

DIVINE TRUTH

Sincerity

Divine Truth

Discover God's Universal Truth and Receive God's Love

(all information can be found at divinetruth.com)

Preface and Compilation by Pat Stewart

patdotstewart@gmail.com

02 December 2025

All compilations can be found at The Written Word (thewrittenword.ca)

Front Cover Photo: [moniquayle \(pixabay.com\)](http://moniquayle.pixabay.com)

Printed in Europe by 24bookprint (24bookprint.com)

Excerpt from the Divine Truth website on Intellectual Property

Divine Truth Policies, Terms & Conditions:

All materials, including but not limited to videos, audios, documents, e-books, and event materials provided by the Divine Truth organization are the intellectual property of Alan John Miller and Mary Suzanne Luck. Alan John Miller and Mary Suzanne Luck provide these materials via the Divine Truth website and other electronic means to any person world-wide who wishes to freely distribute these materials for any purpose.

The Divine Truth organization, Alan John Miller, and Mary Suzanne Luck do not agree with any attempt by a third party to benefit financially from their free distribution of this material, to claim copyright over the material, to claim ownership or authorship of the material, to modify the material without their consent, or to restrict the free distribution of the material.

Preface

This is an independent project undertaken by me and is not associated with Jesus & Mary and the Divine Truth Organization.

This book is a collection of excerpts from the Love in Action series called **Sincerity or Hypocrisy** on the Divine Truth website and a partial transcript from the videos of the 2025 Canada & USA Tour (Exposure) focusing on **Sincere Ignorance**.

In the **Sincerity or Hypocrisy** talk, Jesus describes how we can only grow spiritually if we are sincere, we are hypocritical if we live in our façade, and how to sincerely address unloving issues in society and ourselves.

In the **Sincere Ignorance** transcript, Jesus and Mary discuss the Sincerity Flow Chart (on back cover) including sincere ignorance, sincere desire to learn, truthful education, sincere desire to apply, sincere action and the two outcomes – a loving outcome or a sincere mistake.

The transcript was completed by Pat Stewart and edited by Nigel Hotton. While transcribing, there were times in the audio where it was difficult to decipher what was being said. I have noted these times in the document as (unable to decipher) or a double question mark (??). I apologize for any errors in transcription.

The seminar and videos used for this compilation are:

- Love in Action - Sincerity or Hypocrisy July 17 2012
- Wolfville NS - Day 1 Part 1 – July 25, 2025
- Wolfville NS - Day 1 Part 2 – July 25, 2025
- Wolfville NS - Day 2 Part 1- July 26, 2025
- Wolfville NS - Day 2 Part 2 – July 26, 2025
- Chapel Hill NC - Day 1 Part 1 – August 15, 2025
- Chapel Hill NC - Day 1 Part 2 – August 15, 2025
- Chapel Hill NC - Day 2 Part 3 – August 16, 2025

Other than this Preface and the Headings added to the transcript for the Table of Contents, I did not write any of the material in this book. All information came from the Divine Truth website (divinetruth.com).

Happy Reading!

Pat Stewart

patdotstewart@gmail.com

Contents

Preface	3
Sincerity or hypocrisy.....	22
1. Introduction	22
2. Growing spiritually means to grow in love	22
2.1. When we are spiritual, we grow in love in many different areas	23
2.2. Different approaches to growing in love - thinking, talking and action	25
2.3. Hypocrisy means to put on a façade on purpose	26
2.4. We need to embrace internal as well as external truth to change	27
3. Unloving issues in English society	29
3.1. Societal problems are the effects of deeper real causes.....	33
3.2. The true causes of unloving behaviour in society.....	34
4. Sincerely addressing causal unloving issues.....	42
4.1. Prioritising changing unloving behaviour - an illustration of changing diet	42
4.2. Taking personal responsibility for our creations in society	44
4.3. Taking responsibility for our emotions in a relationship	46
4.4. To become at-one with God requires complete sincerity	53
4.5. To become happy, to know ourselves and to know our partner requires sincerity	54
4.6. Being sincere reduces our fear of other's opinions.....	55
5. Being sincere about spiritual growth	58
5.1. Hypocrisy in English society	60
5.2. Always tell the truth - an example of a relationship.....	61
5.3. If our actions do not change it is a measure of insincerity	65
5.4. Only growing in love and truth constitutes spiritual growth ...	66
5.5. It is loving to treat others as we would like to be treated - an example of vaccinations	67
5.6. Being honest about how much we want to change.....	72

6. With sincerity; change, pain and joy are certain	73
6.1. If we are sincere, we take action	74
6.2. An example of a couple in a relationship being honest about their fears	75
7. Closing Words	87
WOLFVILLE NS CANADA - Day 1 Part 1	88
1. God wants us to start from a place of sincere ignorance.....	88
1.1. Parenting and sincere ignorance	95
1.2. Religious beliefs and sincere ignorance.....	96
1.3. My truth is accurate compared to God's Truth.....	97
1.4. Teaching and sincere ignorance	97
1.5. Dying and sincere ignorance.....	98
1.6. AI and sincere ignorance	99
1.7. My sincere ignorance will lead me to a point where I want to discover truth	99
2. Audience Question - How do I hear God?	100
2.1. Am I sincerely listening.....	101
2.2. How do you really obtain something	103
3. What is your motive	103
3.1. Start with the idea that I don't know anything	104
3.2. God's got a school – you're in it	105
4. Human Creations versus God's Design.....	106
4.1. Having a sincere desire to know	107
4.2. I already think I know - arrogance.....	108
4.3. Techniques I use to avoid sincere ignorance	109
5. Closing words	114
WOLFVILLE NS CANADA - Day 1 Part 2	116
6. Sincere desire (to learn)	116
7. Truthful education	117
8. Sincere desire to apply	117
8.1. An example of a sincere desire to apply.....	118

9. Sincere action	119
10. Two outcomes – loving outcome or sincere mistake	120
10.1. Loving action – go back to sincere ignorance.....	121
10.2. Sincere mistake	121
11. Desired Ignorance	125
11.1. An example of desired ignorance.....	126
11.2. Desired ignorance versus sincere ignorance	126
11.3. Sin – missing the mark of perfection.....	127
12. Audience Question - How do you know you've taken a loving action?	127
12.1. An example of pain and suffering from Jesus' life in the 1 st century.....	128
12.2. Wanting others to like us	129
12.3. Am I going to allow God's Love to change me	129
12.4. 200 million plus children dying every year	130
13. Audience Question - Laser eye surgery	130
13.1. Willing to see the cause of the problem	131
13.2. Nose operation	131
13.3. Dog bites.....	131
13.4. Vasectomy	132
13.5. Broken bones.....	132
14. Audience Question - How do we know when we receive God's Love?	133
14.1. Miracles can be caused by all sorts of things.....	133
14.2. Questions to ask God about receiving God's Love?	134
14.3. How do I explain any feeling to you?.....	134
14.4. Jesus and Mary are trying to show us how we can be receptive to God's Love	135
14.5. Laws involving receiving God's Love are in the Padgett Messages	136
14.6. Inspiration doesn't mean you will act.....	137
14.7. At some point you are going to have to trust us	138

15. How the redeemed is saved	139
15.1. Padgett Message Vol 1 pg. 127.....	139
15.2. It is our responsibility to get ourselves ready to receive God's Love	139
15.3. Sin and error block the flow of love	140
15.4. There are no magical solutions	140
15.5. We all need to learn what is sincere and what is longing.....	141
15.6. Hierarchy of sins	142
16. Audience Question - Differentiating between sexual, physical and emotional	142
16.1. All emotions are tied to your spiritual beliefs.....	144
16.2. How you are educated in the spirit world compared to while on Earth	145
16.3. God wants us to feel emotions so that we can experience the emotion God's Love.....	146
16.4. God's Love will wipe out the cause of the sin	146
16.5. The process by which you receive God's Love when you are a sinner.....	147
16.6. Stop worrying about how much you sin and start learning about your sins	148
17. Free Will	150
17.1. A lot of our anger is because we don't respect people's free will	150
17.2. Cult leaders do not respect other people's free will.....	150
17.3. Focus on developing humility	151
17.4. Benefits of our emotion.....	151
17.5. What does spiritual work really mean	152
18. Rebellion	152
18.1. The key to rebellion is understanding what's driving it	153
18.2. Learn to love yourself rather than expect someone else to – love is a gift	154
18.3. We can love others without them loving us.....	155
18.4. Put things in perspective.....	155

18.5. Accurately assess our problems	157
19. Closing Words	158
WOLFVILLE NS CANADA - Day 2 Part 1.....	161
1. Padgett Message – Vol 1 pg. 235.....	161
1.1. Love, human love, is not sufficient to solve human problems	161
1.2. Human love is mostly meeting our addictions	162
1.3. Addictions are actually sins	162
1.4. We need to learn how to change our concepts of love and our concepts of truth.....	162
1.5. Our belief systems are emotional, not intellectual	163
1.6. Emotions are the sin	163
1.7. Mind versus your soul	163
1.8. If the principle is in your heart, you don't have to work at anything.....	164
1.9. Cause versus effects.....	164
1.10. Change needs to happen inside the individual	165
1.11. Sin versus sinful action	166
1.12. Shame, embarrassment and fear keep me away from what caused me to do that thing	167
1.13. The problem with our intellect.....	167
1.14. You do not have to figure out the emotional reason why you do something – you just have to figure out what you're doing is wrong or not	170
1.15. Our behaviour is driven by the sin.....	170
1.16. It's what's in our heart that is the problem.....	171
1.17. Talking to James Padgett about spirit rapport	172
1.18. Wanting a 'sexy mummy'	173
1.19. Padgett being blocked to women	174
1.20. People get confronted about their true condition	175
1.21. The fundamental truths that the Celestials channelled to Padgett are very accurate	175

1.22.	The state of a person's will, desire, aspirations and faith influence their rapport with spirits.....	176
1.23.	How to remove sin	177
1.24.	Real trauma comes from our belief systems.....	178
2.	Audience Question - Does healing myself heal the sins I have imparted on 'my' children	179
2.1.	We need to deal with our guilt – guilt is a sin	180
2.2.	Real repentance releases 'our' children from our guilt	181
2.3.	Once the sin is in 'our' children, it is now up to their will to release it.....	181
2.4.	Having a thought that is bad versus feeling that it is bad	182
2.5.	God is constantly trying to share truth with us via the conscience	183
2.6.	We all are capable of emotions, we're just not connected to them	184
2.7.	It's hard to get rid of our sin without some help	184
2.8.	Natural Love Way – using our mind to identify the sin (the slow way)	185
2.9.	Learning about the Divine Love Path (the fast way)	187
2.10.	Sixth sphere spirits blocked about their emotions about God.....	188
3.	Closing words	188
3.1.	Our beliefs and emotions are the memories of our soul	189
	WOLFVILLE NS CANADA - Day 2 Part 2.....	191
4.	Principles of repentance and forgiveness	191
4.1.	Sincere ignorance of our sin.....	191
5.	Sin wants to fight for itself	193
5.1.	Padgett Vol 1 - pg. 127	193
5.2.	How truth comes to us	193
5.3.	Purposeful ignorance	193
5.4.	We want to avoid the truth about our sin.....	195
5.5.	Physical versus spiritual sin.....	195
5.6.	Desired arrogance – my way is actually better	196

5.7. Our sin in relationships.....	196
5.8. Thinking we are righteous doing what we are doing.....	197
6. Audience Comment - It feels like almost everything is a sin.....	198
6.1. Our biggest problem we face is recognizing our sin	198
6.2. God wants us to understand the pain we cause others	198
6.3. Self-pity is a big tantrum.....	199
7. Audience Question - When you become knowledgeable of the sin, does it increase the sin.....	199
7.1. What is our intent when helping others	200
7.2. How do we deal with this problem - pets	201
8. Audience Question – how to deal with this problem when there are other members of the family involved	202
8.1. Sincerely resolving problems with others.....	203
8.2. It's a false belief that when I stop my sin, I will hurt other people	204
8.3. Not the 'c' word	204
8.4. God first.....	204
8.5. Breaking up your marriage versus breaking your relationship with God	205
8.6. Enslaved to our emotions about our pets	205
8.7. Real longings of our heart	205
8.8. Instead of addressing the problem, I've got an excuse.....	206
8.9. Caring for native animals	206
8.10. We don't see how big the problem is – mass extinctions	207
8.11. We don't want to face the facts because our addiction is more important.....	208
8.12. Have a sincere desire to be educated	208
8.13. Look at the physical as well as emotional and spiritual issues	210
8.14. We're going to have to make a decision, and we don't want to	211

9. Identifying and recognizing our sin is the biggest problem we have	212
9.1. To be at-one with God, I've got to have God's idea of what love is	212
9.2. The only time you can receive God's Love	213
9.3. You'll have one thing come up and then the next thing... ..	214
9.4. Seeing my own hypocrisy	215
9.5. There is so much internal turmoil that eventually you've got to stop	215
9.6. What other people will think of me	215
9.7. Law of Compensation is always working	216
9.8. Sincere ignorance (open) versus desired ignorance (closed)..	217
10. The issue of pets is a minor issue, but it has a lot of linkages.....	218
10.1. How God's Love is involved in all of this	218
10.2. We were taught to be insincere	219
10.3. I don't know but I want to know	219
10.4. You need to work out for yourself what is right and what is wrong	220
10.5. I'm not ready	221
10.6. The pet issue actually confronts spiritual sins.....	222
10.7. Start praying about how to be sincere	222
10.8. Chocolate versus coffee versus pets	223
10.9. Militant vegans.....	224
11. Sincerity is the only thing that will pull us through.....	225
11.1. What matters is, is it right or wrong (from God's perspective)	225
11.2. What happens when everyone around us agrees with our sin	226
11.3. My life gets better when I put God first	226
11.4. Learn to repent for my lack of sincerity	227
11.5. Exercise a desire to know	228
11.6. When I'm ready to repent, now I can ask God for forgiveness	228
11.7. Sincere desire to apply	229

11.8. When our prayer is sincere	230
11.9. God's Love can come when we're in this state.....	231
11.10. The effects of our sin remain.....	231
11.11. Beliefs drive our behaviour	232
11.12. The fastest way to know if you are sincere or not – if you're not receiving God's Love, you are not yet sincere	233
11.13. God requires all of my will being involved in the resolution of this problem	233
11.14. A truthful education exposes everything	234
11.15. The action is the desire for forgiveness	234
11.16. Choosing our pets over a relationship with God	235
11.17. The fastest way to find truth is to ask God about it.....	237
11.18. Most of us are not comfortable with feeling uncomfortable ..	237
11.19. It's a magical thing – God's Love	238
11.20. God has created a lot of mechanisms to help us.....	241
11.21. God is personally interested in each one of us	243
11.22. God wants us to be happy	244
11.23. God's given us a way to rescue us from our own sin	244
11.24. God is generous	245
11.25. As soon as we have a prayer to learn, we'll have a teacher.....	246
11.26. One rule of life – you cannot learn by yourself.....	246
11.27. You must be first seeking	247
11.28. Forgiveness – the cause will be rubbed out.....	248
11.29. Doing it with or without God	250
11.30. The law rewards loving actions	252
11.31. Every sincere desire is a prayer.....	253
11.32. Treating others as my brothers and sisters	254
12. Closing words.....	257
CHAPEL HILL NC USA - Day 1 Part 1	258
1. Prayer for Divine Love	258
1.1. What to do (Pray), Who to (God), and for what (Love).....	258

1.2.	Prayer is a sincere longing	259
1.3.	In Western societies, a lot of things coming very easy to us ..	259
1.4.	We start thinking that everything should come easy	260
1.5.	Most of us are not educated in the cost of things	261
1.6.	Hierarchy – spiritual, emotional, sexual, physical	262
1.7.	Jesus is okay with us not believing him, but God is going to have a problem with that	264
1.8.	God is trying to correct our lack of sincerity	264
1.9.	We were taught to be insincere	265
1.10.	Façade is the opposite of sincerity	265
1.11.	Lack of sincerity is the reason we don't change.....	266
1.12.	Substitution techniques	266
1.13.	Sin creates consequences in both our physical and spiritual life	267
1.14.	Smells is the way your spirit body survives	267
1.15.	Sincere Ignorance.....	268
1.16.	You know that you don't know.....	268
1.17.	What is necessary to understand what prayer is	268
1.18.	Think with our head; know with our heart.....	269
1.19.	Worth is attached to what we think we know	269
1.20.	My personal sin is arguing for its survival.....	270
1.21.	Highly educated Western society think they know	270
1.22.	Fear is controlling our will	271
1.23.	The average Western person doesn't even know where their water comes from	271
1.24.	There's a whole heap of things we know but have never experienced	272
1.25.	Intellectual knowledge has zero value to God	273
1.26.	Artificial Intelligence.....	273
1.27.	Christian Science	274
1.28.	God created a system where you can email your thoughts	275

1.29. We're not assessing it as God would is because we think we know	276
1.30. Intellect versus personal experience.....	276
1.31. State of indecision	277
1.32. Emotional reasons why we act before knowing.....	278
1.33. Giving up what we think we know is a necessary process	279
1.34. Not even God can fix it because it's my sin.....	279
1.35. The Holy Spirit is not going to hunt you down.....	279
2. Padgett Message – Vol 1 pg. 127.....	280
2.1. My awakening to sin is under my control.....	280
2.2. Awakening to sin must happen before I can pray for forgiveness	280
2.3. When we think we know something when we obviously don't	283
2.4. The more we think we know, the more insincere we actually are	283
2.5. Using our intellect as a tool.....	284
2.6. The soul's intellect is its feelings	285
2.7. Two ways to gain an education	286
2.8. Feel about the problem rather than just think about it.....	287
2.9. Once I'm educated, I can educate others	287
2.10. A sincere desire is always answered from God	288
2.11. Problems I create are going to have to be fixed by me	289
2.12. The biggest problem I have is my lack of awakening to my actual condition.....	289
2.13. A true sincere person wants to know what their sin is	289
2.14. We will seek information from whatever source we can	290
2.15. The first thing to pray about is how to become sincere	290
2.16. When asking for God's Love, I quickly learn how insincere I really am	290
2.17. Sin numbs you to the pain	292
2.18. We detune physically, emotionally, sexually and spiritually .	292

2.19. We don't know what we don't know	292
2.20. Wiping your bottom versus wiping your soul of its sin	293
2.21. Fear is a sin.....	294
2.22. Physical problems contain some emotions (such as pets)	294
2.23. Courage is required to educate others	295
2.24. Do I want to be educated?.....	296
2.25. Emotions associated with words.....	296
2.26. Spirits question why Jesus chose James Padgett	300
3. Closing Words.....	300
CHAPEL HILL NC USA - Day 1 Part 2	302
4. Sincerity Flow Chart Process.....	302
4.1. States that prevent us from being sincere	302
4.2. Start at sincere ignorance	302
4.3. Sincere desire is a prayer	302
4.4. Feedback system – mistakes indicate we need to learn more	302
4.5. This process can be used for almost everything we do.....	303
4.6. Faith is a sincere desire.....	303
4.7. Faith comes from developing a sincere desire.....	303
4.8. No sincere desire, no faith	304
4.9. Faith is required for you to act.....	304
4.10. If we start with sincere ignorance, we're open to education ..	304
4.11. Wilful ignorance means we want to stay ignorant	305
4.12. No teacher can make us sincere.....	305
4.13. When we're sincerely ignorant, we're the most powerful	306
4.14. When you know, you don't need to tell someone how much you know	306
4.15. Identifying our sin is essential	307
4.16. Undoing what we've been taught is the hardest job	307
4.17. You cannot force someone to be educated	308
4.18. Cultish behaviour	309

4.19. Recognise people who are influencing you negatively	310
4.20. Fix our own sin while trying to share truthful information ...	310
4.21. If sincere ignorance is my starting point, that's when I can be educated	311
5. Audience question asking when Jesus was sincerely ignorant in the spirit world	311
5.1. Jesus has a very strong attachment to the fact that he doesn't know anything	312
6. How to solve the problem of what is true and what is not.....	313
6.1. Padgett Message Vol 2 pg. 337.....	313
6.2. Do it emotionally	313
6.3. Experiment through action	313
6.4. Start from a place of not knowing.....	313
6.5. Sincerity is essential	315
6.6. Desire drives everything.....	315
6.7. God rewards your longing and your sincerity	315
6.8. Jesus' passion is a relationship with God	316
6.9. Sincere prayers are always answered.....	316
6.10. All actions have consequences	317
6.11. When you're sincerely repentant	317
6.12. You want to 'fix it' when you are sincerely repentant.....	318
6.13. When your actions are automatically loving, you now know you've released the sin	319
6.14. Understanding the long-term effects of our sin	320
6.15. Understanding sin is part of the truthful education.....	320
6.16. How God feels about you doing this	320
7. Audience question about a course-correction weekly pep talk.....	321
7.1. I want my problems to go away	322
7.2. What is my real prayer	323
7.3. Magical help	323
7.4. Everyone is mediumistic	324

