

INSIDE THE WALLS

*Finding the Right Wavelength in
Who Is Like God?*



LARS-MICAEL LARSSON

LM FAITHFUL PRODUCTIONS

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Foreword

Finding the Wavelength of the Story

When I wrote *Who Is Like God?*, I did not merely want to tell a story. Behind Bergvalla, the walls, the people, their fear, their searching, and their struggles lies another story that is not always visible on the surface.

That is why I have written this small booklet. It is not intended as an answer key that tells you exactly how every event, symbol, or person in *Who Is Like God?* must be understood. A story must also be allowed to live in its meeting with the reader, and perhaps you will discover things in it that I myself had not thought of.

But there is a basic tone in the story, a wavelength. If we do not find it, parts of the book may be understood in a very different way from what I intended.

Imagine an old radio. Somewhere in the room a broadcast is already there, but when you turn the dial you first hear only static. You sense voices and music, yet the words are difficult to make out. Then you turn the dial a little more. The static fades, the voice becomes clearer, and suddenly you hear what had been there all along. The broadcast did not change. The receiver needed to be tuned.

In the same way, I hope this companion material can help the reader find the wavelength from which *Who Is Like God?* was written. For me, that wavelength is Agape.

I believe something similar happens when we approach the Bible. We can read the same words and still understand them very differently depending on what we bring into the text. If we read through fear, we may find things that reinforce fear. If we read through our need for control, we may begin to use God's Word to control others. If, above all, we seek confirmation of what we

already believe, we can read page after page without truly allowing the text to examine us.

Jesus summarizes the Law and the Prophets through love for God and love for our neighbor. John writes that God is love. Paul describes love as something that does not seek its own way, does not rejoice in wrongdoing, but rejoices with the truth. For me, this means that Agape is not an addition to truth. Agape is the place from which truth must be allowed to meet the human being.

This does not mean that love makes everything true or that every interpretation is equally right. Agape does not mean that we stop testing. On the contrary, it dares to test, but without fear, pride, or the need to defeat the other person.

It is on that wavelength that I hope *Who Is Like God?* will be read. When you encounter the walls of Bergvalla, I do not want your first question to be which church, denomination, or group of people the wall represents. If you do that, the wall may quickly end up belonging to someone else. Instead, I hope you dare to ask: Is there a Bergvalla within me too?

When you meet people who hold tightly to their convictions, I do not want you only to see their fear. I hope you also dare to meet your own. When the old whisper is heard—the temptation for the human being to take the place that belongs to God—it is not only about the characters in the story. It also asks what happens within us when we make our own understanding the ultimate standard, when we believe we must carry the truth ourselves, control others, or defend our image of God at any cost.

When the question *Who Is Like God?* returns throughout the story, it is therefore more than a title. It is a question directed at me as well. Who is like God? Not me. Not my theology, my tradition, or my church. Not my experiences. Not even my image of God is God.

If God is greater than my understanding of Him, I do not need to be afraid when my understanding is tested. I do not need to

defend every stone in my wall as though God would fall if the stone did. I can dare to seek, ask, and listen. I can even dare to say: Perhaps I have misunderstood something.

This is not something I ask only of you as the reader. It is a journey I myself have taken and am still taking. Many of the questions in my books have grown out of my own struggle with faith, fear, control, convictions, and my longing to understand who God truly is. I am not writing from the other side of the wall, pointing at those who remain inside it. I stand there too.

Again and again I have returned to the same thought: God already knows who I am. God also knows who He is, even when I do not yet fully know. Therefore my search does not have to be driven by fear. It can be driven by Agape.

Read these pages, then, not as teaching in which I possess all the answers and you are expected simply to receive them, but as an invitation for us to face some difficult questions together. Test what I write. I may be wrong. But dare at the same time to test what you yourself carry.

That is why I have chosen to make *Inside the Walls* a free companion to *Who Is Like God?*. Do not see these pages as the final answer key to the story. See them instead as a tuning fork—something that helps us listen for the underlying tone. And the tone I keep returning to, both when I read God's Word and when I try to understand the person before me, is Agape.

Perhaps the question is not only whether we have found the truth. Perhaps we must also ask what the truth does to us when we believe we have found it. Does it make us harder, more fearful, and more concerned with defending our walls? Or does it bring us closer to God and make us more like the love we say we believe in? That is the question I want to leave with you as you open the gate to Bergvalla. Welcome inside the walls.

