

Joyce Meyer can be talking about prayer one moment and, a few minutes later, describing an argument over something ordinary at home. That movement helps explain her appeal. She brings faith into the places where people discover how difficult it is to live by what they believe: an impatient response, a lingering resentment, a need to control someone, or a private conviction that they will never be good enough. Her teaching repeatedly asks whether a person's spiritual life is changing the way that person actually lives. It is possible to know the right religious language and still make the people around us miserable. Meyer has often placed herself inside that problem, describing attitudes she says she had to confront rather than presenting herself as someone who never struggled. Understanding her begins with that relationship between conviction and conduct, between what a person professes publicly and what happens when disappointment, insecurity, or irritation enters the room.

She was born Pauline Joyce Hutchison on June 4, 1943, in St. Louis, Missouri. The most consequential part of her childhood story comes from her own public testimony: she has repeatedly described years of sexual abuse by her father, along with other forms of mistreatment. That account is central to her writing about shame, trust, anger, and restoration. Testimony, in Christian life, means a personal account of what someone believes God has done in their life. It is both a description of experience and an interpretation of that experience through faith. Meyer understands her later healing through her relationship with Christ and her application of Scripture. We can take her testimony seriously while distinguishing what she reports experiencing from the theological meaning she assigns to it. Her willingness to discuss abuse publicly has given many readers language for experiences that religious or family environments sometimes pressure people to conceal. Joyce Meyer, "Life Beyond Abuse"

The importance of that openness should not be reduced to the familiar story of suffering followed by success. A successful adulthood does not make childhood abuse necessary, worthwhile, or deserved. The responsibility belongs to the person who committed the abuse. A survivor's later accomplishments are their own achievements, developed despite what happened to them. This distinction matters when inspirational stories are told too quickly. People can begin celebrating the outcome in ways that accidentally soften the wrongness of the original harm. Meyer's story becomes more meaningful when we allow both truths to remain intact: what she describes was profoundly wrong, and she went on to build a life that the abuse did not fully determine. A person does not have to become famous, wealthy, or publicly influential for that same possibility to matter. Being able to experience safety, maintain a relationship, or speak without shame can represent an enormous change.

Her early adulthood was unsettled. She married shortly after high school, and that marriage ended after about five years. In her accounts, the relationship included betrayal and damaging choices. She married Dave Meyer in 1967, and their family eventually included four children. She has spoken candidly about being difficult to live with during their early years together, describing anger, suspicion, and a strong desire to control

circumstances. Dave's steadier temperament became a recurring subject in her teaching. The value of those stories is not that one spouse can rescue another through unlimited patience. Rather, they show her recognizing that a new relationship did not automatically remove old patterns. A change in circumstances gave her opportunities, but she still had to examine how she responded within those circumstances. Her later emphasis on personal responsibility grew partly from the way she interpreted that experience. "Joyce Meyer: Biography and Ministry"

An important distinction runs through this part of her message: being responsible for what we do now is different from being responsible for what someone did to us then. Confusing the two can turn encouragement into blame. Consider a person who becomes defensive whenever a partner asks an ordinary question. Their reaction may have a history that deserves understanding, yet the partner still deserves fair treatment. Recognizing that history can help explain the response without granting it unlimited permission. Agency is the capacity to make choices and influence what happens within the circumstances available to us. It is never absolute; health, safety, money, support, and other conditions affect it. Meyer often speaks directly to the part of life where some choice remains. Her challenge is most useful when it helps people recognize that possibility without pretending that every burden can be removed through determination.

She places a major spiritual turning point in 1976, when she says she became newly convinced that God was calling her to teach. Calling means a sense of purpose or vocation understood as coming from God. In a ministry interview, she recalls listening to an hour-long teaching recording and being amazed that someone could develop a single verse in a way that held her attention. When she asked her pastor how to begin studying for herself, he recommended a Thompson Chain-Reference Bible and the Gospel of John. That detail is revealing. A cross-reference directs a reader from one passage to another related passage, allowing themes to be studied across the Bible. Her beginnings involved learning how to study and explain a text, then sharing what she was learning with a small group. In her account, teaching and personal growth developed together. Joyce and Dave Meyer, "Joy in the Journey"

That early method helps explain the kind of teacher she became. Application means taking an idea and asking what difference it should make in an actual situation. Meyer's strength is often application: what does patience mean when someone moves more slowly than we want? What does forgiveness require when the memory remains painful? What does trusting God mean when we cannot control the outcome? This approach makes biblical teaching accessible to people who may feel intimidated by scholarly language. It also has limits. Interpretation concerns what a passage means, while application concerns how that meaning bears on life. A compelling modern example does not by itself establish that a verse supports it. Readers benefit from looking at the surrounding passage, its original audience, and its place in the biblical book. A teacher's confidence can encourage study, but it should never replace the reader's examination.