7.5.	There will be pain in this process	324
7.6.	Doubt is a difficult emotion	325
7.7.	We will get feedback once we are sincere and have a desire ..	325
7.8.	Sincerely aware that I'm sincerely ignorant	326
7.9.	When we've been taught to be insincere.....	326
7.10.	Desired ignorance	327
7.11.	Desired Arrogance.....	329
7.12.	Examples of modern society and technology	330
7.13.	Desired judgement	334
7.14.	Desired fear	335
7.15.	Other desires (anger, rage, approval, acceptance, worth, accolades, power, honour, respect, acknowledgement, avoidance) prevent sincere ignorance	344
7.16.	What I need to learn about these desires	346
7.17.	Getting to the stage of desiring to know	346
7.18.	Every sin has a huge impact.....	347
7.19.	We can't receive God's Love while we want to continue sinning	348
8.	Closing words	348
8.1.	Homework – where are these desires in my life.....	348
8.2.	No such thing as instant change	349
CHAPEL HILL NC USA - Day 2 Part 3		350
9.	The need for sincerity in everything we do	350
9.1.	How to build a sincere desire.....	350
9.2.	How do I move from insincere desires to sincere desires	350
9.3.	Decisions we'll need to make	351
9.4.	Seeing God's Truth rather than our error.....	351
9.5.	Stop believing I already know the truth about myself.....	352
9.6.	The difficulty is we all think we are starting from a place of truth	352
9.7.	If society is in a hellish condition, why do we not believe that about ourselves.....	352

9.8. We falsely believe that we ‘see’ the truth, ‘hear’ the truth and ‘taste’ the truth	353
9.10. The future of our current state is driven by our desires	355
9.11. We believe our perspective is already in a place of truth	355
9.12. Memories drive our faith	356
9.13. Memories define our reality.....	357
9.14. We define love, truth and what is moral and right through our memories.....	357
9.15. Memories are stored in our soul	358
9.16. Intellectual change versus soul-based change.....	358
9.17. God designed the Earth to supply enough resources for 60 billion people	359
9.18. We are faced with a number of decisions	360
10. Audience question about Trump	360
10.1. What kind of man is going to make me feel safe?	361
10.2. People can only reach positions of power by the majority of people on Earth	361
10.3. We’ve got to start from within ourselves	362
10.4. Supporting the values that got Trump elected	363
10.5. Seeing through a glass darkly	363
10.6. All our emotions are tainted in some way	364
10.7. Crying versus tantrums.....	364
10.8. Longing for truth is so essential in our progression.....	364
10.9. How do I change this?	365
10.10. God’s Truth versus my reality	365
10.11. Three faucets to our senses (physical, spiritual, soul).....	366
10.12. Truth has to come from outside of you	366
10.13. Padgett Message – “all help comes from outside of oneself” .	368
10.14. Everything I already think I know is probably wrong too	368
10.15. I can’t sincerely desire truth unless I realise that I don’t have any	369

10.16. Our biggest problem we face is our own conviction about our own state	369
10.17. We can be completely happy in a completely unhappy world	369
10.18. Spirits who progress come to the point of trusting someone outside of themselves	370
10.19. Co-dependent experience	370
10.20. Everything I believe is true, is not, from God's perspective	371
10.21. A source that actually knows what is true is God	372
10.22. The only way through a block is to actually go through the emotion.....	373
11. Fear of violence.....	373
11.1. How many times has it actually happened?	374
11.2. Learn to trust someone outside of yourself – you've got to feel that emotion	374
11.3. What's going to cause me to change from 'I just don't want to go there'?	375
11.4. I can't trust anybody who tells me that I have to deal with my emotions	375
11.5. Fighting for my reality	376
11.6. Desiring help from someone.....	376
11.7. Trust somebody who loves.....	376
11.8. You need somebody who's ahead of you progressive wise	377
11.9. It's a lot easier to have somebody tell you how to get there than it is doing that for yourself.....	377
11.10. Water will flow no higher than its source	377
11.11. Asking questions to help someone to remember.....	377
11.12. Not trusting Jesus as a source of truth	378
11.13. Not trusting somebody who knows about sin	378
11.14. Most of us are still insincere when feeling our emotions	379
11.15. My sin began with memories that are out of harmony with love	379

12. Audience question - emotional reasons why we have sex.....	380
12.1. In order for a memory to leave us, we must first be sincerely ignorant	380
12.2. We are unable to absorb truth until we release the error.....	381
12.3. Most people on Earth have never experienced the release of error	381
12.4. The release of error is going to be a full-body experience.....	381
12.5. In order for emotion to flow, we need truth to expand the capacity of our soul.....	382
12.6. Surely God would have made it easier	383
12.7. Am I going to hold on to my own truth or am I going to realise that all the things I feel and believe are probably in error	384
12.8. God is infinite and I am finite	384
12.9. Desire to learn like a child does (question everything)	384
12.10. The very first decision is going to have to be who's truth (mine or God's).....	385
12.11. BUT – that's my argument.....	386
12.12. Scared about trusting anybody	386
12.13. Asking a question which is really a statement of your emotional condition.....	387
12.14. Having a block to trusting others versus a wilful desire to not trust others	388
12.15. How do I determine who to trust?	389
12.16. I need to trust that somebody can help me out of my error ...	390
12.17. Padgett Message - battle between truth and error	391
12.18. Magical solution	392
12.19. Rage would be an improvement	392
12.20. The key is to not judge or condemn (anger, rage)	392
12.21. I want what I want and that's it!	393
12.22. Divine Truth appeals to our logic.....	393
12.23. Making the pain go away with even more ways of supressing the pain	393
12.24. Questions to ask ourselves	394

12.25. Attitude to violence	395
12.26. Every time you're presented with a truth, it will be a challenge for you.....	396
12.27. If you're not finding it challenging, you are in complete denial	396
12.28. God knows what's best	397
13. Homework.....	397
13.1. The reward is doing it for your own sake.....	398
13.2. Many of your sins will be the actions you take to avoid the pain in your life	399
13.3. A person who lives in harmony with love wants to give gifts.	399
13.4. Bartering systems.....	399
13.5. Jesus loves us enough to challenge us, but he is not responsible for challenging us	400
Resources	401
Sincerity Flow Chart.....	402
Other compilation books can be found at The Written Word (thewrittenword.ca).....	403

Sincerity or hypocrisy

1. Introduction

Jesus:

What I would like to talk about today with you is about God's Love in Action. So Love In Action is a part of a series that I've been starting to talk to people about and in this particular discussion I'd like us to centre around the issues of sincerity or hypocrisy, which are two very different states.

LOVE IN ACTION SINCERITY OR HYPOCRISY

And the main reason why I wanted to talk about this with you is because what I'm finding, particularly in the Western World, is that there is often an appearance of outward sincerity but when you start discussing detailed information with people individually, they go from outward sincerity into hypocrisy, quite rapidly. And for you to progress towards God, you must at some point come to terms with the fact that God doesn't accept hypocrisy.

Now in the first century I used to say to people things like 'Woe to the scribes and Pharisees, hypocrites, because they strained out the gnat and gulped down the camel'. Have you ever heard of that saying? some of you who are religious might have heard it. They make big mountains out of little things, 'mountains out of mole hills' as the saying goes, and at the same time, they allowed the really big things to go un-noticed.

2. Growing spiritually means to grow in love

Jesus:

If you look at the words 'love in action' and we look at the word spirituality. Now what does the word spirituality mean to you? When I asked that question the last time we were here at Forest Row, spirituality meant a lot of things for people but not many people actually talked about love with regard to what it meant to them. To me true spirituality is all about love. It's all about the development of the individual in love and it's all about growing in the capacity to love.

SPIRITUALITY LOVE

Now there are two forms of love, as we've talked about before. One is God's Love entering you and obviously if you grow in your capacity to receive God's Love, then your soul has the ability to change and transform and once you've changed and transformed, you now have grown in your capacity to express

your love to others automatically. So, true spirituality is all about growing in love. Unless love is growing, then really it means nothing. Unless love is growing we are not being spiritual at all, that's the underlying thing to keep in mind.

What I notice people doing though is they have this facade of love where they use the words of love. But when you feel what they are feeling or what they are expressing towards you in terms of their feelings, often it just feels like quite nasty and there are terrible emotions coming out of them. Now if you think historically, many religions do this. So while they use the words of love, they then express at the same time judgement towards people who are not of their religious faith, for example. In that moment they are being unloving, and therefore it doesn't matter what words they're using, the fact is that they are being completely unloving in that particular space.

This brings me to the point of what is real spirituality. Real spirituality is about growth in love, actually growing in your ability to express love to others, and also your ability to love yourself, and your ability to love the environment. So it means growing in the ability to love in all of these different areas.

2.1. When we are spiritual, we grow in love in many different areas

Jesus:

Let's look at the areas where you'd be growing in your ability to love if you were truly spiritual. Firstly the love that you have with God would increase. So that would go up as you grew in your capacity to love. Your capacity to love yourself would increase, so you have now a stronger desire as well as a stronger acknowledgement of yourself and your desires and your passions and your true sincere motivations. And your ability to love your partner would increase. In other words you would have less arguments and fights, but not because of agreeing with each other, but rather because you now know how to handle the disagreements from a space of love.

You would have more love for your children if you had any. So there would be less instant anger or rage with your children. A lot of times young children do seemingly very unpredictable things and we often wonder where that came from and oftentimes in that moment we get triggered into rage and anger. That would happen less as time progressed, if we were growing in love. We would have also more love for others in the way that we express our love. So we would care about other people's feelings and we would care about their life and we'd care about what they're doing with their life. And we'd want to assist any person who wants some help, but not from a condition of judgement but rather from a condition of being willing to provide the help, even if at times providing that help meant that we had to forgo something we wanted. We would still probably do that.

And then there's the environment generally, which we would also grow in love for because we understand that that's all part of God's creation. So we would automatically start loving the environment more as well, if we were truly growing in love.

GOD
SELF
PARTNER
CHILDREN
OTHERS
ENVIRONMENT

Now when we look at that list, you see there's quite a lot of growth in different areas of love that we potentially can grow in. Now if our love was truly in action, other people around us would notice changes in every one of these areas of our life. So they'd notice that we're treating the environment differently. They'd notice that we're treating them differently. They'd notice that we treat our children differently. They'd notice that we're treating our partner differently. They'd notice that we have a bit more honouring of ourselves in most of our relationships. And they'd also notice a growing interaction with God where you're starting to feel very comfortable with that interaction with God and its growth.

Now what I notice a lot of people doing who discover the Divine Love Path, or discover Divine Truth, is they want to believe that they're growing in every one of these areas because we all want to believe that when we do something that it's actually working. But when you look at what's really going on from a day-to-day perspective in their life, there is actually very little growth. I've known many people who have come along to seminars that I've been presenting in Australia for four years and during that four-year period I've not seen them grow in love at all over that entire time. But they say they want to grow in love and they're obviously coming to the seminars for some reason; there's obviously some underlying reason why they're coming. They're saying that they want to be more loving towards their partner and they want to receive God's Love and so forth, but their day-to-day life is not demonstrating more love.

Now we also have others that we know that we meet them and then after a few months they're making huge changes in their lives, like one after another after another. Everyone around them is noticing that they're becoming more and more expressive of that love towards them and their own environment is noticing. And sometimes their children comment. I had one child come up and say, "I'm so glad my mummy met you because she's not angry with me anymore." Her own child noticed a big change in the mother, just by coming to terms with the truth.

And this is what I wanted to raise with you because what I find here in England generally is that there is a huge amount of facade with regard to spirituality. In other words, there are so many people here who like to have the New Age type of instant gratification of some kind of pursuit. This often then encourages a lot of very dark spirits to enter into bartering or bribery type situations with the person, rather than actually making changes in the way they personally love in these areas. And if you think of the last groups we had for those of you who attended the groups in Forest Row, can you remember some of the very, very unloving behaviour that went on in the different groups from people who believed they were loving?

And this is the issue that we face, and we need to at some point come to terms with what we're actually doing personally. So we need to ask ourselves the question, "Am I sincere about growing in love or am I just being a hypocrite? Do I want to talk about it and do I want to think about it, but actually not change my life about it?" So I wanted to raise this with you and just get your comments about it a bit as well.

2.2. Different approaches to growing in love - thinking, talking and action

Jesus:

Let's look at the three things that we often do with regard to love. Firstly, we think about it. This means that during the course of a day occasionally things come up and then you think about it. You might be thinking about a person or a different situation that happens right in front of you that you might see a mother yelling at her child or something like that and this brings up some feelings inside of you and then you go into this feeling of, "I can see that that person there seems to be unloving to that child." And so there's a thought of love and then often along with the thought we often have a little bit of judgement. This kind of feeling we have like, "Oh I'm glad I'm not like that with my child," or something like that.

THINK - JUDGEMENT

So we often have thoughts about love. We also have thoughts during the day about how we can become more loving generally; most people at some point during the day will consider that thought. Secondly, we also speak a lot of words, (too many sometimes I think) where we talk about love, where we talk about the principles of love or we talk about the principles of truth. Or we talk about what we believe we're interested in.

But to me, thinking and talking mean nothing actually. Because there's only one proof of evidence that we are actually growing in love, and do you know what that is? Actions.

THINK WORDS ACTIONS

Without actions what's going to happen? We end up talking and thinking about things. But without actions proving that change is occurring, change isn't really occurring. We're just staying the same, staying the same, staying the same, staying the same. And then we've got to ask ourselves if actions are not happening then which one of these two states, sincerity or hypocrisy, are we really in, with regard to our desire to grow in love? It's obvious we're being hypocritical.

So we're talking about love, saying we're thinking about love, spending all of our time investigating the so called truth or Divine Truth even you might be investigating, but at the end of the day, if actions are not changing and by the way if the actions are not changing automatically: if I was growing in love, then my actions would become more loving automatically.

ACTIONS AUTOMATIC

I wouldn't be having this strong feeling of, "I have to try and try and try to become more loving each day," because as you release the unhealed emotions that cause you to be unloving, what would happen? Automatically you'd become more loving, and you wouldn't have to try so hard. So if I have to try hard to speak lovingly and in particular act lovingly, then can you see that it probably means that I'm not being as sincere as I would like.

2.3. Hypocrisy means to put on a façade on purpose

Jesus:

Do any of you know where the word hypocrisy comes from? No? It was used originally for the Greek stage actors. Initially all of them were men, so there were no women stage actors. Even here in England that happened, as many of you probably know, right the way through up until what was it the 17th or 18th century, where there were no women actors, they were all men dressed up as women. And so the underlying Greek term means to act or put on a façade.

TO ACT FACADE

To put on a facade on purpose is the original intention. If you think about it, during our day-to-day life many of us do that, where we put on a facade on purpose. How many times do you wake up in the morning and you're feeling quite unsettled or quite bad, but you realise you've got a big day ahead of you? So, if you're a woman you decide to maybe put on some makeup, have a coffee or your favourite tea perhaps. How many of you drink coffee? How many of you drink tea? More teas than coffees, which is what you'd probably expect from Britain!

And then so that warms you up, gets you out of a bit of your fear and then you're sort of getting yourself ready for the day and oftentimes we're actually changing who we are in order to meet the rest of the day. We're changing what we feel in order to meet the rest of the day. So really what we're doing is we're doing what the Beatles said in the Eleanor Rigby song, "We're keeping our face in a jar by the door." We put it on when we go outside and then when we come back inside, we take off the face and for many of us we're so used to the face that we don't take it off. We actually started this face with our family and even our friends also get a bit of this facade as well.

And that's what it means to be a hypocrite; to act differently than you actually feel. Now can you see the problem with that from God's perspective? If God wants a relationship with the real you and you want to act differently than the real you, then who can God have a relationship with? He's still having a relationship with the real you, but it's not going to be a very good relationship because you're in complete denial of the real you, wanting to be somebody else. This is the issue we face with regard to sincerity.

There's also the issue with regard to sincerity that I feel is very important and that's the idea that we need to stop believing that we can act lovingly without feeling love and to be honest, from God's perspective, that's not possible either. It's not possible to act lovingly while you're not feeling it because God sees every facade. God sees everything as it is and we also need to become very, very comfortable with seeing everything as it is. We need to become comfortable with ourselves being our true self.

2.4. We need to embrace internal as well as external truth to change

Jesus:

And so what I see happening for many here in Europe in particular, is that many, because of these issues, are happy to embrace a certain amount of Divine Truth but they're not changing their lives. They're happy to listen but their actual lives are not changing. Can I point out the main reason why this is the case? You see when we first hear truth it's emotionally external to us. In other words when we first hear the Divine Truth, the truth about the universe; we feel this really big feeling of, "At last! I'm finding out things that

I've always searched for all my life, things I've always wanted to discover all of my life." And there's this beautiful feeling of at last having this feeling of this longing for truth inside of you being satisfied, of knowing how things around you work and understanding your place in those things as they operate.

And that is what I would classify as external truth. Now external truth is always very easy to absorb, it's always very easy to enjoy listening to. So if I spoke about the spirit world to you, many of you would find the discussion very enjoyable because there are all sorts of things about the spirit world that you might not know or understand. If we started even talking to some spirits right here in front of you, you might find the whole thing very absorbing. Many people find that is the case and the reason why we find it so absorbing is because there are very few emotional challenges to receive external truth in the sense that we don't have many blockages to receiving external truth, particularly when we have a heart that's seeking the truth. We have very little blockages as a result.

And so what happens is the external truth is very, very attractive to us. We want to listen to it. Can you remember back to when you first discovered the teachings that myself and Mary are sharing with you? It was like listening to it every day going, "Wow, this is amazing! This is amazing! That's amazing too!" You have all of these realisations and it's just so absorbing. There's this initial enthusiasm that comes over you during that first process, it's almost like falling in love with the truth. That's often what we're feeling.

And that feeling is easy because there's not a lot of our personal emotional issues, or what I would classify as our addictions, being triggered or in other words confronted. So most of what we're receiving with external truth doesn't personally confront us at a hugely emotional level. Now some of it may if we have a background of a certain religion and then something was talked about that particular religion, that might be confronting, but generally when we're pretty open we can absorb a lot of external truth without being confronted too much.

And it's really fun during that time, yes? But then what happens is we realise this: that love is the actual thing that we need to start looking at, because we realise that love is true spirituality.

LOVE

So after a while we get to the point where we've absorbed enough external truth to realise that we could pretty much give up all things in our life aside from developing in love and we'd be very happy. We start realising that love is the key to our happiness in fact. That without love, personal love with another person, love with God, love with our neighbour, love with the

environment, without love, it's not going to be possible to be happy and we start to realise that.

So we start to realise that I, the individual who's been receiving all of this external truth, has to at some point to embrace love. We have to; if we're ever going to be happy we need to go down that track and we start realising that and then we start realising that to actually love, we've got to do a few things first. For example, we've got to learn the internal truth about ourselves and we actually have to be humble enough to do that, to look at ourselves honestly and this is where it gets very, very difficult.

INTERNAL TRUTH HUMBLE

This is where we start getting bogged down with our life, where we start wanting to give up. And if you think about that initial feeling you had when you discovered the external truth, how joyous you felt and how great it was to discover that external truth and then you compare that with how it feels when you're starting to have to discover the internal truth, can you see the difference between the two? For many of you, you've already gone through this, or are going through this experience, where you don't like what you see about yourself, you'd like to deny that you actually have that particular thing inside of you. You'd like to shut that down completely and not be humble to it at all.

And so when we discovered external truths, we had a very enjoyable process of discovering truth, but when we discover internal truths what do we have, a very confronting and oftentimes not very enjoyable process, because we have so much resistance to it. But it's the internal truths that will actually change how we love. So, at some point we're going to have to come face to face with the fact that without changing the internal truths we are never going to actually become more loving. Therefore, we're never going to become more spiritual, because spirituality is all about love.

The truth can open the doorway to love, but we have to actually walk through it. We have to put love in action to actually make changes. This is where most of us become very resistive because there are so many things we have to change but we're very unwilling to change.

3. Unloving issues in English society

Jesus:

What I'd like to go through with you is, if you could help me look at the things that are here in England that surround you, that you can see have to change if we're going to become more loving, in terms of the external environment. So what I'd like to do now is take you through a process where you look at the external environment and we list the things that have to change to

become more loving. Then we'll have to have a bit of self-reflection at the end of that.