The City Inside the Wall

There is a thought that runs like a quiet thread through my books. It concerns the human search for God, but also something I believe lies deep within all of us: the fear of being wrong.

We human beings seek security. We try to understand God, God's Word, the world, and our own lives. To find our way, we form convictions, traditions, and ways of interpreting what we encounter. We listen to those who have walked before us, receive their experiences, and gradually build a map of reality. There is not necessarily anything wrong with that. We need something to stand on, something that helps us understand where we come from and where we are going.

But somewhere along the way something can change. The security of our answers can become more important than the truth we once began to seek. What happens when we become so afraid of being wrong that we no longer dare to test what we believe? What happens when we open God's Word but have already decided what the text must mean? And what happens when something challenges our conviction and our first question is no longer, 'Is this true?' but, 'How can I make this fit what I already believe?' Perhaps that is where the wall begins to rise.

Imagine a city surrounded by a high and powerful wall. The people have lived inside it for generations. They know the streets and houses, the rules and traditions. They know which roads are considered safe and which roads they have been taught to avoid. They have also been told what the world outside looks like, who lives there, and what dangers await anyone who wanders too far from what is familiar.

Outside are people who think differently. There are other traditions, other stories, and other ways of reading and understanding. There are people who also speak about God but sometimes use different words and reach different conclusions.

Perhaps the wall was first built to protect something precious. Perhaps every stone was raised with good intentions, and the people inside felt safe. But over the years something almost imperceptible happens. The wall no longer only protects the people from what is outside. It also begins to protect what is inside from ever being tested.

One day a traveler comes to the city gate. He has not come to attack the people and does not tell them that everything they believe is wrong. He simply says that during his journey he has seen something on the other side of the wall that he thinks they ought to see.

'We already know what is out there,' someone says. The traveler asks how they can know. 'That is what we have always been taught,' comes the reply. When he asks whether they themselves have ever gone through the gate to see, silence falls. At last someone says there is no need. They already know what the world is like.

The traveler does not try to persuade them. He simply remains for a moment and looks at the people before him. Then he asks one final question: 'If what you believe is true, why are you afraid to test it?' No one answers. The gate closes and the people return to their homes. The streets look the same as before, the wall still stands firm, and life continues as though nothing had happened. Yet something has changed. The question remains.



Bergvalla

Those who have read *Who Is Like God?* may recognize the city, for Bergvalla is of course a place in the story. But to me Bergvalla has always been something more than a city surrounded by stone. Bergvalla is also a symbol.

The wall around the city can be built from tradition, fear, and belonging. It can be made from our longing for security and our need to know that we are the ones who have understood correctly. Its stones can be answers that once gave us safety and convictions that for a long time helped us understand the world.

But somewhere between those stones a question can begin to press its way forward, a question perhaps more frightening than everything said to exist outside the wall: What if we are wrong?

What if I begin to examine something I have always been taught and discover that part of it does not hold? What if a passage of Scripture does not say exactly what I thought it said? What if a person from another Christian tradition sees something I myself

have missed? What if something I have defended for years as God's truth turns out to contain more human interpretation than I had understood?

For someone who has built much of faith and identity around certain convictions, such questions can feel threatening. If one stone in the wall turns out to be misplaced, the next question immediately follows: How many other stones need to be examined? And behind that question may wait the most frightening one of all: What if my image of God does not fully correspond to the God who truly is?

When Our Image of God Becomes the Wall

Here, I believe, we come close to one of Bergvalla's deepest symbols. The wall is not built only to keep the world outside. It can also be built to protect our own image of God from being tested.

We can hold tightly to a doctrine because we sincerely believe that by doing so we are holding tightly to God. We can defend a tradition because we believe we are defending the truth. When someone questions our interpretation, it can therefore feel as though that person is questioning not only us but God Himself. The defense becomes so strong because what seems to be at stake is no longer one interpretation, but our entire faith.

But there is a decisive difference between God and my understanding of God. God does not change because I discover that I have misunderstood something. Truth does not collapse because my interpretation does. If something falls apart when I begin to test my ideas, perhaps it is not God who is falling, but something that I—or people before me—have built around Him.