Meyer's ministry developed through local Bible studies, church work, radio, meetings, and eventually television. She became an associate pastor at Life Christian Center in the St. Louis area before establishing her independent ministry, initially called Life in the Word, in 1985. Television began in 1993, with early broadcasts on outlets including WGN and BET. What later became known as *Enjoying Everyday Life* brought her teaching into homes far beyond the people who could attend a meeting. Broadcast ministry uses media to carry religious teaching beyond a local congregation. Its growth requires more than an engaging speaker: there must be recording, production, scheduling, distribution, administration, and financial support. Her rise involved a widening organization around the teaching, with Dave playing an important role in its practical development. Joyce Meyer's ministry history, *Enjoying Everyday Life* broadcast history

The difference between an early Bible study and an international ministry is easy to underestimate when we encounter only the finished presentation. The audience sees the person speaking; the organization depends on people handling work that rarely receives applause. In the Meyers' account of their beginnings, radio production initially took place in their home, and Dave eventually left his job to work in the ministry full time. This makes her story useful beyond religious biography. A developing ability needs an arrangement that allows it to keep serving people. An effective teacher may still need help with finances, scheduling, technology, and communication. Success often includes learning which responsibilities to carry personally and which require other people's competence. The small beginning deserves respect because it contains real work, not because smallness itself guarantees eventual greatness.

Her teaching belongs broadly within charismatic Christianity, a stream of Christian life that emphasizes the present activity of the Holy Spirit, spiritual gifts, prayer, and personal experience of God. "Charismatic" here refers to gifts understood as given by the Spirit; it does not simply mean that a speaker has an engaging personality. Meyer frequently describes decisions through prayer, inner prompting, and her understanding of Scripture. A listener should recognize these as religious claims rather than independently verifiable instructions. This is especially important when learning how she thinks. She begins from Christian convictions about God's Love, the authority of the Bible, the reality of spiritual opposition, and the possibility of change through divine help. Removing those convictions would turn her work into something different from what she intends. At the same time, understanding her framework does not require accepting every interpretation she places within it.

The central vocabulary includes grace, God's freely given favor and help, and spiritual growth, the gradual development of a life more consistent with Christian faith. Meyer often brings together acceptance and change: a person can be loved while still having patterns that need correction. That combination matters because many people understand correction only through rejection. If someone points out a problem, they hear a verdict on their entire worth. A Christian account of grace can offer a different starting point: improvement does not have to be the price paid before love becomes available. Repentance means turning away from wrongdoing and toward a different way of living.

Under that understanding, repentance can be an honest response to love rather than a desperate effort to become worthy of being noticed. The practical question is whether we can acknowledge a fault without either defending it or condemning our entire existence.

That question sits close to the concerns of *Beauty for Ashes*, one of her best-known books about emotional restoration. Its title draws from the imagery of Isaiah 61, where ashes associated with mourning are replaced with signs of restoration and joy. Meyer uses her experiences to address the effects of abuse, rejection, and emotional wounds through Christian faith. Shame often reaches beyond the thought that we did something wrong and becomes the feeling that something is wrong with us. The book's spiritual argument challenges the idea that mistreatment establishes a person's value. Its promise is framed through God's grace and healing, not through the suggestion that a painful history can simply be forgotten. The distinction matters: remembering what happened and continuing to live under the abuser's judgment are not the same thing. [Publisher's description of *Beauty for Ashes*](#)

Consider how shame can hide inside apparently admirable behavior. Someone may become exceptionally dependable because they believe a single mistake will make them unwanted. Another person may accept unreasonable treatment because saying no feels like risking the only affection available. These are illustrations, not diagnoses of every hardworking or accommodating person. They help explain why outward success alone does not tell us whether someone feels secure. A person can receive praise all day and remain unable to believe it at night. Meyer's message of being loved by God addresses that gap by asking readers to locate their worth somewhere more stable than other people's changing reactions. The useful challenge is to notice where the effort to earn acceptance has become so consuming that it prevents honesty, rest, or a reasonable boundary.