Most of you have lived here for most of your life? Okay so you should be pretty well experienced with what happens here in England. So you should be able to help me fairly easily with what you observe in the environment that has to change if your environment is going to become more loving.

Participant:

Food production.

Jesus:

So food production has to change if...

Participant:

And its effect on the environment.

Jesus:

Okay so in terms of how it's produced, is that what you're saying? Yep, so how food is produced. Yep. Good. Anything else?

Participant:

What food we actually eat, so for me I'm kind of like vegan.

Jesus:

So food consumption?

Participant:

Yeah.

Jesus:

Obviously the two are very related because they're not going to produce food that nobody eats. Anything else you can think of?

Participant:

I was just thinking that the English are quite suppressed. I think that's why we have a lot of alcohol issues where people feel the need to get very, very drunk. Not me personally but we have a real drinking culture here. I think it's a lot of suppression.

Jesus:

So we could lump it all together and call it substance abuse. Yep. Good. There's a lot more than that. You're all feeling a bit blank at the moment, are you? Like under pressure, so you get a bit blank.

Participant:

Education, the way we educate.

Jesus:

The way we educate our children.

Participant:

Yeah.

Jesus:

Or everyone in the...?

Participant:

Well, that's the same for the whole world.

Jesus:

Good, yep. So, it is the same for the whole world, yes.

Participant:

And also, this is sort of a question as well about the medical industry.

Jesus:

Yep.

Participant:

When we vaccinate children is that...

Jesus:

...is that loving? Good question. So, let's raise the issues how the medical system works, the medical profession. So, things have to change there in that environment. Yes, I agree. Anything else you can think of?

Participant:

We have a lot of hierarchy.

Jesus:

Okay so there's a lack of equality. So you have a few haves and a lot of have-nots. But also England is very unique where even some of the have-nots still think themselves superior than some of the haves, because of their history and their lineage. It's a very interesting thing in a lot of other countries that doesn't happen so much, particularly in Australia; that would never happen in Australia.

Participant:

The monetary system.

FOOD CONSUMPTION
FOOD PRODUCTION
SUBSTANCE ABUSE
EDUCATION
MEDICAL
LACK OF EQUALITY
MONEY SYSTEM

Jesus:

Okay, can we think of what's unloving about the monetary system?

Participant:

Money itself.

Jesus:

Yeah, I can't agree that money is unloving. Money is a piece of paper and pieces of paper don't have love either way.

Participant:

The major banks are unloving.

Jesus:

So put a big closer ?? so...

Participant:

The way the banks are run.

Jesus:

The way the banks are run. Okay, well the way the banks are run is just a reflection of the way society runs in a lot of ways. I notice in your environment at the moment there's a lot of blame going to the banks, but many of you personally have benefited from the bank's shonky deals. So at the end of the day, you've got to start looking at that, but yes, monetary system is a big area lacking in love, I agree.

Participant:

The area with money is about how much interest you charge instead of money being free, where you lend money and it comes back on an equal basis. When you actually then charge an interest, that is when you get greed or avarice or ownership with money.

Jesus:

Yeah, I don't agree that that's the cause of greed or avarice or ownership with money, but I certainly think that interest is an issue. The causes are very different than what we often believe though, but again can I point out that nothing is for free. Everything, all the resources on the planet have a cost associated with them, even an environmental cost if there is no other cost. So could we say if we were more specific about the problem, that the problem really is that we don't understand how to economically use resources? Isn't that the big problem? We over use some resources, underuse other resources. We have a terrible viewpoint towards the Earth about the provision of resources. We rape the Earth basically, for the use of its resources.

And this current generation rapes everything it can get and then of course there's a lot less left for the next generation and then they come along and rape what's left that the other ones left behind. And then of course there's even less for the subsequent generation and so forth. And in the end like I was just commenting to Michael on the way here how it's lovely to see some big trees in this area because in most of Britain you've got big, cleared lands where there are no trees. That has obviously happened over thousands of years where people have taken down, taken down, never regrown and so

forth. So it's about our use of resources and raping resources. Okay, anything else you can think of?

Participant:

I came from Brazil and in Brazil when I was a kid, when the television broke down we went and fixed it or whenever we had a radio and it broke down, we went and fixed it. When I came to Britain it was quite shocking that people just throw stuff in the bin.

Jesus:

Throw it away, yeah.

Participant:

And as I noticed as the years progressed of me living here (I've been here since 2000) the same behaviour towards people. So the behaviour towards material things would be transferred to people.

Jesus:

I agree completely. And it's a very important point you raised because it's interesting that all of these things you've so far raised are really even less important than some of the other issues that we've yet to raise. So one of them is how we throw people away. It's a major problem. The way we treat people in the society is a problem. Unloving treatment of people.

3.1. Societal problems are the effects of deeper real causes

Jesus:

Can I suggest for a start that many of these things that we've mentioned so far, while they are important, they are actually just the effects of other, deeper problems that we need to start addressing.



And in fact, if you look at what we do with these effects, many of us get angry about them. Have you noticed that sometimes you get angry about certain things? How many of you have been angry with your banks in the last two weeks, or felt a feeling of that? I know in Britain it's been a fairly big thing in the papers and so forth, but we often get angry about these kinds of things, but we're unwilling to look at why they happen and this is a part of our hypocrisy.

You see if we were sincere, we would know why these things happen. We would start seeing the unloving treatment of people as far more an indication of how we're developed with our sincerity. We often blame systems. If you look at each one of these things that you've raised, the majority of them are systems. Now systems all have people in them but the reality is while I can blame a system, I can say that I am not a part of that system. I can disassociate myself from the system while I'm blaming the system.

But the reality is all of you live in Britain; you are a part of the system if you live here. So, we can criticise the system but the reality is there's something inside of us that allows its creation and if we were sincere we'd already know what's inside of us that allowed its creation.

3.2. The true causes of unloving behaviour in society

Participant:

Unloving treatment of self. That's a massive one.

Jesus:

Yes.

Participant:

Because that leads to so many of those things.

Jesus:

It does, very much.

Participant:

Animals and everything else there.

Jesus:

Yeah, animals or everything in the environment because we're prepared to treat everything in the environment unlovingly.

UNLOVING TREATMENT OF PEOPLE
UNLOVING TREATMENT OF SELF
ANIMAL

Now of course if we're prepared to do that, then these societal effects will result. And then you know what we finish up doing as a society generally? We complain about these things and yet none of us finish up complaining about the true causes in the sense of looking at ourselves and going, "What happens inside of me every single day, where I treat somebody unlovingly or I treat an animal unlovingly or I treat the environment unlovingly?" and make an effort to reduce those particular things inside of ourselves emotionally.

3.2.1. *Not taking personal responsibility*

Participant:

I was going to say that I'd love to see the things to do with responsibility and once we really feel we love responsibility, then some of these will naturally shift, like education, the medical system and substance abuse.

Jesus:

Yes.

Participant:

Food consumption and production, all of that to do with responsibility and our connection with love and self love and love of others.

Jesus:

I agree. So the fact is we're looking at things where mankind isn't really taking responsibility. We create a system that we don't even think we're responsible for creating.

Participant:

Yeah and we can externalise it and then blame it.

Jesus:

And then we can externalise it, exactly, as you say, and blame it. That's exactly right.

Participant:

It's the same with politics. We love to blame politicians for everything, but we've been the society that has brought them in or let it happen.

Jesus:

Yes.

Participant:

But what I wanted to say was something else. It was to do with sort of responsibility and then television, about avoiding things and just gluing yourself to a box and just letting the hours go.

Jesus:

Yes, I see a big problem here and in all Western societies actually, is how much time we spend tuning out of real life. For example how much time in the course of a week the average child spends tuning out of real life. I think they did a study recently here and the average child spends five hours either in front of a video game of some kind or in front of the telly during the course of a single day. So that's a lot of tuning out of real life. Now if I'm tuning out of real life I'm going to be tuned out of a lot of things as well, aren't I? Yep, I agree.

Participant:

I can't watch TV, I find it really frustrating, I've never really been able to for more than an hour or something, and I just get irritable. But I've talked to friends, and they just do it as an escape.

Jesus:

The willingness to use addictions as an escape. Big issue, yep.

3.2.2. *Fear of others' opinion of us***Mary:**

Mine is to do with resistance to change. So personally, and in the society and I notice here in Britain there's a lot of bureaucracy, which reflects that injury.

Jesus:

Yes.

Mary:

So whenever a change is proposed then there's a huge system that everyone has to work through. And there's also a lot of social pressure for people to conform to norms of behaviour, of dress, of all kinds of things.

Jesus:

Yes. Very much so!

Participant:

I was going to talk about responsibility as well because I don't have a television at home, I haven't had one for years but I'm still either blaming others, being a victim keenly.

Jesus:

Yes, a keen victim! Yes. I like that statement! It's a good statement. Many of us are keen victims. Yeah?

Participant:

Or saying to myself, "Everybody does that."

Jesus:

Exactly!

Participant:

So justifying my own actions by everybody else's actions.

Jesus:

Yes so, "Everybody does the wrong thing so I may as well go ahead and do the wrong thing too." And we often then go down the track of going, "Well one person changing it is not going to change anything." We actually believe that. So we know we're doing the wrong thing, but we're going to ourselves, "Well everybody does it and if I change, that's not going to change everybody." And so then we stay doing it along with them as a justification.

Participant:

And it's always been that way.

Jesus:

Yes, "It's always been that way so it will always be that way," is the inference, isn't it? Yep.

Participant:

I feel in England there's a loss of belief in God and if you tell people you believe in God they actually think that you're crazy.

Jesus:

Yep. So if we say the problem really is a fear of people's opinions?

FEAR OF PEOPLE'S OPINIONS

Jesus:

Can you see how that plays out in your life a lot when you know you want to do the right thing, but other people's opinions cause you to go and do something that you actually regret later or many times you're even regretting while you're doing it. Fear of people's opinion and in fact fear generally is a very, very large emotion that causes a lot of unloving behaviour. Okay, anything else that you can come up with.

3.2.3. *Fear of pain*

Participant:

I think this has already been said but a real unwillingness to feel our pain, our negative emotions. We just want to escape from them.

Jesus:

So could we call that too a fear of painful emotions, or just pain, generally?

Participant:

We don't like suffering and we'll do anything to avoid the suffering.

Jesus:

Yeah but the irony is we say that we don't like suffering, but the majority of us finish up constructing a life where we suffer. So that would tend to indicate the reality is that we do like suffering. Because if we didn't like suffering we'd stop creating lives where we're all suffering. This is where I feel a lot of people are not being completely sincere.

You see I feel a lot of times what we do, and when we learn the truth, we start telling ourselves things that are not even true for ourselves. In other words, we tell ourselves, "I don't like suffering." But how much suffering do you have in your life? Quite a lot for the average person, so that tells me they do like suffering, otherwise they'd change the reasons for their suffering. But because they're so afraid of other things, including people in their

environment, they don't change. And so what we finish up doing is creating a lot of our own pain. We finish up creating a lot of our personal pain because we're unwilling to address the fear we have and then we say we don't like suffering. But the reality is we must like suffering to a degree, in the sense that we must like suffering more than we like people's bad opinion. So in other words we have a priority system inside of us as to what we like.

You think about it, let's say you dressed up in your dressing gown, and you went out down the street, dropped off the children and then the tyre in your car had a puncture. Most of you would feel pretty uncomfortable now; actually getting out and fixing it would be a bit embarrassing, wouldn't it? Why do we find those situations embarrassing? Because we're actually afraid of other people's opinion, we're more afraid of other people's opinion in many cases than we are afraid of anything else. That's the reality for many of us.

So oftentimes we accept pain so that there's a higher thing that we can get satisfied. So in other words, for example, I accept pain when other people's opinion might tell me to do something different than I really want to do. So instead of doing what I really want to do, I do what they want me to do and accept the pain that goes along with doing that. I automatically do that because other people's opinion is more important to me than my own pain.

3.2.4. *Arrogance*

Participant:

I feel as though we're quite arrogant as a nation because we had an empire once, we think we've got things that we can teach the world rather than the other way round.

Jesus:

Yes, actually many of the people in Britain still believe you have an empire. This is a very important emotion to address as a society in Britain, this empire emotion.

UNLOVING TREATMENT OF PEOPLE
UNLOVING TREATMENT OF SELF
FEAR OF PEOPLE'S OPINIONS
FEAR OF PAIN
EMPIRE - ARROGANCE

The reason why it's a very important emotion to address is because it causes a nation to believe that it can go to other nations and rape the other nations. That they can pillage the other nations and actually take over the land and actually in the end destroy many of the peoples in those other nations, in order to satisfy their own lust for whatever it is that they're getting in return. What emotion causes that? So there has to be a large emotion of arrogance in there that causes that kind of attitude

Participant:

I don't know whether I'm right about this but in the spiritual world I see a lot of people thinking that they have to crucify themselves to do something spiritual. I know that the processing that we do can be uncomfortable and painful but I observe sometimes its almost adding drama to it; do you know what I'm saying?

Jesus:

I agree totally. I see people swinging between two extremes. One extreme is they feel they have to be totally self-flagellating and in pain constantly to be holy and approved of by God. And on the other extreme I see people in the New Age movement thinking they have to have pleasure every single moment and if they're not in pleasure they're not spiritual every single moment. And I see this great big wide variety between those two extreme states, and it appears that religions in Britain either promote one state or the other. But there's nothing seemingly fairly reasonable in the middle, where we're going to have to work our way through emotions in order to become happy. And so on the New Age type of state, I see people desperately wanting to be over cloaked by spirits and have happy emotions all the time and that's why when we were at Forest Row, the majority of people who came were over cloaked because they want to be happy all the time and they give up their entire life in order to be happy all the time.

And then you have other audiences that are more religious in nature generally and they have a very self-sacrificing type of attitude coming out of them where they believe they have to sacrifice everything in order to be godly. I feel both extremes are major problems in terms of our development spiritually. And I feel both extremes are quite hypocritical actually too, because they both are creating facades. They create a facade on the religious stance or on the spiritual stance.

3.2.5. *Feeling disillusioned***Participant:**

I wanted to mention something that just came up. We're talking about loving and unloving but I think very few people actually have any idea about what love feels like.

Jesus:

I disagree with that completely actually. Can I explain why I do?

Participant:

Sure.

Jesus:

This is something that I feel is a crux of this conversation. I feel sometimes what we can finish up doing is using the excuse that, "I don't know what love is," and that then gives me the excuse to not be loving to other people. Now if I can illustrate what love is, it's really quite simply. Whatever you would

like somebody to do to you, do to them. That's what love is. So what would you like from other people? You think about when you were a child, did you like getting smacked? How many of you loved getting a smack when you were a child? How many of you are sadomasochists (Laughs) when you were children? Nobody, right! So how many of us then smacked our own child? And can you see if we felt about the child and we remembered our own childhood, we wouldn't have been able to smack our own child, would we? Because none of us loved it when we were a child, and in fact we were totally terrified of getting smacked when we were a child.

Many of you do not want to embrace this conversation now. Can you feel the resistance to even thinking about these things? We want to tell ourselves that we don't know how to be loving and yet on the receiving end we do know what loving behaviour is; we know when we're receiving it. On the receiving end you know when you're being treated lovingly a lot of the time. And you know on the receiving end when you have the feeling from somebody that they care about you.

So the reality is we do often know what love is but we're unprepared to give it. That indicates there's a lot of anger in us, in this unpreparedness to give love that we do know is available even from within us. I feel we've got to be very careful of saying to ourselves that we don't really understand love because I do believe the majority of us do understand love. In fact I've met many people who have even been abused in their life and they still do understand in some areas in particular when they're being loved and when they're not.

Participant:

I can explain why I said that?

Jesus:

Yep, fire away.

Participant:

There is a chain of...

Jesus:

... of thought? Yep. Fire way with it!

Participant:

It's because when I say that I go to see Jesus, people almost have an allergic reaction because they don't trust. They don't trust anything anymore.

Jesus:

I agree.

Participant:

They don't trust that they can actually be happy and that love can be transmitted. People just get by actually. They are in some where in between state and they don't think that something overwhelming can ever happen to them. That's why I talked about not knowing what love actually feels like.

Jesus:

Yes, see I would feel that's not about love. I feel that's about this emotion: disillusionment. Where we've all become disillusioned.

UNLOVING TREATMENT OF PEOPLE
 UNLOVING TREATMENT OF SELF
 FEAR OF PEOPLE'S OPINIONS
 FEAR OF PAIN
 EMPIRE - ARROGANCE
 DISILLUSIONED

In other words, we all, due to how we've been treated in our lives and very much how we've been treated in our childhood, we come to actually believe that while it's one thing to talk about love, love is not really possible in the world. So we start feeling it's impossible and this is where we become disillusioned. Many of us do know the feelings of love but we are completely disillusioned because many of us have very rarely felt the feelings of love in our life coming towards us from other people. So we then also feel quite disillusioned that we're capable of loving other people without them loving us.

We believe there's some kind of arrangement that we've got to have when it comes to love as well. So I feel this problem of disillusionment is a huge problem on the planet. This is what causes people to have no trust because they are disillusioned even with the concept of trust. When we look out in the world, because everybody is so focused on getting what they want out of a situation, we have all started to come to the point where the only thing we really trust is that the other person is going to take us for a ride. We believe that we're just going to get used. That's probably the only thing we do trust and we've become so disillusioned with the power of love, we don't even believe it has any power anymore.

Many of us don't see any power in love in our life, which is generally a result of what's happened to us. So I feel these are the really big causal issues and the other issues that we listed, problems with food consumption and so forth, are the effects of these issues.

FOOD CONSUMPTION
 FOOD PRODUCTION
 SUBSTANCE ABUSE
 EDUCATION
 MEDICAL
 LACK OF EQUALITY
 MONEY SYSTEM

} EFFECTS

4. Sincerely addressing causal unloving issues

Jesus:

Now, if we are sincere as an individual discovering truth, can you see that we must begin to sincerely address these causal issues of lack of love in our day-to-day life? If we do that the effect issues will naturally begin to fade away, even in society. The more people who address these causal issues, the more the effect issues will fade away.

And unfortunately, in the world what I notice is that many people don't believe that just one person changing these things can change a world, but the reality is that that is the case. One person changing these things can change millions and millions of people. But it has to be a sincere change on the part of the one person for all of these things to change. And this is what I'd probably like to raise with each of you individually. Ask yourself this question, "Am I sincerely addressing these causal issues? Am I really wanting to address these things? Am I sincerely actually doing it, or am I just trying to make out to myself that I'm doing it, so that I feel better?"

UNLOVING TREATMENT OF PEOPLE
UNLOVING TREATMENT OF SELF
FEAR OF PEOPLE'S OPINIONS
FEAR OF PAIN
EMPIRE - ARROGANCE
DISILLUSIONED

Do you see what I'm saying? You see one of the big problems we have on the planet today is we do a lot of things just to feel better, but a lot of the things we do have no major bearing on any real change. And I see this happening a lot, and here's something that came up when we were in Gothenburg.

4.1. Prioritising changing unloving behaviour - an illustration of changing diet

Jesus:

There are many people who we meet now who are into raw food, right? In other words they believe whole heartedly that having raw food is a loving thing to do for the environment, a loving thing to do for themselves and so they do very little cooking anymore. They mostly eat raw food and they don't eat any meat and they don't eat any animal products at all; they're very focused on doing this raw food. Now I'm not saying that's a bad thing, but I am saying this: many of those same people are completely willing to get angry with their partner. Now to me, which one's more important? One is having less anger towards animals and expressing less anger towards animals and expressing less unloving behaviour towards oneself and then the other is a preparedness to be angry with your partner, a person, one of God's children, actually.

RAW FOOD ↓ ANGRY

So in terms of a priority system, which one do you think God would rather you changed first? Surely this one, the anger would be the one God would want you to change first? But you see that one's harder to change because you might have all sorts of reasons why you're angry with your partner, so it's much harder to change. But it's a lot easier just to say, "I'm going to eat differently," because that's an action you can take that has almost an instant result inside of yourself. So you can make an instant choice and go ahead and do it and very little emotionally has to change within you to do it.

Mary:

Just on that point, something else I encounter around people who have gone right into raw (and I'm just using the raw food as an example, there are many examples) relates to the empire arrogance emotion and the level of judgement towards someone else who might eat a potato chip. For me we've completely defeated the purpose of the loving action of the raw food if we are then in arrogance and also judgement of anyone else.

