

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

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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