Walking Barefoot
Living in Prayer, Faith & the Power of God
by Jeff Doles
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When Moses approached the burning bush in Exodus 3, the Lord spoke to him and said, “Take off your sandals, for the place where you are standing is holy ground.” Moses found himself in the powerful, purposeful presence of God.

Walking Barefoot is about learning to recognize and respond to God’s presence in our lives. Like Moses, we must realize that God’s presence is holy—He’ll not have us separated from Him by human contrivances.

Walking Barefoot describes an ongoing relationship, partnering with God in the world, learning to walk with Him, and flowing in His power to fulfill His purposes. In this book by Jeff Doles you will learn about . . .

- The power of faith and how to activate it
- The power of praying God’s will and expecting to see results
- The power of speaking God’s Word over your life
- The power of agreement
- The power of giving, forgiving and thanksgiving
- The power of praying over your children
- The power of your inheritance and how to pass it on
- The power of Jesus’ healing ministry today

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Take off your sandals, for the place where you are standing is holy ground

(Exodus 3.5)
HEN MOSES APPROACHED THE BURNING bush, in Exodus 3, the Lord spoke to him and said, “Take off your sandals, for the place where you are standing is holy ground” (v. 5). Moses found himself in the powerful, purposeful presence of God.

“Walking barefoot” is about learning to recognize and respond to God’s presence in our lives. The “walking” part is about experiencing His presence on a daily basis. It is an ongoing relationship, learning to love God deeply, trusting Him more and more, partnering with Him in the world, and flowing in His power to fulfill His purposes. Like Moses, we must also realize that God’s presence is holy—He’ll not have us separated from Him by any of our human contrivances. He calls us to be “barefoot” before Him, and that is a matter of the heart.

This book is a collection of some of the insights I have gained in learning how to walk this barefoot journey. They are beginnings, however, not endings, and I know that the Lord has much more He
Walking Barefoot

wants to teach me. But they have been powerful in my life, and others have been encouraged by them as well.

These writings are about faith, the things that activate it and the things that hinder it. They are about praying according to the will of God and expecting to see results. They are about speaking in agreement with the Word of God in ways that change lives and transform the world. They are about God’s relentless desire to bless, heal and prosper His people. They are about receiving the wonderful inheritance we have in God, and passing it on to our children. They are about healing, for both the inner and outer man. They are about giving and forgiving—and thanksgiving. They are about growing strong in faith and joyfully enduring in difficult situations. They are about moving mountains.

Each chapter is self-contained, although I have grouped them together in a loose order to help them flow together. You will find that some of the ideas have been repeated from one chapter to the next. At Bible college, I had a professor who used to say, “Repetition is theological mucilage” (actually, he said it quite often—and it stuck!). So I have decided to let those repetitions stand, since they have been key themes for me. I believe you will find them helpful as well.
Barefoot at the Burning Bush

Take your sandals off your feet,
for the place where you stand is holy ground.
Exodus 3.5

For forty years Moses was a prince, heir to the treasures and glories of Egypt, destined to be the leader of men on behalf of Pharaoh. For forty more years he wandered the back side of the desert as a shepherd, the leader of sheep and goats on behalf of his father-in-law. But he was content to do so, having forsaken the pleasures of Egypt and choosing to suffer affliction with the people of God.

The life of Moses was marked by faith. It began with his parents, who hid him for the first three months of his life, delivering him from a violent death. They were not afraid of the king’s wrath because they trusted in the protection of God. When they could hide him no longer, Moses’ mother placed him in a watertight basket and laid him in the reeds along the riverbank, committing him to the providence of God. Moses was soon
discovered by Pharaoh’s daughter, who had compassion on him even though he was a Hebrew. By that same providence, Moses’ mother was privileged to continue nurturing him as the son of Pharaoh’s daughter. Because she trusted in the Lord, she was willing to relinquish her son to the purpose of God.

When he came of age, Moses saw the oppression of his people and traded the splendors of Egypt for the barrenness of the wilderness. He believed that a life honoring the things of God would be far richer than a sumptuous existence without Him.

Now here he was forty years later, an old man, nearer the end than the beginning, living out the decision he made as a young man. Perhaps not joyfully, but at least content with the way things were. Maybe even depending on the way things were. But those things changed suddenly one day when Moses found himself standing in the middle of a divine encounter, peering into the doorway of his destiny. In an instant he was thrust into a new understanding of God: His presence, His people, His purpose, His power and His provision.

The Presence of God

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.”

So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!”