Jesus:

Yes arrogance and judgement are very unloving emotions coming out of us towards another person. It was interesting when we were in Sweden I bought a bag of potatoes and I cut them all up and I baked them in the oven. We spiced them with curry and things that myself and Mary like, and the comment made to us was, "Why are you cooking?" And the answer I gave was, "Because I like it!" (Laughs) And the question was, "Isn't it cancerous though?" I said, "What causes cancer?" And they had to think about it for a moment, "Ah, the emotions within a person." "Yes!" I said, "So I can eat this and not get cancer at all. I can enjoy the eating of this and not get cancer at all." But there was so much judgement and yet the very same people who were judging me for eating my potatoes were actually at the same time very angry with me about something that I'd said to them. And I'm going, "Which one's loving?" From God's perspective which ones do you think going to be worse? me cooking a potato, or a person being angry with one of God's children? Which one's going to have more harm to your soul condition? Which one's going to have more of a negative effect on the rest of your life? Surely the one where you're dumping the rage on other people?

And this is where I find many people going, is they change the things that are easy to change because they believe that the things that are hard to change are too hard to change. But they still want to feel like they're progressing. And so when we change something that's easy to change, we can feel like, "Oh, I've made progress." When you say then to somebody, "Well what have you done in the last year in terms of your progress?" "Oh

I've become vegan!" And I go, "Yeah, but, like, what have you done in your heart to change? What's the love in action?" And they say, "Well I'm more loving to animals." I go, "Yes, no worries. That's very good but how loving are you to your child? Do you still yell at your child?" "Ah, yes." "So in other words you're perfectly okay to be loving towards animals, but when it comes to your child you're not okay to be loving to your child?"

And this is what happens inside of us, we choose to do things that are easier to do because we are unwilling to change the things that are harder to change. Any anger involves our fear, and most of us are still completely unwilling to address our fears.

FEAR

Instead, we want them met with addictions. We want people to make our fears go away, we don't want to have to feel them and experience them. So what we finish up doing is we choose a spiritual path, or what we think is a spiritual path, and by the way becoming vegan is not a spiritual path! In the first century I said to the person, "From God's perspective it barely matters what goes into your body in comparison to what comes out of your mouth, in terms of what you say and do with others." Why did I say that? because most people get so focused on changing something that's quite minor and yet they are completely ignorant, or wish to remain ignorant, about changing the major thing.

4.2. Taking personal responsibility for our creations in society

Jesus:

Now if sincere change is going to happen, if we're going to put our love into action, it's going to have to happen by us changing some of these causal unloving issues, which are all major things. And now many of us go, "Well, no, the monetary system is a major thing." I can't agree. The monetary system is an effect of many of us not changing these causal issues collectively. It's an effect of our emotions of greed, our emotions of arrogance, our emotions that we believe that people should give to us every thing that we need rather than having to work for it. All of these things are all associated with the financial system.

The whole reason why there is interest is because mankind has the idea that we should all receive something that we haven't earned. And that is what interest is, receiving something you haven't earned. And all of us have that feeling; many of us have that still inside of us right now as we sit here, where we have that feeling where we should get things that we haven't earned for ourselves that we haven't worked for.

Look at many of our younger children now. Have you had a look at the children around here in Britain? How many of them expect their mums and dads to give them every thing, none of which they've had to work for? None of which they've had to understand. None of which they've even had to say thank you for. It is a big problem, isn't it? And we're just making it bigger as parents. Why are we making it bigger as parents? because we're afraid of other people's opinions about whether we look like we're a good parent or not. So many of us do it for that one emotion.

Yet we're not really changing anything positively inside of us and in fact we're creating even further degradation. The very things that we criticise in the world are often the very things we are also creating in our own children; exactly the same things. So we criticise the world for its demand on resources, but you go home and look at your children's actions; how many of our children are in the process of giving to others all the time? Or how many of them want to take all the time? We're not willing to see what's going on.

Participant:

So are you saying that before we can make any changes at all, we need to have a sincere acceptance that our emotions drive everything that we're doing?

Jesus:

Yes, not only a sincere acceptance that our emotions drive everything we do, but also then a sincere desire to change those emotions so that everything we do changes. This is what I feel is lacking in the majority of people in the Western world. There is not a sincere desire to change the emotional reason why we do things, and that is a major problem. So can I reflect a little about your own life? Do you mind me doing that?

Participant:

Probably but go on.

Jesus:

You do mind?

Participant:

Let's have a go.

Jesus:

I won't do it then, if you do mind. I can't engage a process that somebody minds. Not publicly, anyway! Privately I can.

Participant:

I'm just a bit afraid of what you might say.

Jesus:

Yes I know! (Laughs) Which is just one of these causal issues, being afraid of other people's opinions, isn't it? And it's the exact one that you raised as well, interestingly enough! (Laughs) Can you see there's a bit of hypocrisy in that? You raised an issue that you've noticed and yet when I engage a process with you to address one of your pains, you don't want to engage with it. That's all I'll say on the subject but this is where we need to bear it in mind; this is what's going on for the majority of us.

When we stay with people we notice this a lot. Often when we stay with people, we're all willing to notice the world and what it's doing wrong, because we don't have to make a personal change when we do that. But if we notice the world and then come back to our own self and say, "Alright there's something emotionally inside of me that created that thing in the world," now we'd have to be far more personally responsible for what's really going on. Did you know that right now there are some emotions in you right now that create the rape of women? Right now, there are emotions in you that create that.

Did you know there are emotions in you, right now, that are creating 50 million children dying of starvation every year? Right now there are emotions in you that are creating that and yet when you read it in the newspaper you go, "Oh that's terrible." But are we sincere? You see if we were sincere we'd be going, "That's really terrible. What emotion in me helps create this?" Can you see if I was really sincere that's what I would do?

4.3. Taking responsibility for our emotions in a relationship

Participant:

It's a difficult process to do. It is difficult because for example today I had an issue talking to a friend of mine who's lied to me for six years. But finally knowing in my heart he's lied to me for six years, I really wanted to bollock him.

Jesus:

You really wanted to attack him, let's call it that, shall we?

Participant:

But I sat there, and I talked and said, "Okay, what's the truth? What's the truth? What's the truth?" And I had to sit there and breathe through my pain, my anger and my physical desire to smack him.

Jesus:

(Laughs) Yeah.

Participant:

I mean a physical desire.

Jesus:

No this is good. It's good always to be honest. (Laughs)

Participant:

And I breathed and I breathed and I said, "Well, why did you lie?" He said, "Because one lie became three lies and then I had to keep those three lies going. And then I fell in love with you and I don't want you to leave and I know that if I told you that it was all a lie that you'd leave me."

Jesus:

Right!

Participant:

And I said, "I still love you. How do you feel now?" For me to say that with sincerity was really difficult.

Jesus:

Well I'm saying you didn't say it with sincerity (laughs) because you felt like smacking him, so it's not with sincerity.

Participant:

Even though I had to work out in that tiny moment, I sat and I breathed and I listened and I breathed and I said, "I love you, we'll sort this out, okay?"

Jesus:

But it wasn't said with sincerity. I'll actually address that with you later. Continue.

Participant:

Okay, just want to say that process of sincerity is a difficult one to have.

Jesus:

Very difficult, I agree. Very difficult.

Participant:

So it's not easy for a human being to monitor every single emotion to that extent, surely?

Jesus:

Well let's look at that comment as well. Firstly, if the human being had no emotional injuries, then there'd be no negative emotion to monitor, which would be a very simple life, wouldn't it? You wouldn't have to monitor anything. So that's the way God intended us to operate in the long run. So if we look at that as the perfection, the fact that we don't have to monitor any emotion and we will be loving all the time. That's the end result of becoming at-one with God, that's what we can do.

So that's our possibility, but let's go back one step from that. The reality is we have emotions inside of us that are out of harmony with love, I agree. Now, if the most intelligent supreme beings that God's ever created can't

monitor their own emotions, can they really do anything, if you think about it? You see I feel the reason why we make statements like that is because we don't want to monitor our own emotions. We don't want to take full responsibility for what we really feel and then have to dig into the depths of it, for example that emotion you had of wanting to snort him. Not controlling the emotion, but digging into the depths of it. So after you finished the conversation with him, digging into the depths of it you would ask yourself, "Why did I feel so angry with him that I wanted to hit him?"

If you then dealt with that real reason can you see that somebody could lie to you for twenty years, and then tell you the truth, and you'd have no trouble with it, if you'd fully dealt with the real reason. And in fact, to be frank, if they lied to you for 20 years, you probably know for the whole 20 years that they're lying to you.

Participant:

I have known for the last six years that he's been lying to me and I've been waiting and gently prodding to talk truth.

Jesus:

Yes, but then you've got ask why didn't you just come out straight and say, "You're lying to me"?

Participant:

Yeah, I didn't quite work like that; I did say that as well.

Jesus:

Yeah.

Participant:

"Come on, just tell me the truth. You're lying." But his denial and fear just ran off then.

Jesus:

I agree but that doesn't change your behaviour. See what we do is this. We don't see our own participation in what's happened.

Participant:

So are you going to tell me what to do now because I'm still processing this, and I haven't given him an answer yet? (Laughs)

Jesus:

No, I'm not going to tell you what to do!

Participant:

Oh damn!

Jesus:

(Laughs) Because I can't do that, but I can tell you the principles involved.

4.3.1. *Unloving actions in ourselves increase the chance that others will be unloving to us*

Jesus:

For yourself, there has to be a reason why he was so afraid to tell you the truth. Can you feel your resistance to that statement? Do you know what it is?

Participant:

I think because I'm quite an opinionated woman.

Jesus:

Keep going!

Participant:

I'm quite intimidating at times.

Jesus:

You can be and you do it on purpose at times.

Participant:

True.

Jesus:

Why? Have you found out why yet?

Participant:

Because I was abused mentally and physically and sexually.

Jesus:

Yeah.

Participant:

So now it is a kind of a, I suppose, a defence.

Jesus:

Right, against...?

Participant:

To make sure I am secure and I've got foundations.

Jesus:

Okay, defence against getting hurt more.

Participant:

Yes.

Jesus:

Is it? Yes. Good. So continue.

Participant:

And to me it's all it's about clear statements, I'm very vocal and I'm very expressive with my feelings sometimes.

Jesus:

Well, the reality is that you're still very angry about what's happened to you and this is what's driving you to be vocal and expressive of what you call your feelings, at times.

Participant:

Okay.

Jesus:

So this anger is already coming out of you before a person meets you. As you're walking up to them they're feeling it. Do you understand? So at the soul level, they're already afraid.

Participant:

Of me?

Jesus:

Yes.

Participant:

Okay.

Jesus:

I'm not afraid, but the average person would be. (Laughs) That fact that I'm having this conversation means I'm not, but the average person would be, and particularly a male who understands that actually much of this abuse that you're angry about came from a male. And so therefore the male is already going, "Whoa, I'm already afraid." Now, can you see because he's already afraid he's going to choose to do some things out of harmony with love himself as a result of his own fear? That's his stuff. Your stuff is the fact that because there's the anger present there inside of you, yet to be released about these old events, the person feels that anger as a potential and then misinterprets it all as applying to them somehow.

And so then they make a heap of choices and decisions based on that. If there was no anger coming out of you at all, do you think there might have been a higher likelihood of him saying the truth earlier on? See that's the question. Now my feelings are, yes, there is a higher likelihood. It doesn't mean that he would have, but I'm saying that there's a higher likelihood.

Participant:

Yeah I'd say there was a potential, because he is an intelligent man.

Jesus:

Of course and he realises that sooner or later he's going to get caught out.

Participant:

He's been caught out a few times, he just denies it. But today he actually had the courage to admit it.

Jesus:

So his problem is probably coming from his childhood, where he was taught how to lie by having the threat of punishment if he told the truth and somebody punishing him when he did tell the truth. This is probably what's caused his desire to lie, and he has to address that. We're speaking about your emotions that create something. This is what I'm saying - everything that happens in the world around you that you even notice happening is all about something inside of ourselves that is yet to heal.

Participant:

So I have to heal that last little bit of anger and then I could be more sincere.

Jesus:

You're not even being sincere in the statement.

Participant:

Okay.

Jesus:

Because it is a mountain of anger that I can feel in you and you called it, "The last little bit." And yet I can feel there's a lot more than the last little bit.

Participant:

I'm not going to admit that right in front of everybody I've got masses of anger waiting to do!

Jesus:

So you're also afraid of people's opinion now!

Participant:

No I just don't want to disturb them or upset them.

Jesus:

No, you're afraid of their opinion.

Participant:

Okay.

Jesus:

Otherwise you would freely admit things. This is another thing that you then just fibbed about. Can you see how this web of insincerity is in us? We go from one insincerity, to the next one to the next one, in a matter of moments. And that's what I'm trying to get across to you. We finish up telling ourselves so many things just in order to avoid a series... she now hands the microphone somewhere else! (Laughs) And that's good!

(Laughs) To feel like, "Oh I don't want him to say anymore now!" Can you feel that emotion? (Laughs)

I'm not picking on you though; I'm just saying that this is where each of us needs to go. I'm very glad you engaged that process with me because what it illustrates is that the majority of us are doing this. It's not just you, the majority of us are doing this and what we do is we skip from one insincere moment to the next insincere moment just with a few words. And unfortunately most of us allow it to occur with each other automatically. We are so used to doing it, even though many of us know when the other person's being insincere and yet we accept it. We just go along with the whole thing.

And I'm saying if we had more love in action, we would not even accept the insincerity in ourselves, let alone the insincerity in another. We wouldn't go there. So when I go, "Yes, have I still got a little thing to heal or a big thing to heal about this particular issue" I would know whether it's little or big inside of myself. Because I wouldn't want to tell myself a fib because if I tell myself a lie, it's now going to make my job much more difficult to find the real thing that's there. So if I can illustrate that, babe, with your and my relationship.

For a quite a number of times, I've mentioned to Mary that there is still anger in her towards men. Mary had released a lot of her anger, and over the last few months in particular she felt like there wasn't much anger left anymore towards men.

And what have you found, babe?

Mary:

Lots of anger.

Jesus:

Lots of anger towards men. So what I'm illustrating is it's so easy to tell ourselves a series of things just because we want to believe it but that's not being sincere. The sincere take would be to find out exactly the truth of what's really going on. That would be sincere. To do anything else is actually hypocritical. Every time we minimise our action or we shift the blame or we say it's some other cause, and it can be even extreme causes (and when I say extreme causes we could have had terrible things happen in our childhood) but that is still not a good reason to stop putting love in action. And what we've got to do individually is stop this process of justifying our behaviour to ourselves and to others and begin being very sincere about everything that happens in our lives and all the things that are going on in our lives.

Because if we don't change many of these really big things - the causal issues to the problems in society are all to do the effects of individuals doing these unloving behaviours.

UNLOVING TREATMENT OF PEOPLE
 UNLOVING TREATMENT OF SELF
 FEAR OF PEOPLE'S OPINIONS
 FEAR OF PAIN
 EMPIRE – ARROGANCE
 DISILLUSIONED

So by individuals treating each other unlovingly in this way, this has created all of the monetary system, all of the medical system, all of the food production system. All of these systems that we have, which are all globally created now, have all come from these emotions that exist within us that are unloving. Unless we have a sincere desire to see our own part in it, nothing will change.

4.4. To become at-one with God requires complete sincerity

Jesus:

This is one thing that I wanted to state - it requires so much sincerity to become at-one with God. If your goal is to become at-one with God at some point in the future, there is a dire need to become very sincere in every single thing that you do. You're not going to be able to get there by being insincere with yourself or with another person. That'll prevent the whole thing from happening.

Now for many of us, what happens is that when I say a statement like that, we then go, "It's all too hard then," and we give up. So over the last 6 or 7 years, I've probably talked to I don't know how many people? if you add up the DVDs and everything else that's been distributed, probably now millions of people have heard the Divine Truth. We've given away nearly 200,000 DVDs, which all get freely copied. There's all the YouTube material, and I think there's 250,000 views nearly on YouTube. So there are thousands of people who have heard the Divine Truth around the planet and yet very few people make the transition from hearing it into becoming more loving themselves personally.

So can everyone see just how important it is to start saying to ourselves, "Okay, we are so used to being hypocritical. In fact our entire environment is geared towards creating hypocrisy, creating facade, creating a person that we're not, and being a person that we're not." In fact people accept us being the person we're not more than they accept us being the person we are. Isn't that the truth? And so the whole world is geared towards hypocrisy. Now if we're ever going to become at-one with God, we're going to have to gear our entire world, our entire life, our entire way of living, our entire way of thinking, our entire way of speaking, and our entire way of acting, into

harmony with sincerity. That's what we're going to have to do if we want to become at-one with God.

4.5. To become happy, to know ourselves and to know our partner requires sincerity

Jesus:

And by the way, it's also if we want to be really happy that we're going to have to do that. If we're really ever going to know ourselves, we're going to have to do that. If we're ever really going to know our partner, he has to do that. How can you know someone if there's always a facade, some kind of image, or some kind of hypocrisy happening?

And what I would like to encourage you to do is instead of going down this track of trying to justify things that you do and sort of letting yourself get away with the hypocrisy, instead, start letting yourself desire sincerity all the time in your life, whatever you do. If you desire sincerity, you will challenge the fear that you have that causes you to not be sincere, but you've got to desire it. But to be frank, if you don't desire it, you don't have any chance of ever knowing yourself and you don't have any chance of ever knowing a partner that you might attract into your life. And you don't have any chance of ever being at-one with God, unless you desire it.

So to me, like as soon as I list those three things and I go, "Wow, that's a lot of things that I'm missing in my life if I don't have sincerity." Then that causes me to be very self-reflective. So, very few people have to tell me anything about myself before that I haven't already noticed because of the sincerity. And if you develop that kind of sincerity where nobody needs to even tell you anything about yourself that you haven't already seen and aren't already working on, and then you'll find you'll progress very, very rapidly towards love and towards God.

And then you could say once you do that, your love gets into action pretty rapidly because everyone around you can feel your sincerity. Everyone around you can feel the changes that are happening in you. Remember I said right at the beginning, you list all of those areas of your life in which you can grow in love you and anyone looking at any of those areas of your life would say, "Yeah, she's changed here. Yes, he's changed here. I can see he's changed there. This is a guy, who's sincere about his spiritual progress because he's more loving, or she is more loving in the way she interacts with me and this is proof that she's sincere or he's sincere."

GOD
SELF
PARTNER
CHILDREN
OTHERS
ENVIRONMENT

4.6. Being sincere reduces our fear of other's opinions

Participant:

I just wanted to raise the fear of people's opinion because I guess it's certainly really an issue for me.

Jesus:

It is.

Participant:

And for a lot of people. Is it true to say that the more sincere and truthful you are about your own condition that the less fear you'll have about people's opinion?

FEAR OF PEOPLE'S OPINIONS

Jesus:

Yes. Very much so, that's a very good observation. Does everyone understand what Jess just said? What she said was, "If I am very sincere with everyone around me about my condition, then I'll no longer be afraid of other's people's opinion. The only reason why I'm afraid of other people's opinion is because I want them to have a different opinion to my own viewpoint of what I am. That's the only reason why I'm afraid of their opinion; I'll want them to think that I'm a different person than I am."

So if I'll be very sincere about my own condition with everything. So in other words I ask many of you ladies "Are you angry with men?" You'll go, "Yes I'm extremely angry with men." If that's how you feel, you say it. That's sincerity about your own condition. And in fact without sincerity of your own condition nothing can change, because you will overlook it and you'll dismiss it. And if I ask many of you men, "How many of you men pander to women all the time? So you give them what they want all the time so that you can be happy and get a bit of sex?" Many of you guys have to put your hand up with that one.

And so you then could say, "Okay there's an insincere thing going on there that we need to address." By putting your hand up and owning up to it, not because you're asked but voluntarily, it relieves you of so many things in

your life. It relieves you of other people's opinion. You'll find that even though you're afraid of their opinion, they won't have a different opinion of you than what you've already told them because you've told them the truth about yourself. So it's impossible for them to have a different opinion to what you've already told them.

Participant:

Recently I had a really big event happen for me where a friend called up and did have a very, very bad opinion of me, and it came out in a really angry way. For the first time I was able to really see it as an opportunity to find out more about myself and to see what I was responsible for in that, which was a lot. So it was a really humbling experience and I really, for the first time, called on prayer to help me have the love, and I knew what love should do and I did it. I got the courage to do it and it was really beautiful what happened afterwards.

Jesus:

Exactly!

Participant:

And I'm sitting with those emotions that I still have lots to work through that I created that situation.

Jesus:

Can I also point out that you also ended up with a feeling of pride in yourself that you could actually admit that, "Yes, this is a problem." And did you feel how when you interact with a person and you actually admit that is a problem when it is a problem, all of the power out of their rage oftentimes just disappears?

