed people are being kept away from the front, something has already gone wrong — and it usually starts with a genuine desire to protect faith

Lesson	What it means in practice
Verification is a friend, not an enemy	If God healed someone, follow-up will confirm it. Only inflated claims fear investigation
A person can be sincere and still cause harm	Kuhlman does not appear to have been a fraud. She appears to have been a sincere woman inside a system whose momentum she could not stop. That is a far more frightening story than fraud — and a far more likely one for us

1.11 What This Means for a Miracle Room

Pull it together. If God is who Exodus 34 says He is, then:

Because God is…	Our room is…
Merciful and gracious	Open to anyone. No qualification but need
Slow to anger	Unhurried. Nobody is rushed or pressured
Abounding in steadfast love	Committed. We follow up. People are not events
Faithful	Consistent. The same welcome on a quiet night as a full one
Good	Expectant. We pray boldly and ask for real things
Sovereign	Honest. We promise nothing and we control nothing
The Healer	Confident. We are asking Him to do what He does
Compassionate	Gentle. Bruised reeds are handled as bruised reeds

Operational consequence

This is why the first twenty minutes of every session of this school is worship and waiting, and why the first twenty minutes of every Miracle Rooms shift will be the same.

It is not a warm-up. It is the whole method in miniature: we turn our attention to a Person, and let Him set the temperature of the room.

1.12 Table Discussion

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

1. What picture of God did you inherit? Who gave it to you — a parent, a preacher, a crisis?
2. Which of the two ditches in § 1.6 are you more likely to fall into, and why?
3. Read Exodus 34:6–7 aloud slowly, twice. Which single word is hardest for you to believe about God right now?
4. Where have you found it easier to believe God is powerful than to believe He is good — or the reverse?
5. Lake was formed by grief before he was known for healing. What has your own suffering taught you that might be useful in a Miracle Room? What might still need healing before you minister out of it?
6. Honestly: if someone you loved were not healed after you prayed, what would you conclude about God? Say the real answer, not the correct one.

1.13 Activation

1.13.1 Part A – Twenty minutes of silence

Whole group. No music after the first five minutes. No instruction. One prompt only: Father, show me what You are like.

Some of you will find this uncomfortable and some will find nothing happens. Both are completely normal and neither is a failure. We are beginning as we mean to go on: honest.

1.13.2 Part B – Sharing in your team of three

Each person shares one thing they sensed, thought, remembered or noticed about God's character. Ninety seconds each.

> **The standing rule, introduced tonight**
>
> Nobody interprets anybody else's experience. You may say thank you. You may not say "I think what God was showing you was…"
>
> This rule stands for the entire twelve weeks. It is training for something, and you will understand exactly what in Chapter Eight.

1.13.3 Part C – Blessing

Each person prays a one-sentence blessing over the two others, drawn from Exodus 34. One sentence. Not a speech.

1.13.4 Facilitator pre-session checklist

- ☐ Teams of three assigned in advance by facilitator, not self-selected
- ☐ 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
- ☐ Culture statement delivered in the first five minutes (§ 1.0.3)
- ☐ Standing rule on interpretation stated aloud before Part B, not after
- ☐ At least one trainer free to sit with anyone who becomes distressed
- ☐ Follow-up allocated for any trainee affected — contact within 24 hours

1.14 This Week's Practice

1. Daily: read Psalm 103 slowly, out loud, every day for seven days. The whole psalm. It takes three minutes.
2. Written, half a page, bring to Chapter Two: What is God actually like? Do not write what you have been taught to write. Write what you actually believe on a hard day. This is not marked and will not be collected; it is for you.
3. Noticing: each day, write down one thing that shows you the goodness of God. Some days you will struggle. Write that down too.
4. Team: contact your team of three once during the week. Just contact. Nothing spiritual required.

1.14.1 Template – Seven-day goodness log

Reproduce as needed. Honest entries only; “nothing today” is a valid entry and should be written.

Day	One thing that showed me God's goodness	How I felt about God today
Mon		
Tue		
Wed		
Thu		
Fri		
Sat		
Sun		

1.14.2 Template – “What is God actually like?” worksheet

COMPLETE BEFORE CHAPTER TWO — NOT COLLECTED, NOT MARKED

1. In three sentences, what do I say God is like when I am teaching, praying publicly, or being observed?

2. In three sentences, what do I believe God is like at 3am when something has gone badly wrong?

3. Where do those two answers differ? Name the gap without excusing it.

4. Which term from Exodus 34:6–7 would close that gap if I believed it?

1.15 Sources and Further Reading

1.15.1 Scripture

Exodus 33–34; Psalms 103 and 145; Isaiah 40; John 14–17; 1 John 4.

1.15.2 On the character of God

Any solid treatment of the divine attributes. Read something older than you are.

1.15.3 On the history

Read a critical biography of a healing figure alongside a devotional one. Reading only the devotional accounts is how a movement loses touch with reality. Figures relating to Lake's Spokane ministry come from healing rooms and ministry-historical sources. Nolen's investigation of Kuhlman is published in Healing: A Doctor in Search of a Miracle (1974) and is summarised in standard reference accounts of her life.

1.15.4 Standing instruction

Whenever you read a biography of a healing minister, find out how they died and who in their household was never healed. It is the fastest available cure for hero worship.

Appendix 1A — Trainee Self-Check

Complete before Chapter Two. Not collected, not marked.

- ☐ I can explain why a minister's picture of God shapes their conduct in a ministry room
- ☐ I can recite the substance of Exodus 34:6–7 and explain five of its terms
- ☐ I can describe both ditches in § 1.6 and say honestly which is nearer to me
- ☐ I can state the road between them: faith without presumption, hope without manipulation, expectation without entitlement
- ☐ I can show from Scripture that healing is attached to God's name, not merely permitted
- ☐ I can explain why we never advise anyone to remove a brace or stop a treatment
- ☐ I can speak about Lake's Spokane figures accurately rather than repeating a number

- ☐ I have not interpreted anyone else's experience for them this week
- ☐ I have completed the goodness log, including the days when I struggled
- ☐ I have made contact with my team of three

Chapter One – Summary Card

Retain and review

Ministry flows from your picture of God.

God is a Person, not a power. We relate; we do not operate.

Exodus 34 is God's own description of Himself: merciful, gracious, slow to anger, abounding in love, faithful, forgiving, just.

God is good — He is not reluctant. God is sovereign — He is not obligated.

Drop either one and you fall into a ditch. One ditch is passive; the other has a body count.

God attaches healing to His own name. The Bible ends with healing.

Lake's gift to us was training ordinary people, not a statistic.

Kuhlman's warning to us is that sincerity is not a safeguard.

Presence first. We host the Holy Spirit; He does the changing.

End of Chapter One

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER TWO

Jesus the Healer

The Gospels as the Only Foundation for a Theology of Healing

"The Son can do nothing of his own accord, but only what he sees the Father doing."
John 5:19

TRAINEE MANUAL · VOLUME ONE

2.0 Chapter Overview

This chapter builds the school's theology of healing directly from the Gospels, and issues the largest written assignment in the twelve weeks. Trainees are not given conclusions to memorise; they are given passages to read and a sheet on which to record what is actually there.

2.0.1 Learning outcomes

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

1. State and defend the governing rule: any theology of healing that could not have been derived from watching Jesus is not a Christian theology of healing.
2. Unpack Acts 10:38 under four headings and say why each matters for ministry.
3. Demonstrate from the Gospel record that Jesus used no fixed method, and explain what He used instead.
4. Show where faith appears in the healing accounts — and show that Jesus never used it as an accusation against a sick person.
5. Explain why John 5:1–9 is in the Bible and what it forbids us from claiming.
6. Receive from Smith Wigglesworth what is good and refuse what is harmful, from the same person, with reasons.
7. Cite the scriptural basis for sending a healed person back to their doctor.
8. Show from the commissioning passages why ordinary disciples pray for the sick at all.

2.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Report-back: “What is God actually like?”	Ch. 1 § 1.14.2	Facilitator
0:30–0:40	Issue the Gospel Healing Study; allocate teams	§ 2.2–2.3	Facilitator
0:40–1:20	Teaching	§ 2.1, 2.4–2.8	Teacher
1:20–1:35	Break	—	—
1:35–2:00	Table discussion	§ 2.9	Team leaders

Time	Element	Reference	Lead
2:00–2:25	Activation (two parts)	§ 2.10	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 2.11	Facilitator

Facilitator note

The temptation this week is to teach the findings in § 2.4 before the trainees have done the reading. Resist it.

The findings are far more durable when a trainee discovers them on the page than when they receive them from the front. Issue the assignment first, teach the framework second, and let the report-back at Chapter Four do the real work.

2.1 Jesus Is the Theology of Healing

Here is a rule that will save you from most of the errors in this field:

> **The governing rule**
>
> Any theology of healing that could not have been derived from watching Jesus is not a Christian theology of healing.
>
> We do not build doctrine from a favourite verse, a conference, a testimony, or a teacher we admire. We build it from the four Gospels, read whole and read honestly — including the parts that do not fit the model we arrived with.

This chapter is therefore mostly a study assignment. The teaching frames it; the work is yours.

2.1.1 Peter's summary: Acts 10:38

> *…how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.* **Acts 10:38**

Phrase	Observation	Why it matters
God anointed Jesus… with the Holy Spirit and with power	The healing ministry was empowered by the Spirit, not generated by His divinity operating independently	This is why the ministry is transferable to us at all
He went about doing good	Healing was not separate from goodness. It was goodness	Healing is not a department of ministry; it is love in action
…and healing all who were oppressed by the devil	Sickness is framed as oppression — something to be pushed back	We do not receive disease as a gift to be accepted passively
…for God was with him	The source is relationship	Chapter Four exists because of this clause

2.2 The Data: What the Gospels Actually Record

Over the next three weeks your team will read every healing account in Matthew, Mark, Luke and John. Not summaries. The passages. The complete list is below; your team's allocation is issued tonight, and the whole list is completed by the class collectively by Chapter Four.

2.2.1 Team allocations

Team	Gospel	Passages
A	Matthew	8:1–4; 8:5–13; 8:14–17; 9:1–8; 9:18–26; 9:27–31; 9:32–34; 12:9–14; 12:22; 14:14; 14:34–36; 15:21–28; 15:29–31; 17:14–21; 20:29–34; 21:14
B	Mark	1:21–28; 1:29–34; 1:40–45; 2:1–12; 3:1–6; 5:1–20; 5:21–43; 6:1–6; 6:53–56; 7:24–30; 7:31–37; 8:22–26 (two stages); 9:14–29; 10:46–52
C	Luke	4:31–37; 4:38–41; 5:12–16; 5:17–26; 6:6–11; 6:17–19; 7:1–10; 7:11–17; 8:26–39; 8:40–56; 9:37–43; 11:14; 13:10–17; 14:1–6; 17:11–19; 18:35–43; 22:50–51
D	John and Acts	John 4:46–54; 5:1–17; 6:2; 9:1–41; 11:1–44. Then Acts 3:1–16; 4:5–22; 5:12–16; 8:4–8; 9:32–43; 14:8–18; 19:11–12; 28:7–10

2.3 The Study Sheet

For every passage, record the following eight items. Column 8 is the important one — most bad healing doctrine is built from things we assume are in the text.

Col.	Question
1	Who came, and who initiated — the sick person, a friend, or Jesus?
2	What was the condition?
3	Did Jesus touch, speak, both, or neither?
4	Exactly what words did He use?
5	Was faith mentioned? Whose?
6	How long did it take?

Col.	Question
7	What did He say or do afterwards?
8	What is NOT said in this passage that we usually assume is there?

A blank reproducible version of this sheet is at Appendix 2A.

2.4 What You Will Find, and Why It Matters

Do the work first. But here is what the data will show you, and each finding dismantles a common error.

2.4.1 Finding one: Jesus had no method

He did this	Reference
Touched a leper	Mark 1:41
Spoke from a distance and never went to the house	Matthew 8:13
Made mud from spittle	John 9:6
Put His fingers in a man's ears	Mark 7:33
Took a girl by the hand	Mark 5:41
Rebuked a fever as though it were a person	Luke 4:39
Asked a blind man what he wanted	Mark 10:51
Healed a man who had no idea who He was and never asked	John 5:13
Prayed twice — after the first prayer, sight was only partial	Mark 8:22–25

No formula. No sequence. No technique.

This single finding is the strongest inoculation available against the gimmickry that recurs in every generation of healing ministry — the special anointing, the particular posture, the phrase that unlocks it, the man who must lay hands on you. If Jesus had a technique, He hid it well.

What He had instead was John 5:19: the Son does what He sees the Father doing. Not method — attention. This is why Step 4 of the Miracle Rooms model is a pause, and why we do not fill it.

2.4.2 Finding two: the initiative is usually with the sick, and sometimes with Jesus

In most accounts someone comes, or is brought. But not always. At Bethesda, Jesus walks into a colonnade full of sick people, heals one man, and leaves (John 5:1–9). At Nain, nobody asks Him for anything at all; He sees a widow burying her only son and acts (Luke 7:11–17).

Sit with Bethesda

It is one of the most uncomfortable passages in the Gospels for a healing minister, and it is in the Bible on purpose.

A multitude of sick people. One healed. John does not explain it. He does not apologise for it. He simply reports it.

Any theology that requires Bethesda not to be in the Bible is the wrong theology.

2.4.3 Finding three: faith appears, but not where our slogans put it

What the text shows	Reference
Faith belonging to friends, not to the sick man — "when Jesus saw their faith"	Mark 2:5
Faith belonging to a Gentile officer who met none of Jesus' standards for anything	Matthew 8:10
Faith commended after the healing has already happened	Mark 5:34
Healings where faith is never mentioned at all	Luke 7:11–17; John 5:1–9; John 9:1–7
Jesus doing little in Nazareth and marvelling at their unbelief	Mark 6:5–6
Jesus rebuking the faith of His disciples — the ministers, not the patients	Matthew 17:19–20

So faith matters. Jesus says so repeatedly. But faith is never used by Jesus as an accusation against a sick person who was not healed. Not once. The one time unbelief is named as a limiting factor it is the unbelief of a whole town — His own.

Read that again. In the Gospels, Jesus challenges the faith of the people doing the ministry. He does not challenge the faith of the people who are sick.

2.4.4 Finding four: compassion is the recurring trigger

The Greek verb splanchnizomai — from the word for the inner organs — appears again and again: Matthew 14:14; Matthew 20:34; Mark 1:41; Luke 7:13. He saw them, He was moved in the gut, and then He acted. Never the other way around. We build all of Chapter Seven on this.

2.4.5 Finding five: He was interruptible, and He was slow

On the way to a dying twelve-year-old, with a father beside Him in agony, Jesus stops for a woman who has already been healed — and holds up the entire procession to hear her tell the whole truth (Mark 5:21–34). He then arrives too late, and the girl dies.

Consider what that says about a healing ministry that processes people efficiently.

2.4.6 Finding six: "all" and "not all" both appear, and we must carry both

This is the finding trainees most often miss, because each half is quoted by a different camp.

The texts that say all	The texts that say otherwise
“They brought him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick” (Matthew 8:16)	At Bethesda, a multitude of sick people lay in the colonnades. One man is healed and Jesus withdraws (John 5:1–13)
“All those who had any who were sick… he laid his hands on every one of them and healed them” (Luke 4:40)	At Nazareth “he could do no mighty work there, except that he laid his hands on a few sick people and healed them” (Mark 6:5)
“And he healed them all” (Matthew 12:15); “as many as touched it were made well” (Mark 6:56)	The disciples fail to heal the boy with a spirit and have to ask Jesus why (Mark 9:14–29)

Both columns are in the same four books, sometimes in the same Gospel a chapter apart. The honest conclusion is not that one column cancels the other. It is that Jesus healed generously and abundantly — and that even in His ministry the record is not a uniform sweep of every sick person in Palestine.

What this settles

You may expect a great deal. The texts in the left-hand column are not decoration.

You may not promise anything. The texts in the right-hand column are not embarrassments to be explained away.

This is the same road you learned in Chapter One: faith without presumption, hope without manipulation, expectation without entitlement. It runs straight through the Gospels.

2.5 From History: Smith Wigglesworth – Great Faith, Dangerous Method

Smith Wigglesworth (1859–1947) is probably the most quoted healing minister in the English-speaking Pentecostal world. He was a Yorkshire plumber with no education; his wife Polly, a Salvation Army preacher, taught him to read using the Bible after they married, and he claimed it was the only book he ever read. He banned newspapers from the house. He was, by every account, a man of astonishing conviction, and remarkable healings were reported through his ministry in both the press and the Pentecostal papers of the time.

He is also, and this is not usually mentioned from platforms, a serious warning.

2.5.1 The record, both halves

What is reported	What a training school must say about it
He frequently hit, slapped or punched the afflicted part of a person's body. People with stomach complaints were sometimes struck hard enough to be knocked across the room. Challenged on it, his reported reply was that he was not striking the person but striking the devil	There is no framing under which this is acceptable in a Miracle Room. We ask permission before touching a shoulder. If your theology requires violence, your theology is wrong
He described cancer as a living evil spirit and held that many diseases were satanic in origin	Diagnosing a disease as a demon is precisely why deliverance ministry is deferred to post-apprenticeship in this school (Chapter Twelve)
He told the sick he would pray for them only once, since praying twice would be unbelief	Place that beside Mark 8:22–25, where Jesus prayed twice for the same blind man because after the first prayer the man could only see partially. Wigglesworth's rule contradicts the practice of Jesus. He built a rule out of a conviction, and the rule was not in the text
He refused medical treatment throughout his life. When an X-ray in the 1930s revealed kidney stones requiring surgery he declined, reportedly saying no knife would touch his body while he lived, and endured years of pain. He later suffered sciatica and a stroke	We never advise, model or imply the refusal of medical treatment

What is reported	What a training school must say about it
His daughter Alice was deaf, travelled with him for years after Polly's death, and was never healed. He buried his wife, and one of his sons died young	The man who taught that faith heals lived a life in which faith did not heal everything. That is not an attack on him — it is the human situation, and he lived it with more integrity than most

2.5.2 Take, and refuse

Miracle Rooms takes	Miracle Rooms refuses
His expectation — he genuinely believed God would act, and that belief was not decorative	All physical force, under any framing
His refusal to be intimidated by the size of a condition	The “pray only once” doctrine
His conviction that ordinary, uneducated people can minister with real power	The refusal of medical treatment, and the instinct to diagnose a disease as a demon

The meta-lesson – the real reason this section is here

Wigglesworth's ministry produced real fruit and real harm, from the same convictions.

You will not be able to sort your heroes into the good ones and the bad ones. You will have to learn to receive what is good and refuse what is harmful from the same person — which requires you to think, rather than to follow.

That is the skill this school is actually trying to build.

2.6 He Delegated It

Everything so far has been about what Jesus did. But a healing school needs an answer to a prior question: why should ordinary people pray for the sick at all? If healing belonged to Jesus alone, this manual would be a history book.

The Gospels answer it directly, and they answer it early.

2.6.1 The three commissionings

Who is sent	Text	What they are told
The Twelve	Luke 9:1–2; Matthew 10:1, 8	He gave them power and authority over demons and to cure diseases, and sent them to proclaim the kingdom and to heal. "Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay"
The Seventy-two	Luke 10:1–9, 17–20	A much larger, unnamed group — not the inner circle. "Heal the sick in it and say to them, 'The kingdom of God has come near to you'". They return astonished that it worked
Those who believe	Mark 16:15–18; John 14:12	"They will lay their hands on the sick, and they will recover"; "whoever believes in me will also do the works that I do"

Notice the second row especially. The seventy-two are not apostles. They are not named. They are a crowd of ordinary followers, sent out in pairs with almost no training, and healing happens through them.

That is the biblical warrant for this school. We are not inventing a role. We are occupying one that Jesus created and filled with unqualified people.

2.6.2 What the disciples got wrong, and what He corrected

What happened	Reference	His correction
They came back thrilled that the demons submitted to them	Luke 10:17–20	"Do not rejoice in this… but rejoice that your names are written in heaven." He redirects them from power to belonging on the same day it first worked

What happened	Reference	His correction
They could not heal the boy with a spirit, and were embarrassed in public	Mark 9:14–29	He does not tell them to try harder. He tells them this kind comes out only by prayer — pointing them back to relationship, not technique
They wanted to call down fire on a village that rejected them	Luke 9:51–56	He rebukes them. Authority over sickness does not confer authority over people
They argued about which of them was the greatest — immediately after a failed healing	Luke 9:46–48	He sets a child in front of them. Status competition follows healing ministry closely and He addresses it directly

Read that last row again

The disciples had a public healing failure and then argued about rank. In the same chapter.

This is not ancient history. It is the exact pattern a modern healing team falls into, and it is why Chapter Twelve is about character rather than power.

2.6.3 Acts: the pattern continues past the Twelve

Team D's allocation includes Acts for a reason. Watch who ministers healing once Jesus has ascended: Peter and John, yes (Acts 3) — but also Philip, who was appointed to wait on tables (Acts 6:5; 8:4–8), and Ananias, an otherwise unknown disciple in Damascus sent to lay hands on Saul (Acts 9:17–18). The circle keeps widening.

And note Acts 4:29–31. Under threat, the church does not pray for protection or for healing. They pray for boldness, and that God would stretch out His hand to heal. Their request concerns their own courage; the healing they leave with Him.

2.7 What Jesus Did Not Do

Read the Gospels for the absences. They are as instructive as the events.

- He never told a sick person they lacked faith. He said it to disciples; never to a patient.
- He never demanded a demonstration of faith as proof before praying. Nobody was asked to throw away a crutch to earn a healing.
- He never charged, took a collection, or made healing conditional on giving.
- He never publicly humiliated anyone. The bleeding woman told her story because He made space for it, not because He exposed her.
- He never told anyone to conceal their condition or "not confess" their symptoms. He asked a blind man to say plainly what he wanted.
- He never made healing the qualification for following Him. Nine of ten lepers never came back, and they stayed healed (Luke 17:11–19).
- He never contradicted the medical framework of His day. He sent the healed leper to the priest — the public health authority of the time — for verification (Mark 1:44).

> **The scriptural basis for a Miracle Rooms non-negotiable**
>
> Jesus sent healed people to get checked.
>
> When someone believes they have been healed in a Miracle Room, we tell them to go back to their doctor. We are doing what He did.

2.8 The Jesus We Are Actually Imitating

Trait	Text	In your room
Watches the Father	John 5:19	We pause and listen before we pray
Is moved with compassion	Mark 1:41	We see the person before the condition
Uses no formula	Various	We hold our practice loosely
Asks people what they want	Mark 10:51	Step 2: “What would you like us to pray for?”
Touches the untouchable	Mark 1:41	Anyone may come, whatever their history
Is interruptible	Mark 5:21–34	We do not process people
Prays twice when needed	Mark 8:22–25	Step 7, with permission asked each time
Sends people for verification	Mark 1:44	We say: go and see your doctor
Restores dignity, not just health	Luke 8:48	We call people daughter and son
Leaves people unhealed at Bethesda	John 5:1–9	We are honest about what we do not understand

2.9 Table Discussion

Groups of three or four. Twenty-five minutes.

1. Present two passages from your team's list. What surprised you? What did column 8 turn up — what had you assumed was in the text?
2. Which of Jesus' methods would be unacceptable in a modern Miracle Room, and why? (Spitting. Mud. Touching lepers. Start there.) What does that tell you about the difference between His authority and our safeguards?
3. Read John 5:1–9 aloud. How do you feel about it? Do not tidy the feeling up.
4. Wigglesworth punched people, and remarkable healings were reported. How do you hold both facts at once?
5. Jesus never accused a sick person of lacking faith. Have you heard that accusation made? What did it do to the person?
6. What does it mean that Jesus stopped for one woman while a child was dying?
7. The seventy-two were untrained and unnamed, and it worked. What does that do to your sense of whether you are qualified to be here?
8. Luke 9 has a failed healing and an argument about greatness in the same chapter. Have you seen that sequence? What would prevent it in our room?

2.10 Activation

2.10.1 Part A – Slow reading, in threes

Each person reads one healing account aloud, slowly. The team then sits in silence for two minutes and asks one question only: Jesus, what do You want us to see here? Share briefly.

Same rule as last week: nobody interprets anyone else's experience.

2.10.2 Part B – First contact with the model

Do not attempt the full Miracle Rooms process yet; that is Chapter Nine. Practise only Step 2.

1. One person names something they would like prayer for.
2. The other two do NOT pray. They ask only: “Can you tell me more about that?”
3. They then listen for three full minutes without speaking, except to ask another question.
4. Swap. All three take a turn.

Debrief: How did it feel to be listened to and not prayed for? How hard was it not to fix?

> **What we are training**
>
> Most of you will find three minutes of listening very difficult.
>
> That difficulty is the thing we are training out of you.

2.10.3 Facilitator pre-session checklist

- ☐ Study sheets printed — one per passage, per team (Appendix 2A)
- ☐ Team allocations confirmed and passage lists distributed
- ☐ Due date for the Gospel Healing Study stated aloud: Chapter Four
- ☐ Timer available for the three-minute listening exercise — trainees will stop early otherwise
- ☐ Trainers briefed to interrupt any team that begins praying during Part B
- ☐ At least one trainer free to sit with anyone who becomes distressed

2.11 This Week's Practice

1. Complete your team's assigned Gospel passages on the study sheet. This is the largest piece of written work in the school and it is due at Chapter Four.
2. Daily: read one healing account slowly before you do anything else with your day.
3. Memorise Acts 10:38 and John 5:19.
4. Journal, one page: Where has my picture of Jesus been shaped by teaching rather than by the Gospels?
5. Practise listening once, outside class. Ask someone a question and do not offer advice.