Her later book *Healing the Soul of a Woman* returns to related concerns, drawing on her history to discuss restoration through Christ. Soul, in this kind of Christian teaching, refers to the person's inner life, often including thought, emotion, and will; Christian traditions differ in how precisely they distinguish soul and spirit. Meyer uses the language to address wounds that may remain invisible while someone continues functioning publicly. The book also speaks to women's sense of possibility after experiences that have diminished them. Its significance is partly the refusal to treat a woman's difficult past as a permanent disqualification from meaningful work or spiritual contribution. Yet the recovery story should remain a source of hope rather than a deadline imposed on someone else. Readers may need different kinds of support and may move at different rates. [Publisher's description of *Healing the Soul of a Woman*](#)

A responsible discussion of her teaching must make room for mental-health care. Spiritual encouragement can be meaningful, but persistent trauma symptoms are not proof of weak faith or a refusal to change. Post-traumatic stress disorder, or PTSD, is a condition that can develop after traumatic experiences and may involve intrusive memories, avoidance, changes in mood and thinking, and a persistent sense of threat.

Not everyone who experiences trauma develops PTSD, and this is not a diagnosis of Meyer or any reader. It is a reminder that some forms of distress require more than devotional instruction. Evidence-based psychotherapy, medication when appropriate, and support from qualified professionals can be important parts of care. A Christian can pray, study Scripture, and seek treatment without those actions contradicting one another. A testimony about one person's healing should never become an accusation against another person who still needs help. National Institute of Mental Health, "Post-Traumatic Stress Disorder"

Battlefield of the Mind made Meyer particularly well known for teaching about thought patterns. The book asks readers to examine worry, doubt, confusion, anger, and condemnation through biblical teaching. She presents the mind as a place of spiritual conflict and encourages readers to align their thinking with what they understand Scripture to say. Renewing the mind is the Christian idea that patterns of understanding can be reshaped as a person grows in faith, language commonly associated with Romans 12:2. Her argument is that what we repeatedly accept as true affects how we respond to life. This is a theological and devotional presentation, even where its concern with interpretations and behavior overlaps with subjects studied in psychology. It should not be confused with a clinical treatment manual or taken as evidence that every distressing thought has a supernatural cause. Publisher's description of *Battlefield of the Mind*

Imagine sending a message and receiving no answer for several hours. One interpretation is that the recipient is busy. Another is that the person is angry. A third is that we have become unimportant to them. The observable event is the same, but the interpretation changes what we feel inclined to do. We might wait, ask a question, send an accusation, or withdraw from the relationship. This example helps clarify the value of examining thoughts before treating them as facts. It does not mean replacing every uncomfortable interpretation with the most cheerful one. The recipient could actually be upset. The more useful practice is to distinguish what we know from what we are assuming and seek information where possible. Confidence grounded in truth has more staying power than reassurance that requires us to ignore evidence.

Meyer's *The Secret Power of Speaking God's Word* develops her emphasis on spoken Scripture. It organizes biblical passages around subjects readers encounter in life, encouraging them to say those passages aloud. Within her framework, speech can express faith and oppose discouraging beliefs. Confession, in this usage, means declaring a belief, rather than admitting wrongdoing. There is a practical difference between repeatedly saying "I never do anything right" and describing a specific mistake that can be corrected. Words can shape expectations and how people treat one another. But that observation does not establish that a spoken declaration guarantees a desired event. It is essential to distinguish encouragement and religious practice from the claim that human speech controls health, money, or another person's decisions. Prayerful confidence can coexist with planning, evidence, uncertainty, and appropriate action. Publisher's description of *The Secret Power of Speaking God's Word*

That distinction becomes especially important when people hear spiritual instruction through fear. A person should not become frightened that admitting pain will make the pain permanent, or that describing a financial difficulty will somehow create further hardship. Honest language allows us to identify what needs attention. “I am struggling” can begin a conversation that brings help. “I need to change this pattern” can express hope more responsibly than announcing that the pattern no longer exists. The value of disciplined speech lies partly in reducing exaggeration, contempt, and needless self-attack. It also includes telling the truth clearly. A family cannot address an unpaid bill that nobody will name, and a relationship cannot repair an injury that everyone is required to describe positively. Hope serves people best when it gives them the courage to face reality.