What if the stone that loosens is not God—but only my image of Him?

Even so, it can hurt, because our convictions are rarely only ideas. They contain our history, our family, our friends, our community, and our memories. They contain people we love and respect, perhaps generations of people who have believed in the same way. To begin testing such a conviction can therefore feel like carefully pulling a stone from an old wall without knowing what will happen to everything resting above it.

So sometimes we leave the stone where it is, even when we can see the crack. We reinforce it, explain it, and search for things that confirm that it must remain there. When we then encounter a new thought, another person's experience, or an event in the world, we may no longer begin by asking whether what we see is true. Instead, we try to find a place for it inside the picture we already have.

That is where I believe a real danger lies, because the search for truth can almost imperceptibly become a search for confirmation that we already possess the truth. In the end, the fear of being

wrong can become stronger than the longing to know what is true. Then a strange and painful paradox appears: a person can become so afraid of losing their image of God that they would rather hold on to the image than dare to know God more deeply.

The Old Whisper

There is another thread running through *Who Is Like God?* and continuing through the trilogy. It lies beneath the story of Bergvalla's walls, beneath the people's fear, their rules, and their need for control. To me it is one of the deepest questions in the story, and it begins with a very old whisper: 'You shall be like God.'

It is the temptation from the story of humanity's fall. Yet I think it is easy to make that temptation too simple. We may imagine pride as a person openly declaring that they do not need God, wanting to be the greatest, the most powerful, and above everyone else. Such pride certainly exists, but there is another kind that is far harder to recognize because it does not always look like pride.

It can hide behind good intentions, religious conviction, a sense of responsibility, and even a desire to defend God. This is the kind of pride I try to portray in the story.

The tempter's whisper does not have to say, 'Stop believing in God.' Instead, it can slowly move the human being toward the place that belongs to God. We begin to trust our own ability to understand more than the God we are trying to understand. We begin to decide who stands near God and who stands far away. We begin to believe that truth depends on our defense, that order depends on our control, and that other people's path must ultimately be governed by our own understanding. A person does not have to deny God in order to begin taking God's place. They may still speak a great deal about Him. That is perhaps what makes the temptation so difficult to recognize.



When Pride Looks Like Faithfulness

Gadar is one of the clearest examples of this in *Who Is Like God?*. His problem does not begin with hatred of God or a conscious desire to rebel against Him. On the contrary, he believes he must protect something important. He sees human weakness, fear, and the tendency to misuse freedom, and concludes that someone must hold together what would otherwise fall apart.

He says that without law and order everything collapses. Someone must bear the responsibility and keep the world in place. But this is exactly where Mikha'el's question reaches him: 'Who is like God?' The question is not merely a rebuke. It exposes something much deeper. Gadar has gradually begun to carry a responsibility that was never his. He believes truth will be lost unless he guards it and that people will sink into darkness unless he keeps them on the right path. What began as responsibility has gradually become control.

Eliora understands that the answer is that no one is like God, and precisely for that reason the human being does not need to try to be God. There is a liberation here that is as important as the

warning. We do not have to carry the world, keep truth alive by our own strength, or control every other person's journey. We are allowed to be human.

The story therefore distinguishes between two kinds of pride. One is easy to recognize: the human being openly wants to exalt himself, become greater than others, and ultimately greater than the Creator. But Gadara reveals another kind of pride, much harder to detect because it can wear religious clothing. It lives as though God were not quite enough. The person feels that they must help God be God—defend Him, protect truth, maintain order, and ensure that others remain within the boundaries they themselves understand to be God's boundaries.



This is where pride and the walls of Bergvalla begin to belong together. If I believe I must protect truth, the wall can feel necessary. If I believe people cannot be entrusted with freedom, the gate must be guarded. If I believe the world outside threatens what God has given me, it becomes natural to add another stone to the wall. Soon I may even begin to believe that the wall itself is God's will.

In Gadar's story, Mikha'el offers a striking image. Gadar saw humanity's fall and believed the answer was harder stone around people, when what they truly needed was a heart able once again to love what is good. A human being can restrict another person's actions, but control cannot create Agape in the heart. The wall can be made higher, the rules more numerous, and the space smaller, but none of that can create the inward transformation love requires.