2.12 Sources and Further Reading

2.12.1 Scripture

The Gospels. There is no substitute and there is no shortcut.

2.12.2 Tools

A Gospel harmony or synopsis, so you can compare parallel accounts of the same event.

2.12.3 Biographical note

Details of Wigglesworth's life, methods and health are drawn from standard reference accounts and biographical summaries of his ministry, including his reported responses to criticism of his physical methods and his refusal of surgery for kidney stones.

2.12.4 Standing instruction

Whenever you read a biography of a healing minister, find out how they died and who in their household was never healed. It is the fastest available cure for hero worship.

Appendix 2A – Gospel Healing Study Sheet

Reproduce one sheet per passage. Complete columns 1–8 from the text only — not from memory, commentary or previous teaching.

Passage reference	
1. Who came / who initiated?	
2. The condition	
3. Touch, speech, both, neither?	
4. His exact words	
5. Faith mentioned? Whose?	
6. How long did it take?	
7. What He said or did afterwards	
8. What is NOT said that we usually assume is there?	

Appendix 2B – Trainee Self-Check

Complete before Chapter Three. Not collected, not marked.

- ☐ I can state the governing rule of § 2.1 from memory
- ☐ I can unpack Acts 10:38 under four headings
- ☐ I can give five examples of Jesus using different methods, with references
- ☐ I can explain what Jesus used instead of a method, from John 5:19
- ☐ I can show where faith appears in the healing accounts, and state what Jesus never used it for
- ☐ I can explain why John 5:1–9 is in the Bible and what it forbids me from claiming
- ☐ I can name what we take from Wigglesworth and what we refuse, with reasons for both

- ☐ I can cite Mark 1:44 as the basis for sending a healed person back to their doctor
- ☐ I can name the three commissioning passages and say who was sent in each
- ☐ I can explain how Jesus corrected the disciples after their first successful healings
- ☐ I have begun my team's Gospel passages
- ☐ I listened to someone for three minutes this week without offering advice

Chapter Two – Summary Card

Retain and review

Jesus is the theology of healing. Anything that could not be derived from watching Him is not ours.

Acts 10:38 — anointed, doing good, healing the oppressed, God with Him.

Jesus had no method. He had attention: the Son does what He sees the Father doing.

Faith appears everywhere in the Gospels, and never as an accusation against a sick person.

Compassion comes before the miracle, every time.

Bethesda is in the Bible on purpose. “All” and “not all” both appear — expect much, promise nothing.

He delegated it. The seventy-two were untrained and unnamed, and it worked. That is our warrant.

The first thing He corrected after it worked was their excitement about power.

Wigglesworth: take the expectation; refuse the violence, the “pray once” rule, and the rejection of medicine.

Jesus sent healed people to be checked. So do we.

Presence → Transformation → Ministry.

End of Chapter Two

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

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:

6. Explain from Scripture why the Holy Spirit is a Person and not a force, and identify the practical consequences of each view.
7. List the Spirit's work under at least six headings, and state which single test governs all ministry.
8. Describe fairly the four main positions on baptism in the Holy Spirit, including the position they personally do not hold.
9. Distinguish gifts from fruit, and state which of the two measures maturity.
10. Apply the Miracle Rooms protocol for physical manifestations, including the safety response.
11. 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 Paraklētos — 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 insistences

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

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

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 metamorphoō — 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

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER FIVE

Is Healing God's Will?

Bold Prayer, Honest Theology, and the Passages We Do Not Skip

"Three times I pleaded with the Lord about this, that it should leave me."

2 Corinthians 12:8

TRAINEE MANUAL · VOLUME THREE

5.0 Chapter Overview

This is the chapter where the school states its theology of healing plainly, and where trainees are required to engage with the biblical evidence that does not fit a tidy system. It is the most demanding chapter in the manual and the one that most often changes people's minds.

> **A warning before you begin**
>
> Some trainees find this chapter unsettling, and a few find it painful — particularly those who have prayed for someone who was not healed, or who have been told that an unanswered prayer was their own fault.
>
> That reaction is not a problem to be managed. It is usually the beginning of something being set right.
>
> Trainers: watch the room during § 5.4 and be available afterwards.

5.0.1 Learning outcomes

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

1. Present the biblical case for praying boldly and expectantly for the sick.
2. Explain James 5:13–16 as the ordinary, unspectacular practice of the local church.
3. Give an honest account of the four New Testament passages in which believers were not healed.
4. Describe fairly the four main positions on whether healing is always God's will, including the one they do not hold.
5. State the Miracle Rooms position and the reasoning behind it.
6. Explain the origins of the Word of Faith movement and distinguish what we receive from it from what we refuse.
7. Pray a bold prayer and give an honest answer to “Will God heal me?” without hedging or over-promising.

5.0.2 Session plan

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

Time	Element	Reference	Lead
0:20–0:30	Report-back: rules of life, one week in	Ch. 4 § 4.12	Team leaders
0:30–1:20	Teaching	§ 5.1–5.8	Teacher
1:20–1:35	Break	—	—
1:35–2:00	Table discussion	§ 5.11	Team leaders
2:00–2:25	Activation — bold prayer and honest answers	§ 5.12	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 5.13	Facilitator

Facilitator note

The temptation is to resolve the tension for the trainees. Do not. A trainee who has personally wrestled Romans and 2 Corinthians into a position they can defend will hold it under pressure. A trainee who has been handed a conclusion will drop it the first time a prayer fails.

Teach both columns of evidence with equal energy. If § 5.2 is preached and § 5.4 is merely mentioned, the chapter has failed and the trainees will notice.

5.1 Why This Chapter Exists

Sooner or later — usually within your first month in a room — someone will ask you a version of this question:

> *Is God going to heal me?*

There are two easy answers and both are lies.

5.1.1 The two easy answers

The easy answer	Why people give it	What it costs
"Yes. Absolutely. God always heals — just believe"	It feels faith-filled. It is what the person wants to hear. It relieves the minister of an uncomfortable moment	When healing does not come, the person is left holding a promise God did not make — and the only available explanation is that they failed. This answer creates the exact wound described in Chapter Eleven
"Well, we can't presume. It's up to God. If it's His will..."	It feels humble and theologically careful. It protects the minister from being wrong	It asks for nothing, expects nothing, and quietly hands the person's sickness to God as though He sent it. The person leaves unloved and un-prayed-for, however many words were used

Both answers exist to make the minister comfortable. Neither is about the sick person.

5.1.2 The harder, truer answer

The honest position takes longer to say and requires you to have thought about it in advance — which is what this chapter is for. It runs roughly: God heals, He is good, He wants your wholeness, I will ask Him boldly and specifically, and I cannot promise you an outcome, and if nothing changes it will not be because you failed.

Holding all of that together at once is the skill. Chapter One gave you the sentence; this chapter gives you the evidence behind it.

The road you learned in Chapter One

Faith without presumption.

Hope without manipulation.

Expectation without entitlement.

5.2 The Case for Bold Prayer

Take this section seriously before you take § 5.4 seriously. The biblical weight is genuinely on the side of expectation, and a school that leads with the exceptions produces timid ministers who ask God for nothing.

5.2.1 The evidence

Text	What it establishes
Matthew 8:1–17	A leper, a centurion's servant, Peter's mother-in-law, and then an evening crowd — healed in a single sweep. Matthew reads it as fulfilling Isaiah 53:4
Mark 1:29–34	The whole city gathered at the door, and He healed many who were sick
Luke 4:38–41	He laid hands on every one of them and healed them. Not a selection — every one
Acts 3:1–10	The first recorded healing after Pentecost, through Peter and John, on a man crippled from birth
Acts 4:29–31	Under threat, the church prays for boldness and for God to stretch out His hand to heal. Healing is a normal apostolic expectation, not an occasional bonus
Acts 9:32–43	Aeneas healed and Tabitha raised, through Peter, in an ordinary pastoral round
Acts 14:8–10	Paul sees that a man has faith to be made well and speaks to him directly
Acts 19:11–12	Extraordinary miracles through Paul, described by Luke without embarrassment
Acts 28:7–10	On Malta, Paul prays for Publius's father and then for the rest of the island's sick
James 5:13–16	The church's standing instruction to its own members. See § 5.3

5.2.2 What follows from this

1. Healing is presented as normal Christian practice, not as an exceptional event requiring an exceptional person.

2. It is repeatedly done by ordinary disciples, not only by Jesus — established in Chapter Two § 2.6.
3. It is frequently public, verifiable and physical. The New Testament writers do not spiritualise it.
4. Nobody in Acts asks whether it is God's will to heal before praying. They pray.

Hold that last point. The apostolic pattern is not deliberation followed by cautious petition. It is confident prayer offered in the conviction that this is what God is like. Chapter One established why: healing flows from His character, and He attached it to His own name.

5.3 James 5: The Ordinary Practice of the Local Church

> *Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed.* **James 5:13–16**

5.3.1 Seven observations

Observation	Why it matters for us
The sick person initiates — "let him call"	Ministry is requested, not imposed. This is the biblical root of asking permission (Chapter Nine, Step 3)
The elders come to him	The sick person does not have to travel to a platform or a meeting. The ministry goes to the need
It is plural — elders, not an elder	The biblical root of ministering in teams. Nobody does this alone
It is ordinary church life, not a healing crusade	No special guest, no special venue, no special atmosphere required
Anointing with oil	A simple physical sign. Not magic, not a technique, and entirely optional in our practice
"If he has committed sins" — conditional	James allows that sin may sometimes be involved, and refuses to assume that it is. Note the word if, and note that nobody is interrogated
"Confess to one another" — mutual	Not confession to the minister. The direction is horizontal and reciprocal

5.3.2 The prayer of faith

The phrase has been made to carry more weight than James gives it. He does not define it as a technique, a formula, or a quantity of belief that must be reached. In context it is simply the prayer that the elders pray — offered in the ordinary confidence that God is good and that He heals.

Notice also that James goes straight on, in verses 17–18, to Elijah: a man with a nature like ours. His example of effective prayer is deliberately a flawed and ordinary human being.

5.4 The Passages We Do Not Skip

Now the other column. These four passages are in the New Testament, they concern believers, and three of them concern the personal circle of the apostle through whom extraordinary miracles were reported (Acts 19:11–12).

Any theology of healing that has to avoid these passages is not built on the Bible. It is built on a selection.

5.4.1 Paul's thorn — 2 Corinthians 12:7–10

Paul describes a thorn in the flesh, a messenger of Satan, given to keep him from becoming conceited after extraordinary revelations. He pleaded with the Lord three times that it should leave him.

> *But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness."* **2 Corinthians 12:9**

What the text says	What it does not say
Paul asked repeatedly and specifically for it to be removed	That he lacked faith, or that he asked wrongly
The answer was no, and the answer was given directly by the Lord	That he should not have asked. He asked three times and records it without apology
A reason is given: to keep him from conceit	That every unhealed condition has a discoverable reason
Paul's response is contentment, not resignation	That God authored the thorn — it is called a messenger of Satan, and yet it serves God's purpose

Commentators dispute what the thorn was — illness, eyesight, persecution, opposition. That dispute does not affect the point at issue here: a believer asked God repeatedly for relief and did not receive it, and the New Testament records this without treating it as a failure.

5.4.2 Trophimus — 2 Timothy 4:20

> *Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus.* **2 Timothy 4:20**

One sentence, delivered as travel news. Paul — the man of Acts 19:11–12, whose handkerchiefs were carried to the sick — leaves a sick co-worker behind because he is too unwell to travel.

There is no explanation, no embarrassment, and no suggestion that anything has gone wrong. It is reported the way you would report the weather.

5.4.3 Epaphroditus – Philippians 2:25–30

Paul writes that Epaphroditus was ill, near to death, and that God had mercy on him — and on Paul, sparing him sorrow upon sorrow.

Detail	Implication
He was genuinely, dangerously ill while serving Paul	Proximity to an apostolic ministry did not prevent it
The recovery is attributed to God's mercy, not to a healing ministry	Paul does not describe commanding or claiming anything
Paul anticipated “sorrow upon sorrow” had he died	Paul expected grief as a real possibility and says so plainly. He does not speak as a man who regards death as always defeatable

5.4.4 Timothy – 1 Timothy 5:23

> *No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.* **1 Timothy 5:23**

Paul's advice to his closest protégé, suffering frequent ailments, is a practical remedy. Not a rebuke about faith. Not an instruction to claim his healing. A physical measure, given warmly.

The Miracle Rooms conclusion from this verse

The apostle Paul gave a sick man practical medical advice, and the Holy Spirit saw fit to preserve it in Scripture.

Anyone who tells a sick person that seeking physical remedies is a failure of faith is contradicting 1 Timothy 5:23.

5.5 More Honest Data

The four passages above are the standard set. The wider canon is no tidier, and trainees should know that.

Passage	What happens	What it prevents us claiming
2 Kings 20:1–11	Hezekiah is told he will die, weeps and prays, and God adds fifteen years and reverses the sentence	That God's stated intentions are never moved by prayer. Bold asking sometimes changes things, and this is a reason to ask
2 Kings 13:14	"Now Elisha had fallen sick with the illness of which he was to die"	That great prophetic power guarantees personal healing. The man who raised the dead — and whose bones later revived a corpse (13:21) — died of illness
Job 1–2; 42	A righteous man suffers catastrophically. His friends explain it, at length, and God rebukes them for it (42:7)	That confident explanations of another person's suffering are safe. God's anger in Job falls on the explainers
John 11:1–44	Jesus deliberately delays, and Lazarus dies before He arrives	That delay means refusal, or that God's timetable matches ours
John 5:1–9	A multitude of sick people; one is healed and Jesus withdraws	That a genuine move of God will reach everyone present
Galatians 4:13–14	Paul preached to the Galatians in the first place because of a bodily ailment	That illness is always an obstacle to ministry. Here it is the occasion of it
Philippians 2:27	"Indeed he was ill, near to death"	That believers in apostolic circles were routinely shielded from serious illness

The honest summary

The Bible contains a great deal of healing and a number of people who were not healed, sometimes in the same chapter and sometimes in the same household.

Hezekiah prayed and was given fifteen years. Elisha prayed all his life and died sick.

A theology that can only accommodate one of those two men is not big enough for the Bible.

5.6 Four Ways of Resolving the Tension

You will meet all four of these in the people who walk into your room, and in the churches your trainees come from. Describe each fairly before you evaluate it.

Position	Core claim	Strength	Difficulty
1. Healing is always God's will now	The atonement secured physical healing as a present right; unhealed believers have not yet appropriated it. Associated with the Word of Faith movement (§ 5.7)	Takes the healing texts seriously and refuses the passivity of Ditch One. Produces genuine expectation, and many are helped by it	Cannot account for § 5.4 without treating Paul, Timothy, Trophimus and Epaphroditus as failures. In practice it places the blame for unanswered prayer on the sick
2. Miraculous healing has ceased	The healing gifts belonged to the apostolic era and authenticated the gospel; they are not for today	Guards against manipulation, fraud and false promises, and takes seriously the uniqueness of the apostolic period	The New Testament nowhere announces an expiry date. It also has to explain away credible healings occurring now
3. It is purely sovereign, case by case	God heals whom He wills, when He wills; we should not presume to expect it in any given case	Preserves God's freedom and produces humility	Does not explain why Jesus and the apostles prayed with such confidence. Collapses easily into Ditch One — prayers that ask for nothing
4. The Kingdom has come and is not yet complete	Healing is a genuine sign of the Kingdom breaking in now, and its fullness awaits the resurrection. We see real foretastes and we do not see everything yet	Accounts for both columns of evidence without discarding either. Preserves bold prayer and honest disappointment together	Offers no formula and cannot tell you in advance what will happen in a given case. Some find that unsatisfying

5.6.1 The Miracle Rooms position

Where this school stands

Miracle Rooms holds position 4. Healing is a real and present sign of the Kingdom of God, given freely by a good God who has attached healing to His own name — and its completeness belongs to the resurrection, not to this age.

We therefore pray boldly, specifically and expectantly, because that is what Jesus and the apostles did and because God is good. And we promise nothing, because we are not God and because the New Testament itself records believers who were not healed.

We refuse absolutely to attribute an unanswered prayer to the sick person's faith, sin or confession. Chapter Eleven is devoted to this.

Trainees who hold another position are welcome here and will not be pressured. But every minister in a Miracle Room, whatever their private view, operates by the practice above — because the safeguards protect people, and they are not optional.

Chapter One called this the road between the ditches. Chapter Two found it running straight through the Gospels, where “he healed them all” and Bethesda sit a few pages apart. It is the same road.

5.7 From History: The Word of Faith Movement

Position 1 above has a history, and every trainee should know it — both because you will minister to people shaped by it, and because parts of it will be shaping you without your knowledge.

5.7.1 Origins

The movement is generally traced to E. W. Kenyon (1867–1948), a Baptist minister, whose writings shaped Kenneth Hagin Sr (1917–2003). Hagin is credited with founding and expanding the modern Word of Faith movement from the 1960s onward, and his teaching was closely tied to his own experiences of healing and to his reading of the biblical passages on faith and speech. From Hagin the movement spread widely, and much of contemporary charismatic language about confession, claiming and declaring descends from this stream.

Kenyon's phrase that confession precedes healing — and his instruction to watch the Word rather than the symptoms — captures the movement's central practical claim.

5.7.2 The critique, and how contested it is

Scholars have argued that Kenyon's theology was substantially shaped by the metaphysical New Thought movements circulating in America at the turn of the twentieth century, and that terms like positive affirmation were reworked into positive confession. D. R. McConnell's A Different Gospel argued this case and also alleged extensive plagiarism of Kenyon by Hagin. Others, including Robert Bowman, have disputed parts of McConnell's analysis while accepting others. Critics also argue that the movement's biblical method relies on selected texts read out of context.

You should know that the literature on this subject is unusually polemical in both directions. Read more than one side before forming a settled view, and be careful of sources whose purpose is denunciation rather than understanding.

5.7.3 Take and refuse

Miracle Rooms receives	Miracle Rooms refuses
The expectation. This movement recovered a confidence that God acts, at a time when much of the Western church had quietly stopped asking	The guarantee. No outcome is promised to anyone, ever
The seriousness about Scripture's healing texts. § 5.2 is not a small body of evidence and it deserves to be preached	The selectivity. § 5.4 and § 5.5 are Scripture too, and a theology must survive them

Miracle Rooms receives	Miracle Rooms refuses
The insistence that ordinary believers may pray with confidence	The diagnosis of the sick. “You have not received it”, “check your confession”, “don't speak that over yourself” — all forbidden here
The recovery of speech as significant — Scripture does treat words as weighty	Speech as mechanism. Words that operate on reality independently of the God who is being addressed is not prayer; it is incantation

The pastoral test

Ask of any healing teaching: what does this say to the person who was not healed?

If the answer places the failure on them, the teaching is wrong — however many verses are attached to it, and however sincerely it is held.

That single test will sort most of what you will hear in this field.

5.8 Where the Line Is

This section is not optional and it is examinable.

5.8.1 The pastoral cost of guaranteed-outcome teaching

The damage is not theoretical. It arrives in your room as a person who has been told, sometimes for years, that their continuing illness is evidence of a defect in them — insufficient faith, unconfessed sin, a wrong word spoken over themselves, a failure to receive. They are sick and they are ashamed, and the shame is frequently the heavier of the two.

Some of these people have stopped praying. Some have left the church. Some have concluded that God is disappointed in them. You will meet all three.

Chapter Eleven teaches how to minister to them. This chapter's job is to ensure you never manufacture another one.

5.8.2 Recall Chapter Two: Wigglesworth's own house

The most quoted healing minister in the English-speaking Pentecostal world refused medical treatment, endured years of pain from kidney stones he declined to have treated, later suffered sciatica and a stroke, had a deaf daughter who was never healed, buried his wife, and lost a son young.

Every serious healing minister in history has unhealed people in their own household. Anyone who implies otherwise is either new or not telling you the truth.

5.8.3 The hard line on medical treatment

Situation	Miracle Rooms response
A person asks whether they should stop their medication now that they have been prayed for	“That is a conversation for you and your doctor. Please don't change anything without them”
A person says God told them to stop treatment	Do not affirm it and do not argue theology. Say that any change belongs with their doctor, and tell your duty leader
A person believes they have been healed	Rejoice — and send them to be checked. Jesus did the same (Mark 1:44)
A person wants prayer instead of, rather than alongside, medical care	We pray, and we say plainly that we are not an alternative to medical care

Situation	Miracle Rooms response
A parent or carer indicates they are withholding treatment from a child or dependent on faith grounds	This is a child-protection and vulnerable-person matter. Escalate to the duty leader immediately. Mandatory reporting obligations apply and are followed without exception

Stated plainly

No Miracle Rooms minister ever advises, encourages, hints at or affirms the discontinuation of medical treatment. There is no exception for a strong impression, a prophetic word, or a person's own conviction.

The last row of the table above is not a judgement call. It is a legal obligation and a moral one, and it overrides every other consideration in this manual.

5.9 Praying Boldly and Honestly

Theology becomes practice at the level of sentences. These are the sentences.

5.9.1 What a bold, honest prayer sounds like

Do	Don't
“Father, we're asking You to heal Margaret's hip completely. In the name of Jesus, we ask for pain to go and movement to be restored”	“Lord, if it be Your will, be with Margaret and bless her and be near her at this time”
Ask for the specific thing. Name it. Say what you actually want	Pray so vaguely that nothing could ever be identified as an answer
Speak in ordinary words at ordinary volume	Shift into a special voice, or work up intensity as though God responds to effort
Keep it under a minute, then check in	Pray at length, which usually serves the minister rather than the person
Thank Jesus at the end, whatever happened	Announce an outcome that has not visibly occurred

5.9.2 Answering “Will God heal me?”

Learn a version of this in your own words. Do not improvise it for the first time in front of a frightened person.

A worked answer

“I can't promise you that, and I won't — I'd rather be honest with you than tell you something I don't know.

What I can tell you is that God is good, that Jesus healed people constantly and still does, and that we are going to ask Him for exactly what you need, specifically and seriously.

And if nothing changes today, that is not on you. There is no condemnation here. We'll keep praying with you.”

Note the structure: refuse the false promise, give real grounds for hope, commit to bold prayer, and remove blame in advance. That last clause is the one trainees forget, and it is the one that protects the person.

5.10 What This Means for a Miracle Room

Because…	Our room is…
Healing is normal in Scripture, not exceptional	Expectant. We ask for specific things and we ask seriously
Nobody in Acts deliberated before praying	Unhesitant. We do not investigate whether God wants to heal before we pray
James sends elders to the sick person's own situation	Local and unglamorous. No platform required
James says elders, plural	Team-based. Always three, never one
Paul asked three times and was refused	Free of blame. Persistent asking is not a lack of faith, and a refusal is not a verdict on the asker
Trophimus was left ill with no explanation	Comfortable with mystery. We do not manufacture reasons
Paul prescribed wine for Timothy's stomach	Pro-medicine. Prayer and care are partners, never rivals
God rebuked Job's friends for explaining his suffering	Slow to interpret. We do not tell people why this is happening to them
The Kingdom has come and is not yet complete	Honest. Real foretastes now; the fullness later

5.11 Table Discussion

Groups of three or four. Twenty-five minutes. Question 4 is the one that matters most.

1. Which of the two easy answers in § 5.1.1 is your instinct under pressure? Be honest — most people have one.
2. Read 2 Corinthians 12:7–10 aloud. If Paul walked into our room next week, what would we say to him?
3. Trophimus is left behind sick, in one sentence, with no explanation. Why do you think that verse is in the Bible?
4. Have you ever been told, or told someone, that healing did not come because of insufficient faith? What did it do? Take your time with this one.
5. Which of the four positions in § 5.6 did you arrive holding? Can you state the strongest version of the one you reject?
6. God's anger in Job falls on the friends who explained the suffering. What does that mean for how we talk in a Miracle Room?
7. Hezekiah prayed and got fifteen years. Elisha died sick. How do you hold both without flattening either?

5.12 Activation

5.12.1 Part A – Praying specifically

In your team of three. One person names a real physical need — theirs or someone else's. The other two pray for it aloud.

1. The prayer must be under sixty seconds.
2. It must name the specific thing being asked for. “Bless him” and “be with her” do not count.
3. It must be in ordinary words at ordinary volume.
4. It must end in thanks, whatever has or has not happened.

Rotate so all three pray. The team's feedback is on one question only: could an observer tell what you actually asked God for?

5.12.2 Part B – The hardest sentence

Each trainee writes, in their own words, what they would say to a person who has been prayed for many times over many years and is still sick. Use Appendix 5B.

Then read them aloud in your team. Critique gently and specifically: does it promise anything it shouldn't? Does it offer real hope? Does it remove blame? Would you want to hear it if you were the one who was sick?

> **Instruction to trainers**
>
> Listen for two failure modes. The first is over-promising, which is easy to spot.
>
> The second is harder: a paragraph so carefully hedged that it offers the person nothing at all. Both need correcting, and the second is more common in trainees from cautious backgrounds.