Participant:

Yeah it turned into tears and allowed them to process.

Jesus:

Exactly! That's the beauty of it.

4.6.1. Spirits can create fear in us by projecting at us

Participant:

But I still have this unspecific fear. For example walking in here, I just immediately start shutting down and act differently to how I feel in my heart because I'm scared of some kind of judgement and I don't know what that is.

Jesus:

Well what happens now with all of the seminars that we give, is that there are a group of spirits who are around myself and Mary constantly now, and their entire goal is try to shut down anybody who comes to a seminar. Because if anybody comes to a seminar and they feel shut down there's a

higher likelihood they won't go the seminar again. So what these spirits do is they look for individual holes in each of us; where we're afraid, where we have a fear of some kind. And then, through that opening they project their rage or an emotion that they have and that causes us to fear but we don't even know what we're afraid of.

Many people who attend the seminars are now experiencing this where they walk into a seminar and all of a sudden, they're afraid and they don't even know why they're afraid. Now if an event has occurred on Earth right in the moment that you're afraid and you're know you're afraid you can associate the event with the fear. But when we have no event on Earth that seems to have happened and yet we walk into a place and we're afraid, then that usually means that there's a whole group of spirits influencing our fear. They are now placing pressure on us in some way.

FEAR OF PEOPLE'S OPINIONS ↓ SPIRIT

Now if the fear is of other people's opinion, they will cause us to be afraid of that when we walk in the room. But if our fear is of getting hurt, then we'll be afraid of that. If our fear is of speaking up, then they'll cause us to shut down. We've had whole seminars recently where before when I gave the seminar in that location everybody was open, talking, asking questions, and everybody was involved. The same people came along to another seminar and nobody said a word. I asked questions, and there was no response from the audience. And what was happening is that the audience was hooking into these spirits and what the spirits were projecting at them. So that's still indicates there's a hole in the person.

Participant:

And what you're feeling in that situation's related to the hole?

Jesus:

Exactly! Or the addiction you have with that particular kind of spirit. So for example, if you're afraid of women then women spirits might come to you and project anger at you and then all of a sudden you're afraid. So in that moment the hole is that you're afraid of women and you want to please them, and that's the opening they have. All they've got to do is be angry with you a bit and they know that you'll please them. So if they're angry with you every time you put your hand up, you'll feel their anger and then you'll go, "Oh I'm afraid all of a sudden." And then that causes you to not engage.

This is happening a lot now. The reason why it's happening a lot is because more and more spirits do not want any of this Divine Truth to be known on the Earth. So what they do is they spend a lot of their time coming around

with myself and Mary. We feel them at every venue now, where there are just large groups of spirits trying to manipulate and control the audience so the audience does not engage, but it's all about the audience's fear in the end. So it's fear of something, and usually a lot of it is fear of people's opinions of them or other things.

4.6.2. The emotional causes of being afraid of others' opinions

Participant:

And will that always relate to childhood experiences where you'd have an opinion given to you?

Jesus:

It will always relate to something in your childhood emotionally, but it doesn't necessarily mean it's about that particular thing. So for many of us in our childhood, the way our parents learned to control us, because after a while smacking didn't work that well, they learned to embarrass us and that works very well. Most people are easily controlled by being embarrassed. So for example, a parent learns to tell a private thing that the child had, to their friends in public so the child feels embarrassed. It's a method to punish them.

And so then there's a fear that develops in childhood to telling the truth in public. And so when the person grows up and comes along to a seminar like this, then there's an automatic fear present there of telling the truth in public about their own life. So when I then start engaging a question series, just like I did with you just earlier, there's this automatic fear that comes up about, "All my faults are being exposed in public. I'm going to be humiliated. I'm going to be embarrassed. People are going to think I'm a bad person." And all of those things are all from childhood experiences; otherwise we wouldn't be afraid of them. So again it's a matter of being sincere about what's really going on.

5. Being sincere about spiritual growth

Jesus:

Let's look at this word sincerity. The way God views sincerity is very fine. In other words, right down to the tightest description you could think of with regard to sincerity, is how God sees sincerity. God wants us to be sincere in every aspect of our being, in every aspect of our life, to ourselves, to others, and to God. That's what God wants with regard to our sincerity.

SINCERITY

When we're like that, then we will actually finish up portraying ourselves to the world exactly as we are. All of our faults will be present, all of our truths will be present, everything will be present exactly as we are and if we're truly sincere we won't justify what we are that's out of harmony with love. We would always look at it and go, "I want to change that." And we'll have a sincere desire to change it even. We'll want to change that particular thing that's wrong.

When we're not sincere, and rather when we're hypocritical, what we do instead is we always finish up justifying, shifting the blame, manoeuvring around it, trying to portray ourselves to be something that we're not and we're always trying to slip out of it. We're a bit slimy.

HYPOCRISY

Have you ever tried to pick up a worm without hurting it? That's what we're often like emotionally. We're constantly engaged in this process of trying to avoid and slip out of things. If we truly loved ourselves we would never do that and if we truly loved others we would never do it either. And this is where we have to become very, very sincere if we really want to progress.

Now the reason why I've raised this issue here is because I feel in the society here a very strong resistance to sincerity. For that reason I feel Divine Truth in England will not grow until some of you choose to be very sincere, because without there being an example then nothing can grow. What I feel instead from many is a deep fear about being sincere. Afraid of even coming along to a session just in case you might get exposed, is one of those issues. And it's a real strong fear about being sincere in every aspect of your life.

If you embrace sincerity in every aspect of your life, people around you will automatically feel the difference from you and they will automatically want to know why. This is a great opportunity to share the truth with them that you have enjoyed through that process. But if you keep avoiding sincerity then they'll look at you and go, "Yeah, they go along and watch that Jesus fellow stuff but look at them; they're just as bad as they always have been." And if you were in their shoes would you go for that "Jesus fellow stuff"? Would you want to know more about the Divine Truth, if that happened? If you saw a person who's going along being insincere and untruthful all the time what would you do?

Wouldn't you say exactly the same as what most people say and that is, "This doesn't change anybody's life positively." That's what you would do, isn't it?

5.1. *Hypocrisy in English society*

Participant:

It kind of reminds me of a program here in Britain, 'Keeping up appearances'.

Jesus:

Yes I've seen it actually. It's very funny.

Participant:

It also reminded me of "Through the Mists" by Robert James Lees where Aphraar sees the young girl in a house (it's the book group if nobody knows what we're talking about) and then that girl talks about her past and what has happened to her.

Jesus:

And how jealous she was and what she did in her rage.

Participant:

Yes and she had everything. She was of a wealthy family and she had everything given to her but how she pursued her anger and her angry emotions. But I think the emotions are quite similar because she obviously felt that she had the right to have those things and I think sometimes here in the UK people feel that they have the right to have things. And if they don't have, if they can't afford it, they will still keep up the appearances of still going down the pub and saying that everything is fine. In Brazil there is a saying when you're going to do a job, which is only for facade, you don't fix the thing really, you say, "For English to see".

Jesus:

(AJ Laughs) It's very interesting.

Participant:

You call a boiler to be fixed and then he just makes it up that he's fixed it and it's just...

Jesus:

... Just so the English can see that I've fixed it.

Participant:

Yeah because it looks fixed, but it's not really.

Jesus:

It's very interesting you raised that. The reason why I looked at Mike (who's behind the camera) is because we were talking about this very thing in the car on the way here. How there is this deep expectation in English society that everyone gets exactly what they want no matter what their price range is. So one thing I've noticed a lot the last time we were here is that very poor people were driving around with BMWs. In Australia it's very rare to see a

BMW because a person who has a BMW probably is quite wealthy. Yet here you see very poor people driving around BMWs, Mercedes and all those kinds of cars and you can see straight away that there's this desire for the facade. They want that vehicle rather than a vehicle that will just do the job. They want to have some kind of feeling that they deserve that vehicle and there are many other emotions that drive it as well.

Participant:

The stiff upper lip is a big thing that fits in with that and "Keeping up appearances."

Jesus:

Isn't it interesting how humour in television is often taking off things that are prevalent in the society in which the humour is developed? You see that all time.

5.2. Always tell the truth - an example of a relationship

Participant:

I've been trying to be more sincere and authentic for about the last year and getting there in some things and I can see other things I need to do. What I get a bit unsure about is also about being in truth with someone. So I've had a really interesting journey with my soulmate since I met him and things were very difficult. Something happened recently where I felt very hurt. Where do you find the line between being honest about your anger and frustrations while trying to remain loving? I mean obviously I take ownership of the fact that my anger is related to my anger at men and that goes back to my father. But how do you relate the truth but in a productive way? So you don't pretend you're not feeling something... (AJ writes on the whiteboard always tell the truth) Always tell the truth.

ALWAYS
TELL
TRUTH

Jesus:

Always!

So, if you're angry with him, you say, "Look I'm very angry with you." "And do you want to know the reason why I'm angry with you?" And then you can work your way through that and talk about why you're angry. If you're truly connected and sincere about the emotion, you may finish up connecting to the sadness that's driving your anger while you're even talking about it. But if you don't tell the truth at all and if you say, "I'm not allowed to be angry so I'll just try to cover over that anger and I'll try to act like I'm not angry," now what's happening? You're not telling the truth so you're already in a

facade yourself, which is an additional problem. And then on top of that you're not connected with the emotion because you're trying to detune from the emotion. You're also not saying the truth to the other person. Now I'm not suggesting you go to them and scream, "I'm angry with you!" where you want to hit them and punch them. I'm not saying that. I'm saying that you need at least say you're very angry and at least connect with the reason why you're very angry.

Now in some cases why you're very angry won't be fair to him at all. In that he might have done nothing to deserve this anger and you've just interpreted it with anger. But at least voice, "I'm very angry right now." Or you can even say, "I'm very angry right now and I don't even know why!" That is more being yourself than trying to cover over the fact that you're angry.

Participant:

I'm getting better at expressing anger, and as you probably picked up I have a fear of that. I had it suppressed a lot as a child but I think I'm getting better at doing that. There're other layers to it as well for me, but I'm aware of that. So always tell the truth, okay.

Jesus:

Always! Every single moment! Always!

Participant:

I have concern about hurting people in that space.

Jesus:

Yeah, most people do. But if you always tell the truth, you actually are raising the potential to never hurt another person, because a lot of the times we get hurt by people not telling the truth. Isn't that the case?

Participant:

You're right actually, yeah. Which is what's happened with me and him.

Jesus:

Exactly! So him not telling the truth is what caused some of your hurt and can you see that if you just don't tell the truth back, you're potentially causing some of his hurt? So tell the real truth about what you feel.

You see we have big issues with facade in relationships. We're not prepared to say exactly the thing that we feel from the person. So if you feel that you're not being valued at all through what happened with regard to the truth, say, "Look the reality is I feel that I'm not being valued at all." Say exactly what you feel. The beauty of that is the other person doesn't have to go around guessing what you feel. They know exactly what you feel. In addition you're not trying to guess what you feel because you've gotten rid of the layers where you're trying to maintain a facade of something you're not.

And then you've both got the opportunity to address the actual issue. If the actual issue is one of you has lied to the other, then you've both got the opportunity now to address the actual issue. One person from the hurt they felt, the other person from the reason why they did it. You've both got the opportunity to address it. Not if you fly off the handle at each other obviously, but you've got the opportunity to address it if you're truthful about what's going on.

Participant:

He shuts down a lot.

Jesus:

So tell him: "You shut down all the time."

Participant:

Yeah, well I do. You've just hit the thing underneath the anger about being valued.

Jesus:

If I lived with a person who was shut down all the time I'd say, "Look, you're shut down all the time and who am I living with? I want to live with a person who's themselves. I want you to be yourself and if there's any reason inside of me why you're afraid of being yourself can you tell me what it is? because I want you to be yourself; stop shutting yourself down. If you're going to keep shutting yourself down and there's nothing inside of me that causes you to do it, then we've got to consider why we're in a relationship. Because relationship is a back-and-forth thing where we actually relate and that means both of us not shutting ourselves down but both of us opening ourselves up. Now if you want to do that and I want to do that, then we'll have a relationship, but if you don't want to do that then we've got to look at whether we have a relationship."

And the reality is I feel that if more of us were sincere we'd look at what we'll call relationship breakers and we'd find a hundred of them in a course of a day.

Participant:

We are apart at the moment because of those very reasons that I'm ready to open to and he's not.

Jesus:

Yep. If we were truly honest and truthful in our relationships, in the course of a day we'd have hundreds of relationship breaker issues that come up and we'd actually sincerely address them rather than running away from them. If we were both sincere about the relationship and sincere about loving each other, that's what we would do. It's when we're both not sincere, or one of us is not sincere, now we have a problem and we need to even address that. If the other person notices we're not being sincere, and then say, "Look, I

don't feel you're being sincere." Be honest. Honesty is always going to crack facade, it's always cracks hypocrisy. That's a beautiful part of honesty; it's a deep important part of sincerity to be honest.

Participant:

Yeah I don't want my facade anymore so I'm in the process of cracking mine.

5.2.1. *If we are not automatically acting lovingly, we are still in facade*

Jesus:

Can I point out though, often we say that, but the reality is when it comes to translating our love into action, that's where the test really is.

LOVE IN ACTION

You see if we can't act in a loving manner, automatically, then that's telling me that I still have some facade somewhere. So if it's not automatic for me to tell the truth, there's still a facade. If it's not automatic for me to say exactly what I'm feeling at every single moment in my relationship with my partner, then I still have a facade with my partner. If it's not automatic for me to do it with you then I still have a facade with general acquaintances. If it's not automatically happening with my friends, then I have a facade when it comes to maintaining my friendships. And if I can break through my facade I'll find every emotional reason in me that is out of harmony with love and heal it. Then I've got an opportunity to heal it.

Participant:

It's interesting as well because I've got a friend who listens to you a lot and she has said to me, "Don't just speak to him, wait 'til you've processed your own stuff first before you speak," so I've held back.

Jesus:

Why would you do that?

Participant:

Maybe there was a misinterpretation.

Jesus:

To me that is very poor advice. The reality is we want to engage situations. Even if there's a risk in engaging the situation we still want to engage it, because that's the only way we're going to grow and learn.

Participant:

So I need to trust myself more.

Jesus:

Yes. And the advice your friend gave in that instance is not very good advice and if she's following her own advice it's not very good for her. Because in the end we want to be ourselves, we want to learn how to be ourselves. That

means learning to have your personality shine. Learning to just be exactly who you are without any holes barred. That means you are actually putting yourself on the line emotionally. A person who's sincere does that every single moment of their day. They put themselves on the line every single moment of their day.

Participant:

And one person doing that has a big effect on the world, yes?

Jesus:

A huge effect! Well you think about what's attracted you to the Divine Truth, is it just me spouting Divine Truth? Isn't it also my sincerity when I deal with you and my sincerity when I deal with other people in the audience?

Participant:

Yes, absolutely.

Jesus:

So that has a big effect, doesn't it? Many people who first hear the Divine Truth coming from a guy who's claiming to be Jesus would never listen to it unless there was at least some level of sincerity. And it's exactly the same with your self with telling the truth. Living your life and telling the truth. It's the sincerity that you have that will just draw people to you in your life. If there's no sincerity then it will repel people. And in the end you end up with a society very similar to the society you have here in England, which is very insular and people are not very connected to each other. Even next door neighbours don't really know each other, and the reason why is because we're not being our sincere true selves with each other and so nobody really knows who anybody is anymore.

And you think of the average relationship. You can live with somebody for 10 years in some Western societies and still not really know who they are or what they do. It constantly amazes me that that's the way it is.

5.3. If our actions do not change it is a measure of insincerity

Jesus:

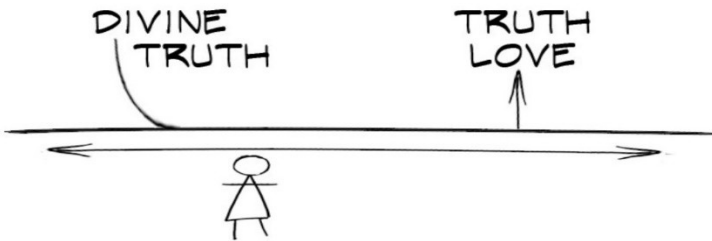
Can I point out that if actions are not changing in our life, then that is a measure of our insincerity. So in other words, our life should be changing at any single moment. If we measure our life this week compared to last week, there should have been some change if we're sincere. If there's no change in the last three months or six months, then we're not being sincere about truth and we're not being sincere about desiring to love more.

5.4. *Only growing in love and truth constitutes spiritual growth*

Jesus:

What I see a lot of people doing is this. Let's say this is a person (AJ draws on the whiteboard) and the vertical scale is the growth in love they can make, and also the growth in truth that they can make. What I see many people doing with their lives is they are shifting horizontally. In other words, they are just embracing another idea, another concept, another way of doing things. They're embracing all these different things and it makes them feel like they're progressing, but the reality is in terms of true progress, and the only true progress is our ability to grow in truth and love, in terms of true progress, they haven't shifted from this place.

And I see many people going from one spiritual concept to another spiritual concept to another spiritual concept to another spiritual concept, thinking they're progressing. But the reality is if you analyse them from a condition of love, they've not changed at all in that entire time. And that is the problem with a lot of our ways of doing things with regard to spiritual progress; we believe that if we've changed that we've actually progressed. The reality is we've only progressed when we've increased with the amount of love and truth that we express.



Many people who hear Divine Truth think they are growing in love and truth (vertically) but instead are just learning new concepts (horizontally)

And this is where we've got to be very careful with ourselves. We often feel that just because things are changing, it means that we're doing well. We hold our chest out and say, "I'm going good. I've got it down pat. I know the truth."

And this is what I find with many people who discover Divine Truth. They discover the Divine Truth at a certain point in their life but they have complete unwillingness, many of them, to give up their addictions. And so what finishes up happening is they get this big arrogance in themselves that they've actually done something. Now they know the truth and isn't it wonderful? And they start dumping on other people that they don't know the truth and, "I know the truth and you're useless if you don't practice this

truth", and on they go. And we've met many people like this and what's happening is their condition of love is actually going backwards now.

Their own arrogance is actually making their condition in love go down now, and isn't that a shame? They discover Divine Truth and because of their attitude to it, of not wanting to change sincerely inside of their hearts, their own condition of love regresses and gets even worse. We have friends from our first century life who are still in the hells because of that. There are people we knew 2000 years ago who now, 2000 years later, are still in the hells even though we knew them in the first century and they heard all this Divine Truth. They heard many of the things I'm teaching you now, but they're still in the hells because they didn't learn one thing, and that is that true progression is about love and truth. It's not about anything else, and this is what we need to understand.

5.5. It is loving to treat others as we would like to be treated - an example of vaccinations

Participant:

I get confused sometimes about what I should do and what is loving. This example I gave before about vaccinations...

Jesus:

Can I stop you? The question about vaccinations is quite simple. Do you like having a vaccination?

Participant:

No.

Jesus:

No. So, is it loving to force your child to have one?

Participant:

No.

Jesus:

There's the answer.

Participant:

But I get told...

Jesus:

I know what you get told.

Participant:

If I don't vaccinate my child so they're going to die of polio .

Jesus:

Yeah so now what's happening?

Participant:

I get afraid and I get fearful.

Jesus:

Exactly. Somebody in authority tells you a heap of things that trigger your fear and now you're away from that very simple question that I asked. The very simple question is, "Would I want have done to me something that I'm going to do to somebody else?" That's the simple question; it's a simple question of ethics.

Participant:

So if I then did vaccinate my child knowing that it was unloving is it like the consequences are on me, I've hurt someone?

Jesus:

Of course you have, yes. And you can't even say you haven't. You can justify it by going, "Well, the doctor told me that such and such," but it's a question of ethics. This is where love has to be in action. It's a question of ethics. Would you want somebody to come along with a needle and stick it in your arm and jab you with something? Did you like that when you were a child?

Participant:

So the fact that my mother did let that happen to me, that was unloving of her.

Jesus:

Of course, because she didn't like it happening to her when she was a child!

Participant:

But how can you know?

Jesus:

Just by going by the feeling. It's quite simple. And it's interesting you don't even want to answer the feeling. I've asked you the question three times and you've still not answered the question.

Participant:

Of?

Jesus:

Whether you would like to have it done to you?

Participant:

Actually one time I actually went to have a vaccination.

Jesus:

I understand that but did you like it?

Participant:

Not particularly but I thought it was protecting me.

Jesus:

Ah but see you're using your intellect and your fear to guide your action. That's what you're doing now.

Participant:

Okay so you should always just follow the feeling and not what other people tell you.