The Temptation to Decide for Ourselves

When the human being wants to become 'like God,' it is not only about power. It is also about claiming the right to become the ultimate standard. I decide what is right. I define what is true. I know who is on the right side and who is on the wrong side. I know how God must act, which people God can use and which He cannot, and what a text must mean before I have truly allowed it to test my own understanding.

This is where the thread meets the fear of being wrong. Pride and fear may look like opposites, but they can live very close together. Fear asks, 'What if I am wrong?' Pride answers, 'Then you must never allow that question.' And so the wall is built. In the end, we may believe we are defending God when we are actually defending our own image of Him.

The Tempter's Old Strategy

The tempter's whisper does not always sound like open rebellion against God. It can be far more subtle. It can tempt us to take control ourselves, to trust our own understanding as the ultimate standard, and to build our identity on our own strength. It can persuade us that we no longer need to receive because we can create for ourselves, that we do not need to surrender because we can control, and that we do not need to seek because we already know.

Developing our gifts, growing as human beings, and discovering who we are do not have to stand in opposition to God. What I am trying to describe is self-exaltation, where the human being no longer wants to receive identity but becomes its ultimate source and standard. There is a difference between asking, 'Who has God created me to become?' and saying, 'I decide for myself who I am, what is true, and what is good, and no one stands above my own will.'

Lucifer and the Human Mirror

Here we also find the parallel with Lucifer. In the theological symbolism of the story, Lucifer's fall can be understood as creation refusing to remain creation. It is no longer enough to receive the light; he wants to possess it. It is no longer enough to have been given a place; he begins to desire the place that is not his. And that whisper is passed on to humanity.

The temptation strikes at the relationship between Creator and creature. God says, in essence, 'Receive life.' The whisper says, 'Own it yourself.' God says, 'Trust Me.' The whisper says, 'Take control.' God says, 'You are loved.' The whisper says, 'Create your own worth.' God says, 'You are My creation.' The whisper says, 'Be your own creator.' In this way Lucifer's old temptation finds an echo within the human heart.

Why the Book Is Called Who Is Like God?

Seen in this light, the title takes on a deeper meaning. Who Is Like God? is not only a question about God's greatness. It becomes an answer to the old whisper. When a person says, 'I must carry everything,' the story asks: Who is like God? When a person believes truth depends on their control: Who is like God? When they build walls because they no longer dare to entrust other people to God: Who is like God?

The answer is both a correction and a liberation: No one. No human being is God. No church is God. No tradition is God. No

theology is God. No human interpretation is God. Not even my own. This does not mean that truth does not exist. It means that truth does not begin and end with me.

But the Bible Says: Test

What fascinates me is that the Bible itself does not seem afraid of this testing. On the contrary, we are encouraged to examine and test.

“Test everything. Hold on to what is good.”

1 Thessalonians 5:21

The instruction is not to fear questions. It is to test.

“They received the word with great eagerness and examined the Scriptures every day to see if what Paul said was true.”

Acts 17:11

The people of Berea even tested Paul's teaching against Scripture, and the Bible presents their attitude positively. Jesus Himself warned about what can happen when religious tradition is given such authority that it begins to stand above what God actually says.

“You nullify the word of God by your tradition that you have handed down.”

Mark 7:13

Tradition does not have to be bad. It can carry wisdom, experience, and insights from those who walked before us. But tradition must never become so sacred that it can no longer be tested.

“Do not believe every spirit, but test the spirits to see whether they are from God.”

1 John 4:1

The Bible does not seem to teach us to protect our faith from every examination. Rather, it calls us to test and discern, and then to hold fast to what is good.

What If I Am Wrong?

Perhaps the words 'I may be wrong' are among the hardest words a believer can say. But saying this is not the same as saying that God is wrong or that God's Word is wrong. It simply means that I dare to acknowledge the possibility that I may have misunderstood something. Recognizing the limits of my own understanding does not have to be unbelief. It can be humility.

“For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part.”

1 Corinthians 13:12

The words 'in part' matter to me. I see, I try to understand, and I seek, but I do not see the whole picture. Therefore, meeting someone who thinks differently does not always have to begin with the question, 'How can I show that person that they are wrong?' Sometimes I can begin somewhere else: What might I myself have missed?