5.12.3 Facilitator pre-session checklist

- ☐ Appendix 5A and 5B printed — one per trainee
- ☐ Trainers briefed that § 5.4 may surface personal grief; at least one trainer free throughout
- ☐ Duty leader identified; first aid kit located
- ☐ The medical-treatment line (§ 5.8.3) stated aloud and not merely referenced
- ☐ Mandatory reporting obligation restated — including the child and vulnerable-person row

- ☐ Follow-up allocated for any trainee visibly affected — contact within 24 hours
- ☐ Reminder that the written answer in § 5.13 is due at Chapter Six

5.13 This Week's Practice

1. Read all four passages in § 5.4 in their full context — not the verses, the chapters.
2. Written, one page, due at Chapter Six: Is it God's will to heal? State your position, give your reasons, and deal explicitly with at least two of the hard passages. This is the most important thing you will write in this school.
3. Memorise 2 Corinthians 12:9 and James 5:14.
4. Learn your version of the § 5.9.2 answer until you can say it without thinking.
5. Pray boldly and specifically for one sick person this week, in ordinary words, under a minute.
6. Continue your rule of life and your listening journal.

5.14 Sources and Further Reading

5.14.1 Scripture

Matthew 8; Mark 1; Luke 4; Acts 3, 4, 9, 14, 19, 28; James 5; 2 Corinthians 12; 2 Timothy 4; Philippians 2; 1 Timothy 5; 2 Kings 13 and 20; Job 1–2 and 42; John 5 and 11; Galatians 4.

5.14.2 On the positions

Read a serious defence of at least one position you do not hold. A trainee who can only argue against a caricature will lose the argument to the first articulate person who walks into the room.

5.14.3 On the Word of Faith movement

Origins in E. W. Kenyon and Kenneth Hagin, and the New Thought influence thesis, are set out in D. R. McConnell's A Different Gospel; Robert Bowman's The Word-Faith Controversy offers a more measured treatment and disputes parts of McConnell. Scholarly summaries of the movement's development are available in standard reference works. Trainees should note that much of the accessible literature is written to denounce rather than to understand, and should read accordingly.

5.14.4 Standing instruction

Before you accept any teaching on healing, ask what it says to the person who was not healed. If the answer blames them, the teaching is wrong.

Appendix 5A – The Hard Passages Worksheet

Complete one row per passage from the text itself, before consulting any commentary or teaching.

Passage	Who was ill	What was asked / done	What happened	What this passage forbids me from claiming
2 Cor 12:7–10				
2 Tim 4:20				
Phil 2:25–30				
1 Tim 5:23				
2 Kings 13:14				
John 5:1–9				

Appendix 5B – "Will God Heal Me?" Script Builder

Write it in your own words. Read it aloud to your team. Revise until all four boxes are true.

DRAFT YOUR ANSWER

Line 1 — Refuse the false promise. What will you say instead of "yes, definitely"?

Line 2 — Give real grounds for hope. What is true about God that this person needs to hear?

Line 3 — Commit to bold, specific prayer. What exactly are you going to ask for?

Line 4 — Remove blame in advance. Say now, before you pray, that a lack of change is not their fault.

Check	Yes / No
Does it promise an outcome? (Must be NO)	
Does it offer genuine hope rather than hedging? (Must be YES)	
Does it name something specific we will ask for? (Must be YES)	
Does it remove blame before prayer, not after? (Must be YES)	
Would I want to hear this if I were the one who was sick? (Must be YES)	

Appendix 5C – Trainee Self-Check

Complete before Chapter Six. Not collected, not marked.

- ☐ I can present the biblical case for bold prayer from at least six passages
- ☐ I can explain James 5:13–16, including why it says elders in the plural
- ☐ I can give an honest account of Paul's thorn, Trophimus, Epaphroditus and Timothy
- ☐ I can explain why Elisha's death and Hezekiah's fifteen years both belong in my theology
- ☐ I can state all four positions in § 5.6 fairly, including the one I reject
- ☐ I can state the Miracle Rooms position and the reasoning behind it
- ☐ I can name what we receive from the Word of Faith movement and what we refuse
- ☐ I know the five rows of § 5.8.3 and what to do in each situation
- ☐ I have learned my answer to “Will God heal me?” and can say it without hesitating
- ☐ I have written my one-page answer to “Is it God's will to heal?”
- ☐ I prayed boldly and specifically for someone this week, in under a minute

Chapter Five – Summary Card

Retain and review

Two easy answers exist and both are lies. One creates shame; the other asks for nothing.

The biblical weight is on expectation. Nobody in Acts deliberated about God's will before praying — they prayed.

James 5: the sick person calls, the elders come, they pray together. Ordinary church life, plural ministry, no platform.

Paul asked three times and the answer was no. He records it without apology and without blame.

Trophimus was left sick in one sentence, with no explanation offered.

Paul prescribed wine for Timothy's stomach. Practical remedies are not a failure of faith.

Hezekiah got fifteen years; Elisha died sick. A theology must hold both.

God's anger in Job fell on the friends who explained the suffering.

We hold position 4: the Kingdom has come and is not yet complete. Real foretastes now; fullness later.

The pastoral test for any healing teaching: what does it say to the person who was not healed? If it blames them, it is wrong.

We never advise, encourage, hint at or affirm stopping medical treatment. Ever.

Faith without presumption. Hope without manipulation. Expectation without entitlement.

End of Chapter Five

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER SIX

The Authority of the Believer

Real Authority, Borrowed Entirely, and Never Exercised Over People

"Why do you stare at us, as though by our own power or piety we have made him walk?"
Acts 3:12

TRAINEE MANUAL · VOLUME THREE

6.0 Chapter Overview

This chapter establishes that the authority delegated to believers is genuine, and that it belongs entirely to Jesus. It also draws the line this school will not permit anyone to cross: authority over sickness is never authority over people.

> **The two sentences this chapter exists to join**
>
> You have real authority. Jesus gave it, He meant it, and a timid ministry that asks for nothing has not understood Him.
>
> The authority is not yours. It is borrowed, it is exercised in His name, and the moment it starts attaching to you personally, something has gone wrong.

6.0.1 Learning outcomes

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

1. Show from Scripture that all authority belongs to Christ and is exercised by believers only as delegated.
2. Distinguish authority in Christ from authority of the minister, using Acts 3 and Acts 14.
3. State precisely what our authority is exercised over, and what it is never exercised over.
4. Explain Luke 10:17–20 and why Jesus corrected the seventy-two on the day it first worked.
5. Pray with quiet authority — short, specific, ordinary volume — and explain why volume is not power.
6. Identify the warning signs that a minister's authority is drifting towards control.
7. Account for both John Wimber and William Branham, and say what each demonstrates.

6.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:35	Report-back: “Is it God's will to heal?” papers	Ch. 5 § 5.13	Team leaders
0:35–1:20	Teaching	§ 6.1–6.9	Teacher

Time	Element	Reference	Lead
1:20–1:35	Break	—	—
1:35–2:00	Table discussion	§ 6.11	Team leaders
2:00–2:25	Activation — quiet authority	§ 6.12	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 6.13	Facilitator

Facilitator note

This chapter draws two opposite kinds of trainee. Some arrive frightened of the word authority and will under-ask all evening. Others arrive attracted to it, and those are the ones to watch — in the activation they will get louder, longer and more theatrical unless corrected.

Correct the volume immediately and kindly, every single time. It is far easier to establish a quiet room in week six than to un-teach a performance habit in week nine.

6.1 Why This Chapter Exists

Authority is the doctrine in this manual most likely to be misused, and it fails in two opposite directions.

	Failure One — Timidity	Failure Two — Domination
It sounds like	"Who am I to command anything? I'll just ask God to be with them"	"I take authority over this cancer and I break every generational curse over this bloodline"
Underneath it	A genuine humility that has confused smallness with holiness — and sometimes a fear of being wrong in public	A genuine faith that has begun to enjoy the feeling of power, usually without noticing
What it produces	Prayers that ask for nothing. The person is prayed at and leaves unhelped. This is Chapter One's Ditch One arriving in the room	Escalating language, escalating volume, and a minister who is now the centre of the event
What it costs	The sick receive nothing. The minister slowly stops believing anything happens	People get controlled, frightened, and told things about themselves that God did not say. And the minister becomes unaccountable

Both failures come from the same confusion: not knowing whose authority it is.

The timid person believes the authority would have to be theirs, knows it is not, and therefore asks for nothing. The domineering person also believes the authority is theirs — and acts accordingly. Settle the ownership question and both failures dissolve.

6.2 All Authority Belongs to Him

Begin where Jesus begins, in the sentence immediately before the Great Commission.

> *All authority in heaven and on earth has been given to me. Go therefore…* **Matthew 28:18–19**

Note the structure. The commission rests on a prior claim, and the claim is total — all authority, both realms. The word therefore is doing all the work: we go because He holds it, not because we do.

6.2.1 The scope of what He holds

Text	What it establishes
Ephesians 1:19–23	God raised Christ and seated Him far above all rule, authority, power and dominion, and put all things under His feet — and gave Him as head over all things to the church
Colossians 2:9–10	The whole fullness of deity dwells bodily in Christ, and you have been filled in Him, who is the head of all rule and authority
Colossians 2:15	He disarmed the rulers and authorities and put them to open shame, triumphing over them in the cross
Philippians 2:9–11	God highly exalted Him and gave Him the name above every name
1 Peter 3:22	He has gone into heaven and is at the right hand of God, with angels, authorities and powers subjected to Him
Hebrews 2:8–9	All things in subjection under His feet — and yet “at present, we do not yet see everything in subjection to him”

That final row matters, and it is the bridge from last week. Hebrews states the victory as complete and the visible evidence as incomplete. This is Chapter Five's position stated in a different vocabulary: the Kingdom has come, and is not yet fully seen.

Why this must be settled first

Every ounce of authority a Miracle Rooms minister ever exercises is Christ's, held by Him, and lent for a purpose.

You are not accumulating it. You cannot increase your stock of it by fasting, by seniority, or by results.

Which also means nobody in your room has more of it than anyone else — the same conclusion Chapter Three reached about the Spirit, from a different direction.

6.3 The Delegation Is Real

Chapter Two § 2.6 established that Jesus sent others to do what He did. Here is what He actually handed over.

Text	The words used	Who received it
Luke 9:1–2	He gave them power and authority over all demons and to cure diseases	The Twelve
Luke 10:9, 19	Heal the sick… I have given you authority to tread on serpents and scorpions, and over all the power of the enemy	The seventy-two — unnamed, untrained, sent in pairs
Mark 16:17–18	They will lay their hands on the sick, and they will recover	Those who believe
John 14:12	Whoever believes in me will also do the works that I do	Whoever believes
Matthew 10:8	Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay	The Twelve — with the commercial question settled in the same breath
Acts 4:29–31	Grant your servants to continue to speak your word with all boldness, while you stretch out your hand to heal	The gathered church, praying under threat

6.3.1 Three things to notice

1. The language is strong. Power, authority, tread, over all the power of the enemy. Scripture does not hedge here, and a school that hedges is not being more biblical than the Bible.
2. It went to ordinary people. The seventy-two are the decisive case, as Chapter Two established: unnamed, minimally trained, sent in pairs, and it worked.
3. Matthew 10:8 attaches a commercial condition immediately. Received freely, give freely. Authority and money are addressed in the same sentence, which should tell you how closely the two problems travel.

What this rules out

It rules out the idea that praying with authority is presumption, or that it belongs to specialists.

It does not rule out anything in Chapter Five. Authority to ask is not a guarantee of outcome, and § 6.4 explains why.

6.4 Authority In Christ Is Not Authority Of the Minister

This is the distinction the whole chapter turns on, and Luke gives us three scenes that make it unmistakable.

6.4.1 Acts 3 – Peter refuses the credit immediately

A man crippled from birth is healed at the temple gate. A crowd runs together, astonished. Peter's first recorded words are not about the miracle.

> *Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk?* **Acts 3:12**

What Peter does	Why it matters
Interrupts the wonder before it settles on him	He does not wait to be praised and then deflect it modestly. He kills it in the first sentence
Names both possible explanations — power and piety — and rejects both	Piety is the subtler one. He denies that his own godliness produced this. A minister who quietly believes their walk with God earned the result has not learned Acts 3
Attributes it to the name of Jesus and to faith through Him (3:16)	The credit does not go partly to Jesus and partly to Peter's faith. It is all located in Christ
Immediately preaches repentance	The healing was never the destination

6.4.2 Acts 4 – under interrogation, the same answer

Hauled before the rulers and asked directly, “By what power or by what name did you do this?”, Peter answers that it was by the name of Jesus Christ of Nazareth, and that the man stands before them well by Him. The council then observe that Peter and John are uneducated, common men, and recognise that they had been with Jesus (4:13).

The authorities' assessment is worth holding onto: the observable difference was not credentials or technique. It was association.

6.4.3 Acts 14 – Lystra, and what happens when credit is not refused fast enough

Paul heals a man crippled from birth. The crowd concludes that the gods have come down in human form and prepares to sacrifice oxen to Barnabas and Paul. The

apostles tear their clothes and rush into the crowd shouting that they are men of like nature.

The pattern to learn

A genuine healing occurred, and within minutes the crowd was worshipping the wrong person.

This is not a rare pathology of ancient paganism. It is the default human response to power, and it will happen in your room in a smaller and more polite form.

Someone will want to see you specifically. Someone will believe your prayers work better. The correct response is Paul's: refuse it immediately, visibly, and without false modesty — not to enjoy it quietly while saying all glory to God.

6.4.4 Compare: Acts 16:18

Facing a slave girl with a spirit of divination, Paul is annoyed, turns, and says to the spirit: “I command you in the name of Jesus Christ to come out of her.” One sentence. He does not command in his own name, he does not repeat himself, and he addresses the spirit rather than the girl. Note all three.

6.5 What Our Authority Is Over — and What It Is Never Over

This section is the safeguarding core of the chapter and it is examinable.

Authority IS exercised over	Authority is NEVER exercised over
Sickness, disease and physical conditions	A person's will, choices or decisions
Demonic oppression (Chapter Twelve; deferred to post-apprenticeship here)	A person's body — including what they wear, take, or consent to
Fear, torment and lies spoken over a person	A person's medical treatment
Our own flesh and our own conduct in the room	A person's faith, or their standing before God
The temptation to perform	Another believer, their church, or their leaders

6.5.1 The texts behind the right-hand column

Text	What it forbids
Luke 9:51–56	James and John ask to call down fire on a village that rejected them. Jesus rebukes them. Authority over sickness and spirits confers no authority over people who do not want you
2 Corinthians 1:24	"Not that we lord it over your faith, but we work with you for your joy." Paul, an apostle, explicitly disclaims authority over another believer's faith
1 Peter 5:2–3	Shepherd the flock "not domineering over those in your charge, but being examples"
Mark 10:42–45	The rulers of the Gentiles lord it over them. "It shall not be so among you." Jesus states the difference as a straight prohibition
Matthew 23:8–12	You have one teacher, and you are all brothers. Titles and elevation are directly addressed
3 John 9–10	Diotrephes, who likes to put himself first, is named in Scripture for exactly this. The New Testament preserves a case study in a leader who overreached

Stated plainly for the Miracle Rooms context

You may speak with authority to a condition. You may never speak with authority to a person about their life.

“I command this pain to go” — permitted, quietly, with permission to pray.

“God is telling you to leave that job / that church / that relationship / that medication” — forbidden absolutely, in every circumstance, however strong the impression. Chapter Eight governs how impressions are offered.

6.6 The Correction on the Day It First Worked

Luke 10:17–20 is the most important passage in this chapter, and it is almost always quoted only as far as verse 19.

The seventy-two return with joy. Their report is: "Lord, even the demons are subject to us in your name!" It had worked. Their excitement is entirely understandable and entirely sincere.

Jesus responds with the vision of Satan falling like lightning, and with verse 19 — the promise of authority to tread on serpents and scorpions and over all the power of the enemy. And then, immediately:

> *Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.* **Luke 10:20**

6.6.1 What Jesus is doing here

1. He does not deny the authority. Verse 19 is one of the strongest statements of delegated power in the Gospels, and He says it first.
2. He redirects their joy from function to belonging. Not what you can do — whose you are.
3. He does it on day one. Not after they had become arrogant. Before. The correction is preventative, which tells you He regarded the danger as certain rather than possible.

Why this is in your manual

The intoxication of spiritual power is not a rare failure among unusually vain people. Jesus treated it as the predictable next step for ordinary disciples who had just had a good day.

If He thought the seventy-two needed warning within hours of their first success, you will need it too — and probably around week three of being on a roster.

6.6.2 Warning signs that authority is drifting

Sign	What it indicates
Your prayers are getting longer and louder over time	Volume is being substituted for confidence

Sign	What it indicates
You feel disappointed when someone else's prayer is the one that seems to land	Joy has migrated from belonging to function
You have begun using specialist vocabulary the person cannot follow	The language is now for the room, not for the person
You are reluctant to be the second or third person on the team	You have started to think of yourself as the one who does this
You are naming things over people — curses, spirits, generational lines — without being asked	You have crossed from the left column of § 6.5 into the right
Someone requests you specifically and you are pleased	Being pleased is human. Acting on it is Lystra

6.7 What Authority Actually Sounds Like

Trainees consistently expect authority to be loud. It is worth demonstrating that the biblical record shows nothing of the kind.

6.7.1 The recorded words are astonishingly short

Words spoken	Reference
“I will; be clean”	Mark 1:41
“Talitha cumi” — little girl, arise	Mark 5:41
“Ephphatha” — be opened	Mark 7:34
“Go; let it be done for you as you have believed”	Matthew 8:13
“Stretch out your hand”	Mark 3:5
“In the name of Jesus Christ of Nazareth, rise up and walk”	Acts 3:6
“Aeneas, Jesus Christ heals you; rise and make your bed”	Acts 9:34
“Tabitha, arise”	Acts 9:40
“Stand upright on your feet”	Acts 14:10

Not one of these is a speech. Several are two words. None contains a formula, a repetition, or a raised voice that the text bothers to record.

Jesus stilled a storm with a sentence and raised a man dead four days with three words. If volume were the mechanism, He did not know it.

6.7.2 The Miracle Rooms standard

Do	Don't
Speak at conversational volume	Raise your voice. Nothing in the room requires it, and it frightens people
Keep it under thirty seconds and then check in	Build intensity, or repeat a phrase to work yourself up
Use ordinary English the person can follow	Use insider vocabulary the person cannot evaluate or refuse

Do	Don't
Address the condition, or address God — and know which you are doing	Address the room, or preach at the person under the guise of praying
Say “in the name of Jesus” and mean it as attribution	Use “in the name of Jesus” as a formula appended to whatever you wanted to say
Stop when you have finished	Continue because stopping feels like giving up

A note for trainees from expressive traditions

None of this is a judgement on volume in worship, or on your church's culture.

It is about a small room containing one frightened person who did not consent to a performance. The setting sets the volume.

6.8 From History: John Wimber and “Everyone Gets to Play”

Wimber (1934–1997) is the clearest modern model of delegated authority held rightly, and his theology is the one this school adopted in Chapter Five.

6.8.1 Who he was

A former professional musician who became a pastor, Wimber founded the Association of Vineyard Churches, planted hundreds of churches internationally, and lectured at Fuller Theological Seminary, where his course on miracles and church growth became the most popular the seminary had run. He wrote Power Evangelism (1985) and Power Healing (1986).

6.8.2 Three things worth copying

What he did	Why it belongs in this manual
He prayed for hundreds of people who were never healed before anyone was healed at all. He kept encouraging his church to pray for the sick for months with nothing to show for it	This is the single most useful fact about him. The man whose name became synonymous with healing ministry began with a long, public run of nothing. Trainees who expect early results should know this
“Everyone gets to play.” He built on Ephesians 4:12 — equipping the saints — and resisted the notion that some Christians are spiritual superstars and the rest are ordinary. His daughter Christy records that the movement faced a choice between getting a tent and equipping the saints, and chose the latter	This is Lake's decision made again in another century, and it is the Miracle Rooms multiplication value. A ministry built around one anointed figure dies with him
He was known for a low-hype, thoughtful, practical, matter-of-fact approach to the gifts, and held that God did the healing rather than he	This is § 6.7 embodied. Authority without theatre

6.8.3 His theology, and ours

Wimber is best known theologically for applying George Ladd's account of the Kingdom of God to healing ministry: the Kingdom is genuinely present now and not

yet fully present. He saw that this explained why we sometimes see God heal and do not see everyone healed all the time.

That is precisely position 4 in Chapter Five § 5.6, and it is where Miracle Rooms stands. It is worth knowing that the theology was not invented to excuse failure; it was worked out by a man with a substantial healing ministry who needed it to be true of the room he was actually standing in.

The composite lesson

Wimber demonstrates that you can hold a serious healing ministry, exercise real authority, and remain unremarkable in manner.

The low-hype approach was not a lack of faith. It was what faith looks like when it does not need an audience.

6.9 From History: William Branham and the Collapse of Borrowed Authority

Now the warning, and it is the most serious in this manual. Read it carefully, because the early part of the story is admirable.

6.9.1 What was genuinely there

William Marrion Branham (1909–1965) is widely regarded by historians as the initiator and pacesetter of the post-war healing revival, and has been described as that movement's unlikely leader. His 1946 St Louis meetings are generally marked as inaugurating the modern healing revival, and he was the inspiration behind T. L. Osborn's crusade ministry and dozens of others.

The personal details are striking. He had a seventh-grade education. In the early revival years, older Christians such as Gordon Lindsay and Ern Baxter did the teaching while he concentrated on praying for the sick. People were drawn to him because he was humble, poor and did not chase money. He initially tried to pray for everyone who came, and the exercise so drained him that he was often carried from the platform in total exhaustion; prayer cards were introduced to limit the numbers.

Hold that picture. A poor, uneducated, humble man who would not stop praying for people until he collapsed. That is where this story starts.

6.9.2 What happened next

Development	What it illustrates
He came to teach that the person seeking healing was to believe both in Christ the healer and that Branham was God's prophet who declared the healing	The moment a minister becomes a necessary component, borrowed authority has been quietly converted into personal authority. This is the hinge of the entire chapter
He shifted from an early orthodox Trinitarian position to privately teaching Oneness doctrine in the 1950s, and to teaching it openly by the 1960s	Doctrinal accountability had been lost. Nobody was left who could correct him

Development	What it illustrates
The 1953–55 rupture with the Voice of Healing: Gordon Lindsay, Ern Baxter and others distanced themselves over doctrinal concerns	The mature voices who had taught him early on left. Note who he was left surrounded by
As his healing credibility declined, he increasingly presented himself as the end-time Elijah	The escalation pattern. When the evidence weakens, the claims get larger, not smaller
He promoted Serpent's Seed doctrine, condemned interracial marriage and attacked the civil rights movement	The same collapse Chapter Three recorded at Azusa Street, in a different form. Spiritual authority does not immunise anyone against prejudice
He died in a car accident in 1965. His teachings continue through the Message movement, whose adherents commonly hold that Branham was the prophet Elijah	The structure outlived the man and hardened around him. This is the exact failure mode our founding brief was written against

6.9.3 The detail every trainee should know

Branham came to claim that his healing commission began on 6 May 1946 — the very day, he said, that Israel became a nation. Critical historical research points out that Israel was not founded until 1948, that he had been advertising healing as early as 1936, and that his reputation as a healer was already established by the mid-1940s.

What this teaches

A man's own account of his calling grew more supernatural as his need for authority grew. The story improved because the position required it.

This is why Chapter One insisted that we speak accurately about Lake's Spokane figures, and why Chapter Two set the standing instruction about biographies. A ministry that inflates its history will inflate its testimonies.

Note honestly that much of the detailed research on Branham is published by dedicated critical projects with a clear purpose. The central facts — the Oneness shift, the Elijah claim, the Serpent's Seed teaching, the racial doctrines and the Message movement — are documented in mainstream reference works as well. Read more than one source, as always.

The lesson is not that Branham was a fraud from the beginning. The evidence suggests something more frightening: a sincere, humble, generous man who accepted, by degrees, the idea that the authority operating through him was in some sense his — and who was, by the end, surrounded only by people who agreed.

6.10 What This Means for a Miracle Room

Because…	Our room is…
All authority belongs to Christ and is lent	Level. Nobody has more of it. No senior person prays better
The delegation is real and went to ordinary people	Confident. We speak to conditions and we ask for specific things
Peter refused the credit in his first sentence	Quick to redirect. We do not accept praise gracefully; we decline it plainly
Lystra happened within minutes of a genuine healing	Alert to personality attaching to us. Requests for a specific minister are gently redirected
Authority is never over people	Safe. No one is told what to do with their job, church, relationships or medication
Jesus corrected the seventy-two on day one	Watchful of new ministers after early success — this is when we check in, not when we promote
The recorded words of authority are two or three long	Quiet. Under thirty seconds, ordinary volume, plain English
Branham's authority became personal by degrees	Accountable. Teams of three, rotation, and leaders who can be contradicted
Wimber's people prayed for months with no results	Patient. A run of nothing is not evidence that we have lost anything

6.11 Table Discussion

Groups of three or four. Twenty-five minutes. Questions 1 and 6 are the ones that matter.