Jesus:

No! I didn't say that at all. What did I say? Ask yourself whether you would like to have the same thing done to you? And if the answer is no, then don't do it to somebody else. Very simple, that's all you've got to ask. That's what sincerity would do.

5.5.1. *Being sincere and ethical involves feeling fear and not justifying fear*

Jesus:

You would just ask that simple one ethical question. You can't ask yourself that question and you want to go into the fear of, "But what happens if I don't give them a vaccination, then they might die, or they might get polio." We're now talking about your fears and that's not very sincere. That's not love in action now, that's fear in action.

If we're talking about love in action, then what we would do is we'd focus on the ethical question. The question is, "Would I like to have done to me, what I'm considering doing to somebody else?" And the answer to that is often very plain, isn't it? Every time you ask that question you pretty much know whether you'd like it or not yourself and if the answer is, "I don't know," then that's different, but most of the time we do know what we would prefer to do.

All the other questions that came up into your mind after that, after I asked you that question was all just justification. You don't want to hear my answer, and that's okay because you'd rather hear the doctor's answer.

Participant:

Well I've just had a child and I haven't vaccinated it.

Jesus:

Yes, and you are afraid.

Participant:

I'm afraid because everyone tells me I should.

Jesus:

Exactly and you're afraid because what if they get polio or something like that, how will you feel then?

Participant:

Terrible.

Jesus:

Exactly and that's what you're afraid of and so you'd rather go and get some kind of vaccination done than you would feel the fear and is that ethical? Is it ethical to go and do something that potentially can hurt another person that's not their choice to do? Its one thing for your adult child to go and get its own vaccination, but it's quite another for a child to have it forced upon it, a vaccination that it can't make the choice in its own right to have. And you're only doing it because you're afraid. That's the only reason why you're doing it.

FEAR

And of course God's Law of Attraction will attract to you people playing on your fear, and playing mind games with your fear, saying, "You've got to be afraid."

Participant:

Yeah I'm quite tortured about that.

Jesus:

Yeah, and that's all because you're unprepared to feel your fear and so there's the lack of sincerity. You do not want to feel your fear and you're not sincere about it.

Participant:

I don't know how to feel my fear.

Jesus:

That's not true either! You're feeling some of it as I'm speaking, aren't you? So it's not true what you just told me; that's another insincere lie that you just told me so that you can avoid feeling more of your fear. And this is what we keep going, "But, but, but, but, but this, but that," and we keep going with all these intellectual reasonings, but the reality is right in that moment a lot of the time we are feeling the exact emotion that we think we can't feel. In fact, the very moment that you asked the question about it, which has happened twice now in this discussion, you were afraid. Why do you think I didn't answer you the first time? Because the motive was insincere. It wasn't a question about, "Is vaccination loving from God's perspective?" It was just a question about your fear, you want me to tell you what to do and then when I tell you what to do, you've got somebody to blame when you didn't make the choice yourself. Do you see?

Okay, so let me say that more straight with you. You are here. This is your child... daughter or son?

Participant:

Son.

Jesus:

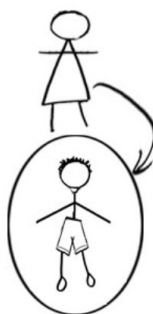
Son. That's your child. Who's responsible for your child?

Participant:

Me.

Jesus:

That's what you're afraid of. You're afraid to make a choice that's out of harmony with what the world thinks you should do because then the world will say to you, "You're being a bad mother," when your child gets polio or whatever. That's what you're afraid of.



***A mother is afraid of being responsible for her child
and what the world thinks of her as a parent***

And they play on that. You're afraid of being blamed by the world. You're afraid of what the world's opinion of you as a mother will be. You're afraid of quite a number of things here, so instead of doing that, what you do is you ask me, somebody who has no authority or jurisdiction over your child whatsoever, to arbitrate on a decision that you should have already made.

And the reason why you do that is because then if I tell you, do this, you will then have somebody to blame when something goes wrong. That's one of the reasons why you've done this and you don't even know that yet. You'd like to believe it's because you want the right thing for your child but it's not. It's because you are afraid, and you are unwilling to feel this fear that you have of your child's health, a fear of your child dying and it being your fault, a fear of what that's going to look like from the world's perspective. That's the fear that's present and you can feel it, that's the one that you're in now... that's it. (The participant starts crying) See that's beautiful, now you're connecting to it.

And that's all that is needed. It's amazing how much we go through trying to get out of this, get out of that, manoeuvre here, manoeuvre there, manoeuvre here, manoeuvre there when the real fear is just right there ready to be felt

but we don't want to feel it. This is what we find in many of the seminars that we have with people. Many times they're just asking me one fear-based question after another fear-based question after another fear-based question through the seminar. And this is one reason why lately I've taken to do interviews because I get a list of questions that are not fear based or that have been thought out rather than questions that are fear motivated.

So what I'm trying to do more and more lately in the seminars even is confront people's fears and say, "Look this is the issue you're having here. The issue is the sincerity about feeling this feeling, are you really sincere about feeling that feeling?" Well just in that moment just before when you started to cry, you were sincere about feeling that feeling. That's what it feels like. That's what sincerity of emotion feels like.

Before then you were asking me question after question after question that weren't sincere because they didn't address the real problem. The real problem was your fear, not the child's immunisation, but your fear of what would happen. That's the real problem. And this is what we often do in our lives. We do not want to address the real problem, so we'll look for other problems all the time, because we don't want to take responsibility for the problem that's present.

5.6. Being honest about how much we want to change

Jesus:

And so, we'll tell ourselves all these things. If you think about the messages you just told yourself. You told me you can't feel your fear but you just did so that tells me you can. You told me you didn't know how to feel your fear, but you just did so that tells me you do know how. It's just that we don't want to. See every time we tell ourselves these messages, the real thing we should be saying is, "I don't want to." And the reality is for many of us, we don't want to change. The reality is for many of us we don't want to feel our negative emotions. The reality is for many of us, we don't want to change our life so much that other people will notice because then they might attack us and we don't want to be attacked.

I DON'T WANT TO CHANGE

And so in the end we finish up doing a lot of things just because we don't want to have our fear confronted. We don't want to be sincere. We don't want to and we need to address why we don't want to, which is always a fear.

6. With sincerity; change, pain and joy are certain

Mary:

So, babe, it sounds like from what you're saying that if we engage sincerity every moment of the day, then one, change is inevitable.

Jesus:

Yes, change is inevitable. That's very true, yes.

Mary:

Two, there will likely be pain but over time we will feel better and better.

Jesus:

When you say there will likely be pain, well let's shorten that to the fact, which is, there will be pain.

Mary:

There will be pain since we haven't been sincere for so long, there's going to be pain now we start to be.

Jesus:

Yes of course but not only for that reason. Error itself causes pain and as we release error, pain has to be released. So we will feel pain, every time. There will be pain. It's guaranteed.

Mary:

Yep, but if we are engaged in sincerity all day, every day, say, change will happen. There will be pain but very soon we'll feel better overall.

Jesus:

Well, because we're feeling the pain we're releasing it. So every time we engage another moment of sincerity we feel a bit more pain, we release the pain and now the pains gone. So what's left?

Mary:

Joy.

Jesus:

Joy, happiness, peace.

Mary:

Relief.

Jesus:

Relief. This is what's left. So change is inevitable. Pain is inevitable. You can't avoid it and if you're trying to avoid it, you're not going to ever be sincere on the path to God. If you try to avoid pain, you're never going to be successful. The reality is there are errors within us that have pain associated with them and any time an error is pulled out, it's like a big splinter being pulled out in

the moment of doing it, there's a moment of pain. But if you leave the splinter in, what happens? It goes infectious and sometimes you can even die from just leaving a splinter in. There can be septicaemia and then all sorts of diseases. People have died from those kinds of very small things and the reason why is because they're unwilling to go along and cut it open and pull it out. And what we need to do is approach our emotional welfare exactly the same way. Change is inevitable. There will be pain. Pain is inevitable.

Mary:

But thirdly, there will be more joy over time.

Jesus:

Yep. If we embrace sincerity every day, change is certain, pain is certain, and joy is certain.

- 1) CHANGE IS CERTAIN
- 2) PAIN IS CERTAIN
- 3) JOY IS CERTAIN

Mary:

So the way I can measure my sincerity, if I am sincere, is if I look at my life and if there's no change and I'm not experiencing pain and I'm not increasing in joy, I'm clearly engaged in a process that's not sincere.

Jesus:

Totally and you're clearly engaged in hypocrisy, and you're clearly engaged in addiction. If change and pain are not happening in your stages of progression, you're definitely in a state of hypocrisy, you're definitely in a state of addiction. And you'll never experience complete joy while you stay in that state. But when you embrace sincerity, change is certain because you become sincere. You start noticing yourself as you truly are, you can see everything going on, you know exactly who you are. Pain is certain because all of the errors that are in you, all of the unloving things that are within you, will come out. They're going to have to come out somehow and they will come out of you and when that comes out of you, the joy is certain as well. It's definitely going to come along.

6.1. If we are sincere, we take action

Jesus:

But also what I feel for all of that to happen, there's a primary requirement, and that is you've got to take action.

TAKE ACTION

You can't expect to talk about change and you can't expect to talk about your pain and then expect things to change. You've got to actually feel it. There's got to be an action involved. You can't expect to speak with your friends about the problem or the solution to the problem even without personally taking some action on any issue. That applies to all the issues we've listed.

Participant:

I just wanted to add that I've just been focused a lot on problems and not facing the problems in ourself. What I've been experiencing myself is I've actually been acting on my passions and that also really creates change.

Jesus:

I agree but I can't agree that you're acting on your passions. I'm sorry. You've been presented with many opportunities that you like the idea of but instead of acting today, you delay your action, and that's a state of insincerity. You see if you were truly honouring your desires and passions, you would notice one being presented to you, an opportunity to do one presented to you, and you would instantly embrace it. You wouldn't put it off for any reason.

Participant:

Well since our last meeting, in the last few weeks, I feel I've been acting.

6.2. An example of a couple in a relationship being honest about their fears

Jesus:

I know you feel you have been, and I'm saying to you you're being insincere because there are many things that you've been presented with. Would you like me to be more specific?

Participant:

Yeah, please.

Jesus:

What happened in Spain?

Participant:

I went to investigate a possible chance to stay there and live there.

Jesus:

Yep and were you offered one?

Participant:

Yes.

Jesus:

And does the person want you to be there now?

Participant:

Yes.

Jesus:

So why aren't you there?

Participant:

I came back to...

Jesus:

Why? Let's be honest.

Participant:

...To see if it was a true desire.

Jesus:

No.

Participant:

I wanted to test the waters.

Jesus:

No. Keep going.

Participant:

One of them was for Jessica.

Jesus:

Ah, yes! Now we're being truthful. So why did you come back really? Let's be honest.

Participant:

I was scared of my relationship breaking up.

Jesus:

Yes. That's why you came back.

Participant:

But I'm going back.

Jesus:

No, you're not going back. When are you going back?

Participant:

September.

Jesus:

Ah! Yes. You're not going back tomorrow, are you?

Participant:

Not tomorrow, no.

Jesus:

This is what I'm saying and why aren't you going back tomorrow, because? What was the reason?

Participant:

I want to spend some more time with Jessica.

Jesus:

No. You stated it correctly first. You are afraid of your relationship with Jessica breaking up.

Participant:

Yeah.

Jesus:

You're afraid that if you embrace a desire right now that your relationship will break up. That's what you're afraid of. That's why you're not doing it.

Participant:

Yeah.

Jesus:

And you're not being sincere about the reason. You're also not being sincere about the fact that Jess is potentially going on a trip by herself, is she not?

Participant:

Yes.

Jesus:

And the reason why you're going back is she'll be gone on a trip in September. Is that not true?

Participant:

That's true.

Jesus:

Okay so you are not addressing this issue with Jess about how afraid you are. Why is she going on a trip by herself if she wants to have a relationship with you? You don't want to feel that.

Participant:

Yeah, it's one of the things that I ask her.

Jesus:

Exactly!

Participant:

And she feels like she wants to so...

Jesus:

I understand. But you're not expressing how afraid you are of that. This is where the insincerity is, you see? And you're also not saying to Jess, "Well do you really want to be with me, because the feeling I get is if you want to be off alone doing everything all the time. So I'm starting to question whether you want to be with me, and whether we've got the same passions and desires." But you're not willing to have that discussion with her either because...

Participant:

I'm afraid.

Jesus:

You're afraid of losing her relationship. Can you see how we can tell ourselves even that we're being sincere, while at the very same time being insincere? It's great that you've engaged that with me, Perry, because it illustrates this process that we go through. A process we go through where we want to tell ourselves that we've got everything down pat that we're now working through our stuff and all that kind of thing, not realising that the fear that we have, which in your case is very much related to what the woman feels about you. So some of your core emotional feelings are about what women feel about you. That's what you're worried about.

And yet that's the very emotion that it took me a little bit of reasoning with you to get to the point of you saying. Up until then you were willing to say that you were addressing your desires and passions but I can't agree, I'm sorry. You might think that I'm draining out gnats and gulping down camels, but the reality is that if your desire was really present and you didn't have this fear with Jess, you would already be embracing your desire. That's true, isn't it?

Participant:

So it's not a true desire until you're actually doing it?

Jesus:

Exactly, yeah! This is a beautiful thing to understand about sincerity. You see sincerity creates action. When you're truly sincere on any matter, you will change, you will do it now. See many of us put off things. We keep putting them off because we're not really sincere. We have fears, and fears cause us to not be sincere. So in this moment while you believe you're being sincere there's a big fear. The big fear is the woman and how she feels about me and whether she's going to want me. That's the big fear.

And while that big fear is present, you're not going to engage your desires and passions, because that fear is going to dictate a lot of your life. So my suggestion is to look at that fear that's the one being exposed. Now, there's a couple of ways to look at it. One way is to begin addressing with Jess really what's going on inside of yourself when she feels like she wants to be by herself all the time. What's really happening is you are skipping over many things with Jess. Jess wants to be by herself a lot of the time and doesn't want to engage a relationship with you or any other man because she has fears that she is unwilling to sincerely address.

And you're unwilling to address those with her because you're afraid of losing the relationship with her. And so what you finish up doing is one person's avoiding one set of fears, the other person's avoiding the other set of fears and now we're in this, what I would call, the "facade dance," the

dance of hypocrisy that we have with each other in the relationship. Jess, to be frank, you're making out you want to go away for some reason that you are totally unable to be honest with yourself about. And you, Perry, are totally unwilling to address her lack of honesty in why she's actually going away.

It's a lot to do with her addictions, that's the reason why she's going away without you and you're unwilling to address them in her because you're afraid that if you address them, she won't like you anymore and she'll want to leave you, which is possible given Jess's tendency to avoid her addictions. The possibility is that you'll say to Jess, "Look why is it that this is happening and this is happening?" All these things you're uncertain about? And Jess, because she doesn't want to address her fears, she doesn't want to address the reason why she's in her addictions, goes, "How dare you say all these things. I never want to see you again."

Now that's one possibility. There is another possibility. There's a possibility that Jess will want to deal with her stuff sincerely, that she'll want to stop looking at justifying to herself why she wants to be alone or go away on this particular trip without you. She'll start looking sincerely at what's going on because you're being honest with her about it. And then you will start maybe addressing this whole issue of how afraid you are of losing the woman's love. That's the other possibility, but that possibility is not going to happen while you're in facade about both of those things, or while Jess is in facade about those things. It can't happen. It can only happen when we both get out of the facade and into the actual feelings.

So the way myself and Mary interact all the time is we are constantly addressing with each other feelings that we have with each other as to what we feel is going on. What is the real thing that is happening. What is the real discontent that exists, if any exists. We're also very honest and open about the happiness that exists to the same amount and when you do that, you can't avoid growing every day because you're now engaging this process really sincerely.

6.2.1. We choose our façade to avoid the truth

Jesus:

So it's great that you raised the issue because what it does is it shows how many times we tell ourselves things that are not really true that skip around the actual issue. We see this happening all the time with couples and with individuals, just skipping around this issue, dancing around that issue, trying to avoid this issue and yet when you question them, they do know the issue. Just like when I questioned you, when I said, "No, no, no," All those previous issues you gave me, what were they? They were the issues you would like it to be, rather than the issue it really was.

You see, and this is why we choose facade. This is why we choose hypocrisy because there's a whole heap of things we'd like to be true and that's why we want to put on the face, because we want them to be true rather than the real truth. We don't want to feel embarrassed or whatever about the real truth, but when I go, "No, it's not that. No, it's not that. No, it's not. There it is! That one!" You can recognise it too.

Participant:

This is why sometimes I get confused with personal responsibility. So I had my job, I was just on holiday.

Jesus:

Yep.

Participant:

So is it loving if I was in my desire and I was in Spain, and I acted on my desire and stayed, then is it unloving just for me to call up my job and say sorry?

Jesus:

Whose job is it?

Participant:

The job that I was working at.

Jesus:

Yep. Whose is it?

Participant:

The business where I was working.

Jesus:

But whose is it? It was your job, wasn't it?

Participant:

Yeah.

Jesus:

And whose life is it?

Participant:

My life.

Jesus:

Yeah. So you're allowed to change your life, aren't you?

Participant:

Yeah.

Jesus:

And even now you're not being truthful with me. Why is that, Perry?

Participant:

I've actually gone a bit spaced out.

Jesus:

Yeah. So let's come back in. What's going on? So let's feel about the actual issue here. Do you still have the job?

Participant:

No.

Jesus:

No. So can you see the whole issue you just raised was even a furphy? It was a self-deception. Why would you raise a self deception? See you were saying to me that you were coming back for the sake of your job but the reality is you've lost your job.

Participant:

Yeah.

Jesus:

So why would you say that?

Participant:

I think it was coming from the feeling of coming back home to resolve things in England before going back.

Jesus:

Yes but the real thing you wanted to resolve in England before you went back to Spain and followed your desire was this girl. That's the real thing you want to resolve. So let's be honest about it.

Participant:

That was the main thing.

Jesus:

That's the only thing really when you think about it. Her. Like you want her to be in your life and you'd love to embrace these things together. Is that not true? But Jess has problems with that, doesn't she?

Participant:

A little, yeah.

Jesus:

Not just a little. (Laughs) Again, be honest. She has problems with that. So unless you resolve these issues together, in a loving manner, then it's going to be quite difficult either way. This is the issue you face. In the previous question you asked about your job, you were trying to distract yourself, not me, because I already know what the problem is. You were trying to distract yourself away again from the real issue. You want to give yourself another reason or two as to why you didn't follow your desire. But the first reason

was good enough in my opinion to examine because that is the one that was really present. You don't need to find other reasons. You just need to focus on that reason as to why you came back and sacrificed your desire to do so. You need to examine what's really going on between yourself and Jess and to be frank with you, you have deep feelings inside of yourself that Jess's heart is not committed with you. Is that not true?

Participant:

It's true.

Jesus:

Now Jess's heart is not committed with you. Is that not true? And so this is the problem. If you're in a relationship with somebody whose heart is not committed with you, then of course there's going to be a problem. Now I'm not saying Jess doesn't want to love you because there is a feeling I have that she does. But there obviously are reasons why she's not fully embracing her heart in the relationship. And, Perry, you are so frightened of that that you're willing to sacrifice six good weeks in Spain, instead of inviting her out to there with you in order to address that particular issue. I understand why, I can see why, but what I'm suggesting to you is you need to be sincere about that.

6.2.2. If we are sincere, we will address the real issues

Jesus:

So you need to be sincere about the reasons why you're doing that because if you're sincere you'll find what's going on. But if you're not sincere you won't find what's going on, you'll skirt around the issue, and you'll be asking other people, "What should I do? What do you think I should do?" When in your heart there's already a feeling that you know something's up with Jess, you know that her heart's not involved in your relationship as much as yours is. You can feel that and you're unwilling to address it because you're afraid of scaring her away from you even more and losing the relationship for good. And this is the main reason why you avoid the issue.

The beauty of sincerity in this case is that you'd go, "Wow, yeah, that's exactly what I feel actually." And you would have some grief about that, so you'd probably have a cry about it, and then you'd also want to raise the issue with Jess. And the beauty of doing that is that Jess might then have to be forced into, through the interaction, feeling into, "Why am I not opening my heart to this man who I am acting like to want to have a relationship with, but I'm not really having one with? Why am I doing that? What's happened in my past that's causing me to be blocked to having this relationship in my heart?" This then allows you to address that issue together without anger and without resentment, but to actually focus on the real issue.