The Great Paradox

A person can become so afraid of losing their image of God that they begin to defend the image more than they seek God Himself. We may think we are protecting God when we are actually protecting our own understanding of Him. We may think we are defending truth when we are sometimes defending our security. We may think the wall preserves faith while it may also prevent

us from discovering that God is greater than everything we have built inside it.

Therefore the most important question is not always whether the others are right or wrong. There is a much harder question that turns the gaze back toward myself: Am I willing to be tested?

I Also Stand Inside the Wall

I do not write this as someone standing outside the wall looking at those who remain inside it. I know the wall. I have built parts of it myself, and I have discovered how difficult it can be to open a gate in something that has given security for a long time.

Again and again throughout my life I have returned to the same longing: I want to know what is true. Not only what others say is true, and not only what I wish were true, but the truth—the truth about God and also the truth about myself.

That search has not always been easy. At times it has created real conflict within my soul because truth does not always lead where I expected. It can question things I have been convinced of, expose my fear, pride, and defenses, and force me to see things in myself I would rather avoid.

Sometimes I have wanted to hold on to what is familiar, because there is security in already having the answers. It is much harder to stop and ask: What if I am wrong? I have had to ask that question many times in my life—not because I want to lose my faith, but because I want to come closer to truth.

Daring to Be True to Myself

Somewhere along that road I began to understand that the search for truth about God cannot be completely separated from the

search for truth within myself. If I truly want to seek truth, I must also dare to be honest with myself.

Who am I when no one else sees? What lies behind my defenses? What within me is faith, and what is fear? What have I received from God, and what have I built myself? What do I defend because I truly believe it is true, and what do I defend because I am afraid of what might happen if I let go?

These are not always comfortable questions. They can create conflict in the soul, and from my own experience I know that the struggle can sometimes be difficult. But perhaps I do not need to fear it, because God already knows the answers.



“You have searched me, LORD, and you know me.”

Psalm 139:1

“Search me, God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting.”

Psalm 139:23–24

This prayer touches me deeply because it does not say: Test the others. Examine their theology, their traditions, and their walls. It says: Test me.

God already knows who I am. He knows me better than I know myself. Therefore I do not need to hide from the truth about myself, and I do not need to protect God with my ideas about Him. God is greater than my theology, my experiences, my questions, and my fear. He is also greater than the image of Him that I have so far been able to understand.

The Deepest Wall

Perhaps the deepest wall in Bergvalla is not the one that separates one group of people from another. Perhaps the deepest wall exists within the human being. It can separate what I dare to see from what I am afraid to see. It can separate the person I try to be from the person I actually am. It can separate what I say I believe from what truly drives me. And sometimes it may even stand between my image of God and the God who truly is.

That is also why I write these books. I do not have all the answers, and I am not writing from the end of the road. I write while I am still walking. I seek, ask, and test. Sometimes I discover that a stone I thought was holding up the entire wall can actually be removed without God disappearing. On the contrary, sometimes I discover something greater behind it.

Where Agape Enters

This is where Agape becomes central in my books. For me, Agape is not merely a feeling or kind words. Agape dares to meet another person without immediately turning them into a threat. Agape does not need to fear truth, win every argument, or distort

another person's words in order to make its own conviction appear stronger.

Agape can listen, ask, and test. It can say, 'I believe this, but I want to understand why you see it differently.' And sometimes it can also say, 'Perhaps I do not see everything.' This does not mean that everything is true, that every path is equal, or that we must abandon our faith. It means that we dare to let what we believe is true meet the light.

“Whoever lives by the truth comes into the light.”

John 3:21

Whoever seeks truth does not need to hide it in darkness. We can bring what we believe into the light, examine it, test it, and look at it again. If something truly is true, it does not need our walls in order to remain true.

Pride wants to possess. Agape can receive. Pride wants to control. Agape dares to trust. Pride needs to win. Agape can listen. Pride builds its worth by raising itself above another person. Agape does not need to do that, because human worth has already been received from God.

Perhaps this is one of the deepest freedoms I try to describe through the trilogy: the human being does not become smaller by ceasing to try to be God. We become freer to be human. We do not have to carry the world on our shoulders, know everything, control everything, or win every discussion. We can admit that we were wrong without our whole identity collapsing, because our identity no longer rests on always having to be right.