1. Which of the two failures in § 6.1 is yours — timidity or the pull towards domination? Answer honestly; nearly everyone leans one way.
2. Peter rejects both power and piety as explanations. Which of the two is the more tempting for you to quietly believe?
3. At Lystra the crowd worshipped the wrong person within minutes. What is the polite Australian version of that, and how would you notice it happening?
4. Read Luke 10:17–20. Why do you think Jesus gave the warning on the first day rather than later?
5. Go through § 6.6.2 privately. Name one sign aloud to your team — not necessarily true of you now, but the one you would be most likely to develop.
6. Branham began as a poor, humble man who prayed until he collapsed. What would have had to be in place around him to prevent what followed? Be specific, and then ask whether we have those things.
7. Wimber's church prayed for months and nobody was healed. How would our room handle a season like that?

6.12 Activation

6.12.1 Part A – The thirty-second prayer

In your team of three, with a real need named. Each person prays once. The constraints are strict and they are the point.

1. Thirty seconds maximum. A trainer will time it.
2. Conversational volume. If a team on the other side of the room can hear you, it is too loud.
3. Ordinary English. No specialist vocabulary.
4. Address either God or the condition — and be able to say afterwards which you did.
5. Stop when you are finished. Do not fill the remaining time.

Feedback from the team on one question: did that sound confident, or did it sound loud? They are not the same thing, and trainees are often surprised by the answer.

6.12.2 Part B – The refusal drill

One trainee plays a person who says, warmly and sincerely: “I'd rather you prayed for me than the others — your prayers seem to work.”

The other two must respond out loud. Rotate until every trainee has done it at least twice.

> **What a good answer contains**
>
> It declines the elevation plainly rather than accepting it modestly. “Thank you, but that's really not how this works” beats a humble smile.
>
> It redirects to Jesus without a sermon.
>
> It keeps the team intact — the answer must not end with the trainee praying alone.
>
> It leaves the person feeling welcomed, not corrected. This is the hard part, and it is why we rehearse it.

6.12.3 Facilitator pre-session checklist

- ☐ Appendix 6A printed — one per trainee
- ☐ Timer available for the thirty-second constraint — it will not be observed otherwise

- ☐ Trainers briefed to correct volume immediately and kindly, every occurrence
- ☐ Trainers briefed to watch for escalating or specialist language and to name it in the moment
- ☐ The § 6.5 line stated aloud — authority over conditions, never over people
- ☐ Duty leader identified; first aid kit located
- ☐ Reminder that Appendix 6A is revisited at Chapter Nine

6.13 This Week's Practice

1. Read Acts 3–4 and Acts 14:8–18 in full, in one sitting.
2. Memorise Matthew 28:18 and Luke 10:20.
3. Complete the authority language audit at Appendix 6A. Be honest — it is not collected.
4. Pray for one person this week in under thirty seconds, at ordinary volume, and notice how it felt to stop early.
5. Written, half a page: whose authority is it, and how would I know if I had started to think it was mine?
6. Continue your rule of life, your listening journal, and your team contact.

6.14 Sources and Further Reading

6.14.1 Scripture

Matthew 28; Luke 9–10; Mark 10; Acts 3, 4, 9, 14, 16; Ephesians 1; Colossians 2; Philippians 2; 2 Corinthians 1; 1 Peter 5; Hebrews 2; 3 John.

6.14.2 On John Wimber

Power Healing (1986) and Power Evangelism (1985) are the primary sources; biographical details and the “everyone gets to play” principle are documented by the Vineyard movement's own historical material. George Eldon Ladd's work on the Kingdom underlies the theology, and is worth reading directly.

6.14.3 On William Branham

Details of his role in the post-war healing revival, his education and early dependence on Gordon Lindsay and Ern Baxter, the 1953–55 rupture with the Voice of Healing, the shift to Oneness doctrine, the Elijah claim, the Serpent's Seed teaching and the subsequent Message movement are drawn from historical accounts of the healing revival, reference works on the movement, and dedicated critical research projects. The last of these are thorough but openly adversarial; weigh them alongside mainstream historical treatments.

6.14.4 Standing instruction

When you read about a minister with great authority, find out who was permitted to contradict them, and when that person left.

Appendix 6A – Authority Language Audit

Complete honestly. Reviewed against your observed practice at Chapter Nine.

Part 1 – What do I actually say?

Write down, word for word, the last prayer you prayed aloud for a sick person. If you cannot remember it, write the one you would pray tomorrow.

WRITE IT OUT IN FULL

...

...

...

Part 2 – Audit it

Question	Yes / No
Was it under thirty seconds?	
Was it at conversational volume?	
Could a person with no church background follow every word?	
Did I ask for something specific enough to be recognisable if it happened?	
Did I address God, or the condition — and did I know which?	
Did I say anything about the person's life, choices or decisions? (Must be NO)	
Did I name anything over them without being asked? (Must be NO)	
Did I repeat a phrase to build intensity? (Must be NO)	
Did I stop when I had finished, or keep going?	
Was it in Jesus' name as attribution, or as a formula?	

Part 3 – The ownership question

ANSWER IN ONE SENTENCE EACH

1. If someone was healed after I prayed, what would I privately think about myself?

2. If nobody was healed for six months, what would I privately think about myself?

3. Who in my life is permitted to tell me I am drifting — and when did they last do it?

Appendix 6B – Trainee Self-Check

Complete before Chapter Seven. Not collected, not marked.

- ☐ I can show from at least four texts that all authority belongs to Christ
- ☐ I can explain why Hebrews 2:8–9 belongs in a chapter on authority
- ☐ I can name the six delegation texts and who received the authority in each
- ☐ I can explain what Peter rejected in Acts 3:12 — both power and piety
- ☐ I can recount Lystra and say what it predicts about my own room
- ☐ I can state what our authority is over and what it is never over, from memory
- ☐ I can explain why Jesus corrected the seventy-two on the first day
- ☐ I can quote three of the recorded healing commands and say how short they are
- ☐ I have completed the authority language audit honestly
- ☐ I can name one person permitted to tell me I am drifting
- ☐ I prayed for someone in under thirty seconds this week

Chapter Six – Summary Card

Retain and review

Two failures, one confusion: timidity and domination both come from thinking the authority would have to be yours.

All authority in heaven and on earth has been given to Him. Therefore go.

The delegation is real and it went to unnamed, untrained people sent out in pairs.

Authority in Christ is not authority of the minister. Peter rejected both power and piety in his first sentence.

At Lystra a genuine healing produced worship of the wrong person within minutes. Expect the polite version.

Authority is over sickness, oppression and fear. It is never over a person's will, body, treatment, faith or decisions.

“It shall not be so among you.”

Jesus corrected the seventy-two on the day it first worked — preventatively, because He regarded the danger as certain.

“Talitha cumi.” Two words. Volume is not power.

Wimber: everyone gets to play, and hundreds were prayed for before anyone was healed.

Branham: a humble man who prayed until he collapsed, and who by degrees became a necessary component. Find out who is permitted to contradict you.

End of Chapter Six — and of the Theological Core

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER SEVEN

Compassion

Seeing the Person Before the Condition

"When he saw the crowds, he had compassion for them."
Matthew 9:36

TRAINEE MANUAL · VOLUME FOUR

7.0 Chapter Overview

The manual changes direction here. Chapters One to Six were about God, Jesus, the Spirit, formation, theology and authority. From this point on, every chapter is about the person sitting in the chair.

> **The reframe this chapter exists to install**
>
> The question is not: How do I get this person healed?
>
> The question is: Jesus, how do You want me to love this person?
>
> The first question can be answered without ever really looking at them. The second cannot.

7.0.1 Learning outcomes

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

1. Explain the meaning and force of splanchnizomai and identify where it appears in the Gospels.
2. Demonstrate the Gospel sequence — He saw, He was moved, He acted — and explain why the order is never reversed.
3. Show from three scenes how Jesus restored dignity as well as health.
4. Listen to another person for three minutes without fixing, advising or praying.
5. Name the four listening failures in § 7.7.3 and recognise them in their own practice.
6. Describe what compassion costs and how a rule of life sustains it.
7. Account for the Mother Teresa case honestly, and state why compassion without competence is not enough.

7.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Report-back: authority language audit	Ch. 6 App. 6A	Team leaders
0:30–1:20	Teaching	§ 7.1–7.9	Teacher
1:20–1:35	Break	—	—

Time	Element	Reference	Lead
1:35–2:00	Table discussion	§ 7.11	Team leaders
2:00–2:25	Activation — listening without fixing	§ 7.12	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 7.13	Facilitator

Facilitator note

The activation in this chapter is harder than it looks and trainees consistently underestimate it. Three minutes of listening without fixing is genuinely uncomfortable for most people, and the discomfort is the lesson.

Time it strictly. Trainees will stop at ninety seconds and believe three minutes have passed.

Watch for the trainee who listens well but whose face is already composing a prayer. Name it gently — the person in the chair can always tell.

7.1 Why This Chapter Exists

There is a particular failure that healing rooms are prone to, and it does not look like a failure from the inside. It looks like efficiency.

A queue forms. Teams work through it. Each person is welcomed warmly, listened to briefly, prayed for competently, thanked and released. The team is kind. Nobody is rude. And people are being processed.

The signs are subtle: the second question is never asked; the prayer begins before the sentence is finished; the team's attention has already moved to who is next; the person's name is not used, or is used and immediately forgotten. Nothing here is cruelty. It is the ordinary drift of any ministry that handles volume.

7.1.1 What gets lost

When a person is processed	When a person is seen
They receive prayer for a condition	They are known, briefly, as a human being
They leave having been handled	They leave having been met
Their dignity survives the encounter at best	Their dignity is raised by the encounter
If nothing changes, they have nothing	If nothing changes, they still had this
The team measures the night by outcomes	The team measures the night by faithfulness

Note the fourth row. In Chapter Five you accepted that many people you pray for will walk out still carrying what they came with. Compassion is what makes that survivable for them. If the only thing on offer was a cure, the unhealed leave with nothing at all.

7.1.2 The other failure: seeing a condition instead of a person

The vocabulary gives it away. “We've got a knee in room two.” “That's the fibromyalgia lady.” “I prayed for a cancer last night.”

Medical staff use this shorthand under pressure and it is a known occupational hazard in their field too. In a Miracle Room it is corrosive, because we are not treating conditions. We are praying with people.

A rule for the room and the debrief

Never refer to a person by their condition. Not in the room, not in the corridor, not in the follow-up notes, not in the prayer meeting afterwards.

Use their name. If confidentiality requires otherwise, use “the person who came about her knee” — the grammar keeps the person first, and the grammar shapes the seeing.

7.2 The Word: Splanchnizomai

The Greek verb translated “he had compassion” is splanchnizomai, from splanchna — the inward parts, the viscera, the guts. In the ancient world the bowels were regarded as the seat of the deepest emotions, much as we say the heart.

This is not a polite word. It is not sympathy, pity, or professional concern. It denotes something that happens in the body — a wrench, a turning over. English has no equivalent that carries the force without sounding crude, which is why translations settle for “moved with compassion” and lose most of it.

7.2.1 Where it appears

Reference	The situation
Matthew 9:36	He saw the crowds harassed and helpless, like sheep without a shepherd
Matthew 14:14	He went ashore, saw a great crowd, had compassion, and healed their sick
Matthew 15:32	He had compassion on the crowd because they had been with Him three days with nothing to eat
Matthew 20:34	Two blind men at Jericho — moved with pity, He touched their eyes
Mark 1:41	A leper — moved with pity, He stretched out His hand and touched him
Mark 6:34	A great crowd — He had compassion, and began to teach them many things
Luke 7:13	The widow of Nain — He saw her, had compassion, and said “Do not weep”
Luke 10:33	The Samaritan saw the beaten man and had compassion — the parable turns on this verb
Luke 15:20	The father saw his son far off and felt compassion, and ran

7.2.2 Two things worth noticing

1. It is almost always used of Jesus, and the three exceptions are all figures in His parables who stand for God: the Samaritan, the father of the prodigal, and the forgiving king (Matthew 18:27). This is not a human virtue Jesus happened to display well. It is a divine characteristic.

2. What it produces varies. Sometimes healing (Matt 14:14), sometimes teaching (Mark 6:34), sometimes food (Matt 15:32), sometimes a word to a grieving woman (Luke 7:13), sometimes touch (Mark 1:41). The compassion is constant; the response is fitted to the person.

That second point is the practical heart of this chapter. Compassion does not always produce the same action, which means you cannot know in advance what love will require of you tonight. You have to look first.

7.3 The Sequence

Read the references in § 7.2.1 again and watch the grammar. The pattern is relentless.

> **He saw → He was moved → He acted**
>
> Matthew 14:14 — "He saw a great crowd, and he had compassion on them and healed their sick."
>
> Luke 7:13 — "And when the Lord saw her, he had compassion on her."
>
> Mark 1:41 — "Moved with pity, he stretched out his hand and touched him."
>
> Luke 15:20 — "His father saw him and felt compassion, and ran and embraced him."

The order is never reversed. He does not act and then feel. He does not feel and then look. He looks, and what He sees moves Him, and the movement produces the action.

7.3.1 Why the order matters in practice

If you skip…	What you get
The seeing	Ministry driven by category. You respond to "a back problem" rather than to Margaret, and your prayer is generic because your attention was
The being moved	Technically correct ministry with nothing behind it. The person can feel this and will describe it later as being processed
The acting	Sentiment. You felt a great deal and did nothing useful, which is its own failure and is more common in kind people than they realise

7.3.2 Can compassion be commanded?

A fair question, and trainees ask it. You cannot manufacture a gut response on demand, and pretending to have one is worse than not having one.

But notice what is under your control: the looking. You can decide to slow down. You can decide to ask a second question. You can decide to learn the person's name and use it. You can decide not to begin composing your prayer while they are still speaking.

Do the looking, and the being moved usually follows. It is not guaranteed — but in twenty years of ministry the people who report feeling nothing are almost always the people who stopped looking first.

7.4 Dignity: Three Scenes

Healing restores a body. Compassion restores a person. Watch Jesus do both, and notice that the second is often the slower and more deliberate work.

7.4.1 Mark 10:46–52 — He asks the obvious question

Bartimaeus is blind, calling out, and has just been told by the crowd to be quiet. Jesus stops, calls him, and asks: "What do you want me to do for you?"

It is, on the face of it, an absurd question. The man is blind; everyone can see it; he has been shouting for mercy. And Jesus asks anyway.

What the question does	What it means for us
It treats him as someone with a will, not a condition with a need	We ask, every time, even when it seems obvious
It lets him say it himself, in his own words	Step 2 of the Miracle Rooms model is a question, not an assumption
It restores agency to a man the crowd had just silenced	The room is often the first place in weeks someone has been asked what they want

Some of the people who come to you have had every decision made for them for years — by illness, by families, by systems. Being asked is not a formality. For some of them it is the ministry.

7.4.2 Luke 8:43–48 — He stops to hear the whole story

A woman with a twelve-year haemorrhage touches His garment and is healed instantly. That could have been the end of it. She could have slipped away with her body restored and her shame intact.

Instead Jesus stops a moving crowd, insists on knowing who touched Him, and waits while she comes trembling and declares in the presence of all the people why she had touched Him and how she had been immediately healed. Then He calls her daughter.

What happened in those minutes

The healing was already complete before the conversation began. Everything Jesus did after that point was for something other than her body.

She had been ritually unclean for twelve years — excluded, unable to be touched. He gave her a public account of herself, in front of the crowd that had excluded her, and then named her family.

He held up a procession to a dying child in order to do it.

7.4.3 Mark 1:40–45 – He touches before He heals

A leper approaches. Jesus, moved with pity, stretches out His hand and touches him — and then says “be clean”.

The order is significant. He touched a man who had probably not been touched by anyone for years, while the man was still contagious and still unclean. The touch was not the mechanism of the cure; it was ministry in its own right, delivered first.

We ask permission before touching a shoulder — Chapter Nine, Step 3 — and we do so for good safeguarding reasons. But do not let the safeguard hide the point: appropriate, consented human contact is itself a form of care for people who have been avoided.

7.5 Compassion Is Interruptible

Return to Mark 5:21–43, and read it as a single continuous scene rather than two stories.

Jairus, a synagogue ruler, falls at Jesus' feet because his twelve-year-old daughter is dying. Jesus goes with him. A crowd presses in. And on the way — with a child dying and her father beside Him in agony — Jesus stops for a woman who has already been healed, and holds up the entire procession to hear her tell the whole truth.

While He is still speaking, messengers arrive: the girl is dead.

7.5.1 Sit with the discomfort of this

Any competent triage system would have kept moving. Any modern ministry team would have said, gently, that they would come back to the woman afterwards. Jesus does not, and Mark does not soften it.

What the passage shows	What it teaches a Miracle Rooms team
The urgent did not automatically outrank the person in front of Him	The queue is not the master of the room. A person mid-sentence is not interrupted because someone else is waiting
He allowed an interruption that had a real cost	Being interruptible is not free. It costs somebody something, and pretending otherwise is dishonest
The story does not end in disaster — but Jairus did not know that at the time	We do not get to reassure ourselves with the ending. Jairus stood there while his daughter died
He said to Jairus, “Do not fear, only believe” — after the news came	The pastoral word came at the worst moment, not before it

7.5.2 The practical implication

A Miracle Room is not a production line and must never be run as one. If that means fewer people are seen in an evening, fewer people are seen.

Practical measures that protect this: cap the number of appointments per team per night; build gaps between them; never advertise a throughput; and give teams explicit permission from leadership to run over. A team that believes it will be judged on numbers will process people, however good its theology.

7.6 The Question That Changes the Room

Here is the reframe, stated plainly.

The instinctive question	The Miracle Rooms question
How do I get this person healed?	Jesus, how do You want me to love this person?
Puts the outcome at the centre	Puts the person at the centre
Makes you responsible for a result you do not control	Makes you responsible for something you can actually do
Can be answered without looking at them properly	Cannot be answered without looking at them properly
Produces pressure, in you and then in them	Produces attention
Has failed if nothing changes	Has not failed if nothing changes

Read the last row carefully, because it is where the chapter connects to everything else in this manual.

If your question was the first one, then an evening in which nobody is visibly healed is an evening of failure, and you will either burn out or start exaggerating. If your question was the second one, that same evening may have gone extremely well.

> **This is not a lowering of expectation**
>
> Chapter Five committed us to bold, specific, expectant prayer, and nothing here retreats from it. We still ask God for the thing, plainly, and we mean it.
>
> The change is in what we are responsible for. We are responsible for asking boldly and loving well. God is responsible for healing.
>
> Chapter Three said it first: we host the Holy Spirit; He does the changing.

7.7 Listening: The Practical Form of Compassion

Compassion becomes visible to another person almost entirely through listening. This section is the skill training.

7.7.1 Why listening is ministry, not preliminary

1. It is how you find out what is actually wrong. The presenting request is frequently not the main thing, and the main thing usually arrives in the second or third minute.
2. It is often the first unhurried attention the person has had in months.
3. It is the practical form of Mark 10:51 — asking, and then waiting for the answer.
4. It gives the Holy Spirit time. Step 4 of our model is a pause, and a team that has not listened has nothing to pause over.

7.7.2 What good listening looks like

Do	Why
Ask the second question. “Can you tell me more about that?”	The first answer is the summary they have prepared. The second is usually the real one
Let silences run	People say the important thing after a pause, not during one
Use their name	It is the simplest available signal that they are a person and not a case
Reflect back what you heard before you pray	It proves you were listening, and it lets them correct you
Ask what they would like prayer for, after listening	The order matters. Listen, then ask, then pray
Watch your face	Trainees underestimate this entirely. A composed, already-praying expression reads as absence

7.7.3 The four listening failures

Failure	What it looks like	What the person experiences
Composing	You are assembling your prayer while they are still talking	They can see it. They wind up early and leave things out

Failure	What it looks like	What the person experiences
Fixing	You interrupt with advice, a Scripture, or a solution	Their story becomes a problem to be solved and they stop telling it
Topping	“My sister had that” — you relate it to yourself or someone else	The attention has moved off them, and they now have to be interested in you
Rushing to the spiritual	You reframe their difficulty theologically before they have finished describing it	They feel corrected rather than heard, and often feel ashamed for how they described it

The discipline we are training

In Chapter Two you practised listening for three full minutes without praying, and most of you found it very hard.

That difficulty is the thing this school is trying to remove from you. It will take longer than twelve weeks.

7.8 What Compassion Costs

Be honest with trainees about this or they will be ambushed by it in year two.

7.8.1 Three costs

Cost	What it means
It slows you down	You will see fewer people than an efficient team would, and you must be at peace with that
It will not let you process people	The protective distance that makes high volume bearable is exactly what compassion removes
It makes you grieve	If you genuinely see people, you will genuinely mind what happens to them. Some of them will not get better. Some will die

That third cost is the one nobody warns trainees about. Jesus wept at the tomb of a man He was about to raise (John 11:35). Grief and faith are not alternatives, and a minister who has stopped grieving has usually stopped seeing.

7.8.2 Compassion fatigue is real and it is not a spiritual failure

Sustained exposure to other people's suffering has a cumulative effect. In caring professions it is well documented. It shows up as numbness, irritability, dread before a shift, cynicism about the people you serve, or an inability to feel anything at all in the room.

Note carefully: those symptoms are not evidence of sin, and treating them as sin makes them worse. They are evidence of load.

7.8.3 What sustains it

1. Your rule of life (Chapter Four, Appendix 4A). This is what it was for. Compassion is not a reservoir you were issued with; it is drawn from somewhere, and abiding is where.
2. Teams of three. Nobody absorbs a difficult night alone, and the debrief is not optional.
3. Rostering with gaps. Leadership's responsibility, not the trainee's.
4. Permission to step back — stated in Chapter Four § 4.7.2 and again in the Chapter Twelve code. Stepping back is not a demotion.

5. Grieving properly. Say the names of the people who did not get better, out loud, with your team. A ministry that cannot mention them is not being faithful; it is managing its own morale.

> **The Chapter Four self-audit applies here**
>
> If several of the signs in § 4.7.1 are true of you and you are also feeling numb in the room, that is not a coincidence and it is not a character problem.
>
> Tell your team this week. Reduce before you increase.

7.9 From History: Calcutta, and the Limits of Compassion Alone

Miracle Rooms takes its historical cases from wherever they are found, and this one comes from outside the Pentecostal tradition entirely. Chapter Three's instruction to read outside your own tradition applies to history as well as doctrine.

7.9.1 The model

Mother Teresa (1910–1997), an Albanian Catholic nun in Calcutta, founded the Missionaries of Charity to care for people that the city's institutions had no room for — the dying, the destitute, those found on pavements. The order spread worldwide. She was canonised in 2016.

Two things are worth taking, and taking seriously.

What she demonstrated	Why it belongs in this chapter
She worked one person at a time, with people whose conditions could not be cured and whose deaths could not be prevented	This is the discipline our trainees need most. She was not in the business of outcomes. She was in the business of people, and she did not require a cure to justify the attention
Her published letters reveal decades of interior spiritual desolation — long years in which she felt nothing of the presence of God, while continuing the work daily	This is enormously freeing for trainees who assume that feeling is the fuel. She kept looking at people when the felt experience of God had gone. Compassion turned out to be a practice, not a mood

7.9.2 The warning, and it is a serious one

The Missionaries of Charity's medical standards were sharply criticised, and this is where the case earns its place in a healing manual.

Dr Robin Fox, then editor of The Lancet, visited the Home for the Dying and reported in the journal in 1994. He found the residents well fed and the care compassionate, but described the medical care as haphazard: diagnosis was neglected, ordinary diagnostic procedures were not permitted, and the formulary contained no strong analgesics. He concluded that the approach was clearly separate from the hospice movement. Other critics, including the physician Aroup Chatterjee and the writer Christopher Hitchens, made wider allegations about conditions, finances and practice; both were invited by the Vatican to give evidence during the canonisation process.

The criticism is genuinely contested. A response published in The Lancet by David Jeffrey, Joseph O'Neill and Gilly Burn argued that it was disingenuous to single out these hospices for limitations common across Indian care facilities at the time — shortages of trained staff and drugs, and state legislation that restricted strong analgesics even for dying cancer patients. They held that the homes were being judged against a standard of Western hospice care that was not available anywhere nearby.

This school does not adjudicate her canonisation

You are not required to reach a verdict on Mother Teresa, and this manual does not offer one. Read both sides; they are both in print.

What we take is the structural lesson, and it is not in dispute by anyone.

7.9.3 The structural lesson

Compassion without competence is not enough

Warmth is not analgesia. Presence is not diagnosis. Kindness does not substitute for the thing the person actually needs, and sincerity does not exempt anyone from the obligation to get help that is beyond them.

This is exactly why Chapter Ten draws its boundaries where it does, and why referral is defined there as what love looks like when a need is bigger than your training.

A Miracle Room that is warm, prayerful, deeply caring and unwilling to refer has reproduced the criticism in miniature. We pray and we refer. The two are not in competition, and choosing between them is a false choice we do not permit.