In *Approval Addiction*, Meyer examines the way a person’s sense of worth can become dependent on other people’s acceptance. “Addiction” in the title is a popular description of compulsive dependence on approval, not a formal diagnosis being applied to every reader. The book directs attention toward acceptance through God rather than an exhausting search for universal agreement. People-pleasing describes behavior organized around avoiding others’ displeasure, sometimes at the expense of honesty or reasonable limits. A person may appear generous while privately becoming resentful because every yes was motivated by fear. Meyer’s argument asks readers to consider whether their actions express conviction and Love or an attempt to secure permission to feel valuable. The distinction is subtle because the same outward action can arise from different motives. [Publisher’s description of *Approval Addiction*](#)

For example, agreeing to help someone move can be a freely chosen act of care. Agreeing despite exhaustion because we believe one refusal will end the friendship is a different experience. The issue is not that every difficult request should be rejected. Meaningful relationships involve sacrifice, and sometimes inconvenience is part of loving well. The question is whether we can assess the request honestly and remain a person with limits. A boundary identifies what we will participate in, permit, or take responsibility for. It is most useful when connected to conduct we can control: ending a conversation if insults continue, declining a commitment we cannot fulfill, or protecting time already promised elsewhere. Freedom from approval seeking should make us more honest and dependable, rather than give us a religious excuse to disregard other people’s needs.

Do It Afraid approaches another common obstacle: waiting for fear to disappear before acting. Meyer’s premise is that courage can involve taking a responsible step while fear is still present. Courage is the willingness to act toward something worthwhile despite difficulty or apprehension. It does not require feeling invulnerable. The book encourages trust in God as readers move beyond fears that restrict their lives. To understand the idea properly, distinguish the discomfort of growth from a warning about genuine danger. Applying for a position, apologizing, or attempting an unfamiliar skill can be frightening without being unsafe. An abusive situation or a reckless financial gamble requires a different judgment. The wisdom of an action depends on what it is, its circumstances,

and its likely consequences—not merely on whether it feels frightening. Publisher's description of *Do It Afraid*

There is something particularly useful in that distinction for people who equate readiness with complete confidence. A student may understand the material and still shake while speaking. A parent may need to apologize without knowing how the child will respond. Someone returning to work after a setback may feel embarrassed during the first interview. If the requirement is to feel no fear, important actions can be postponed indefinitely. A smaller, well-prepared step may be more constructive than a dramatic attempt to prove bravery. We can practice the presentation, seek advice, make a realistic plan, and enter the situation with support. The emotional discomfort may remain, but it no longer holds sole authority over the decision. That is a more usable understanding of courage than demanding that a person first become someone who is never afraid.

Her writing on emotions similarly asks readers to distinguish feeling from action. In *Managing Your Emotions*, Meyer argues that emotions should not be allowed to govern every response. Emotional regulation means influencing how we respond to feelings so we can act with greater judgment. The idea does not require pretending to feel differently. Someone can admit irritation and still choose not to humiliate another person. Someone can be disappointed and still fulfill a responsibility. Meyer frequently frames this as acting according to faith and wisdom even when emotion pulls another way. The strongest application includes listening to what the feeling may reveal. Anger can point toward a real injustice, and sadness may accompany a loss that deserves acknowledgment. Regulating emotion should help us understand and respond, rather than train us to treat every uncomfortable feeling as a moral defect. Excerpt from *Managing Your Emotions*

Her directness can be bracing because she often addresses the small permissions through which poor conduct becomes familiar. We excuse a harsh reply because we are tired, repeated complaining because the circumstances are frustrating, or controlling behavior because we believe our intentions are good. Intention matters, but so does the experience of the person receiving our behavior. A useful test is whether the explanation has become permission to keep doing the same thing. Accountability means accepting responsibility for conduct and its consequences, including repair where possible. Repair may involve apologizing without demanding immediate forgiveness, correcting misinformation, replacing what was damaged, or changing a pattern that has repeatedly hurt someone. A sermon that produces agreement but no change in these ordinary interactions has not yet accomplished the practical growth Meyer encourages.