And he said, “Here I am.” Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.” (Exodus 3.1-5)
The initiative of God’s presence always belongs to God Himself. We cannot force our way into His presence, we can only receive it. It does not come to us by thinking, by feeling or even by willing it. It comes only by revelation. God reveals Himself to us. Our part is simply to respond, but respond we must. It was not enough for Moses merely to view the bush from a distance, he had to turn aside and fix his gaze upon it. Turning aside made all the difference between idle curiosity and holy encounter. It was only then that the Lord called out his name, “Moses, Moses.”

Moses had always been known by God, but now he knew that he was known. Not only known, but now called as well. Whatever else might happen, he realized he could no longer go back to the way things were. He could no longer wander the desert in anonymity, following his own agenda. Obey or disobey, from now on life would be different.

“Here I am,” Moses answered. A personal call requires a personal response. He presented himself before the Lord. He dare not do otherwise.

“Take your sandals off your feet, for the place where you stand is holy ground,” God said. The presence of God is life-changing, that is why it is signified by fire. Fire represents the holiness of God. Nothing remains the same once we’ve experienced that holiness. It purifies that which is precious and purges that which is corrupt. Only the things of God can endure it. That is why Moses had to take off his sandals—his man-made shoes. Nothing must come between his feet and holy ground. Though his feet would afterward be shod once again, in his heart he would always stand barefoot in the holy presence of God.
The People of God

Moreover He said, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God. (Exodus 3.6)

As Moses stood barefoot at the burning bush, the Lord revealed Himself to him in very personal terms: “I” and “you.” I am the God of your father. His words spoke of lineage and signified inheritance. They implied agelessness, and faithfulness. God had a people upon the earth and a covenant relationship that crossed centuries and spanned generations. It began with a promise made to Abraham, which was confirmed to Isaac, then to Jacob. Passing from generation to generation in an ever-widening stream, it extended to Moses, who now found himself standing at its brink.

I am the God of your father. These words came as a challenge: “Here is who I am, and here is who your father was. But do you know who you are? Are you ready to take your place in Me?”

Moses hid his face. Here was the full realization of his inheritance in God pressing in on him. Here was the weight of glory—the greatness and goodness of God—manifesting in overwhelming brilliance. It was humbling, for who was Moses? Just a nobody on the far edge of nowhere. And yet he was somebody to God. He was part of the people of God and heir to a covenant. He was not alone upon the earth, nor was his existence meaningless, not even in the midst of the desert.

The Purpose of God

And the Lord said: “I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and
the Amorites and the Perizzites and the Hivites and the Jebusites. Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt. (Exodus 3.7-10)

The purpose of God on the earth has always been about the people of God, to show them His love and mercy, to reveal to them the glory of His goodness, to share with them the joy that is at home in His presence, to bring them out of darkness and into His wonderful light. His covenant faithfulness and steadfast love for them have never been far off. And so He said to Moses, “I have seen their oppression, I have heard their cry, I know their sorrows. So I have come down to deliver them.” His desire for His people has always been to lift the burden, destroy the yoke, and lead them into “a good and large land, flowing with milk and honey.”

Here now was Moses, trembling at the intersection between God and His people, between the fathers and the children of Israel, between Egypt and the Promised Land. But why was God telling him all this? “Come now, therefore,” God answered, “and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.”

“I have come . . . . I will send you.” God was not saying two different things, He was saying the same thing two different ways, for He intended to come and deliver His people through Moses. He was engaging Moses in this great mission, inviting him into partnership with Himself, bidding him to share in His purpose.

Moses had tried once before to deliver fellow Israelites from the cruel hand of Egyptian oppressors, but it ended disastrously (Exodus 2.11-15). He came away a murderer and a fugitive, rejected even by his own people. That was how he ended up in the desert in
the first place. Now God was asking him to attempt that very thing again. Once bitten and twice shy, Moses answered, “Who am that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?” (Exodus 3.11).

God answered, “I will certainly be with you.”

Then Moses said to God, “Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?”

And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’” (Exodus 3.13-14)

The problem forty years earlier was that Moses was following his own purpose. His desire to free his brethren may have come from the heart of God, but Moses pursued it in his own timing, so that made it Moses’ purpose. But now this was God’s heart and God’s timing, and that made all the difference.

The Power of God

Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, “The Lord God of the Hebrews has met with us; and now, please, let us go three days’ journey into the wilderness, that we may sacrifice to the Lord our God.” But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go” (Exodus 3.18-20).