7.10 What This Means for a Miracle Room

Because…	Our room is…
Jesus saw before He was moved and acted	Slow at the start. The first minutes are for looking, not fixing
Compassion produced different responses each time	Unscripted. We do not know in advance what love will require tonight
He asked a blind man what he wanted	Always asking. Step 2 is a question, however obvious the need looks
He heard the whole story after the healing	Unhurried afterwards, not just beforehand
He touched a leper before He cured him	Warm, with consent. Appropriate contact is care, not technique
He stopped for one woman while a child was dying	Not a production line. Capped numbers, gaps between, no throughput targets
The question is how to love, not how to get a result	Free of pressure — ours and theirs
Compassion costs and fatigues	Rostered with rest, debriefed every night, honest about grief
Compassion without competence is not enough	Quick to refer. Prayer and proper care, never one instead of the other

7.11 Table Discussion

Groups of three or four. Twenty-five minutes. Question 6 is the one people remember.

1. Which kinds of people are hardest for you to see rather than categorise? Be specific and be honest — everybody has a category.
2. Of the four listening failures in § 7.7.3, which is yours? Ask your team whether they agree.
3. Jesus asked a blind man what he wanted. When were you last asked what you wanted rather than told?
4. He held up a dying child's father to hear a woman's whole story. What is your honest reaction to that? Do not tidy it up.
5. What would have to change about how our room is run for us to be genuinely interruptible?
6. Mother Teresa's letters record decades of feeling nothing of God's presence while she kept working. What does that do to the idea that feeling is what fuels ministry?
7. A room can be warm, prayerful, caring and unwilling to refer. How would we know if we were becoming that?

7.12 Activation

7.12.1 Part A – Three minutes, no fixing

In your team of three. One speaks, one listens, one observes with Appendix 7A.

1. The speaker names something real they are carrying. Their choice, and nothing they are not ready to share.
2. The listener listens for three full minutes. They may ask questions. They may not advise, fix, reassure, relate it to themselves, quote Scripture, or pray.
3. The observer completes Appendix 7A and says nothing until the end.
4. Rotate twice, so every trainee does all three roles.

A trainer times it. Three minutes is longer than you think.

7.12.2 Part B – Reflect, then ask, then pray

Same trios, new topic. This time the full short sequence:

1. Listen for two minutes.
2. Reflect back: “So what I'm hearing is… have I got that right?” Let them correct you.
3. Ask: “What would you like us to pray for?” Note whether the answer matches what you would have prayed if you had skipped straight to it.
4. Pray for thirty seconds, using the Chapter Six constraints — quiet, specific, short.

> **The debrief question that matters**
>
> Ask each speaker: what was it like to be listened to and not immediately fixed?
>
> Then ask each listener: what did you learn in minute three that you would have missed if you had prayed at ninety seconds?
>
> The answers to the second question are the reason this chapter exists.

7.12.3 Facilitator pre-session checklist

- ☐ Appendix 7A printed — three per trainee (one per rotation)
- ☐ Timer available and used strictly — trainees will stop early otherwise
- ☐ Stated aloud before Part A that nobody must share anything they are not ready to share

- ☐ Trainers circulating to catch composing, fixing, topping and rushing to the spiritual in the moment
- ☐ Duty leader identified; first aid kit located
- ☐ At least one trainer free — real material surfaces in this exercise more than any other
- ☐ Follow-up allocated for any trainee affected — contact within 24 hours

7.13 This Week's Practice

1. Have one deliberately unhurried conversation with someone you would normally rush. Do not tell them you are doing an exercise.
2. Ask the second question at least once a day. “Can you tell me more about that?”
3. Read the nine splanchnizomai passages in § 7.2.1, one a day.
4. Memorise Matthew 9:36 and Mark 10:51.
5. Written, half a page: which of the four listening failures is mine, where did I learn it, and what will I do about it?
6. Say aloud to your team the name of one person you have prayed for who did not get better. Just the name, and one sentence about them.
7. Continue your rule of life, listening journal and team contact.

7.14 Sources and Further Reading

7.14.1 Scripture

Matthew 9:35–38; 14:14; 15:32; 20:29–34; Mark 1:40–45; 5:21–43; 6:34; 10:46–52; Luke 7:11–17; 8:40–56; 10:25–37; 15:11–32; John 11:1–44.

7.14.2 On listening

Read something on pastoral listening or counselling skills from outside the healing-ministry literature. The skills are not distinctively Christian and there is no virtue in learning them slowly from scratch.

7.14.3 On the Calcutta case

Robin Fox's assessment appeared in The Lancet in 1994 as “Mother Teresa's care for the dying”; the response by David Jeffrey, Joseph O'Neill and Gilly Burn appeared in the same journal. Wider criticism is set out in Christopher Hitchens's The Missionary Position and in the work of Aroup Chatterjee; sympathetic treatments and the published letters are widely available. Read at least one source from each side before forming a view.

7.14.4 Standing instruction

When you describe a night in the room to someone afterwards, notice whether you name people or conditions. The grammar will tell you what you were doing.

Appendix 7A – Listening Observation Sheet

One sheet per rotation. The observer completes it during the exercise and hands it to the listener afterwards. Not collected.

Listener: ..... **Observer:** ..... **Round:** .....

What to watch for	Observed?	Note
Used the speaker's name		
Asked a second question		
Let a silence run without filling it		
Face and posture stayed present		
Reflected back before responding		
COMPOSING — visibly preparing a prayer or reply		
FIXING — offered advice, a solution or a Scripture		
TOPPING — related it to themselves or someone else		
RUSHING TO THE SPIRITUAL — reframed it before they finished		
Interrupted		

OBSERVER – COMPLETE BEFORE HANDING BACK

1. The moment the listener was most present was…

2. The moment the listener's attention left the room was…

3. One thing to keep doing:

4. One thing to change:

Appendix 7B — Trainee Self-Check

Complete before Chapter Eight. Not collected, not marked.

- ☐ I can explain splanchnizomai and name at least five passages where it appears
- ☐ I can state the sequence — saw, moved, acted — and say what goes wrong when each is skipped
- ☐ I can explain why Jesus asked a blind man what he wanted
- ☐ I can explain what happened in the minutes after the woman was already healed
- ☐ I can state the Miracle Rooms question and say why it changes what counts as a failed night
- ☐ I can name the four listening failures and identify my own
- ☐ I listened to someone for three minutes without fixing
- ☐ I asked the second question at least five times this week
- ☐ I can say why compassion without competence is not enough, and what that means for referral
- ☐ I said the name of someone who did not get better, aloud, to my team
- ☐ I have not referred to anyone by their condition this week

Chapter Seven — Summary Card

Retain and review

The failure is processing people, and it does not look like a failure from the inside. It looks like efficiency.

Never refer to a person by their condition — not in the room, the corridor, the notes, or the debrief.

Splanchnizomai: a gut wrench, not sympathy. Used almost only of Jesus, and of three parable figures who stand for God.

He saw → He was moved → He acted. The order is never reversed. You control the looking.

Compassion produced healing, teaching, food, touch or a word — fitted to the person. You cannot know in advance what love will require.

“What do you want me to do for you?” — asked of a blind man. We ask, however obvious it looks.

He held up a dying child's father to let a healed woman tell her whole story, and then called her daughter.

He touched the leper before He cleansed him.

The question is not how to get this person healed. It is: Jesus, how do You want me to love this person?

Compassion costs: it slows you, it stops you processing people, and it makes you grieve. Grief and faith are not alternatives.

Compassion fatigue is load, not sin. Rule of life, teams of three, gaps in the roster, permission to step back.

Compassion without competence is not enough. We pray and we refer — never one instead of the other.

End of Chapter Seven

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

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

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER NINE

The Healing Encounter

The Miracle Rooms Model — Ten Steps, and the Lines We Do Not Cross

"What do you want me to do for you?"
Mark 10:51

TRAINEE MANUAL · VOLUME FIVE

9.0 Chapter Overview

Eight chapters of preparation arrive here. This chapter gives trainees the actual process they will use, the boundaries that make it safe, and the first full rehearsal of both.

> **What this chapter is, and is not**
>
> It is a simple, repeatable, teachable process that any ordinary believer can follow. That is the whole point — Chapter Two established that the ministry was given to unnamed, untrained people, and a process is how we keep it that way.
>
> It is not a technique that produces healing. There is no such thing, and Chapter Two § 2.4.1 established that Jesus had no method.
>
> The steps organise our love, our listening and our safety. They do not operate on God.

9.0.1 Learning outcomes

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

1. Recite the ten steps in order and state the purpose of each.
2. Run a complete encounter in a team of three, in role, within fifteen minutes.
3. State all seven non-negotiables from memory and explain why each exists.
4. Ask permission for touch correctly, and receive a refusal without altering their manner.
5. Check in after prayer using neutral, non-leading language.
6. Complete a consent and follow-up record correctly.
7. Explain what Männedorf demonstrates about rooms, ordinary people and multiplication.

9.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Report-back: the offering drill, one week on	Ch. 8 § 8.14	Team leaders
0:30–1:10	Teaching — the ten steps and the non-negotiables	§ 9.1–9.5	Teacher

Time	Element	Reference	Lead
1:10–1:25	Break	—	—
1:25–2:15	Activation — full role-play, observed	§ 9.12	Facilitator + trainers
2:15–2:25	Debrief in teams	App. 9B	Team leaders
2:25–2:30	Send-out and weekly practice	§ 9.13	Facilitator

Facilitator note

This session has the longest activation in the school and the shortest discussion. That is deliberate — the ten steps are learned by doing them badly a few times in a safe room, not by discussing them.

Every team must be observed by a trainer for at least one full encounter. If you do not have enough trainers, run fewer teams at a time rather than leaving any unobserved.

Expect the most common failures to be: praying before listening, forgetting to ask permission, and leading the check-in question. Correct all three in the moment.

9.1 Why Have a Model at All?

A fair objection, and trainees who have absorbed Chapter Two should raise it: if Jesus used no formula — touching one man, speaking from a distance to another, using mud, praying twice — why are we issuing a ten-step process?

Because the steps are not a method for producing healing. They are a method for producing a safe, unhurried, dignified encounter in which two other things can happen: the person is genuinely loved, and God is free to do whatever He chooses.

9.1.1 What the steps actually do

The step exists to…	Not to…
Make sure we listen before we pray	Guarantee an outcome
Make sure consent is asked and honoured	Make the prayer more effective
Make sure there is a pause for the Holy Spirit	Manufacture an atmosphere
Make sure the person is asked what they experienced, neutrally	Extract a testimony
Make sure nobody leaves carrying blame	Protect the team's reputation
Make sure someone follows up on Thursday	Create a client relationship

Every one of those is under our control. None of them is God's part. That distinction is the reason a structure is safe here — the moment a step is believed to cause the healing, it has become superstition and should be removed.

9.1.2 Precedent

There is good precedent for a simple teachable structure. James 5:13–16 is itself a procedure: the sick person calls, the elders come, they pray together, they anoint with oil. In the modern era, John Wimber's five-step prayer model was built for the same reason — so that ordinary church members, not specialists, could pray for people competently.

Our ten steps go further in two respects, deliberately: consent is an explicit step, and follow-up is an explicit step. Both exist because of failures documented elsewhere in this manual.

9.2 Before the Door Opens

9.2.1 The room

Requirement	Reason
Chairs arranged so the person is not encircled or cornered, with a clear path to the door	Nobody should feel physically enclosed, particularly people with a history of being controlled
A door that can be closed for privacy but is never locked	Confidentiality without confinement
A window or glass panel, or the door left ajar, where the room is used with a minor or a vulnerable adult	Safeguarding. See Chapter Twelve
Ordinary lighting	Dimmed lighting produces atmosphere, and atmosphere is not our business
Tissues, water, and a chair suitable for someone with limited mobility	Basic dignity
Quiet. Music, if any, instrumental and low	The person needs to be able to hear and be heard

9.2.2 The team of three, and who does what

Three is the standard. Never one, and never two where a team of three is possible.

Role	Responsibility
Lead	Welcomes, asks the questions, runs the steps, asks for consent, closes
Second	Prays, listens, may offer an impression once it has been weighed (Chapter Eight § 8.6)
Third — the watcher	Says little. Watches the person, watches the team, watches the time. Holds the safety of the encounter

The watcher role

This is a Miracle Rooms distinctive and it is not a junior position. The watcher is the person who notices that the encounter has run twenty-five minutes, that the person has become distressed, that a teammate is drifting towards a forbidden sentence, or that this needs to stop.

The watcher may interrupt at any time, and no one questions it in the room. Rotate the role so that everybody learns it.

9.2.3 The team's own preparation

1. Twenty minutes of worship and waiting before the first person is admitted — never skipped, however busy the evening.
2. Roles agreed aloud before the door opens.
3. Anyone unwell, exhausted or in crisis says so now and steps out. Chapter Four § 4.7 and the Chapter Twelve code both require this.
4. Phones away. Not on silent — away.

9.3 The Ten Steps

Learn them in order. A laminated card for the room is at Appendix 9A.

9.3.1 Step 1 – Welcome

Purpose: to make the person feel safe and to give them control of what is about to happen.

Do	Say something like
Introduce all three by name, and use theirs	"I'm Sarah, this is David and this is Amara. And you're Margaret — is that right?"
Say what will happen and how long it will take	"We'll have about fifteen minutes. We'll listen first, then we'll pray with you"
Say that they are in charge of it	"You can stop us at any point, for any reason, and that's completely fine"

Failure mode: launching into ministry warmly but without any of the above, so the person never learns that they are allowed to stop it.

9.3.2 Step 2 – Listen

Purpose: to find out what is actually going on, and to give the person the experience of being heard.

The opening question is always: "What would you like us to pray for?" Then listen — properly, in the sense trained in Chapter Seven. Ask the second question. Do not begin composing your prayer.

Do	Don't
Ask "Can you tell me more about that?" at least once	Interrupt with advice, a Scripture, or a similar story
Let a silence run	Fill it
Reflect back: "So what I'm hearing is… have I got that right?"	Assume you understood the first time
Notice what they say last — it is often the real thing	Act on the first sentence only

Failure mode: the most common failure in the entire model. The team prays for the presenting request and never hears the actual one.

9.3.3 Step 3 – Ask permission

Purpose: consent, explicitly given, before any contact.

The words, and the rules

"Would it be alright if one of us put a hand on your shoulder while we pray? It's completely fine if you'd rather we didn't."

Shoulder, upper arm, or hands only. Never anywhere else, under any circumstances, for any reason.

A refusal changes nothing about the ministry and must produce no change in warmth, tone or length. If a trainee's manner alters after a no, that is a training issue and it is addressed the same evening.

Consent is asked again if the situation changes, and it can be withdrawn at any point.

9.3.4 Step 4 – Listen to the Holy Spirit

Purpose: to give God room before we start talking.

Pause. Ten to twenty seconds of silence, and it will feel much longer than that to a new team. Do not fill it with soft repetition of “Jesus” or with a running commentary. Silence in front of another person is a discipline and it is learned by practice.

If an impression comes, it is weighed with the team before it is spoken — Chapter Eight § 8.6, and Appendix 8B. If nothing comes, nothing comes. That is normal and is not reported as a deficiency.

9.3.5 Step 5 – Pray simply

Purpose: to ask God, plainly and specifically, for what this person needs.

Standard	From
Under thirty seconds	Chapter Six § 6.7 — the recorded words of Jesus and the apostles are two or three long
Conversational volume	Chapter Six § 6.7.2
Specific enough to be recognisable if answered	Chapter Five § 5.9.1
Ordinary English, no insider vocabulary	Chapter Six § 6.7.2
Addressed to God, or to the condition — and you know which	Chapter Six § 6.4.4
No preaching at the person under cover of prayer	Chapter Six § 6.5

Failure mode: the long prayer. It almost always serves the team rather than the person, and its length is usually a symptom of uncertainty.

9.3.6 Step 6 – Check

Purpose: to find out what, if anything, the person is experiencing — without telling them what to say.

Ask	Never ask
“What are you noticing, if anything?”	“Do you feel the heat in your hands?”
“How's that feeling now?”	“The pain's gone, hasn't it?”

Ask	Never ask
“Anything at all, or nothing?”	“Can you try standing on it now?” (see § 9.4)

The phrase “or nothing” matters more than it looks. It gives explicit permission for the honest answer, and without it people routinely invent a small sensation to be polite. A room that only ever hears positive answers has trained its visitors to lie to it.

9.3.7 Step 7 — Pray again if appropriate

Jesus prayed twice for the blind man at Bethsaida, and after the first prayer his sight was only partial (Mark 8:22–25). Praying again is biblical and it is not unbelief — Chapter Two § 2.5 dealt with the contrary teaching.

> **The rules for repeat prayer**
>
> Ask permission each time: “Would you like us to pray once more?”
>
> Two or three rounds is normal. Beyond that, you are applying pressure, whatever your intention.
>
> Never continue because stopping feels like giving up. That is about you.
>
> If the person seems to be enduring it rather than wanting it, stop and move to Step 8.

9.3.8 Step 8 – Thank Jesus

Every time. Whatever happened or did not happen. Short.

This step exists to place the encounter where it belongs before anyone starts evaluating it, and it protects the team from the emotional whiplash of measuring an evening by outcomes.

9.3.9 Step 9 – Encourage

Purpose: to make sure the person leaves with their dignity intact and without blame, whatever the result.

Situation	What to say
Something has visibly changed	"That's wonderful — let's thank Jesus. And please do go back to your doctor and have it checked; that's the right next step." (Mark 1:44)
Nothing has changed	"Thank you for letting us pray with you. Nothing has shifted that we can see today, and that is not on you — there's no condemnation here at all. We'll keep praying for you this week."
The person is disappointed or upset	Do not rush them out. Sit with it. Chapter Eleven is the full treatment of this moment

Never send anyone away with an explanation of why nothing happened. We do not have one, and the ones people invent are the exact injuries catalogued in Chapters Five and Eight.

9.3.10 Step 10 – Follow up

Purpose: so that a person is not treated as an event.

Record consented contact details on the form at Appendix 9C, and make contact within the week. This is a Miracle Rooms distinctive and it is the step most likely to be quietly dropped when a room gets busy. Do not let it be.

Why this is a step and not an optional extra

Chapter One: because God is abounding in steadfast love, our room is committed — people are not events.

The follow-up call is frequently where the real ministry happens. It is also the only mechanism by which a room ever finds out whether anything actually lasted.

And it is a safeguarding function: a person who was distressed, or who disclosed something concerning, is checked on by a named person.

9.4 The Non-Negotiables

Seven. Learn them exactly. They are assessed, and a breach is treated as a serious matter regardless of intention or outcome.

#	Non-negotiable
1	Always a team of three. Never one-to-one, in any circumstance.
2	Permission before any touch. Shoulder, upper arm or hands only. A refusal changes nothing.
3	Never contradict, override or comment on medical advice. Never tell anyone to stop, reduce, delay or skip treatment, an appointment, or a medication.
4	Never remove or encourage the removal of a brace, splint, support, oxygen, dressing or any medical device.
5	Never guarantee an outcome, and never attach a date.
6	No photography, filming, recording, or public naming without prior written consent.
7	Anyone may stop the ministry at any moment, for any reason, without explanation.

9.4.1 Why number four is stated separately

It could have been folded into number three. It is separate because of a documented death.

Chapter One recorded the case investigated by the surgeon William Nolen, who followed up twenty-three people presented as healed at a Kathryn Kuhlman service. Among them was a woman with cancer in her spine who removed her brace at Kuhlman's encouragement and walked across the stage. Her spine collapsed the following day. She died some months later.

This is why we never ask anyone to demonstrate

"Try it now." "Stand up and see." "Take it off and walk." None of these is ever said in a Miracle Room.

Demonstration serves the room's confidence, not the person's welfare. It carries a physical risk that we are unqualified to assess, and it creates enormous pressure on the person to produce a result in front of an audience.

If a person spontaneously wants to test something, that is their decision — and our response is still: please have it checked properly before you rely on it.

9.4.2 The escalation rules

If…	Then…
A person discloses suicidal thoughts, self-harm, or not wanting to be alive	Stay with them. Do not leave them alone. Involve the duty leader immediately. Do not simply pray and send them home
A person discloses abuse, violence, or risk to a child or vulnerable adult	Duty leader immediately. Mandatory reporting obligations apply and are followed without exception
A person appears intoxicated, or is in acute mental health crisis	Do not proceed with ministry. Care for them, involve the duty leader
A person says God told them to stop treatment	Do not affirm it, do not argue theology. "That's a conversation for you and your doctor." Tell the duty leader
A person becomes distressed beyond what the team can hold	The watcher stops the encounter. Duty leader
A team member breaches a non-negotiable	The watcher stops the encounter. Report the same evening — not later

9.5 Timing and Pacing

Element	Standard
Whole encounter	Fifteen minutes as a working norm; twenty-five as a hard ceiling before the watcher intervenes
Listening (Step 2)	At least a third of the total. If you have listened for two minutes and prayed for eight, it is the wrong way round
Each prayer (Step 5)	Under thirty seconds
Rounds of prayer	Two or three. Not more
Encounters per team per session	Capped by leadership, never by demand
Gap between encounters	At least five minutes, for the team to debrief and reset

Chapter Seven established that a Miracle Room is not a production line. If the caps mean fewer people are seen in an evening, fewer people are seen. A team that believes it is being judged on throughput will process people no matter what its theology says.

9.6 Follow-Up

9.6.1 How it works

1. Consent is recorded at Step 10 — explicitly, in writing, with the person choosing whether they want contact and by what means.
2. A named team member owns the follow-up. Not “the team”; a person, by name, on the form.
3. Contact within seven days.
4. The call is short and it is not an audit. “We've been praying for you this week and just wanted to see how you're going.”
5. If there is no answer, one further attempt, and then it stops. Follow-up must never become pursuit.
6. Outcome recorded on the log — including no change, which is the outcome most rooms fail to record.

9.6.2 What follow-up is not

Not	Because
A testimony-gathering exercise	The person can hear the hope in your voice and will shape their answer to it
An invitation pipeline	They came for prayer, not to be recruited
Open-ended pastoral care	We are not their pastor, their counsellor or their friend by default. Refer, don't absorb
Repeated contact	Two attempts maximum. Their silence is an answer

9.7 Records, Consent and Confidentiality

1. Record the minimum necessary: name, contact if consented, the request in a sentence, who prayed, the date, follow-up owner and outcome.
2. Never record medical detail beyond what the person volunteered as the prayer request, and never record a diagnosis or speculation.
3. Records are kept securely, access limited to named leaders, and destroyed according to your retention policy.
4. What is said in the room stays in the room — except where a mandatory reporting obligation applies, and the person should be told this at the point of any disclosure that triggers it.
5. No testimony is shared publicly — in a meeting, a newsletter, or online — without specific written consent, and consent for one use is not consent for another.

9.8 From History: Männedorf, and the Room Rather Than the Platform

The Miracle Rooms model — a room, a team, ordinary believers, no platform — is not new. It is older than Pentecostalism, and its clearest early example is a Swiss silk-weaver.

9.8.1 Dorothea Trudel

Dorothea Trudel (1813–1862) was born into poor circumstances in a hamlet near Hombrechtikon in the canton of Zürich. She attended school for four years. She earned her living weaving silk, and was confirmed in the Reformed Church.

Her ministry began accidentally. Several co-workers at the florist's where she worked became seriously ill and did not recover under medical treatment. Trudel considered James 5 — the passage in Chapter Five § 5.3 — and decided to pray for them with the laying on of hands. They recovered.

When an epidemic swept Switzerland in 1851 she was overwhelmed with people seeking prayer, and she responded by opening houses in Männedorf where the sick could come and stay. Together with the German pastor Johann Christoph Blumhardt, she is regarded by historians as a forerunner of the whole modern divine healing movement.

9.8.2 Why this is the model for our chapter

What Trudel did	What we take
She built rooms and houses, not a platform. People came to a place and were cared for there	The entire premise of Miracle Rooms. A room within reach of every neighbourhood, not a circuit of meetings
She worked from James 5 — prayer and laying on of hands, in an ordinary domestic setting	§ 9.1.2. The structure is biblical and unglamorous
She was an uneducated working woman with four years of schooling	Chapter Two's seventy-two, in the nineteenth century. No credentials required
She deliberately trained successors. Anna Barbara Meili, a farm woman, learned from her directly; Trudel commissioned her to lead devotional classes, and after time at Männedorf Meili began taking in the sick herself	Multiplication by apprenticeship — exactly the pathway in this school. She taught people to do what she did

What Trudel did	What we take
Samuel Zeller continued the work after her death. In 1867 he prayed for Otto Stockmayer, who was healed of a long-standing condition and later opened a faith home of his own at Hauptweil	The model reproduced itself into new rooms in new places. This is the Miracle Rooms multiplication value working over generations

9.8.3 What became of it

Trudel's work was made known in America by Charles Cullis (1833–1892), and through him it reached W. E. Boardman, A. B. Simpson and A. J. Gordon — most of whom went on to establish healing homes of their own. The institution at Männedorf itself continues today as the Bibelheim Männedorf, more than a century and a half after her death.

> **The contrast worth naming**
>
> Chapter Six ended with a movement that hardened around one man and preserved him. This chapter ends with a movement that reproduced a practice and outlived the woman who started it — by more than a hundred and sixty years.
>
> The difference is what was multiplied. Branham's followers multiplied a person. Trudel multiplied a room, a method and a set of trained ordinary people.
>
> That is the choice every healing ministry eventually makes, usually without noticing.

9.9 Why Each Non-Negotiable Exists

None of these is precautionary theory. Each traces to a documented failure, most of them already in this manual.