Forgiveness is one of her most demanding themes because she connects it directly to her relationship with her father. In her own account, she eventually confronted him about the abuse and later extended forgiveness and practical care. She describes those choices through her understanding of God's guidance. Forgiveness, in Christian teaching, commonly includes releasing personal vengeance and entrusting judgment to God, though believers differ in how they describe its emotional and relational

dimensions. Meyer emphasizes forgiveness as a decision that may precede a change in feeling. Her account has encouraged readers who feel imprisoned by resentment, but the particular decisions she made belong to her circumstances. They should not become a formula requiring every survivor to confront an abuser, renew contact, or provide care. Joyce Meyer, “From Fear to Forgiveness”

Several separate questions need to remain separate here. Has the wrong been acknowledged? Is contact safe? Has the offender demonstrated change? Is trust justified? Reconciliation means restoring a relationship, and it requires more than one person privately deciding to forgive. Trust concerns what we have reason to expect from someone’s future behavior. It can be limited or withheld even when a person no longer seeks revenge. Accountability for abuse can also remain necessary. A forgiving person may still report wrongdoing, cooperate with an investigation, or maintain distance. Forgiveness should never be used to remove another person’s right to safety or to make the injured person responsible for protecting the offender’s reputation. The most compassionate reading of a restoration story leaves room for those distinctions and for people whose path will look different.

Meyer also returns repeatedly to the relationship between spiritual ambition and practical Love. *Reduce Me to Love* asks readers to examine whether the Christian life is becoming visible in their treatment of people. Its emphasis directs attention away from self-importance and toward care expressed through action. Humility is an honest understanding of ourselves that leaves room for others; it does not require denying our abilities or accepting humiliation. The practical test may be how we respond when a person cannot benefit us, when service goes unnoticed, or when someone else receives credit. This area of her teaching has particular force because religious participation can itself become a source of status. A person may be busy with spiritual activities while becoming less patient with the people who interrupt them. Publisher’s description of *Reduce Me to Love*

That question connects with the title *Enjoying Everyday Life*. There is an implicit challenge in those words: how much of life are we postponing until something changes? A person can spend years saying they will rest after the next achievement, appreciate their family after the difficult season, or feel grateful once uncertainty disappears. The conditions keep moving. Enjoyment, understood responsibly, involves recognizing available good without denying unresolved problems. It can include a conversation, a meal, useful work, laughter, or an hour in which we are not evaluating ourselves against someone else. Gratitude does not require calling injustice good, and contentment does not prohibit ambition. The point is that a life built entirely around arrival can leave very little attention for the days being used to get there. Meyer’s public teaching repeatedly draws spiritual concern back toward those days.

Her place as a woman exercising substantial religious authority is another important part of the story. Christian traditions disagree over which teaching and governing roles are open to women and how relevant biblical passages should be interpreted. Meyer built an

audience that includes both women and men, and her visibility challenges the assumption that serious biblical instruction must always arrive through a male voice. Her influence should still be evaluated through the quality of the teaching rather than gender alone. Representation and accuracy are different matters, though both can matter deeply. For a woman who has been taught that her history, age, or personality disqualifies her from useful work, seeing Meyer teach confidently can expand the possibilities she imagines. The inspiration becomes more grounded when it includes the preparation, persistence, and accountability required to use a public voice responsibly.

A full account must also examine the controversy surrounding prosperity teaching. Prosperity theology, often called the prosperity gospel, describes teachings that connect faith, giving, or positive confession with expectations of material prosperity and physical well-being. Its forms vary, and people associated with it may reject the label or disagree with its strongest claims. Meyer has long been criticized in connection with these teachings. In remarks publicized in January 2019, she acknowledged that her thinking about prosperity and faith had become “out of balance.” She specifically rejected the idea that illness or the death of a child necessarily indicated insufficient faith. That acknowledgment was meaningful, although it was not a comprehensive renunciation of every teaching associated with prosperity theology. Reporting on Meyer’s 2019 remarks

The underlying question is whether faith is understood as trust in God or as a mechanism for securing a particular result. A transaction is an exchange in which something is given with an expected return. When prayer or giving is framed too mechanically, a person may begin to think that the correct spiritual action obligates God to provide the desired outcome. If the outcome fails, the person may blame themselves for not believing correctly. That can add spiritual shame to an already painful situation. Christian faith has room for hope, prayer, generosity, and expectations of God’s goodness while also recognizing suffering and unanswered questions. Meyer’s public correction deserves acknowledgment because a teacher’s growth can include revising an earlier emphasis. It also deserves continued examination: the measure of a correction is how consistently subsequent teaching reflects it.