When Moses was following his own agenda, he had only his own resources to work with, and so he failed. But now, following God’s purpose, he would have the power of God at hand, and he would succeed. “I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst,” God promised, “and after that he will let you go.”
Moses had no doubt that when God performed these wonders, also known as the “Ten Plagues,” they would do the trick and Pharaoh would let the people go. But he was more concerned about whether the people of Israel would listen to him. He said to the Lord, “But suppose they will not believe me or listen to my voice; suppose they say, ‘The Lord has not appeared to you’” (Exodus 4.1). God answered by giving him three signs. These served to validate the messenger and confirm the message.

Sign #1: The rod of Moses that became the rod of God.
So the Lord said to him, “What is that in your hand?” He said, “A rod.” And He said, “Cast it on the ground.” So he cast it on the ground, and it became a serpent; and Moses fled from it. Then the Lord said to Moses, “Reach out your hand and take it by the tail” (and he reached out his hand and caught it, and it became a rod in his hand), “that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.” (Exodus 4.1-5).

In the hand of Moses, this was an ordinary staff, but in the hand of God it became a divine instrument—a sign. This was the same rod by which Moses afterward performed many miracles. The waters of the Nile turned to blood when Moses struck it with this rod. The waters of the Red Sea divided when Moses extended it at the command of God. Sweet water flowed from a desert rock when Moses struck it with the rod. The rod of Moses became a symbol of the anointing, the liberating power of God on his life. God said, “You shall take this rod in your hand, with which you shall do the signs” (Exodus 4.17).

Sign #2: The leprous hand that was restored.
Furthermore the Lord said to him, “Now put your hand in your bosom.” And he put his hand in his bosom, and when he took it out, behold, his hand was leprous, like snow. And He said, “Put
your hand in your bosom again." So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his other flesh. "Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign. (Exodus 4.6-9)

The term “leprosy” encompassed a variety of afflictions which affected the skin, none of which were curable by any known medicine. Only God could cleanse them. In this sign, the hand of Moses became the hand of God to demonstrate the power of God both to judge and to heal.

Sign #3: The water that became blood.
And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river will become blood on the dry land. (Exodus 4.9)

Water is the symbol of life; the pouring out of blood signifies death. This shows again the power of God both to give life and to pour out judgment, and demonstrated that God would indeed lead His people by the hand of Moses.

The Provision of God
And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians. (Exodus 3.21-22)

We find this promise fulfilled in Exodus 12.35-36. When God sends out His people, He gives them favor and provision. He does not send them out empty-handed, nor does He supply them with just enough. The provision of God is always more than enough. When Moses called on the newly redeemed children of Israel to bring forth
freewill offerings for the tabernacle and its furnishings, they possessed both the will and the wherewithal to give abundantly.

Then everyone came whose heart was stirred, and everyone whose spirit was willing, and they brought the Lord’s offering for the work of the tabernacle of meeting, for all its service, and for the holy garments. They came, both men and women, as many as had a willing heart, and brought earrings and nose rings, rings and necklaces, all jewelry of gold, that is, every man who made an offering of gold to the Lord. . . . So they continued bringing to him freewill offerings every morning. Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing, and they spoke to Moses, saying, “The people bring much more than enough for the service of the work which the Lord commanded us to do.” So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, “Let neither man nor woman do any more work for the offering of the sanctuary.” And the people were restrained from bringing, for the material they had was sufficient for all the work to be done—indeed too much. (Exodus 35.21-22; 36.3-7)

Greater Than Moses
Moses turned aside one day to fix his gaze upon the flame of God’s fire, and as he stood there barefoot at the burning bush, he entered into a whole new dimension in God. He experienced the purifying holiness of God’s presence. He stepped into the heritage of his fathers and took up his place with the people of God. He entered into partnership with the world-changing purpose of God. He began to flow in the power of God to perform signs, wonders and miracles. And he received the promise of the overflowing provision of God which meets every need.

This experience was not just for Moses. It is for all the people of God. Jesus said, “Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he” (Matthew 11.11). According to Jesus, no one ever born up to that time was greater
than John the Baptist, not even Moses. But even the one who is least in the kingdom of God (and you cannot get any lower than the least) is greater than John, and therefore greater than Moses.

This means that every one of us can now know the presence of God in all His glory and goodness. Every one of us is invited to walk with God’s people, in God’s purpose. Every one of us can expect to see the mighty power and provision of God at work in our lives and circumstances.