Non-negotiable	Where it comes from
1. Teams of three	James 5:14 — elders, plural. And every safeguarding framework in existence: one-to-one ministry is where both abuse and false allegation occur
2. Permission before touch	Chapter Twelve's code, Australian safeguarding practice, and the plain fact that many people in your room have histories that make unexpected contact frightening
3. Never override medical advice	Chapter Five § 5.8.3. Wigglesworth's refused surgery and years of pain (Chapter Two). The recurring pattern across the whole tradition
4. Never remove a support or device	The woman whose spine collapsed after removing her brace (Chapter One § 1.10.1). This rule is written in one person's death
5. Never guarantee, never date	Chapter Five § 5.1.1 and Chapter Eight § 8.9.2. A promise God did not make becomes the person's fault when it fails
6. No recording or naming without consent	Chapter One: the temptation to convert people's worst moments into promotional material is real and it is not new
7. Anyone may stop, any time	Chapter Six § 6.5 — authority is never over people. The person retains every decision, as Paul did with Agabus

How to hold these

A trainee who experiences the non-negotiables as restrictions on faith has misunderstood them.

They are the reason a frightened person can walk into your room at all. Everything we are permitted to do rests on them.

9.10 What This Means for a Miracle Room

Because…	Our room is…
The steps organise love and safety, not outcomes	Structured without being mechanical
Listening is at least a third of the encounter	Slow at the start, every time
Consent is an explicit step	Asking before touching, and unchanged by a no
Step 4 is a genuine pause	Comfortable with silence in front of another person
Prayers are under thirty seconds	Quiet. Nothing is achieved by volume or length
The check-in offers “or nothing”	Honest. We would rather hear the truth than a kind answer
Nobody leaves carrying blame	Safe to be unhealed in
Follow-up is a step, not an extra	Committed. People are not events
Trudel built rooms and trained successors	Multiplying a practice, not a personality

9.11 Table Discussion

Groups of three or four. Fifteen minutes only — the activation is the priority tonight.

1. Which step do you expect to find hardest, and why?
2. Step 6 includes the words “or nothing”. What happens in a room that never says them?
3. Non-negotiable four exists because a woman died. Does knowing that change how you hold it?
4. Follow-up is the step most likely to be dropped when a room gets busy. What would stop that happening here?
5. Trudel multiplied a practice; other movements multiplied a person. Which is our room currently set up to do?

9.12 Activation – The Full Encounter

Fifty minutes. This is the longest and most important exercise in the school.

9.12.1 Format

1. Teams of three, plus one trainer observing with Appendix 9B.
2. A fourth person plays the visitor, using a scenario card. Trainees rotate through all four roles.
3. Full encounter, all ten steps, fifteen minutes maximum.
4. The trainer does not intervene except where a non-negotiable is breached — in which case they stop it immediately and say why.
5. Debrief of five minutes after each round, using the observation sheet.

9.12.2 Scenario cards

Card	The visitor	What it tests
A	Chronic back pain, six years, has been prayed for many times before	Listening past the presenting request; encouraging without over-promising
B	Declines to be touched	Step 3, and whether the team's warmth changes after a no
C	Says nothing has changed when asked at Step 6	Step 9 — removing blame, not explaining
D	Asks partway through whether they should stop their medication	Non-negotiable 3, and the exact words of the reply
E	Becomes tearful in the second minute and stops speaking	Pacing, the watcher's role, and not rushing to pray over distress
F	Wants to be prayed for a fourth and fifth time	Step 7's ceiling, and declining kindly
G	Mentions in passing that they sometimes feel there is no point being here	Escalation. The team must recognise it, stay with them, and involve the duty leader

Card G is compulsory

Every trainee encounters card G at least once before the end of the school.

A trainee who prays for card G and sends them home has failed the exercise, and this is explained plainly rather than softened. The correct response is to stay with the person, not leave them alone, and involve the duty leader — as § 9.4.2 requires.

9.12.3 Facilitator pre-session checklist

- ☐ Appendix 9A printed and laminated — one per practice room
- ☐ Appendix 9B printed — four per trainee
- ☐ Appendix 9C printed — two per team
- ☐ Scenario cards A–G prepared; card G allocated to every team at least once
- ☐ One trainer per team; run fewer teams simultaneously rather than leaving any unobserved
- ☐ Timers available — fifteen-minute ceiling enforced
- ☐ Duty leader identified and introduced by name, since teams will be practising escalating to them
- ☐ Trainers briefed to stop an encounter immediately on any non-negotiable breach
- ☐ Debrief time protected — five minutes per round, not skipped to fit another round in

9.13 This Week's Practice

1. Learn the ten steps by heart, in order. You should be able to write them out.
2. Learn the seven non-negotiables by heart.
3. Learn the Step 3 permission sentence and the Step 9 “nothing has changed” response word for word.
4. Practise the Step 6 check-in on someone this week in an ordinary setting — ask a neutral question and resist leading the answer.
5. Written, half a page: which non-negotiable will be hardest for me to keep under pressure, and what will I do about it?
6. Continue your rule of life, listening journal and team contact.

9.14 Sources and Further Reading

9.14.1 Scripture

Mark 1:40–45; 8:22–25; 10:46–52; Luke 8:40–56; James 5:13–16; Acts 3.

9.14.2 On models of prayer ministry

John Wimber's five-step model, set out in Power Healing (1986) and in Vineyard training material, is the best-known modern structure and is worth reading alongside ours.

9.14.3 On Männedorf

Dorothea Trudel's life and the Männedorf houses are documented in nineteenth-century accounts — including the contemporary volume Dorothea Trudel; or, The Prayer of Faith — and in modern scholarship on the divine healing movement, including work on the transfer of practice from Trudel to Anna Barbara Meili. Her influence on the American healing movement runs through Charles Cullis to Boardman, Simpson and Gordon.

9.14.4 Standing instruction

At the end of every shift, ask the team one question: did we do the ten steps, or did we do the ones we like?

Appendix 9A – The Ten Steps (laminate for the room)

#	Step	The words
1	Welcome	“There are three of us and we'll take about fifteen minutes. You can stop us at any time.”
2	Listen	“What would you like us to pray for?” — then: “Can you tell me more about that?”
3	Ask permission	“Would it be alright if I put a hand on your shoulder? It's fine if you'd rather I didn't.”
4	Listen to the Spirit	Pause. Ten to twenty seconds. Do not fill it.
5	Pray simply	Under thirty seconds. Ordinary volume. Ask for the specific thing.
6	Check	“What are you noticing — anything at all, or nothing?”
7	Pray again if appropriate	“Would you like us to pray once more?” Two or three rounds. Not more.
8	Thank Jesus	Every time, whatever happened.
9	Encourage	“Nothing has shifted that we can see today, and that is not on you. No condemnation here at all.”
10	Follow up	Record consent. Named owner. Contact within seven days.

THE SEVEN NON-NEGOTIABLES

1. Always three. Never one-to-one.

2. Permission before touch — shoulder, upper arm, hands only. A no changes nothing.

3. Never override medical advice. Never tell anyone to stop, reduce or delay treatment.

4. Never remove or encourage removal of a brace, support, device or dressing. Never say “try it now”.

5. Never guarantee an outcome. Never attach a date.

6. No recording, filming or public naming without written consent.

7. Anyone may stop at any moment, for any reason, without explanation.

Appendix 9B – Encounter Observation Sheet

One per observed encounter. Two satisfactory sheets are required for graduation.

Trainee: ..... **Role:** Lead / Second / Watcher **Observer:** .....
Date: .....

Step	Done?	Note
1 Welcomed; named; explained; gave permission to stop		
2 Asked the opening question and listened		
2 Asked a second question		
2 Reflected back before praying		
3 Asked permission before touch, in the correct form		
4 Paused genuinely before praying		
5 Prayer under 30 seconds, ordinary volume, specific		
6 Checked in neutrally, including “or nothing”		
7 Asked before praying again; stopped at three rounds		
8 Thanked Jesus		
9 Encouraged; removed blame; no explanation offered		
10 Consent recorded; follow-up owner named		

Non-negotiable breaches (any breach = not satisfactory)	Y / N
Ministered without a team of three	

Non-negotiable breaches (any breach = not satisfactory)	Y / N
Touched without permission, or touched elsewhere than shoulder/arm/hands	
Commented on, contradicted or overrode medical advice	
Suggested removing a device, or said “try it now”	
Guaranteed an outcome or gave a date	
Recorded or named without consent	
Continued after the person indicated they wanted to stop	
Used forbidden language — diagnosis, sin-naming, direction, dates (Ch. 8 § 8.9.2)	
Failed to escalate a disclosure requiring the duty leader	

Outcome: Satisfactory / Repeat required Observer signature: .....

Appendix 9C – Consent and Follow-Up Log

Completed at Step 10. Stored securely. Access limited to named leaders.

Field	Entry
Date and room	
Name	
Prayer request (one sentence, in their words)	
Team members present	
Consent to be contacted? YES / NO	
Preferred method and details (only if YES)	
Consent to share testimony publicly? YES / NO / NOT DISCUSSED	
Follow-up owner (named person)	
Contact made — date	
Outcome reported (including 'no change')	
Referral made? To whom?	
Duty leader involved? Reason	

Recording standards

Minimum necessary information only. No diagnoses, no speculation, no medical detail beyond what the person volunteered.

Record ‘no change’ as faithfully as you record a healing. A log that contains only good outcomes is not a record; it is advertising.

Consent for follow-up is not consent to share. Ask separately, in writing, and never assume.

Appendix 9D — Trainee Self-Check

Complete before Chapter Ten. Not collected, not marked.

- ☐ I can write out the ten steps in order from memory
- ☐ I can state all seven non-negotiables from memory
- ☐ I can explain why the steps are not a technique for producing healing
- ☐ I can say the Step 3 permission sentence exactly, and I know what a no does not change
- ☐ I can pause for fifteen seconds in front of another person without filling it
- ☐ I can check in without leading the answer, and I include “or nothing”
- ☐ I can say the Step 9 no-change response word for word
- ☐ I know why non-negotiable four is stated separately
- ☐ I know what to do with card G, and I know it is not to pray and send them home
- ☐ I can complete a consent and follow-up log correctly
- ☐ I have been observed in a full encounter and read my observation sheet

Chapter Nine — Summary Card

Retain and review

The steps organise our love, our listening and our safety. They do not operate on God.

Welcome · Listen · Ask permission · Listen to the Spirit · Pray simply · Check · Pray again · Thank Jesus · Encourage · Follow up.

Listening is at least a third of the encounter. The most common failure in the model is praying for the presenting request and never hearing the real one.

A refusal of touch changes nothing — not the warmth, not the tone, not the length.

“Anything at all, or nothing?” A room that only hears good answers has taught its visitors to be polite.

Two or three rounds of prayer. Beyond that is pressure, whatever you intend.

Never say “try it now”. Non-negotiable four is written in one woman's death.

Nobody leaves carrying blame, and nobody leaves with an explanation we do not have.

Follow-up is a step, not an extra. People are not events.

Trudel, a silk-weaver with four years of schooling, read James 5, prayed, opened houses, and trained her successors. The rooms outlived her by more than a century and a half.

Multiply a practice, not a personality.

End of Chapter Nine

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER TEN

The Mind and Relationships

Inner Healing, and Knowing Exactly Where Our Competence Ends

"He heals the brokenhearted and binds up their wounds."
Psalm 147:3

TRAINEE MANUAL · VOLUME FIVE

10.0 Chapter Overview

Two of the five Miracle Rooms dimensions are introduced here — mind and relationships. Both are introduced deliberately at an entry level, with the boundary drawn firmly and early.

> **The two sentences that govern this chapter**
>
> We pray for wounded hearts. This is real ministry, it is biblical, and people are genuinely helped by it.
>
> We are not counsellors, psychologists, psychiatrists, social workers or doctors, and we must never present as any of these.
>
> Trainees who can hold both are safe. Trainees who can only hold the first are the reason this chapter is written the way it is.

10.0.1 Learning outcomes

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

1. Explain why inner healing is handled separately from physical healing in this school.
2. State the pace rule and the no-digging rule, and explain the evidence behind them.
3. Minister forgiveness as a gift offered, never a duty imposed, and distinguish forgiveness from reconciliation.
4. Recognise grief and shame without treating either as a problem to be solved.
5. Pray about a relationship without taking sides, carrying secrets, or advising anyone to remain unsafe.
6. Recite the stop-and-refer list and demonstrate a warm handover.
7. Apply the escalation table correctly, including the reporting obligations that override everything else.

10.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Report-back: observed encounters	Ch. 9 App. 9B	Trainers

Time	Element	Reference	Lead
0:30–1:15	Teaching	§ 10.1–10.12	Teacher
1:15–1:30	Break	—	—
1:30–1:55	Table discussion	§ 10.14	Team leaders
1:55–2:25	Activation — referral scenarios	§ 10.15	Facilitator + trainers
2:25–2:30	Send-out and weekly practice	§ 10.16	Facilitator

Facilitator note

This chapter frequently surfaces trainees' own material. Some of them have been through the ministry practices this chapter warns against, and a few have been harmed by them.

Say at the start that nobody is required to share anything, that support is available afterwards, and name the person providing it.

Do not let the session become a group therapy hour. Notice, be kind, follow up privately, and keep teaching.

10.1 Why This Is a Separate Chapter

Physical and inner healing are both real, both biblical, and both belong in a Miracle Room. We separate them in the training for three reasons, and each is practical.

Reason	Consequence
It is slower	A knee can change in ninety seconds. A twenty-year pattern of shame does not, and treating it as though it should is itself harmful
It goes deeper	The material is closer to the person's identity, their family and their worst experiences. Handling it carelessly does more damage than a badly prayed knee ever could
It can destabilise people	Opening old material without the training or the follow-up structures to hold what comes out can leave someone worse than they arrived. This has happened often enough to be well documented (§ 10.12)

There is a fourth reason and it is the one that matters most: this is the area where the gap between what a well-meaning volunteer can do and what a trained professional can do is widest — and where the volunteer is least likely to notice the gap.

> **The Chapter Seven principle, applied**
>
> Compassion without competence is not enough.
>
> Warmth is not therapy. Prayer is not assessment. Sincerity does not exempt anyone from the obligation to get help that is beyond them.

10.2 What We Do Minister

Within the boundary, there is a great deal of genuine ministry, and it is the ordinary work of the church.

Area	What that looks like in a Miracle Room	Anchor text
Forgiveness	Helping someone who wants to forgive to do so, in their own time	Matthew 6:14–15; Ephesians 4:31–32
Grief	Sitting with loss without hurrying it or explaining it	Psalm 34:18; Romans 12:15; John 11:35
Shame	Praying against the belief that they are worthless or beyond love	Isaiah 61:1–3; Romans 8:1
Fear and anxiety	Praying for peace, alongside — never instead of — proper care	Philippians 4:6–7; 2 Timothy 1:7
Rejection	Praying about the experience of being unwanted or cast out	Psalm 27:10; Isaiah 49:15–16
Identity	Praying that they would know themselves as loved and as God's own	Romans 8:15–17; 1 John 3:1
Renewing the mind	Praying about entrenched thought patterns, and pointing to Scripture	Romans 12:2; Philippians 4:8
Reconciliation	Praying for restored relationships, without taking sides	2 Corinthians 5:18–20; Matthew 5:23–24

10.3 How We Minister It

10.3.1 The pace rule

The person sets the pace, always. You go where they take you, at the speed they take you, and you stop when they stop.

1. Consent at every step, not once at the beginning. “Would it help to pray about that, or would you rather leave it?”
2. If they change the subject, let them. That is a decision, and it is theirs.
3. If they become distressed beyond ordinary tears, stop the ministry and care for the person. The watcher's job (Chapter Nine § 9.2.2).

4. Never press for detail. You do not need the details in order to pray, and asking for them is almost always for your benefit, not theirs.

10.3.2 The no-digging rule

> **Stated absolutely**
>
> We do not go looking for buried material. Not through questioning, not through visualisation, not through prayer that asks God to show a person the root of their problem, and not through any technique that invites memories to surface.
>
> If something surfaces on its own, we handle it gently and we refer.
>
> We never go hunting for it. The reasons are in § 10.12, and they are not theoretical.

This rules out a family of practices common in inner-healing ministry: asking God to reveal the earliest memory connected to a feeling; guiding a person back into a scene and asking what they see; asking where Jesus was in the memory; hunting for the moment a “lie” entered. Some of these are offered sincerely by people who have seen apparent good come of them. They are not permitted here, and § 10.12 explains what happened when the wider church adopted them.

10.4 Forgiveness

The most commonly ministered item in this chapter, and the most commonly mishandled.

10.4.1 What Scripture says

> *Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.* **Ephesians 4:32**

Forgiveness is commanded, it is central, and it is genuinely liberating. Nothing in this section retreats from that. The problem is not the doctrine; it is what happens when the doctrine is applied by an untrained person to a wounded one under time pressure.

10.4.2 Four distinctions that must be kept

Forgiveness IS	Forgiveness IS NOT
Releasing a debt — giving up the right to repayment	Saying that what happened was acceptable
A gift offered to the wounded, for their freedom	A duty extracted from them by a minister on a deadline
Often a process, returned to many times	A single transaction completed in a prayer room
Compatible with continued anger, grief and consequences	The same thing as feeling better about the person
Entirely separate from reconciliation	A reason to resume contact with someone who is dangerous

The line this school will not permit to be crossed

Forgiveness never requires a person to return to, remain in, or resume contact with a relationship in which they are being harmed.

Forgiveness does not require them to drop a police report, withdraw a complaint, or stay silent.

Reconciliation requires two parties, repentance, changed behaviour and safety. Forgiveness requires none of those, and confusing them has kept people in danger.

A minister who tells an abused person that forgiveness means going back has done serious harm and will be removed from the roster.

10.4.3 How to minister it

Do	Don't
Offer it: “Would it help to pray about forgiving him — or is that not where you are today?”	Announce that they need to forgive before God can work
Let them use their own words, at their own pace	Lead them in a prepared prayer they are expected to repeat
Accept “I'm not ready” as a complete answer, with warmth	Treat reluctance as rebellion, bitterness or a root that must be dealt with
Say that it is often a process and they can come back to it	Imply it is now finished and should not trouble them again
Pray for God's help in it — it is His work in them	Make the healing conditional on it. “God can't heal you until you forgive” is forbidden (Chapter Eight § 8.9.2)

10.5 Grief

Grief is not a disorder, a lack of faith, or a problem to be prayed away. It is love continuing after loss, and Scripture treats it with enormous respect.

Jesus wept at the tomb of a man He was about to raise (John 11:35). Job's friends were at their best in the seven days they sat with him and said nothing (Job 2:13). Paul instructs us to weep with those who weep (Romans 12:15), which is a command to join someone rather than to fix them.

Do	Don't
Sit with it. Let there be silence	Fill the silence with reassurance
Use the person's name, and the name of the one who died	Avoid naming them, which communicates that the subject is unwelcome
Pray for comfort and for the nearness of God	Pray for them to “move on” or “get past it”
Accept anger at God without correcting it	Defend God. He does not require it, and the Psalms are full of the complaint
Offer to be there again	Explain the death — God needed them, it was their time, everything happens for a reason

If grief appears complicated — prolonged, immobilising, or accompanied by anything in § 10.8.2 — refer. Bereavement support is widely available and specialised.

10.6 Shame, Fear and Identity

10.6.1 Guilt and shame are different

Guilt	Shame
“I did something bad”	“I am something bad”
Points at an action, and has a remedy — confession, repentance, forgiveness	Points at the self, and cannot be resolved by confession because it is not about an act
Often appropriate and useful	Almost always corrosive and false
Ministered by pointing to the cross	Ministered by pointing to who they are to God

A large proportion of the people who come for prayer are carrying shame and describing it as guilt. Listen for the grammar — am versus did — and pray accordingly. Romans 8:1 and 1 John 3:1 do more work here than any technique.

Be careful of one thing: never treat shame as though it were guilt and invite them to confess their way out of it. That deepens it.

10.7 Relationships

Marriages, families, estrangements and friendships. People will bring these to you constantly, and there are four rules.

1. Never take sides. You are hearing one account of a relationship, from one participant, at one moment. That is not enough information to form a judgement and you are not being asked to.
2. Never carry information between parties. If both are present, you are not a mediator. If one is present, you are not a channel.
3. Never advise anyone to stay in a situation where they are being harmed, and never frame endurance as faithfulness.
4. Never counsel about the marriage. Pray for the marriage, and refer them to someone qualified for the rest.

> **Praying for a marriage without adjudicating it**
>
> “Father, we ask You to bring peace into this home, and to give both of them wisdom and kindness. We ask for healing where there's been hurt.”
>
> Notice what that prayer does not do: it does not decide who is right, it does not name a fault, and it does not instruct anybody.
>
> If a person is being harmed, that is not a marriage-prayer situation. It is § 10.9.

10.8 The Boundary

This section is examinable and it is the reason the chapter exists.

> **Learn this exactly**
>
> Miracle Rooms ministers are not counsellors, psychologists, psychiatrists, social workers, doctors or nurses, and must never present, describe or conduct themselves as any of these.
>
> We do not diagnose. We do not treat. We do not advise on medication, therapy or clinical decisions. We do not offer ongoing counselling.
>
> We pray, we love, we refer.

10.8.1 Why the boundary protects the person, not the ministry

Trainees sometimes hear this as institutional caution — the organisation protecting itself. It is not.

A person with an untreated psychotic illness who receives prayer instead of psychiatric care may lose years. A person with an eating disorder who receives spiritual encouragement instead of specialist treatment may die; these have among the highest mortality rates of any mental illness. A person in family violence who is prayed for and sent home may be seriously injured. In each case the prayer was sincere and the outcome was worse than if the volunteer had done nothing except help them find the right door.

10.8.2 Stop and refer – the list

If any of the following appears, ministry stops in its present form and the duty leader is involved. This list is memorised.

Presentation	Action
Any mention of suicide, self-harm, or not wanting to be alive	Stay with them. Do not leave them alone. Duty leader immediately. Do not simply pray and send them home
Abuse, violence, or risk to a child or a vulnerable adult	Duty leader immediately. Reporting obligations apply and are followed — see § 10.9
Psychosis — hallucinations, delusions, disordered speech	Do not affirm or interpret the content. Do not treat it as spiritual. Care for them; duty leader; medical referral

Presentation	Action
Mania — elevated mood, no sleep, rapid speech, grandiosity	As above. This is a medical emergency more often than it looks
Severe dissociation	Stop. Ground them gently in the present. Duty leader
Disordered eating of any kind	Refer only. No discussion of food, weight, bodies, exercise or targets — not even encouragement
Addiction, or a person who appears intoxicated	Do not proceed with ministry. Care for them; duty leader
Recent bereavement by suicide, or any traumatic death	Pray gently if wanted; refer to specialist bereavement support
A request to reduce or stop prescribed treatment	“That's a conversation for you and your doctor.” Chapter Nine, non-negotiable 3
Anything you do not understand or feel out of your depth in	Refer. Being out of your depth is information, not failure

10.8.3 Referral is not a failure of faith

Say this to the person, and mean it

“What you're carrying deserves proper care alongside prayer, and I'd love to help you find it. Can I introduce you to someone?”

Referral is what love looks like when a need is bigger than your training. We pray and we refer — the two are not in competition, and choosing between them is a false choice this school does not permit.

Never say, or imply, that you are referring because their faith is insufficient, or because this is beyond what God can do. It is beyond what we are trained to do. Say that.

10.9 Escalation and Reporting

10.9.1 The duty leader

Every session has a named duty leader, identified aloud before the doors open, who is present for the whole session and who is not on a ministry team. Their role is to take escalations, make the call on stopping an encounter, and own any reporting obligation that arises.

A trainee never carries an escalation alone and never decides alone whether something is reportable. You raise it; the duty leader owns it. That is the entire protocol and it is not negotiable.

10.9.2 Reporting obligations — TO BE COMPLETED

MUST BE COMPLETED AND LEGALLY VERIFIED BEFORE PUBLICATION

This section is deliberately left incomplete. Reporting duties differ by jurisdiction and change over time, and a manual that states them inaccurately is worse than one that states nothing.

Leadership must insert, and have verified by a qualified adviser: (1) the jurisdiction in which each Miracle Room operates; (2) who in this organisation is a mandatory reporter under that jurisdiction's legislation, and on what grounds; (3) the reportable grounds and the timeframes; (4) the agency and contact details for making a report; (5) the organisation's own reporting policy, which may impose obligations beyond the statutory minimum; (6) Working With Children clearance requirements; (7) the retention and privacy rules governing our records.

Review annually and on any legislative change. Date of last legal review: .....

Until this section is completed, no Miracle Room operates with minors present.

10.9.3 What holds regardless of jurisdiction

1. Any concern about harm to a child or a vulnerable adult is escalated immediately, without exception, and without the trainee first deciding whether it is serious enough.
2. It is escalated even if the person asks you not to tell anyone. Confidentiality does not extend to a risk of harm, and the person should be told this at the point of disclosure rather than afterwards.

3. It is escalated even if the alleged person is a member of this church, a leader, or a friend.
4. It is not investigated by us. We do not question the person further, seek corroboration, or form a view. We record what was said, in their words, and pass it on.
5. A concern is never resolved by prayer alone.