Her ministry’s finances have also attracted serious scrutiny. Senator Chuck Grassley began an inquiry into six media-based ministries in 2007, examining issues involving tax-exempt organizations, expenses, compensation, and governance. Governance means the structures through which an organization is directed, supervised, and held responsible. In his 2011 account of the inquiry, Grassley stated that Joyce Meyer Ministries had responded fully, joined the Evangelical Council for Financial Accountability, and reported significant internal governance reforms. Those facts belong in the record alongside the criticism. The inquiry should not be described as a criminal conviction, and its conclusion should not be inflated into a guarantee that every financial choice was beyond criticism. It was an oversight inquiry that raised substantive questions and documented cooperation and changes. Senator Grassley’s 2011 review

The broader debate included reporting about expensive property, transportation, and the lifestyle associated with her ministry. Readers deserve clarity about what such questions mean. A successful author can legitimately earn substantial income, but personal earnings, organizational property, and donated funds are different categories. Confusing them can produce either unfair accusations or an inadequate defense. An organization asking the public for support should make its use of resources understandable. Meyer's ministry currently publishes financial-accountability information and links to audited financial statements and annual reports. An audit is an independent examination that provides an opinion on whether financial statements are fairly presented under the relevant accounting framework. It does not certify every leadership decision as wise or settle a theological argument about luxury. Transparency gives readers evidence to examine; it should support judgment rather than replace it. [Joyce Meyer Ministries, financial accountability](#)

The organization also carries out humanitarian work through Hand of Hope. According to its published descriptions, that work includes feeding programs, clean water, medical and dental outreach, disaster relief, and support for vulnerable women and children. Humanitarian aid addresses practical needs such as food, shelter, health, and safety. Recognizing that work is part of an honest account of the institution Meyer helped build. So is distinguishing an organization's reported activities from an independent evaluation of every outcome. The existence of charitable work does not make financial questions improper, and financial criticism does not establish that every charitable activity is meaningless. Both can be investigated with care. A ministry's public teaching about Love invites a practical question: how is that Love expressed in people's access to resources, protection, and sustained help? [Hand of Hope's account of its work](#)

What emerges from her books and public record is a teacher whose influence rests heavily on connecting spiritual conviction with familiar human difficulties. Her publisher and ministry describe an extensive body of books translated and distributed internationally, but the number of titles is less important for learning than the recurring questions they address. What do I keep telling myself? Whose approval governs my decisions? What happens when my feelings conflict with my responsibilities? Can I accept correction without collapsing into shame? Can I practice faith without pretending that life will always be easy? Her answers are Christian and should be understood within that setting. Their value still has to be assessed carefully, especially when a broad spiritual claim reaches into medical care, financial expectations, safety, or another person's freedom.

Reading Meyer thoughtfully involves allowing encouragement and discernment to work together. Discernment means judging carefully among ideas, motives, and possible actions. A moving personal story can open our attention, but it cannot establish that every listener should make the same decision. A useful instruction can deserve practice without making its author unquestionable. Someone may benefit greatly from her teaching on resentment while disagreeing with an interpretation of a biblical passage or remaining concerned about ministry spending. That is a coherent response, not a failure

of loyalty. Respect grows stronger when it allows honest examination. The questions we ask of public teachers should resemble the questions we ask of ourselves: does the claim fit the evidence, does the conduct match the message, and can correction be received without treating every question as hostility?

Her life can be inspirational without becoming a promise that everyone who follows her path will achieve her public success. The more lasting possibility is smaller in appearance and often greater in daily importance. A person who once answered every criticism with anger can learn to listen. Someone who believed mistreatment had settled their value can begin building relationships in which dignity is expected. A believer who mistook constant exhaustion for faithfulness can learn to rest without feeling abandoned by God. Those changes rarely look like a television career, but they are changes that other people can live beside. Joyce Meyer's most useful challenge returns there: when the message has ended and the audience has gone, someone still has to answer the difficult conversation, keep the promise, acknowledge the mistake, or receive help. That is where an inspiring teaching begins to acquire substance in a life.