God extends the invitation to all: “Take your sandals off your feet, for the place where you stand is holy ground.”
Walking By Faith, Not By Sight

For we walk by faith, not by sight.
2 Corinthians 5.7

“Seeing is believing,” some people say. Or, “I’ll believe it when I see it.” There are even those who will tell you that they are from Missouri, the “show-me state.” This may be how the world thinks about reality, but only because it is leaning on its own understanding. It is depending upon what can be taken in through the physical senses or processed through the mind. However, God calls us to something different. “Trust in the Lord with all your heart, and lean not on your own understanding. In all your ways acknowledge Him, and He shall direct your paths” (Proverbs 3.5,6). Trusting in the Lord is better than leaning on our own understanding, and believing is better than seeing.

Several years ago, my wife and I were going through some difficult times regarding our finances, our jobs, and our vehicles. It seemed like every time we turned around, something was going wrong or breaking down—usually costing us a large amount of
money that we did not have. Bills were piling up, and every time the phone rang, there was a creditor on the other end demanding payment. Suz was working for a boss who thought that if an employee was happy, it was because they did not have enough work to do. In the midst of that, I was struggling with how my call into ministry was supposed to fit in with all of this. And I wondered where God was.

One day I was lying down on the living room sofa, considering our circumstances. I recalled various Scriptures that spoke of God’s care and provision for His people. These are wonderful promises, but I was tired and emotionally spent, and they all seemed pretty hollow to me. They did not appear to match up with what we were experiencing. In the midst of my pain and discouragement, I cried out, “Yeah, I’ll see it when I believe it!”

*That stunned me.*

Back up and read that again. You see, what I had intended to say was “I’ll believe it when I see it.” Because that is what the world had taught me, and though I had been a Christian for many years—I was even a Bible college graduate—the world’s way of thinking was still too much with me. But now, here was the unexpected truth, coming out of my own mouth to rebuke me: “I’ll see it when I believe it!” In that moment, I began to understand what my problem was: I was not walking by faith. The apostle Paul said, “We walk by faith, not by sight.” I thought I had been doing that. But now, the truth showed up in that distance between what I meant to say and what I actually said, and I realized that I was really just waiting to see God’s promises come to pass before I would believe them. I had it backwards: I was walking by sight, not by faith.
The world walks by sight and calls it faith—first we see, then we believe. But the Word of God teaches us precisely the opposite—first we believe, then we see. We find this at the very beginning of the Bible. The first chapter of Genesis records how God created the world in six days. But notice the order of the creative process. In verse three, for example, “God said, ‘Let there be light,’” then in verse four, “God saw the light.” First, God spoke, fully expecting His word to be fulfilled, then He saw that it was done. In a sense, God was exercising faith—first believing, then seeing.

That’s not just the way it is for God, that’s how it is for us as well. In Mark 11, Jesus taught the disciples about believing and seeing. He said, “Have faith in God”—literally “have faith of God.” This is important, for we are not to have faith in ourselves or in what comes from ourselves. We are to have faith in God and in what comes from Him. Jesus continued, “Whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them” (Mark 11.22-24). Again, notice the order. Believing comes before receiving, and saying comes before seeing. In fact, as this passage demonstrates, faith really has more to do with saying than it does with seeing.

Faith also has more to do with hearing than it does with seeing. The world says that faith comes from seeing: “If I see it, I’ll believe it.” But the Bible says, “Faith comes by hearing, and hearing by the Word of God” (Romans 10.17). That is, as we receive and meditate upon what God has said, and the promises He has made, the Holy Spirit gives us the faith to believe. Paul gives an example of this in Romans 4, talking about Abraham. God promised that Abraham...
and Sarah would have descendants as numberless as the sand of the sea and the stars of the sky. But Abraham was one hundred years old and Sarah was ninety—and they were still childless. If Abraham went by what he saw, he never would have believed, and never would have received what was promised. But Abraham heard the promise, and disregarded what he saw. What he heard from God was more real to him than what he saw with his eyes or understood by his experience. “And not being weak in faith, he did not consider his own body . . . and the deadness of Sarah’s womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God” (Romans 4.19,20). Now, Abraham himself did not get to see the full extent of the fulfillment, for it has spanned thousands of years and is ongoing, but he did get to see his promised son, Isaac.