> **The sentence that overrides everything else in this manual**
>
> Where there is a risk of harm to a child or a vulnerable adult, the obligation to report overrides confidentiality, loyalty, reputation, the person's wishes, and every other consideration in this book.
>
> There is no version of faith, forgiveness, or restoration that suspends it.

10.10 Finances: The Fifth Dimension

The Miracle Rooms vision names five dimensions of healing — mind, body, spirit, relationships and finances. Four of them are trained in this school. The fifth is not, and trainees should understand why.

What we do	What we do not do
Pray about financial fear, shame and pressure — which are frequently the real weight the person is carrying	Give financial advice of any kind
Refer into the Miracle Rooms stewardship and Kingdom enterprise pathway	Coach on debt, budgeting, investment or business
Refer to qualified financial counselling, which is free in many places	Assess anyone's financial decisions
Pray for provision, plainly and specifically	Promise provision, or attach an amount or a date

Two absolute rules about money in the room

No Miracle Rooms minister ever receives money, gifts or favours from a person they have prayed for. Matthew 10:8 — you received without paying; give without pay.

No Miracle Rooms minister ever suggests that giving — to this ministry or any other — will produce healing, provision or any other outcome. Not as a hint, not as a testimony, not as a principle.

Breach of either is a matter for removal, not correction.

10.11 From History: Möttlingen, and Healing That Came Out of Pastoral Care

Johann Christoph Blumhardt (1805–1880) was a Lutheran pastor and Pietist in the village of Möttlingen, in the Black Forest. With Dorothea Trudel — whom you met in Chapter Nine — he is regarded as one of the two forerunners of the modern divine healing movement.

10.11.1 What happened

Blumhardt became involved in the case of a severely afflicted young woman in his parish, Gottliebin Dittus. Accounts describe a prolonged and exhausting struggle, lasting around two years, in which he prayed with her, sat with her, and repeatedly doubted himself. It ended, in the traditional account, with the cry “Jesus is Victor”.

What followed is the part that belongs in this chapter. A spontaneous movement of repentance and confession swept Möttlingen. Villagers came to their pastor in large numbers, unprompted, to confess and to be reconciled. Healings — physical and otherwise — were widely reported in the same period, and people travelled to Möttlingen from considerable distances.

10.11.2 Why this is the model for a chapter on the mind

What Blumhardt did	What we take
He stayed for two years with one person in his own parish, as her pastor	Inner healing is pastoral work conducted over time inside a community — not an intensive session delivered to a stranger and never followed up
He doubted himself repeatedly and said so	Certainty is not a requirement for faithfulness. A minister who is sure of everything in this territory is the one to worry about
The healing that followed came in the context of confession, repentance and reconciliation — ordinary church life	The mind and the relationships heal together, in community, over time. This is why Chapter Nine's Step 10 exists
He was a parish pastor, not a travelling specialist	Chapter Nine's argument again: a room in a place, among people who will still be there next month

One thing we do not take

Blumhardt's case was a deliverance case, and this school defers deliverance ministry entirely to post-apprenticeship advanced training. Chapter Twelve explains why.

Note that even Blumhardt's account describes two years of pastoral care by a man who knew the family, in a community that knew them both — not a technique applied to a stranger in fifteen minutes. Anyone citing Möttlingen to justify rapid deliverance ministry has misread it.

10.12 From History: When the Church Went Digging

This is the most important historical section in the manual for a chapter on inner healing, because the harm was extensive, it was recent, and the church participated fully.

10.12.1 What happened

Recovered memory therapy was developed in the 1980s as a way of retrieving supposedly lost childhood memories of abuse, using techniques including hypnosis and sustained suggestive questioning. It was widely adopted, and it required no serious training or certification to practise.

It fuelled a moral panic. Over twelve thousand unsubstantiated cases of Satanic ritual abuse were reported, beginning in North America in the 1980s and spreading internationally — a panic generally traced to the 1980 book Michelle Remembers, itself produced through recovered memory techniques. Law enforcement agencies conducted investigations and in some cases excavations. FBI special agent Ken Lanning examined hundreds of such claims and found no compelling evidence that these cults existed; his 1992 report put the question back to the mental health professionals to explain why victims were alleging things that did not appear to have happened.

Experimental work, notably by Elizabeth Loftus, demonstrated that detailed false memories of childhood events can be produced in test subjects. Research found that patients who underwent recovered memory techniques experienced a decline in psychological health, functioning and wellbeing. Diana Russell, whose 1986 work had been foundational in defending recovered memories, concluded in her 1999 edition that the majority of retrieved memories are false. Families accused on the basis of recovered memories organised; the False Memory Syndrome Foundation, formed in Philadelphia in 1992, received requests for help from more than twenty-five thousand American families by the end of the decade. Lawsuits followed, some settling for millions, and by the end of the 1990s many of the clinics specialising in the approach had closed. The practice has been largely abandoned by the therapeutic community.

Even people who later concluded their recovered memories were false — and retracted them — have been described as continuing to suffer lasting harm.

10.12.2 And the church did not merely watch

This is the part usually omitted when the story is told in Christian settings.

Leading evangelical psychologists published books teaching recovered memory approaches to Christian audiences. Respected Christian therapeutic institutions adopted the approach. Because Satanic ritual abuse featured centrally in many recovered memories, prominent spiritual warfare writers endorsed the idea as well. For a great many Christians, recovered memory arrived not through a therapist's office but through healing-of-memories ministries, and it became central to widely practised forms of inner-healing prayer.

These were not fringe operators. They were sincere, prayerful, well-regarded ministries staffed by people who believed they were helping, using a method that felt spiritually fruitful and was later found to manufacture the very thing it claimed to uncover.

10.12.3 What this school concludes

Lesson	The rule it produces
Suggestion in a trusted setting can create detailed, sincere, false memories	The no-digging rule (§ 10.3.2). We never invite material to surface
A prayerful, loving atmosphere increases suggestibility rather than reducing it	Our warmth is not a safeguard. It is a risk factor, and must be paired with restraint
The people harmed were being ministered to by people who loved them	Sincerity is not a safeguard either. Chapter One said this about Kuhlman; it is true here too
Apparent spiritual fruit accompanied a method that was doing harm	Chapter Eight § 8.8 — Edwards tested fruit over time, not the felt quality of the experience
The church adopted it from the surrounding culture without examining it	Anything we import into ministry practice gets checked against Scripture and against evidence, not against how well it seems to work in the room

The instruction

If a person spontaneously discloses something from their past, you receive it kindly, you do not question them about it, you do not pray it back into view, and you refer.

If nothing surfaces, you do not go looking. Ever.

God does not require our excavation to heal anybody, and He has not asked us to conduct it.

10.13 What This Means for a Miracle Room

Because…	Our room is…
Inner healing is slower and deeper	Patient. No expectation that twenty years resolves in fifteen minutes
The person sets the pace	Consenting at every step, not once at the start
Suggestion can manufacture memory	Never digging. We receive what surfaces; we never invite it
Forgiveness is a gift, not a duty	Free of pressure. “I'm not ready” is a complete answer
Forgiveness is not reconciliation	Safe. Nobody is ever sent back to someone who is harming them
Grief is love continuing, not a problem	Willing to sit in silence and to say the dead person's name
Shame is not guilt	Listening for am rather than did
We hear one side of any relationship	Never adjudicating, never carrying messages
Our competence has a hard edge	Quick to refer, with a real directory and named contacts
Reporting overrides everything	Escalating every concern to a named duty leader, without exception

10.14 Table Discussion

Groups of three or four. Twenty-five minutes. Question 5 is the one that changes practice.

1. Why is the temptation to overstep strongest with people in emotional pain?
2. Rehearse aloud in your team: how do you refer someone without making them feel rejected? Say it three different ways.
3. Have you seen forgiveness taught in a way that pressured someone? What did it do?
4. Where in your own church culture might a grieving person feel their grief was unwelcome?
5. Sincere, loving ministries harmed people by digging for memories. What in our practice would stop us doing something like that in twenty years' time?
6. What would make it hard, in this room, for a trainee to say “I'm out of my depth”? How do we remove that?

10.15 Activation – Referral Scenarios

10.15.1 Part A – Identify and hand over

Teams of three. Each team receives scenario cards from Appendix 10C. For each, the team must (a) decide whether to continue, refer, or escalate, (b) name the reason, and (c) perform the handover aloud, warmly.

The handover is the part that is assessed. Getting the decision right and delivering it coldly is a failure.

10.15.2 Part B – The forgiveness offer

In threes. One person describes — in general terms only, nothing they are not ready to share — a situation where they were wronged. The other two must offer prayer about forgiveness using the language in § 10.4.3, and must accept “I'm not ready” without altering their warmth.

Half the speakers are instructed in advance to decline. The listeners are not told which.

> **What is being trained**
>
> Trainees consistently handle a yes well and a no badly. The tell is a small change in tone, a pause, or a follow-up that reopens the subject.
>
> The person can always feel it, and the next person they tell will get a different answer.

10.15.3 Facilitator pre-session checklist

- ☐ Appendix 10A completed with real local services before this session — a blank directory makes the exercise meaningless
- ☐ Appendix 10B and 10C printed for every team
- ☐ Duty leader present, named aloud, and available to receive practice escalations
- ☐ Stated at the start that nobody must share anything personal
- ☐ Trainers briefed to watch for tone change after “I'm not ready” in Part B
- ☐ Support person named for anyone affected by § 10.12 — some trainees will have experienced these practices
- ☐ Follow-up allocated — contact within 24 hours for anyone visibly affected

10.16 This Week's Practice

1. Learn the stop-and-refer list in § 10.8.2 until you can recite it.
2. Learn the referral sentence in § 10.8.3 word for word.
3. Read Appendix 10A. Know three actual local services by name, including one crisis line.
4. Learn the four forgiveness distinctions in § 10.4.2.
5. Written, half a page: where am I most likely to overstep, and what will stop me?
6. Continue your rule of life, listening journal and team contact.

10.17 Sources and Further Reading

10.17.1 Scripture

Psalm 34:18; 147:3; Isaiah 61:1–3; Matthew 6:14–15; 18:21–35; John 11; Romans 8; 12:2, 15; 2 Corinthians 5:18–20; Ephesians 4:31–32; Philippians 4:6–9; Job 2:11–13.

10.17.2 On Möttlingen

Johann Christoph Blumhardt's ministry at Möttlingen, the Dittus case and the movement of repentance that followed are documented in standard histories of the divine healing movement, which place him alongside Dorothea Trudel as a forerunner of the modern movement.

10.17.3 On recovered memory

The history is extensively documented. Key threads include Ken Lanning's 1992 FBI report on Satanic ritual abuse claims; Elizabeth Loftus's experimental work on memory implantation; the formation and caseload of the False Memory Syndrome Foundation from 1992; Diana Russell's 1999 reversal of her earlier position; and the substantial literature on the decline of the panic. For the church's own participation — including uptake by evangelical psychologists, Christian therapeutic institutions, spiritual warfare writers and healing-of-memories ministries — see the treatment in Christian Scholar's Review. Read at least one account written by someone inside the Christian counselling world.

10.17.4 Standing instruction

Before adopting any ministry practice, ask two questions: what does Scripture say, and what happened when other people did this? The second question is the one churches skip.

Appendix 10A – Referral Directory

COMPLETE WITH REAL LOCAL SERVICES BEFORE ANY ROOM OPENS. Reviewed every six months. A copy is held in every room.

Need	Service	Contact	Notes / hours
Crisis — suicide or self-harm			
Emergency services			
Mental health crisis / triage			
General practitioner (after-hours)			
Counselling — general			
Counselling — low or no cost			
Family violence support			
Child protection — reporting line			
Eating disorder support			
Bereavement support			
Addiction and alcohol services			
Sexual assault support			
Financial counselling (free)			
Miracle Rooms stewardship pathway			
Duty leader — this session			

Directory last reviewed: …… By: …… Next review due: ……

Appendix 10B – Escalation Decision Table

Displayed in every room. When in doubt, escalate. Nobody has ever been criticised here for escalating unnecessarily.

If you hear or see…	Continue?	Action
Ordinary distress, tears, grief	Yes, gently	Slow down. Offer to stop. Watcher monitors
Suicide, self-harm, not wanting to be alive	STOP	Stay with them. Do not leave them alone. Duty leader NOW
Harm to a child or vulnerable adult	STOP	Duty leader NOW. Reporting obligation applies. Do not investigate
Family violence, or fear of a partner or relative	STOP	Duty leader. Never advise returning. Refer to specialist service
Psychosis, mania, severe dissociation	STOP	Do not interpret the content. Duty leader. Medical referral
Disordered eating	STOP	Refer only. No discussion of food, weight, exercise or targets
Intoxication or acute addiction	STOP	Care for them. Duty leader. Do not minister
Request to stop medication	Yes, but	“That's for you and your doctor.” Duty leader afterwards
Disclosure of past abuse, spontaneously	Pause	Receive kindly. Do not question. Do not pray it back into view. Refer
A team member breaches a non-negotiable	STOP	Watcher ends the encounter. Report the same evening
You feel out of your depth	STOP	Refer. This is information, not failure

Appendix 10C – Scenario Cards

Cut and distribute. Teams decide: continue, refer, or escalate — then perform the handover aloud.

#	The person says…	Correct handling
1	“I can't forgive my brother. Everyone keeps telling me I have to.”	Continue. Offer, do not press. Accept “not ready”. Never make healing conditional on it
2	“My husband gets angry and I'm frightened to go home some nights.”	STOP. Duty leader. Specialist family violence referral. Never advise returning or frame endurance as faithfulness
3	“I've been hearing voices telling me I'm being watched.”	STOP. Do not interpret the content spiritually. Duty leader. Medical referral
4	“I've hardly eaten for three days. I feel closer to God when I'm empty.”	STOP. Refer only. No discussion of food, weight or fasting. Duty leader
5	“Since my son died I can't pray. I'm angry with God.”	Continue gently. Do not defend God. Do not explain the death. Say the son's name. Offer bereavement referral
6	“I think something happened to me as a child but I can't remember it. Can you pray for God to show me?”	Do not pray for recall. § 10.3.2. Pray for peace and God's care. Refer to a qualified professional
7	“Honestly, some days I think everyone would be better off without me.”	STOP. Stay with them. Do not leave them alone. Duty leader immediately
8	“I want to give you something for what you've done for me.”	Decline warmly. § 10.10. Never receive money or gifts

Appendix 10D – Trainee Self-Check

Complete before Chapter Eleven. Not collected, not marked.

- ☐ I can explain why inner healing is trained separately from physical healing
- ☐ I can state the pace rule and the no-digging rule
- ☐ I can explain what happened when the church adopted recovered memory approaches
- ☐ I can state the four forgiveness distinctions, and that forgiveness is never reconciliation
- ☐ I know that forgiveness never requires anyone to return to someone harming them
- ☐ I can tell the difference between guilt and shame by listening for am versus did
- ☐ I can pray for a marriage without adjudicating it
- ☐ I can recite the stop-and-refer list
- ☐ I can say the referral sentence word for word, warmly
- ☐ I know the escalation table and I know the reporting obligation overrides everything
- ☐ I know three actual local services by name, including one crisis line
- ☐ I know that I never receive money or gifts from anyone I have prayed for

Chapter Ten – Summary Card

Retain and review

We pray for wounded hearts. And we are not counsellors, psychologists, psychiatrists, social workers or doctors, and never present as any.

The person sets the pace. Consent at every step, not once at the start.

We do not go digging. We receive what surfaces; we never invite it. Ever.

Forgiveness is a gift offered, never a duty extracted. “I'm not ready” is a complete answer.

Forgiveness is not reconciliation. It never requires anyone to return to a person who is harming them.

Grief is love continuing after loss. Sit with it. Say the name. Do not explain the death.

Guilt says I did something bad; shame says I am something bad. Do not treat shame as guilt.

Never take sides, never carry messages, never counsel a marriage — pray, and refer.

Referral is what love looks like when a need is bigger than your training. Being out of your depth is information, not failure.

Reporting a risk to a child or vulnerable adult overrides confidentiality, loyalty, reputation and the person's wishes. No exceptions.

Blumhardt stayed two years with one person, in his own parish, doubting himself — and the healing came through confession and reconciliation in community.

Sincere, loving Christian ministries manufactured false memories in people who trusted them. Warmth is not a safeguard. Sincerity is not a safeguard. Restraint is.

End of Chapter Ten

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER ELEVEN

When Healing Doesn't Happen

The Most Important Chapter in This School

"Jesus wept."

John 11:35

TRAINEE MANUAL · VOLUME SIX

11.0 Chapter Overview

Everything in this manual has been building towards this evening. A healing school is judged not by what it does when someone gets better, but by what it does with the person who does not.

> **The claim this chapter makes**
>
> How we handle the unhealed reveals what we actually believe. Not what we teach — what we believe.
>
> A room can hold correct theology, competent technique and warm people, and still be a place where sick people are quietly made to feel it is their fault.
>
> That failure is invisible from the inside, because the people it injures stop coming.

11.0.1 Learning outcomes

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

1. State plainly what proportion of people they should expect to see visibly healed, and why that is not a reason to stop.
2. Recognise the forbidden responses — including the polite variants that do the same damage.
3. Explain why the blame instinct is strong, and whom it actually protects.
4. Show from Hebrews 11, Job, the Psalms and 2 Corinthians 12 how Scripture handles unanswered prayer.
5. Deliver the required responses word for word, including the fourth-visit conversation.
6. Describe how a team debriefs disappointment without exaggerating, blaming or quitting.
7. Account for what happened in the wheelchair section, and say what our room does differently.

11.0.2 Session plan

Time	Element	Reference	Lead
0:00–0:20	Worship and waiting	—	Worship lead
0:20–0:30	Report-back: referral scenarios	Ch. 10 § 10.15	Team leaders

Time	Element	Reference	Lead
0:30–1:15	Teaching	§ 11.1–11.12	Teacher
1:15–1:30	Break	—	—
1:30–1:55	Table discussion	§ 11.14	Team leaders
1:55–2:20	Activation — the hardest conversation	§ 11.15	Facilitator + trainers
2:20–2:30	Naming, and send-out	§ 11.15.3	Facilitator

Facilitator note

This is the heaviest evening in the school and it should be. Do not lighten it with reassurance, and do not end on a testimony — ending on a healing story would undo the entire chapter.

The session closes with the naming exercise (§ 11.15.3). Protect the ten minutes for it. It is the most formative thing many trainees will do in twelve weeks.

Have a support person named and available. Some trainees are carrying an unhealed person of their own.

11.1 Why This Is the Most Important Chapter

Consider what a Miracle Room actually produces over a year.

Some people will be healed — genuinely, verifiably, wonderfully. Those evenings are why the room exists and nothing in this chapter diminishes them.

And many more people will walk out of your room carrying exactly what they carried in. That is not a failure of the room, a defect in the team, or evidence that the theology is wrong. Chapter Five established it from Scripture: Paul asked three times and was refused; Trophimus was left ill in one sentence; Elisha died of an illness. Chapter Two found Bethesda in the middle of the Gospels.

So the question that determines whether your room is safe is not what happens when someone is healed. It is what happens in the ninety seconds after someone says "no, nothing's changed".

11.1.1 Two rooms, identical in every other respect

Room A	Room B
The team looks briefly disappointed	The team's warmth does not change at all
Someone offers a possible reason	Nobody offers a reason, because we do not have one
"Let's press in a bit more" — a sixth round of prayer	"Would you like us to pray once more, or shall we leave it there?"
"Sometimes God's timing is different", said quickly	"That is not on you. There's no condemnation here at all"
The person is thanked and moved on	The person is asked whether they'd like a follow-up call this week
The team debriefs by asking what went wrong	The team debriefs by saying the person's name and praying for them again

Room A is not cruel. Nobody in Room A intends harm. And the person leaves Room A slightly more ashamed than they arrived, having learned that their body is a disappointment to the people who prayed for it.

This chapter is how we build Room B.

11.2 Be Honest About the Numbers

Trainees should be told plainly what to expect, because a minister who is ambushed by the reality in month three will either quit or start exaggerating.

11.2.1 What experienced practitioners report

Francis MacNutt — whose ministry is the model in § 11.11 — reported from his own experience that around half of those he prayed for with physical ailments experienced healing or substantial improvement, and about three-quarters of those with emotional or spiritual difficulties. Those are unusually high figures from an unusually experienced practitioner, reported honestly, and they still mean that a large number of people went home physically unchanged.

John Wimber's church prayed for hundreds of people over many months before anyone was healed at all (Chapter Six § 6.8.2).

> **What a new trainee should expect**
>
> Most of the people you pray for in your first year will not be visibly healed on the night.
>
> Some improvements are partial, gradual, or only apparent weeks later — which is why follow-up exists.
>
> None of this is a reason to ask for less. Chapter Five committed us to bold, specific prayer, and boldness is not contingent on a success rate.

11.2.2 Why we count honestly

Chapter One set the standard when it dealt with the Spokane figures: a ministry that inflates its history will inflate its testimonies, and a ministry that inflates its testimonies eventually cannot be believed about anything.

So the Chapter Nine follow-up log records “no change” with exactly the same care as a healing. A log containing only good outcomes is not a record; it is advertising — and it will eventually deceive the team that produced it.

11.3 What We Never Say

These are examinable. Learn them as forbidden, not as unwise.

11.3.1 The direct forms

Forbidden	What it does
“You weren't healed because you didn't have enough faith”	Makes a sick person responsible for their own body. The single most damaging sentence in this field
“Is there sin you need to deal with?”	Job's friends. God's anger fell on the explainers (Job 42:7)
“You need to receive it” / “Take hold of it”	The same accusation with softer grammar
“Don't confess that” / “Don't speak sickness over yourself”	Forbids the person from describing their own reality. Chapter Five § 5.7.3
“Is there unforgiveness in your family line?”	Diagnosis and sin-naming. Chapter Eight § 8.9.2
“Maybe God is teaching you something through this”	Explains a person's suffering on God's behalf, which we are not entitled to do

11.3.2 The polite variants – which do the same work

Trainees rarely say the direct forms. They say these, and believe they are being kind.

What is said	What is heard
“Let's press in a bit harder”	You have not tried hard enough yet
“Sometimes there's a blockage”	There is something wrong with you and we can sense it
“I just feel like there's more to this”	Your condition has a hidden cause you are failing to address
“Keep declaring it and don't doubt”	If it fails, your doubt did it
“You have to believe you've received it already”	The outcome now depends on a mental state you must maintain

What is said	What is heard
“God's timing is perfect”, said quickly to close the moment	Your pain is being tidied away so we can move on
Visible disappointment, and nothing said at all	I am a failure for these people

That last row matters most. The most common harmful response in a Miracle Room is not a sentence. It is a face.

11.4 Why the Blame Instinct Is So Strong

It is worth understanding the mechanism, because knowing it is most of the defence against it.

11.4.1 Whom the explanation protects

When nothing happens, three explanations are logically available: something is wrong with the sick person; something is wrong with us; or there is something here we do not understand.

Explanation	What it costs the minister	What it costs the person
It's them — their faith, sin, confession	Nothing. The theology survives intact and so does the minister's confidence	Everything. They are now sick and ashamed
It's us — we weren't prepared, we lacked authority	Some humility, and a risk of despair or striving	Little — though it can still make the room feel like a performance under review
We don't know	Certainty. This is the expensive one, and it is the true one	Nothing. It leaves them free

The first explanation is the only one that costs the minister nothing, which is precisely why it is the one that gets reached for. It is not usually cruelty. It is self-protection wearing the clothes of faith.

11.4.2 The theological root

Chapter Five § 5.6 set out the four positions. Position 1 — that healing is always God's will and available now — has only one place to put a failure, and that place is the sick person. This is not a caricature; it is a structural feature of the position.

Miracle Rooms holds position 4 precisely because it leaves room for a fourth possibility that the others do not: that the Kingdom has genuinely come and is not yet complete, and that the gap between those two facts is where the unhealed person is standing — with no fault attaching to anyone.

The sentence to keep

“I don't know” is a theologically respectable answer, and it is usually the honest one.

It costs you your certainty and it costs the person nothing. That is the right way round.

11.5 What Scripture Does With This

The Bible is far less anxious about unanswered prayer than we are.

11.5.1 Hebrews 11:32–40

The great chapter on faith divides into two halves and commends both equally.

The first half: those who through faith conquered kingdoms, stopped the mouths of lions, quenched fire, escaped the sword, were made strong out of weakness, and received back their dead by resurrection.

The second half, beginning at verse 35: others were tortured, refusing to accept release; suffered mocking and flogging, chains and imprisonment; were stoned, sawn in two, killed with the sword; went about destitute, afflicted, mistreated — of whom the world was not worthy.

> *And all these, though commended through their faith, did not receive what was promised.* **Hebrews 11:39**

Read that verse slowly

Commended through their faith. And they did not receive what was promised.

Scripture places both groups in the same chapter, under the same commendation, as examples of the same virtue.

Anyone who says the unhealed lacked faith is contradicting Hebrews 11 directly.

11.5.2 Job's friends

Job's friends were theologically confident, personally sincere, and spent thirty-five chapters explaining his suffering. At the end, God's anger is directed at them — not at Job, who had complained bitterly throughout (Job 42:7).

Their best moment was the beginning: seven days and seven nights sitting on the ground with him, saying nothing, because they saw that his suffering was very great (Job 2:13).

Learn to sit with people. It is the one thing Job's friends did right, and they did it before they opened their mouths.