When that doesn't happen of course we go into our facade and then Jess will justify her behaviour such as because she's got a child and she's got to do this with the ex and whatever. And then you'll get into your facade as well about what you feel. That doesn't address the issue and this is where I feel it's very powerful if you can do this. If you can do this with sincerity, you can rapidly get to it. What I find has happened, and it's taken us some time, hasn't it, darling, for each of us to actually be sincere 100% of the time with each other and stick to the actual problem, not the problem that we want to be there instead of the actual problem.

6.2.3. Addressing the real issues will lead us to grief and then to joy

Jesus:

You see the beauty of the actual problem is that's where all the grief is and so therefore if we resolve it, that's where also all of our happiness will finish up being. But if we choose a different problem, then that's not where our grief is and therefore when it's resolved, it's also not going to make us happy. It's almost like we spend all of our time focusing on issues that are neither where the pain is, nor where the potential joy can be. And remember we listed this - pain is certain, and in fact once the pain's released, joy is certain. But if we're focusing on a problem with a lack of sincerity, if we're focusing on a problem where there is no pain, we also are certain in the future to not have any joy in resolving that problem.

- 1) CHANGE IS CERTAIN
- 2) PAIN IS CERTAIN
- 3) JOY IS CERTAIN

And I see people doing this all the time, even with their relationships with each other, but also their work environment and every other facet of life, where they focus on solving this particular problem, when that particular problem ends up with nobody being happier. But if you resolve the real problem, everyone ends up being happier. I know where I'd rather spend my time - in the problems that end up with everyone happier. And that's where I feel, if you can focus on that same issue yourselves, I think you will find a huge amount of benefit with that.

6.2.4. *To resolve issues in a relationship sincere communication as well as humility is required*

Participant:

And as advice in this situation, I know that instead of me trying to change Jessica's mind or just to feel, how that feels for me?

Jesus:

No. If you feel that Jessica is not doing the right thing and not being honest with herself, then it's right for you to say, "Jessica, you're not being honest with yourself, I feel there is something more here that you're not facing. There's some addiction going on here that you're not facing and I feel I'd like to face it, and I'd like to work my way through it." Be honest about that. So I'm not saying to just sit there quietly feeling your own emotions. I'm saying that you need to feel your own emotions but there's still the problem and the problem does need to be resolved. And the only way it's going to be resolved is by the two of you finding the solution, which exists by both of you feeling different emotions. That's the only way it's going to be resolved.

Other than that, if you don't resolve it, you can't come together. You can't be closer than you currently are. I know you desperately want to be closer than you currently are but that's partly some of the addiction that's involved for you. And Jess desperately wants to have some level of control in a relationship, and maintain some level of distance so that she can feel safe and not get her heart too involved and that's her issue that she needs to allow herself to work her way through. If you both embrace this issue in truth and in harmony with sincerity, there's a good chance that both of you will address those problems.

But if one of you acts out of harmony with sincerity or the other does, or both of you do, there's no chance of ever resolving that problem. And if you think about it, this problem has been present for a long time in your relationship for different reasons. Now some of the reasons why you, Jess, can't open your heart are because of some things that have happened in the past with the man that you're unwilling to tell him about. So this is where again, if we're sincere and open, we can work our way through all of that pain.

And one of the reasons why we don't want to share what's happened in the past is because you want to avoid the pain of how it felt. And constantly people in relationships are trying to avoid this pain. We're really dancing around, like I said, in the facade. Dancing around the pain, trying to avoid the pain and yet where the pain is, is also eventually where all of our joy can be. So if our relationship is causing us pain, if we focus on the relationship and focus on what is causing the pain in the relationship, now we have the potential of creating joy in that area.



But if we just let the pain fester like a sore on our arm that's festering and growing, and we don't fix it, sooner or later it's going to infect the whole thing, and our whole relationship will probably die from that one problem. Jess you wanted to ask a few things?

6.2.5. Addressing causal pain automatically creates forgiveness and joy

Participant:

I'm not sure if it's relevant actually but what I was going to ask about forgiveness. Whenever you have experienced pain truthfully there isn't really a need for forgiveness because once you actually own your pain. The Law of Attraction that brought you an event that was painful, and once you're really truthful with yourself there isn't this need for forgiveness, which is kind of a judgement, isn't it?

Jesus:

You need to feel all of the causal emotion of what created the pain, which in your case it's very much related to your childhood and issues surrounding your dad.

CAUSAL - DAD

There's a lot of causal emotional pain in there and once you feel that emotion then the pain automatically has gone and when the pain's gone forgiveness is automatic. So you're right, forgiveness is automatic but only once that causal pain is gone.

So the reality is, Perry could do something to injure your relationship right now, you could go through forgiveness of him by feeling the pain he caused you, but in the end you're not going to forgive him completely until the causal pain, which is related to your father, is also addressed. Then you'll have forgiven completely. Until then you're basically blaming every man for your dad's actions and so any man that comes along into your life is automatically going to feel blamed before he begins the relationship, while this causal emotion exists. This causal emotion is the primary cause in fact of your own pain and therefore the primary limiter of your own joy. In pretty much all cultures on the Earth, pain is something that everyone wants to avoid. But the problem is, it's the things that cause us pain that also are the things that will potentially give us joy, if we resolve the pain. So we have no hope of ever being happy while we're avoiding our pain.

Also, our soul is not able to select between painful and pleasurable experiences. If we're going to be open we're going to have to experience every painful and pleasurable experience. That's what it means to be open. Eventually as we release all the pain within us, none of the experiences will be painful, but it requires complete emotional openness to do this. What many of us are still trying to do is to select. We try to say, "Is this painful? Yes. I don't want to feel it then. Is this pleasurable? Yes. Well I'll feel that." The problem is while you're shutting down your pain, you're never going to feel the pleasure. So it's impossible to feel complete pleasure while you're also shutting down your pain. So it's a very necessary thing to understand that pain is certain and to be content with that through this process.

Participant:

I know I've asked you this lots but I really struggle with actually feeling what the causal is. I've done some work understanding like what the emotions are but actually getting a direct feeling of like, "Oh I remember that happening."

Jesus:

A lot of times you don't even need to worry about that. Let's say Perry does something that triggers an emotion in you. For example, Perry does something and you feel you've no longer got control of the relationship. So what do you feel? You feel out of control. You feel you've no longer got control. Initially you'll have anger, so you'll feel some of the anger and then you'll have fear, and you feel the fear, and then you'll have a cry about the fact that you've no longer got control, eventually if you let yourself get there, you'll cry about it. During that cry about it you will release some of this causal emotion.

Eventually as you go through that process each time he does something where you feel, you're out of control with; you'll eventually get to what really caused you to feel out of control. You will eventually get there. You might not get there the first time you do it, but just let yourself feel the pain without trying to find what caused it. Whenever we try to find that pain and what causes it, we are now out of sincerity with the process because the process is - just feel it and you'll find what caused it.

And if you're going, "Oh but what's this about? I don't know if it's about my dad. I don't know if it's about my...? What if it's...? I don't know if I..." Now you're already out of the process. The sincere process that a child would have is it would just have a big cry because he or she hurts. That's what you need to have.

7. Closing Words

Jesus:

So what I'd like to do though is finish off now actually and I'd like to encourage each of you to focus on becoming a lot more sincere with yourselves about what's really inside of you and also a lot more sincere with everyone around you about what you feel. And take action in your life. Don't put off your actions. You get presented with opportunities constantly by God, every single day, and many times in those moments what we do is we get presented with the opportunity and then we run away from the opportunity. If somebody came along and presented you with one opportunity, and you didn't take it and they present you with another opportunity, and you didn't take it and present you with another, and you don't take that, what eventually happens is the opportunities will start becoming less and less in our lives, won't they? Until such a point in time that we feel like our life's just stagnant and mundane and then we might make some changes.

My suggestion is, every opportunity that comes along to change and deal with something in sincerity, do it now. Do it right away. If you do it right away, you have the possibility of joy soon after. If you don't do it right away then there'll be no joy soon after. Joy is not going to be possible without taking action and acting in sincerity.

So I just wanted to discuss that with you today. I hope that's been okay and, thanks, baby. Mary was happy about that conversation! Thanks for your time tonight. (Applause) Hope to catch up with you soon again. Thanks, guys. (Applause) Thank you.

WOLFVILLE NS CANADA - Day 1 Part 1

1. God wants us to start from a place of sincere ignorance

(Transcript starts around 53 minutes)

Jesus:

When we start our relationship with God, we're starting from a place that God really likes, and this place is sincere ignorance - so what God really likes you to begin with is this, sincere ignorance (Laughter).

I bet you didn't expect me to say that, right. Why does God like us beginning with sincere ignorance, do you think? So, when you're ignorant, what does that mean, I don't mean in the sense that most people call it nowadays, but if you look at the dictionary definition of ignorant, what does it mean?

It means that I don't know. So, I don't know. Being ignorant means, I don't know, so when I'm sincerely ignorant, I know I don't know. In other words, I don't imagine I know when I don't know. I know I don't know, that's a great place to start with God.

At the beginning when you start to God, you don't know what God is, you don't know God's Nature, you don't know God's Personality, you don't know God's Characteristics, you don't what God has done, you don't know what God was created, you don't know how long God's existed, you don't know any of these things at all about God. And then, you don't know what God did, like God's Principles, God's Laws, God's Personality being expressed in the world, you don't know whether you come from God even, you don't know these things. That's a place of sincere ignorance.

It's like a child has just been born, isn't it. A child who has just been born doesn't know anything, right, and this is a good place. Of course, it's not the only place you should stay, where you remain like that the rest of your existence. And, in fact...

Mary:

...it's very hard to stay sincerely ignorant.

Jesus:

It's very hard to stay there. Because once you are aware that you're there, what's the next thing you want to do. You start to exercise a desire, a sincere desire for what?

Yes, desire, so can you see here, sincere desire is a prayer, is it not. Did we not say that over the screen (motions to other side of whiteboard). Sincere desire is a prayer, but in this case the sincere desire is for 'to know', to get knowledge, to obtain ideas, concepts and assess them. You seek for them.

When you have a sincere desire, you're seeking and you're longing to know the answers. It's like a child, all of you have had children, how many of you have had children, okay, more than half. So, you know, when they're, particularly, when they're very little and their sincere desire hasn't been tainted by you, what do they do? Daddy, mummy, why?

Mary:

What is that?

Jesus:

Why, why, and there're many questions they ask, right, and you go, okay, I've got no flipping idea. Why is the sky blue, well, I was taught that when I was in school, but the average person can't remember by the time the child asks, so then you've got to go and look it up and find it out again if you haven't retained it, and this is why they think the sky is blue, the scientist thinks the sky is blue.

Of course, the scientist might think that and be wrong, and so that's something also that the child also needs to become aware of, things that are presented to them as facts. Until they are proven by experience to be facts, then are they really facts yet. They are ideas or concepts.

So can you see in the sincere desire to know, you develop a list of possibilities. Can you see that in your learning, in your sincere desire to know, you'll do that, you'll want to do that. You'll seek that. You become a seeker of truth.

You guys have read some of the Bible, yes, who's read some of the Bible? Who was a Christian in the past? You know that I've said in the past, right, that you want to sincerely seek for truth. The person who seeks will find. The person who does not seek, will not find. Seeking, a sincere desire to have knowledge is seeking. Seeking for truth.

The average person generally begins their life as a child seeking for truths. Of course, the parents reacted very badly when they don't know those truths, frequently. So, if you are a child and you're very little and you're very reliant - let's say I'm a child and Mary's the mum, and I'm very dependent on her feelings for a start, but I'm also very dependent on her desire to look after me and care for me because I can't really care for myself yet because I'm dependent. When I'm dependent and mum has a bad feeling, she just has to have a bad feeling from me asking something. So, if I ask, why is the sky blue mum? and she feels really upset and confused, and she doesn't know herself and she feels silly, and she feels stupid, I'm feeling all those feelings from her, I'm going to be, as a child, sensitive to those feelings. Once I feel all that from her, I'm going to be very tempted not to ask her again, if she has all those feelings. Can you see that?

Even her desire to resist her own feelings is going to influence my desire to know, right. This is the unfortunate thing of what happens in our childhood. Frequently, we begin with this strong desire to know. By the time the child is generally seven or eight years old, it's been suppressed by society and its friends and its parents and teachers and everything so much about questions, sincere questions, that the average person doesn't ask any more questions for the rest of their life. They just accept what they're taught without any questioning.

For most people this is what happened in their religious faith. They accepted what they were taught. You imagine, you're a child, you say, why does the Christian faith say, so asking mummy, sorry about Mary being mummy, I'm asking mummy, mummy why is there the trinity because that doesn't make a lot of sense to me. And mummy says, what has she been taught to say?

Mary:

Just - that's the truth.

Jesus:

You've just got to have faith, it's a mystery. Now is this very satisfying to me? Of course it's not. How is this going to satisfy me? That there is another mystery, like I've got to believe it, even though it's a mystery and I don't really understand it, and it doesn't feel right, but I have to.

Obviously, that's not a very logical thing to do to a child, but the child now is going, oh, I've just got to give up all my questions and all of my doubts and all of my feelings about that question now, that's what I've got to do to be accepted in my family because I'm a part of that religious faith. I've got to give up all those questions and all the doubts I have and all the problems I have with that, and all my ideas about that, and how wrong it seems to me, I've got to give all of that up now because I'm told that I've just got to have some faith.

By the way, it's not a proper faith either, it's not a sincere faith. A sincere faith is based on actual experience. And I haven't experienced it so it's not a sincere faith even, but I'm told I have to have it. Confusing as hell, isn't it really. And it creates inside the child a hell, internal hell, an internal hell where they go, but I have all these doubts about that, that I can't answer.

What's this hell fire thing, if God is a God of love, then why does God torment people forever in hell? Well, I look at myself and I go, no matter how bad everybody was, I wouldn't do it, forever, even if I did it, I wouldn't do it forever. You know, it's very hard for a torturer to remain torturing people forever. Like the average torturer in that place eventually has a conscience and they would eventually have some triggering that they can't do it anymore. That's the general experience.

And that's of a person, what about God? God can do it forever, what? And this is what we're taught, and we're not allowed to question that either. We go, how does that work? Oh well, that's what the Bible says. By the way, it doesn't actually say that. In one place of the Bible, it says that when you die, you're dead and you know nothing, so therefore, you can't be tortured. In another place in the Bible, it says that there is a fiery thing that is more of an illustration, but it does say. And then in one part of the Bible it says, put into the Bible by someone other than the original writers, and it does actually say torment in hell.

So, I've got on one hand, I'm dead and I don't know anything. How can I be dead and know nothing and yet be tortured? It's all confusing, isn't it? So, I'm confused now and I'm a child, because by this stage you might be four, five, six years of age and you've got enough reasoning to basically, at that point, to know something's wrong. But all these adults whom you're dependent upon for your life are saying you've got to accept these teachings without question. That's the problem; without question.

So, here remember we said (flipping whiteboard over), a part is education, curiosity, questions, this is all a part of being sincere in our desire for truth, and yet I'm being told your desire for truth is wrong. Your desire for knowledge is wrong. Your desire to know more is wrong. Your desire to pick apart what I've established as my whole belief system is wrong. That's what we've been taught by our parents, who I am dependent on, I've been told this. So, not only am I wrong, but now there's a chance they will no longer look after me if I have this education, curiosity, questioning, right, that's intense. That's a lot going wrong there.

So, sincere ignorance, great; sincere desire to no longer be ignorant, great. These are very, very good things, sincere desire to no longer be ignorant. So, once I have a sincere desire to know, what's my next sincere thing I'm probably going to do?

(Writing on whiteboard 'sincere discovery'), isn't it. I'm going to - if I have a sincere desire to know - the irony is that God made these laws that say if you have a sincere desire to know, you will discover the truth. So, here we're talking about sincere discovering of truth, not human truth, not what people believe because what people believe is far removed from truth. It's God's Truth, a sincere desire to receive, to know, if I maintain that (pointing to 'sincere desire to know'), I will take action, so you could say sincere discovery of the truth is firstly, an action, and then a state. You know what I mean by that?

So, firstly you take the action to discover the truth, and you will be sincere about it. You won't put up with your illogical arguments, you won't just be content with knowing nothing, you won't be content with continual

ignorance, you won't be content to just put up with not knowing; you'll want to know, and you will take action to know.

And then once you take the action to know and you discover because that's the only way you're going to, you'll eventually be in a state where now you know what the truth is, God's Truth about that thing, the reality truth, the real truth. Another way of saying it is, you'll know reality, God's definition of it, not human, God's definition. You'll come to know what is real. This is very satisfying to the soul to know what is real, very satisfying.

Mary:

One of the great gifts, satisfactions, on Earth today is that most people feel that the truth is unattainable and that it's hard to discern what is real and what is fake, that is happening in front of them.

Jesus:

...and becoming more difficult every day, isn't it. Like there's so much fake news, AI generated news now and all sorts of things, how do you even know what they say is happening on the other part of the world is actually happening anymore.

Recently there was that Air India crash, remember that? It crashed a few weeks ago, a month ago or so, there was a whole heap of fake news that was generated by AI, it went out into the internet and people were saying all sorts of comments and it was all not true, but how would you know. It's presented so well and so realistically, it's very hard to know.

And this is the trouble with the world we're living in. A lot of what's going on now is the presentation of fake in the image of true. In other words, they're trying to convince you things are true when they're not, actually not real at all. God doesn't do that. God responds to sincere desire to know by helping you to get to the state where you now know what the truth is.

Mary:

And actually, God has designed it to be the happiest in that place when we're connected to reality. So, God's designed us to be dissatisfied with unreality which if you think about it is a great design feature of your soul.

It means that eventually you're going to be connected to things that are real and anybody else who is connected to truth will be with you in that place. You'll be able to connect in that place, but also, you'll be able to resolve a lot of problems, personally, globally, spiritually because you're in connection with reality.

Jesus:

Yes. Now remember last year for those of you who were here, we presented some concepts about principles, and we said that there was a hierarchy to principles. Do you remember that? And remember we said that the spiritual

principles which you could say are your beliefs and your feelings associated with those beliefs, they were the highest, remember we said that. And then we said that the emotional part of you, what you are emotionally is the next highest. And then we said what you are sexually is the next highest and then we said what you are physically is the last in the hierarchy, you could say, right.

Now can you see if we look at it this way, can we see sometimes we'll have sincere ignorance about a physical thing. Like does the Earth rotate around the sun. Why does it rotate around the sun. What causes it to rotate around the sun. What originally caused it to rotate around the sun, if it does rotate around the sun. This is a physical question. I might begin with sincere ignorance. Great.

If you begin with an education of some other kind, it's harder, isn't it, because it might be wrong. So, it's great to start with sincere ignorance. Sincere desire to know will drive me into getting all the facts. Obtaining all the facts and making some kind of sense out of them and I'll use my intellect in terms of my logic, but I'll also use my feelings about that, both things are valid ways to assess.

Like most people don't realise, but if you assess things from a point of view of love, you're also assessing them often from a point of view of logic. So, when I understand that I can go, oh, I can assess things through my intellect, but also through my emotions as well to work out what's going on here to a degree, but it has to be backed up by facts. So, yeah, I don't believe in that and it's an emotion that I just feel I don't, and yet I'm completely wrong, that's useless. I need to desire the facts about it, emotionally as well as intellectually.

So, once I move from sincere desire to know, I will then go in this process. I will act to discover what the truth is. There's been many scientists historically that have spent all their life, their entire life, every day of their life trying to prove whether the sun rotates around the Earth which was one of the ideas or the Earth rotates around the sun, and they spent all their life trying to sort it out. One of them even invented the telescope in order to sort it out. In the process of inventing a device came to see that it was the Earth rotating around the sun.

Not only that, but they also came to see the whole solar system rotates around something else, came to see that too. What a wonderful truth that got discovered through that effort of that person, right. So, when they discovered this, this is a physical discovery we're going through, this procedure. By the way, it's not the end of the procedure, right, we've got to discover more about this procedure, but this is the procedure.

If we're sincere, you could say this is the only procedure that's in harmony with God. There are many other procedures that are in disharmony with God, and we need to talk about what they are, right, because it effects whether you're going to pray or not. It effects whether you're going to be sincere in your longing with God or not, so you need to understand these things.

But if I'm sincere about my sexual development, I will do the same. I will have sincere ignorance, so usually by the time your five, you've still got a lot of ignorance, right, maybe you know you've got bits and pieces that are different to other people's bits and pieces, but you don't know much more, what they're used for. At this stage, you're thinking that's a bit strange because we both like urinate with those bits and pieces, but why do they have those bits of pieces and I've got this different bit of pieces to urinate, well, that, you know, you're not considering these things yet until what happens?