Consider the “hall of fame” of faith
Hebrews 11 presents us with a litany of Old Testament saints who walked by faith, not by sight. The Jewish Christians who were the first recipients of this epistle were having a rough time, enduring persecutions and plunderings, and they were tempted to leave their faith behind. So the author was encouraging them to continue in faith, to keep on trusting in God and His promises, and not be discouraged by what they saw or experienced. The chapter opens with this definition: “Faith is the substance of things hoped for, the evidence of things not seen” (v. 1). The Greek word for “substance” here is *hupostasis* and refers to the underlying reality of a thing. It was sometimes used in reference to a document of ownership such as a title-deed. “Hope” is the Greek *elpis*. It is not like the “maybe so, maybe not” of modern usage, but refers to joyful anticipation, the positive expectation of good. Hope means that, though the
promised good has not yet been seen, there is every expectation that it will come.

We might paraphrase it this way: “Faith is the title-deed of things we expect to see, the evidence of things not yet seen.” If you own the title-deed to something, then that thing is yours. Perhaps you inherit the deed to a piece of land. That land belongs to you. It does not matter whether you have ever seen it or not, it is yours all the same. If somebody wants to buy that land, or do something with it, they first have to see you about it because you are now the owner. It is your possession.

That is the way it is with faith. By faith, we receive the title-deed to what God has promised us in His Word. It does not matter that we have not yet seen it, it is ours all the same. As we keep holding on to the title-deed, we will eventually see what was promised, because it is our possession. But if we walk by sight, not by faith, we give up the title-deed and lose possession of what was promised.

The world values seeing over believing, but God places a higher premium on faith and His Word. “By faith we understand that the worlds were framed by the Word of God, so that the things which are seen were not made of things which are visible” (Hebrews 11.3). God spoke the visible world into existence by means of His invisible Word. Faith comes before seeing, just as the unseen Word of God came before the visible world. As we learned in Romans, faith itself comes by hearing the Word of God.

“By faith we understand,” the author says, and there are two important things to note here. First, understanding comes by faith, not by sight. Second, the order is significant—faith does not come by understanding, but understanding comes by faith. That is why Proverbs 3.5 says, “Trust in the LORD with all your heart, and lean
not on your own understanding.” When we have faith, understanding will follow, and so will seeing.

Faith pleases God. The writer of Hebrews tells us that “without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him” (Hebrews 11.6). You won’t find Scripture saying anything like that about sight. In fact, the Bible has very little regard for going by what we see. We walk by faith, not by sight, because faith is what pleases God. Faith brings the reward, sight does not.

Read through the list of faith heroes in Hebrews 11. They were able to hold up under pressure because of what they believed, not because of what they saw. They held on to the Word of God even when what they saw seemed to be absolutely contrary to His promises. They endured because they walked by faith, not by sight. Oh, there were some who died before they saw the fulfillment. However, God was pleased by their faith, not by what did or did not see. The fulfillment came anyway, because of their faith, even though they did not get to see it.

Walk by faith, not by sight. Even when you see your prayers answered and the promises of God being fulfilled—even then, do not believe merely because of what you have seen, but because of what God has promised. Our eyes can deceive us, but the Word of God is faithful and true. Walk by faith, not by sight. Then you will be able to endure until you see what you are believing for.

Seeing is not believing. Believing is seeing.
Walking Barefoot Ministries is preaching, teaching, worship, healing and revival ministry—to help you take the next step of faith in your walk with the Lord, and experience the presence and power of God in your life.

WBM was founded in 1999 by Jeff and Suzanne Doles to minister to churches, conferences, retreats, revivals and other Christian events. With a fresh and gentle breeze of the Holy Spirit, they come to:

- Minister the Word of God through preaching and teaching on prayer, faith and the healing power of God.
- Establish an atmosphere of praise and worship that leads to greater intimacy with God and deeper expressions of love, faith and joy in His presence.
- Bring encouraging words from the Lord to inspire, build up, and bring comfort and healing to God’s people.
- Share the joy and enthusiasm of their faith journey with the Lord Jesus Christ.
- Stir up the embers of revival fire and renewal in the power of the Holy Spirit.

Jeff is a seasoned Bible teacher with great enthusiasm for bringing out the life-changing, world-changing truths of God’s Word. His desire is to see people activated in faith and joy as he preaches on the awesome presence and power of God. As a worshipper, he delights to lead in extended times of worship—to press into the “inner courts.”

Suzanne received a powerful work of the Lord in the Summer of 2000, a deliverance which released her from deep-seated fear. With strong faith and insight, she now gives testimony to the healing power of God, on the theme of moving from fear to faith.

“We are pressing in for more of the Lord, to know Him more intimately, love Him more lavishly, praise Him more extravagantly. To grow more in prayer and faith, to experience more of His presence, and the ministry of the Holy Spirit. To do the works of Jesus.”

Visit us online at www.walkingbarefoot.com