11.5.3 The Psalms permit the complaint

Roughly a third of the Psalter is lament. Psalm 88 — the bleakest — ends without resolution; its final word is darkness. It was included in Israel's songbook anyway.

A room in which people may only express hope has removed a third of the Bible's own emotional vocabulary. Let people be angry, and do not defend God. He has not asked you to, and the Psalms suggest He can manage the complaint.

11.5.4 John 11 — Jesus wept at a tomb He was about to open

He knew what He was about to do. He wept anyway, and was deeply moved. Grief and faith are not alternatives, and a minister who has stopped grieving has usually stopped seeing (Chapter Seven § 7.8).

11.6 What We Say Instead

Learn these until you do not have to construct them.

11.6.1 In the room, immediately

The core response

"Thank you for letting us pray with you. Nothing has shifted that we can see today — and that is not on you. There's no condemnation here at all. We're going to keep praying for you this week."

Element	Why it is there
Thank them	They gave you access to something difficult. That was a gift
Name the reality plainly	Pretending otherwise makes them manage your discomfort
"That is not on you"	Removes blame explicitly, before they can supply it themselves
"No condemnation"	Romans 8:1. Say it out loud; it is the thing they are most likely to be feeling
"We'll keep praying"	This is a commitment, so only say it if it is true — and then do it

11.6.2 When they ask why

They will. And the honest answer is short.

What to say

"I don't know. I really don't, and I'm not going to invent a reason.

What I do know is that this isn't a punishment and it isn't your fault. Jesus healed people constantly and He also stood at a tomb and wept. I don't understand the gap between those things, and I'm not going to pretend I do.

What I can do is keep asking Him with you, and not go away."

Notice that this answer refuses to explain, refuses to blame, gives something true to hold, and offers presence. That is the whole of what we have, and it is a great deal more than most people are offered.

11.6.3 What to do with your face

1. Your expression is the message. Practise this deliberately — trainees are frequently unaware of what they broadcast.
2. Do not look disappointed. Your disappointment is real, and it is not theirs to carry.
3. Do not become brisk. Briskness reads as dismissal.
4. Do not over-compensate with cheerfulness. It reads as pretending.
5. Slow down. The moment after a no should be slower than the moment before it, not faster.

11.7 The Fourth Visit

The hardest conversation in a Miracle Room is not the first no. It is the fourth.

Someone has come repeatedly over months. Your team knows them. They have been prayed for by three different teams. And they ask, without hostility, the question everyone has been avoiding: why isn't God healing me?

11.7.1 What not to do

Instinct	Why it fails
Escalate — bring in a more experienced minister, pray longer, add fasting	Communicates that the previous attempts were inadequate, which implies a threshold they have not met
Find a new angle — generational lines, soul ties, a root	This is § 11.3 arriving in a new costume, and Chapter Ten forbids the digging it requires
Gently discourage them from coming back	Abandonment, and they will experience it as such
Reassure without acknowledging	They have been coming for months. They can tell

11.7.2 What to do

1. Acknowledge it first. “You've been coming a long time and nothing has changed. That's really hard, and I'm not going to pretend otherwise.”
2. Refuse to explain it. § 11.6.2.
3. Ask what they want. “What would be most helpful now — do you want us to keep praying about this, or is there something else you'd like us to pray about?” This restores the agency that months of unanswered prayer erode.
4. Offer to keep going without requiring it. Some people want to keep asking for years. Others need permission to stop asking, and never receive it.
5. Name what has happened alongside the illness. Not as compensation — never as compensation — but truthfully: they are known here, they are prayed for, they are not alone.
6. Make sure they have proper care as well as prayer. Chapter Ten.

The permission most rooms never give

“If you ever want to come and not be prayed for — just to sit with us, or be prayed for about something else entirely — that's completely fine. You don't have to keep asking for this in order to belong here.”

For some long-term visitors, this sentence is the most liberating thing they will hear in your room.

11.8 The Long Game

The alternative to intensity is not giving up. It is staying.

11.8.1 Soaking prayer

Francis and Judith MacNutt advocate what they call soaking prayer — laying on hands and praying over an extended period, returned to repeatedly over time. MacNutt's summary is that healing takes time, and that this is what is missing from a great deal of healing ministry.

Notice the difference between soaking and pressing. Soaking is unhurried, gentle, repeated across weeks and months, and expects nothing of the person. Pressing is urgent, escalating, and expects the person to produce something. They can look similar for the first ten minutes and they are opposites.

Soaking	Pressing
Unhurried and quiet	Builds intensity
Returns another day	Must resolve tonight
Asks nothing of the person	Requires their faith, declaration or effort
Stops when they want to stop	Continues because stopping feels like defeat
Consistent with Chapter Nine's two-or-three-round ceiling, across many visits	Breaches it in a single visit

11.8.2 Accompaniment

Most of what a Miracle Room can offer a person with a long-term condition is not a cure. It is company, over years, with prayer in it.

That is not a consolation prize and it should never be presented as one. It is the ordinary shape of Christian love, and for many of your long-term visitors it will be the most substantial thing anyone is offering them.

11.9 Caring for the Minister

Chapter Four warned about hollowing out. This is where it usually starts.

11.9.1 The three temptations after a run of nothing

Temptation	How it presents	The remedy
Exaggerate	Rounding up. “She seemed a lot better” when she said she felt slightly warm. Repeating a story with the uncertain parts smoothed off	Record outcomes honestly on the log, including no change. Tell your team the unembellished version first, every time
Blame	Turning it inward — my faith, my preparation, my authority — or outward onto the person	§ 11.4. “We don't know” is the honest answer and it is available to you as well as to them
Quit	Dread before a shift. Cynicism about the room. Quietly reducing what you ask God for	Say it aloud to your team. Chapter Four § 4.7.2 — reduce before you increase, and stepping back is not a demotion

The first temptation is the dangerous one for the ministry, because it is the one that feels like faith. Chapter One committed us to accuracy about Lake's figures for exactly this reason: the habit of rounding up the past is the same habit as rounding up last Tuesday.

11.9.2 The debrief is not optional

Every team debriefs after every shift, using Appendix 11B. Five minutes. The rules are simple: report what actually happened, name the people you prayed for, say what was hard, and pray for the ones who left unchanged.

A room where only successes are spoken becomes a room where people learn to exaggerate — and then a room where nobody can say they are struggling.

11.10 Grieving Properly

Some of the people you pray for will die. In a room open to anyone, over years, this is certain.

1. Say their names out loud, with your team. A ministry that cannot mention its dead is not being faithful; it is managing its own morale.

2. Attend the funeral if you are welcome. Ministry does not end because the outcome was not the one you asked for.
3. Do not construct a meaning for the family. Chapter Ten § 10.5 — no explanations of the death, ever.
4. Let the team grieve. Give it time in the debrief and, if needed, a separate evening.
5. Keep asking. Grief and continued bold prayer are not in tension; Chapter Five settled that.

11.11 From History: Francis MacNutt

The most sober and useful modern voice on this subject, and — characteristically for this manual — both a model and a caution.

11.11.1 Who he was

Francis MacNutt (1925–2020) was a Dominican priest, an honours graduate of Harvard with a doctorate in theology, and a leading figure in the Catholic charismatic renewal. His 1974 book Healing sold close to a million copies and included, as a chapter heading, the question most healing books avoid: why are some people not healed? He married Judith Sewell in 1980 and together they founded Christian Healing Ministries, working in teams and within praying communities rather than from a platform.

11.11.2 What we take

What MacNutt held	Why it belongs here
That there is genuine mystery in the healing ministry, and that this should be taught rather than concealed	A ministry that teaches mystery honestly can survive a run of nothing. One that promises certainty cannot
That healing takes time — hence soaking prayer, returned to over weeks and months	§ 11.8.1. The alternative to intensity is duration
That the primary disposition required of the minister is love rather than faith	This is Chapter Seven's argument from a Catholic Dominican, and it is the safeguard that matters most
That where love is present, he had never seen a person hurt by healing ministry — even when they were not healed	This is the standard for Room B. Not that everyone is healed, but that nobody is hurt
That believing in the healing ministry gave him hope rather than setting him up for disappointment	Written when he was in his mid-eighties, having prayed for people for decades, with his own body plainly ageing
That he reported his own results honestly — roughly half of physical cases seeing healing or substantial improvement	§ 11.2. He counted, and he published the count

11.11.3 And the caution

MacNutt also taught reasons why some are not healed — including that lack of forgiveness is a major block to healing, and that the ministering person may be insufficiently prepared by prayer or lack the necessary spiritual authority.

> **Why this school does not adopt that framework**
>
> In MacNutt's hands, held with mystery and love, this material was pastoral. In less careful hands it becomes precisely the list of explanations that § 11.3 forbids — and the version that reaches trainees third-hand is always the list, never the mystery.
>
> Miracle Rooms therefore does not teach reasons for non-healing at all. We teach “we don't know”, and we teach it deliberately, because a framework of reasons will eventually be applied to a person's face.
>
> Note also that MacNutt's version at least directs the question at the minister rather than the sick. If a trainee cannot resist looking for a reason, that is the only direction in which it may be looked — and even then, never spoken aloud to the person.

11.12 From History: The Wheelchair Section

Chapter One recorded the surgeon William Nolen's observation that at Kathryn Kuhlman's services the people with obvious, visible organic disease were largely turned back rather than brought to the platform.

Here is the same event from inside the wheelchair section.

11.12.1 What happened

On 30 July 1967, a seventeen-year-old named Joni Eareckson dived into shallow water at Chesapeake Bay and broke her neck. She has been a quadriplegic ever since.

After her discharge from hospital she sought healing seriously and methodically. By her own account she made the rounds of local healing services, following every scriptural injunction she could find that might qualify her: elders prayed and anointed her with oil, and she confessed more sins than she could recall. She was, she says, entirely convinced — telling friends on the phone that the next time they saw her she would be running up their footpath.

She and her sister drove to a Kuhlman crusade in a Washington DC ballroom and arrived early to get a good seat. They were escorted instead to the wheelchair section, among people with crutches, canes and walkers.

The service proceeded. A spotlight moved to the corner of the ballroom where healings were occurring, and her heart began to pound. It moved to another corner. It never reached the wheelchair section. Before the service ended, ushers came early to escort those in wheelchairs out to the elevators, so as not to create a traffic jam.

She has described sitting in that line of people waiting at the elevator. Nobody was speaking. She looked up and down the line and thought that something was wrong with the picture.

11.12.2 The detail this chapter exists for

Her conclusion, at the time, was not that the ministry had failed her. It was that she must not be looking deeply enough into God's Word — because she knew those people believed, and she certainly believed.

Read that again

A seventeen-year-old, newly paralysed, sat in a corridor and concluded that the fault was hers.

Nobody said it to her. Nobody needed to. The structure of the event said it: the spotlight went elsewhere, and she was removed early so as not to obstruct the exit.

This is what § 11.3.2 means when it says the most common harmful response is not a sentence.

She attended more than one such crusade. Driving home to the family farm in Maryland after the third, she has written that she was fuming, and asking what kind of rescuer or healer would refuse the prayer of a paralytic.

Eventually she prayed a different prayer: that if God would not let her die, He would show her how to live. She went on to found an international disability ministry, has written dozens of books, and more than fifty years later still lives with quadriplegia and chronic pain. She has said publicly that she would rather be in the wheelchair knowing Jesus as she does than on her feet without Him — while never presenting her suffering as easy or resolved.

11.12.3 What our room does differently

What happened there	What happens here
The visibly disabled were seated apart, and the attention went elsewhere	Nobody is grouped, sorted, or seated by the visibility of their condition
The unhealed were removed early to keep the exit clear	Nobody is moved on for the convenience of the event. There is no event
No one spoke to her about the fact that nothing had happened	§ 11.6.1 is said out loud to every person who leaves unchanged, without exception
She left concluding the fault was hers, unchallenged	“That is not on you” is said before she can reach that conclusion
There was no follow-up	Chapter Nine, Step 10. Contact within seven days

Every one of those five differences is cheap. None requires greater faith, better technique or more anointing. They are choices about how a room is run.

11.13 What This Means for a Miracle Room

Because…	Our room is…
Most people will leave unchanged	Built for them, not only for the healings
The blame explanation costs the minister nothing	Trained to notice when we reach for it
Hebrews 11 commends both halves equally	Free of any suggestion that the unhealed lacked faith
God's anger fell on the explainers	Silent about causes. “I don't know” is our answer
A third of the Psalter is lament	Able to receive anger at God without defending Him
Jesus wept at a tomb He was about to open	Grieving openly, and still asking boldly
The most common harm is a face, not a sentence	Watching our expressions as carefully as our words
The fourth visit is the hardest conversation	Giving people permission to stop asking, and to still belong
Soaking is not pressing	Unhurried across months rather than intense in one night
Exaggeration begins with disappointment	Debriefing honestly after every shift, recording every no change
A girl in a corridor concluded it was her fault	Saying “that is not on you” before she can get there

11.14 Table Discussion

Groups of three or four. Twenty-five minutes. Questions 2 and 6 are the ones to protect time for.

1. Where have you been hurt by how the church handled your own unanswered prayer? You do not have to give details.
2. Which of the polite variants in § 11.3.2 have you said? Say it aloud. Nobody will comment.
3. Of the three explanations in § 11.4.1, which is your instinct? What does that cost the person in front of you?
4. Read Hebrews 11:35–40 aloud. How does it sit with you that both halves are commended equally?
5. Joni Eareckson concluded, in that corridor, that the fault was hers. Nobody told her. What told her?
6. What will you do with your own disappointment so that it does not leak onto the next person?
7. Is there anyone you have quietly stopped praying for because it was too painful to keep asking?

11.15 Activation

11.15.1 Part A – The fourth visit

Teams of three, with a fourth playing a person on their fourth visit over six months, no change, who asks: why isn't God healing me?

Every trainee must attempt an answer aloud. No preparation, no notes.

Then critique — gently, specifically, and against three tests only: did it explain anything it shouldn't have? did it offer something true? did it remove blame?

> **Instruction to trainers**
>
> Expect the first attempts to be poor. That is the point of doing it here rather than in a room with a real person.
>
> Watch particularly for the trainee who says nothing wrong but whose face and pace communicate that they want the conversation to end. Name it kindly — it is the failure most likely to survive this school undetected.

11.15.2 Part B – The letter

Fifteen minutes, alone and silent. Each trainee writes the letter at Appendix 11A — to someone still waiting.

Then, in teams, read them aloud. This is often the point at which the chapter lands.

11.15.3 Part C – The naming

The session closes with this, and it is not optional.

1. The whole group stands in a circle.
2. Anyone who wishes says aloud the first name of one person they have prayed for who was not healed, or who died. Just the name, and one sentence about them if they want.
3. Nobody responds. Nobody comments. Nobody prays over the naming.
4. When the naming is finished, the facilitator prays once, briefly, for the people who have been named.
5. Then the session ends. There is no testimony afterwards, and no upbeat song.

Why the session ends this way

Every other week of this school ends with sending. This one ends with remembering.

A school that trains people to pray for the sick and never once names the ones who did not get better has taught its trainees that those people do not count.

Do not soften this ending. Trainees consistently report it as the most formative ten minutes of the twelve weeks.

11.15.4 Facilitator pre-session checklist

- ☐ Appendix 11A printed — one per trainee
- ☐ Appendix 11B printed — introduced tonight, used at every shift from now on
- ☐ Support person named aloud at the start and available afterwards
- ☐ Trainers briefed to watch for the trainee whose face ends the conversation
- ☐ Ten minutes protected for the naming — not compressed to fit anything else in
- ☐ No testimony, no upbeat close, no reassurance after the naming
- ☐ Follow-up allocated — contact within 24 hours for anyone visibly affected

11.16 This Week's Practice

1. Learn § 11.6.1 word for word. You should be able to say it without constructing it.
2. Learn the "when they ask why" answer at § 11.6.2.
3. Read Hebrews 11 in full, and Psalm 88 in full. Do not resolve Psalm 88.
4. Finish and keep your letter (Appendix 11A). You will want it in three years.
5. Written, half a page: which of the three temptations in § 11.9.1 is mine — exaggerate, blame, or quit?
6. Contact one person you have prayed for who was not healed, if it would be welcome. No agenda.
7. Continue your rule of life, listening journal and team contact.

11.17 Sources and Further Reading

11.17.1 Scripture

Hebrews 11; Job 2:11–13 and 42:7–8; Psalms 13, 22, 88; John 11; 2 Corinthians 12:7–10; Romans 8:1, 18–25; 2 Timothy 4:20.

11.17.2 On MacNutt

Healing (1974) — note the chapter addressing why some are not healed — and The Prayer that Heals, in which soaking prayer is set out. His articles for the Healing Line, including his reflections written in his mid-eighties, are freely available from Christian Healing Ministries.

11.17.3 On the wheelchair section

Joni Eareckson Tada has recounted her experience at the Kuhlman crusades in numerous interviews and addresses over fifty years, including in Christianity Today on the fiftieth anniversary of her accident. Read her own words rather than a summary; hers is the voice this chapter most needs trainees to hear, and it is the perspective of the person in the chair rather than the person praying.

11.17.4 Standing instruction

When someone leaves your room unchanged, ask yourself one question afterwards: if they described tonight to a friend, would the word they used be "loved" or "failed"?

Appendix 11A – The Letter to Someone Still Waiting

Write it by hand if you can. It is not collected, not marked, and not sent. Keep it.

WRITE TO A REAL PERSON, EVEN IF YOU NEVER SEND IT

Think of someone you know who has been prayed for many times and is still sick. Write to them.

1. Do not explain their suffering. Not once, not gently, not by implication.

2. Do not promise them anything you cannot deliver.

3. Say something true about God that you actually believe on a hard day.

4. Say plainly that this is not their fault.

5. Tell them what you will keep doing.

6. Read it back and remove every sentence that is there to make you feel better.

Check before you finish	Y / N
Have I explained anything? (Must be NO)	
Have I promised an outcome or a timeframe? (Must be NO)	
Have I implied their faith, sin or attitude is a factor? (Must be NO)	
Have I offered something true rather than something comforting?	
Have I removed blame explicitly, in words?	
Have I committed to something I will actually do?	
Would I want to receive this if I were the one still waiting?	

Appendix 11B — Team Debrief Sheet

Five minutes at the end of every shift. Every shift. Led by the watcher.

Question	Notes
Who did we pray for tonight? (First names — say them aloud)	
What actually happened? (Unembellished. Round nothing up)	
Who left unchanged?	
Who needs follow-up, and who owns it?	
Did anything breach a non-negotiable? If so, reported to whom?	
Was anything escalated to the duty leader?	
What was hard tonight?	
Is anyone on this team not okay?	

Debrief rules

Report what happened, not what you hope happened. If you are uncertain whether something changed, say that you are uncertain.

Say the names of the people who left unchanged, and pray for them before you go home.

“I'm not okay” is a complete answer and requires no justification. The watcher passes it to the duty leader.

Nobody leaves a shift without this being done, however late it is.

Appendix 11C – Trainee Self-Check

Complete before Chapter Twelve. Not collected, not marked.

- ☐ I know what proportion of people I should expect to see visibly healed, and why I still ask boldly
- ☐ I can list the forbidden responses, including the polite variants
- ☐ I know which of the three explanations costs the minister nothing, and why that matters
- ☐ I can explain Hebrews 11:35–40 and why it settles the faith question
- ☐ I can say § 11.6.1 word for word without constructing it
- ☐ I can answer “why isn't God healing me?” without explaining anything
- ☐ I know what my face does when someone says nothing has changed
- ☐ I can give someone permission to stop asking and still belong
- ☐ I can tell the difference between soaking and pressing
- ☐ I know which of the three temptations is mine — exaggerate, blame, or quit
- ☐ I have written my letter and kept it
- ☐ I have said aloud the name of someone who was not healed

Chapter Eleven – Summary Card

Retain and review

How we handle the unhealed reveals what we actually believe.

Most people you pray for will walk out carrying what they came in with. That is not a failure and it is not a reason to ask for less.

Never: “not enough faith”, “is there sin”, “you need to receive it”, “don't confess that”, “God is teaching you something”.

And never the polite versions: “press in harder”, “there's a blockage”, “I feel there's more to this”.

The most common harmful response is not a sentence. It is a face.

Three explanations exist. The one that blames the person is the only one that costs you nothing — which is why you will reach for it.

“I don't know” is theologically respectable and usually true.

Hebrews 11 commends both halves equally — those who escaped the sword and those who were killed by it.

God's anger fell on Job's friends, who explained. Their best moment was seven days of silence.

Psalm 88 ends in darkness and is in the songbook anyway.

“Nothing has shifted that we can see today — and that is not on you. There's no condemnation here at all.”

Soaking is not pressing. The alternative to intensity is duration.

A seventeen-year-old sat in a corridor by the elevators and concluded the fault was hers. Nobody told her. The room told her.

End of Chapter Eleven — and of the Ministry Block

MIRACLE ROOMS

FOUNDATION SCHOOL

CHAPTER TWELVE

Character, Safe Ministry and Sending

Character Must Carry the Gift

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

Matthew 7:22

TRAINEE MANUAL · VOLUME SIX

12.0 Chapter Overview

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

> **The governing sentence**
>
> Character must carry the gift.
>
> Nobody in Miracle Rooms is promoted because they get spectacular results. People are entrusted with more because they are becoming like Jesus.
>
> This is not a pious sentiment. It is an operational rule, and § 12.12 makes it an assessment framework.

12.0.1 Learning outcomes

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

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

12.0.2 Session plan

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

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

Facilitator note

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

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

12.1 Why This Chapter Is Last

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

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

12.1.1 What this school has been building towards

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

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

12.2 Character Carries the Gift

12.2.1 Matthew 7:21–23

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

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

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

12.2.2 1 Corinthians 13:1–3

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

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

12.2.3 Acts 8:9–24 – Simon

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

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

The oldest temptation in this field

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

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

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

12.2.4 The qualifications lists

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

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

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

12.3 The Nine Areas

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

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

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

12.4 Power and Money

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

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

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

12.5 Power and Sex

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

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

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

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

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

12.6 Power and Control

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

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

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

12.7 Why Deliverance Is Deferred

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

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

What a foundation-trained minister does

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

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

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

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

12.8 The Code of Safe Ministry

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

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

On clause 14

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

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

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

12.9 Child Safety

Non-negotiable and jurisdiction-specific.

MUST BE COMPLETED WITH CHAPTER TEN § 10.9.2 AND LEGALLY VERIFIED

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

Date of last legal review: ..... Next review due: .....

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

12.9.1 What holds regardless

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

12.10 When the Code Is Breached

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

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

The structural requirement behind that last row

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

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

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

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

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

12.11.1 He began here

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

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

12.11.2 The rise

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

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

12.11.3 The collapse, step by step

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

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

12.11.4 And the ending nobody expects

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

The lesson that makes this the final case

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

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

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

12.11.5 What Lake took, and what he left

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

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

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

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

12.12 Assessment

Nobody graduates for attendance, and nobody graduates for results.

12.12.1 The eight markers

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

12.12.2 Components

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

Repeating a level

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

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

12.13 The Pathway

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

> **Apprenticeship is not a formality**
>
> It is the part that actually forms people, and it cannot be shortened for someone who seems ready.
>
> This is an apprenticeship model, not a seminar. People are formed by practising alongside someone further along — which is how discipleship worked in the first place, and how Trudel trained Meili in the 1850s.

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

12.14 Commissioning

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

12.14.1 What is being commissioned

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

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

12.14.2 The twelve paths

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

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

12.14.3 The commissioning prayer

SUGGESTED FORM – ADAPT AS YOUR LEADERSHIP SEES FIT

Over each trainee, by name:

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

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

In the name of Jesus. Amen."

12.15 What This Means for a Miracle Room

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

12.16 Table Discussion

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

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

12.17 Activation and Close

12.17.1 Part A — The Code, read aloud

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

12.17.2 Part B — Signing

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

12.17.3 Part C — The team word

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

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

12.17.4 Part D — Commissioning

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

12.17.5 Facilitator pre-session checklist

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

12.18 After the School

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

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

12.19 Sources and Further Reading

12.19.1 Scripture

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

12.19.2 On Dowie and Zion

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

12.19.3 On contemporary Australian practice

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

12.19.4 The standing instructions, collected

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

Appendix 12A – Code of Safe Ministry: Signature Page

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

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

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

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

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

Appendix 12B – Assessment Record

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

Trainee: ..... **Cohort:** ..... **Date:** .....

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

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

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

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

Apprenticeship supervisor allocated: ..... First debrief date: .....

Appendix 12C – Character Reference Request

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

TEXT OF THE REQUEST

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

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

1. How long, and in what capacity, have you known them?

2. How do they respond to correction?

3. Have you observed them in a position of trust? How did they handle it?

4. Do you have any concern about their conduct in relation to money, sexual integrity, honesty, or the exercise of authority over others?

5. Are you aware of anything that would make it unwise for them to minister to vulnerable people?

6. Is there anything you think we should know?

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

For leadership

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

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

Appendix 12D – Graduation Checklist

The trainee's own final check. Not collected.

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

Chapter Twelve – Summary Card

Retain and review

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

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

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

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

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

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

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

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

Deliverance is deferred. Deferring it is not unbelief.

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

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

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

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

End of Chapter Twelve — and of the Foundation School

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