The Gate in the Wall

That is why the gate is at least as important as the wall in Bergvalla. The wall says, 'Stay out there.' The closed gate says, 'I do not dare to hear what you have to say.' But the open gate says

something entirely different: 'I dare to listen.' Not because I have abandoned my faith, but because I trust truth enough to dare to test what I believe.

Perhaps the real journey in *Who Is Like God?* does not begin when the wall finally falls. It begins much earlier. It begins when a person stands before the gate for the first time and dares to think: What if there is something I have not yet seen?



Bergvalla Is Also My City

Here the story leaves Bergvalla itself and turns toward us. Bergvalla is not only a city in a book. Bergvalla can exist in a church, a tradition, a society, a family, a group of people, and also within an individual human being.

That is why I do not write about Bergvalla in order to point at someone else. Bergvalla is also my city. I know its walls, the security inside them, and the fear of what may lie on the other side. I know the struggle when a stone begins to loosen.

I therefore hope the reader will not first ask, 'Which people is Bergvalla about?' I hope the story instead awakens a far more personal question: 'Is there a Bergvalla within me too?' Which stones have I placed in my wall? Which questions am I afraid of? Which people do I find difficult to listen to? What within myself do I not dare to see? Which convictions do I refuse even to examine because I am afraid of what might happen if I discovered that I had misunderstood?

And perhaps the most important question: Am I truly seeking God—or am I mainly seeking confirmation of the image of God that I already possess?

A Thought Before We Go Further

As I write this, there is something I am aware of. I believe I can already imagine where some of the strongest criticism of this story may come from. I can imagine who might read it and very quickly say, 'This is wrong.'

But I deliberately choose not to say whom I have in mind. If I did, I would risk building yet another wall myself. Suddenly the story would be about them—their faith, their tradition, their way of thinking. But that is not why I have written this.

Bergvalla is not only about those whom I think should dare to test their convictions. Bergvalla is also about me, and perhaps about you. I am therefore less interested in who dismisses the story than in what happens within us when something challenges what we already believe.

If something in this text makes you uncomfortable, I am not asking you to agree with me automatically. On the contrary: test what I write as well. I may be wrong. But at the same time, test your own reaction. Why does this awaken resistance in me? Is it

because it is truly false, or because it touches something I would rather not examine? Those are two very different things.

I must ask myself the same questions, otherwise this entire story would contradict its own message. I cannot ask you to open your gate while I keep my own closed. I cannot urge you to test your convictions if I am not prepared to let my own be tested.

That is why I do not want to tell you which group I have in mind. I would rather leave both of us with a question: What happens within me when someone says that something I have held to be true may need to be examined again?

Perhaps irritation comes first, then defensiveness or fear. But if we dare to remain with the question a little longer, perhaps something else can also begin to grow: curiosity. What if there is something I have not yet seen? Truth does not need to fear our questions. And perhaps it is precisely there—in the moment when we dare to test both the other person's words and our own—that the gate in the wall begins to open.

Dare to Open the Gate

Perhaps God is not calling us to abandon truth. Perhaps He is calling us to dare to seek it more deeply, to open the gate, come out of our hiding place, and dare to test. Not in order to leave God behind, but to seek Him without hiding our faith, our questions, or ourselves.

God already knows who I am. He knows who you are. Perhaps better than either of us yet knows ourselves. Therefore the prayer can be:

God, let me dare to be true before You and true to myself.

Show me what I do not want to see. Test what I hold on to. Let what is true remain, and give me courage to release what is not.

Do not let me love my image of You more than I love You. Do not let me seek security more than truth.

If something I believe is true, let it stand. If something is built from fear, help me see it. If I have misunderstood, give me the humility to admit it.

And if a wall stands between me and another person, teach me to open the gate.

When I am afraid of what I may find, teach me to open it anyway.

Not away from truth, but deeper into it.

Not through fear, but through Agape.



Agape finds a way even through the wall.

Perhaps it is only when we stop trying to be our own god that we become free to be the people God created us to be.

CONTINUE THE JOURNEY

Who Is Like God?

Inside the Walls opens the door to some of the thoughts behind the story. In *Who Is Like God?* you encounter them instead through Eliora's journey, Bergvalla, Agape, and the people she meets along the way.

The story is the first part of a trilogy about the human search for God, about fear and pride, the walls we build, and the love that dares to open the gate.

A story of fear, faith, truth—and the transforming power of Agape.

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