You start going through puberty. Now it becomes very important, doesn't it, for you to even know what's going on with those bits and pieces. Now, of course, if you've been educated before then, it's not so scary, but if you haven't been educated at all which many people aren't, right, except for school perhaps, but in my time, it wasn't even in school. So, it's sort of like a mystery and it's only through desire to know and a sincere discovery of what the truth is about there that we'll learn about it.

What influences that? The shame that's been heaped upon you from your parents and the belief systems they have about what is morally right and wrong are going to have a huge influence about whether you're going to have a sincere desire to know, right, so that's an illustration about sexual knowledge being harmed by the ideas and concepts of a parent.

The shame of the parent being visited on the child. What about emotions - I start out sincerely ignorant as a child, a little baby, I'm sincerely ignorant of all my emotions even though I'm having them. Isn't that interesting. Like, a child can cry but not know why. So, they're ignorant of the emotion in terms of understanding it, but they're not ignorant of the emotion in terms of experiencing them. They can experience it even though they don't understand it.

But as time goes on, there is a sincere desire to know why I'm crying. What has happened? Why do I feel sad? What makes me happy, what makes me sad, what makes me safe, what makes me feel unsafe, what makes me feel angry, what makes me feel shame, what makes me feel joyous, what makes me feel peace? A sincere desire to know what drives me into a sincere discovery of truth about me and my feelings, and also, about all of you and your feelings eventually, right, a sincere desire to know will drive me in that path to a point where I can understand my own feelings and Mary's, being my partner, but also all of your feelings.

You can understand everybody's feelings. In fact, they're so easy to understand. A child can understand them with one exception in that they still might even be ignorant, but they would be feeling them. But by the time usually if you allow a child to not detune from its emotion while its developing, by the time the child is seven, generally they understand its emotions better than its parents do because it's allowed to discover, allowed to know.

Now the most important area of this needs to happen is our spiritual development, what are our concepts of principles. In other words, what is the concept of love, what is love really? What is faith really? We hear about faith in all sorts of religions really. What about humility, what does that look like, what does that feel like, what is that really? What about truth, what does that mean, where do we get that from? These are things, spiritual things we can learn.

1.1. Parenting and sincere ignorance

Participant Female:

I guess I'm just wondering how do we not screw up our children's sincere ignorance?

Jesus:

Well, that's a different question for a different time, I think.

Mary:

It's a whole three-day seminar, that one.

Jesus:

Yes, more than a three-day seminar, but we must admit that you can see from your own childhood, from what I would describe it, most of us weren't allowed the latitude of discovery, we weren't. Beliefs about parents were imposed most of the time because our parents were challenged by any other belief or thought, and so, they ended up selecting one that they were happy with or content to no longer discover anything more about, they'd select one, and then what they do is impose that upon their child, right, to try to get the child to have the same belief, and of course, the child has a lot of emotional reasons for allowing that because the child knows that it's got to belong somewhere in order to be safe and secure.

And this is the terrible damage many of us do to our children because we're actually indoctrinating them, we're physically and emotionally and sexually and spiritually brainwashing them into having our thoughts and desires and ideas and concepts. So, part of learning how to be a good parent is learning how to not do that. So, I acknowledge the question and importance, not something we're going to have time to answer.

Participant Female:

Is it best to admit that we don't know, if we have a big question like that?

Jesus:

It's very important for a parent to come to understand how ignorant they are, very important. And it's essential for humility actually to understand how ignorant you are. The only way you can become truly humble is not being attached to the concept of knowing but rather become attached to the concept of ignorance. That is a very powerful thing to remember. Do you understand what I meant by that?

Attached to the concept of ignorance means that you're going to go, okay, I start every point I'm at from the point of not knowing. Now I'm going to have to put in some effort, some desire is going to have to be there, firstly, to know, to obtain knowledge, and then I'm going to have to put some action, effort. I'm going to have a sincere desire to act in order to discover what the truth is going to be. I can't just sit around waiting for it to come to me; it's not going to come to me that way, ever.

1.2. *Religious beliefs and sincere ignorance***Jesus:**

Now can you see if I was a parent and had that attitude, I would be encouraging the same attitude in my child. So, let's say I'm a Christian because I thought that's the most reasonable thing I could come up with for the moment, now why you would be an adult and think that, I'm not sure, but you can see it has a lot to do with the tainting of the prior belief systems from the prior parents, and the prior generations because there is a lot of illogical ideas in Christianity that don't make any sense at all, right, and yet they're there. So, why as an adult I tolerate illogical ideas has to do with the fact that I've been indoctrinated to tolerate them.

Participant Female:

Right and then try parenting children when your spouse is from another religion and that doesn't make sense either.

Jesus:

(Big sigh) (Laughter) And the poor kids, it's like my dad's a Muslim, my mother is a Christian, my dad's a Catholic, my mum is a Protestant, even that, they're both meant to be Christian and they've got different ideas, let alone if they're from completely different religions - my dad's an atheist and my mum's a Christian. Atheism is a religion guys, right. The people who believe it are just as dogmatic about believing it as a Christian is dogmatic about believing their beliefs, but it's not starting from a point of ignorance, from sincere ignorance.

1.3. My truth is accurate compared to God's Truth

Jesus:

It is fundamentally saying, I know what I'm talking about. I get it. My truth is accurate, and you're fundamentally saying my truth is accurate compared to any other truths which must logically include God's Truth. What?

So, when I'm in the state where I'm no longer understanding that the Creator has been and is the arbiter of all truth, once I'm in that state, and I start thinking I know it better than God does, so now I'm no longer in a state of sincere ignorance. Where am I instead? Well, that's what we're going to list what the other states are which are against learning and against receiving from God. There are a lot of states that are against that, and we'll talk about them in a minute.

1.4. Teaching and sincere ignorance

Another Participant Female:

So, if I work in a school, I have to have the same approach as the parents will be the same thing?

Jesus:

If you work in a school.

Participant Female:

I'm a teacher.

Jesus:

Yes, a teacher, a very important role in society but you need to come from a place where you're presenting to the child they're allowance - you definitely don't know the truth about everything, even as a teacher. You might have learnt a bit more than the average person in order to teach somebody else, but you do not know everything; God does.

Participant Female:

So, is okay to question what we learn in the system as a child.

Jesus:

Very important to question. Because what if you talk about the atom, for example, what level are you teaching?

Participant Female:

I am a specialized educator.

Jesus:

Special education for children who are struggling.

Participant Female:

Yes, children, level two, so seven years old.

Jesus:

Yes, okay, so younger children, okay. So, let's say, what can I think of there, I think I'll go with my original example.

Mary:

Well, kids might ask what happens when you die.

1.5. *Dying and sincere ignorance***Jesus:**

There you go. You don't know, you've never died (Laughter). I've died, I know (Laughter). You haven't, so you don't know. So, how can you present anything definitively to the child yet unless you've heard it directly from God about what actually happens, which is possible by the way. Even though you have not experienced something, you can hear definitively from God about what's happened, and you can also hear definitively from the people who have already died what's happened, right, so that's good. So, there're ways to know without you having to die to know, which means when you're teaching it, you don't have to die before you can teach it (Laughter). Does that make sense? But it's a good question. It's a big question, isn't it. The child sees animals dying, it sees people, granddad die, in the course of its childhood generally.

Mary:

And then if you're in a Christian household you're taught to say, well, granddad went to heaven or hell.

Jesus:

Hell (Laughter), but none of the granddad's went to hell.

Mary:

No, they're not encouraged to say that.

Jesus:

But if you're in a Muslim faith you're encouraged to say, he's with God in paradise, you know, in the spirit world, paradise, whatever that means and it's very undefined in the Muslim faith about what that actually means, but this is what you're encouraged to say, but unless you've actually died, you don't know.

Or there are other ways to know without actually going through the experience and that is to listen to others who have gone through the experience, and the main way to know is from God, asking God directly. Now, of course, if you can't hear what God is saying, then that's going to be a problem.

Participant Female:

I also have this tendency to use CHATGPT, AI, so instead of asking God, I will just...

Jesus:

So, ask AI what happens when you die? (Laughter) It doesn't make any sense right.

1.6. *AI and sincere ignorance***Mary:**

This is the great big thing because there's the big God-sized hole in most people on the planet that created something that's less scary than God, but they'll treat as God, and they called it AI.

Jesus:

It's a scary world we're getting into to be honest with you, because we're using machines to replace God and that's like the very worst thing we can do is to use a creation of ours to replace God and worship it, and that's unfortunately what's now happening. Most people on Earth worship tech. Their tech is their primary thing. So, they've fundamentally replaced God with their own creation, tech. That technical stuff, AI, what a stupid thing to do. Tech is going to be stupider than you are, silly people, at some point. It's not going to have emotion, it's not going to have spiritual beliefs because the programmers of it don't have either thing, emotion or beliefs.

Tech doesn't even really have sexual reactions to be frank. It can barely do something physical like fly a plane or something like that. When I say barely, lots of them crash while they're using tech to fly. So, we've got to start getting very logical about it in terms of our future because we can say to ourselves, right, my desire to know starts with my sincere ignorance.

1.7. *My sincere ignorance will lead me to a point where I want to discover truth***Jesus:**

My sincere ignorance will lead me to the point where I want to discover a truth, that desire will drive me into action to discover the truth, and if I'm really passionate about it, I will find the truth, sooner or later I will.

The highest source of any truth is the person who created all truth, God. The less-higher sources are the people who are closer to God, you know, spirit friends who are closer to God, for example. They would be a less-higher source of truth than God but still a high source, but AI is certainly not anywhere near God, anywhere near God. If you could listen to God, what God feels about AI, that's interesting. He's not that impressed about AI.

2. Audience Question - How do I hear God?

Participant Male:

So how do you hear God?

Jesus:

Well, that's another question, a very good question, isn't it. And this is something we need to come to understand. Why did God design it, So the way to receive God's Love was through this process (pointing to 'Pray' on the whiteboard) because from God's Perspective that's when you're here (pointing to 'sincere and longing' on the whiteboard), that's when you listen. When you have a sincere longing for something that's when you listen.

Mary:

It's actually the action of longing, I think we talked about this in England, it actually opens you, and if you've ever longed for anything, even it it's chocolate ice cream, you do have this feeling of openness to receive, don't you, you want it bad, you want the ice cream.

Jesus:

You do everything you possibly can to get it even if it means driving for miles to go and get it.

Participant Male:

Now I want ice cream (Laughter)

Jesus:

And you do everything you possibly can, don't you, to seek it, firstly.

Mary:

You're very open.

Jesus:

But also, in this sincere longing stage of your heart you are now open to answers. See, this is why a child is often far more open to answers than an adult is.

Mary:

It's why we feel like we can't learn anymore after a certain age, like they say you can't teach an old dog new tricks because we've put up all these blocks, we're not open anymore to receiving. Whereas, children, it's well-known if you teach a child a language, if a child learns a language when they're quite small, they retain that, they pick it up very quickly and they retain it for all of their life, whereas you try to teach a 50-year-old a new language, it's often a slow process, and often it's not retained very well either.

Jesus:

It's like me in Portugal, not retained very well.

Mary:

So, the sincere longing is the thing that opens us and children often haven't had so much tainting of their longing, that's happening in that process that Jesus was describing, but it's the longing that makes us open to receive, similar to what Kevin was referring to earlier when he said when I'm really with a feeling and longing, I often get an answer, that's because the longing - it actually has a, I don't know if I'd call it, a physiological effect on the soul...

Jesus:

...on the soul, it does.

Mary:

...of opening you up. And this is why, often, many people as Cecilia was saying, come to feel longing because they feel that this opening up exposes more of their tender parts that might hurt if there is a fulfillment of the longing or if they're judged for the longing.

Jesus:

Yes, and it exposes your errors too, naturally, and which most people on Earth, in particular, judge. So, naturally you're going to have some fear on Earth to do this open longing desire, sincere desire.

Mary:

But in answer to your question, that is how you hear God. You, sincerely long.

2.1. *Am I sincerely listening***Jesus:**

And to be honest, it's how you hear everybody. This is why I said earlier, many of you are talking at each other but not to each other, not listening to each other. In fact, what we often see is a competition of, I want something, I want something, I want something, and it's just who can get their faster words and the more intent emotion as to who gets it. It's not sincere because nobody is really listening. When you really listen, you retain things. A sincere longing causes you to retain things.

2.1.1. *An example of having a sincere longing***Jesus:**

Now an example of that is let's say, I'm an apprentice, and I'm an apprentice builder and I have a sincere longing to be a builder. I'm going to learn about all the tools, I'm going to learn how to use every tool, I'm going to learn all the new tools that come along, I'm going to look for those tools that come along.

Mary:

You're going to learn methods, the materials, the certain limitations of certain things, the advantageous parts of other methods and materials.

Jesus:

The pros and cons. I'm going to learn it all, and then in like three years' time, after I've stopped my apprenticeship, I forget it all, is that how it happens. No. The reason why it doesn't happen is because I was actually interested in it. I was actually desirous, I was actually passionate, even if it was only to earn some money from it, but I actually had a desire that would mean I would retain what I learnt as an experience.

So, once I've learnt how to use a hammer, I don't come along three years later and pick up the hammer and go, which end do I use, you know, do I pick up the claw or do I pick up the handle, oh, handle, oh that makes sense, handle, hand, and away I go. I don't have to do all of that thinking.

Even when you were a teenager when you learnt how to drive, it's the same, right. You learned how to drive, why? Because nowadays getting around is pretty important, right, and you have to get around a fair bit and a car is the thing you use to get around with.

Mary:

Freedom, freedom.

Jesus:

Freedom, it's all about freedom. So, the average person goes, I'm learning how to drive. Once they learn how to drive, do they get in the car five minutes later and go, I can't remember now. No because they retain the information because they desired it, they wanted its results, they saw the positive effect of having that information. Their sincere longing drove the knowledge retention, you understand. It's very important to understand. If you're not retaining things, it means that you do not have a sincere knowledge for it. Like, I don't have a sincere knowledge for Portuguese.

Mary:

Longing.

Jesus:

A longing. Every time I go there, what's thanks again, Mary. Mary has more of a sincere desire to know the language, and so she retains it and I don't. I go there, I learn it over the few weeks that I'm there, and then I come away from it and I go, wow, that's pretty difficult. Talking in Portuguese must be hard, but the people who do it every day don't feel it's hard, because they developed a sincere desire because it was part of living in the culture. Just like I had to learn English, they had to learn Portuguese. A sincere desire to know drives and you retain it.

Once you have a sincere desire to know as a child, you'll probably retain it for - right the way through your entire life on Earth. That's the beauty of it.

Participant Male:

Can I say I've noticed in my personal life and I feel like God is attempting to help me see this how things come to me that I want, and it's almost like this is an ongoing science project that I have, firstly, what, my internal world, this is three years ago, I remember wanting it and suddenly I get it, it's like thrown in my lap, and I'm like, how in the heck did that happen.

Jesus:

Yes.

2.2. How do you really obtain something

Jesus:

Well, the biggest, most important things to know are, and that's one of the spiritual things, how do you really obtain something. It's a spiritual principle involved in that, laws, attraction, the Law of Attraction in particular, the Law of Cause and Effect, the Law of Desire, there are laws that God has established that we can come to know and understand and therefore act upon and therefore benefit from. And God is always trying to educate us, God is the Greatest Teacher, right.

When I was on Earth, I was called the great teacher, no, I'm not. I am a teacher. The Great Teacher, God, is the one who will educate us if we allow God to through sincere desire to know. It's going to require this (pointing to 'sincere ignorance, desire to know and sincere discovery of truth' on whiteboard), isn't it. Starting there, understanding I don't know and the sin, and also, getting to the stage where it's important to desire to know. A lot of us never get beyond there (sincere ignorance) with most things. I haven't gotten beyond there with Portuguese.

3. What is your motive

Participant Female:

Yes, hi, that was kind of my question, but I guess to follow up like what's the experience of hearing, you know, because when I pray a lot I've been journaling and sometimes I'm writing things that I think is not coming from me or sometimes if things come to me, like experiences or physical or someone just hands me a book, so those times I'm like, oh, I can feel God involved, but sometimes I wonder when I'm journaling am I hearing God when I'm sort of praying and writing questions.

Jesus:

Well, I suppose it depends why you're journaling, doesn't it. Again, it gets back to the same principle. If you're journaling because you want a record of your life and that's the only reason why you're journaling, then there's not a

lot going to be in it in terms of learning truth. But if the reason why you're journaling is to sincerely understand your own experience, now there will be a benefit to journaling, if you journal. This is why Mary and I don't make a rule for somebody to do something in order to get a relationship with God. Because God has already established the rule, and there's no need for an additional rule.

The rule is, if you have sincere desire to do a thing then do it. You'll benefit from it at some point. Now there's one proviso to that rule - it has to be in alignment with what is good in order for you to benefit from it. If it's in alignment with what is bad, then you'll definitely have a lot of pain from it. So, some people journal for a bad motive, only to find that somebody like their mother picks up their journals and reads them, and because they had a bad motive, they get upset about that. And other people journal and they have a motive to share what they journaled to make it like a memoir, right, and then people get to criticize their memoirs, that's a pretty bad motive probably for journaling then.

Again, it gets down to what is your sincere desire, what's the goal, and we need to talk more about these. So, we'll move into the rest of this process in terms of what's involved with sincerity and then we need to on one side of the board probably and it's going to be a lot. It might be two or three rub outs and so forth, about what is the opposite of it. Because many times I've notice people believe they are sincere when it's quite obvious, and it should be even quite obvious to them that they're not being sincere.

Mary:

But Cheryl you're talking also there about feeling the difference between feeling God directly and some of what you're describing is really feeling the effects of your spirit friends who are helping you and other people who are trying to help you to develop this state of sincere ignorance which is the starting point of your connection, of the potential of your connection directly with God. So, I would stay curious in that process.

3.1. Start with the idea that I don't know anything

Jesus:

So what you're doing is good as long as you begin with this idea that I don't know anything about anything really, and I'll come to know it as long as I exercise a desire and then allow myself - you could change this, couldn't you, that eventually - you have to act on the desire so you can say, the sincere desire, the next one is the sincere desire to act because a lot of people don't have that. They say they want to know, but they want it to be easy, no effort, they want it to be magical, like, I want to speak Portuguese (pretending to be fluent in Portuguese) (Laughter), that's how people are. They want that, they want the instantaneous response but actually if you think about it, that

demonstrates a lot of insincerity, doesn't it, because a lot of things take time to know and understand and you're going to have to invest that time and energy and effort, so to act means developing the energy, taking in the effort to know.

3.2. God's got a school – you're in it

Jesus:

So, once you've had this sincere desire to know and to act upon that sincere desire to know, then you are open to God's Truth or you could say, God's Education program. God's got a school. You're in it. Whether you like to be in or not, you're in it. You can be an atheist and be in it.

Mary:

Enrolled at birth. (Laughter)

Jesus:

Yes, really at the soul creation time.

Mary:

Well, at conception.

Jesus:

Which is way before conception, you were enrolled there, and it's too bad, you're in it now. That's how it is. And God created it so you're in an educational process. Now somethings God has forced upon you to help you with that education process. An example is you have to be born in order to start experiencing it. God has forced that - you can't start experiencing your soul without being conceived first. That's the birth of the soul, really the time when you start absorbing is when you are conceived. That's the beginning of your birth, you could say, the birth of your soul in the sense the soul has been created but it's born into experience at that point.

In the spirit world we call that individualization, that has to happen. Every one of you has been forced into it. Every person in the future will be forced into it, right, and whether you die two days after conception or when you're 90 or in some cases, there were people who have lived to 900 years on this Earth, when you're 900, you've individualized either way.

Another thing that God has put into you is how to absorb experiences and a lot of this is, He's put in senses where you can feel, getting touch for example. You can see things, you can hear things, these are all influences upon you that God designed so that you would learn. So, God designed you with these apparatuses, you could say the physical body is a big part of that apparatus, but also the parts of the body are also a part of that apparatus, and God designed them so that you learned how to use them instinctually. So, all of us are in that process. You began that process as soon as you probably anywhere from say 9 months to 12 months old, you probably started

walking, right, you were forced to, fundamentally by the design. The people who don't start walking, never walk, and there are very, very few historically who have ever done that, it's all been constrained by their environment in some way or another, whether they've been born with a deformity or born into a family that has basically tied them up and stopped them from being able to walk. Why you would do such a terrible thing, I don't know, but people do.

Then there's - how did you learn to use your sexual apparatus. You learnt it, it was forced upon you through puberty. You grew into it. Same applies to a lot of what you learn. God has designed the system where you will have to learn. How did you learn to eat, well somebody taught you, but the hunger in you keeps you doing it, right. The need for your body to have food in order to fuel itself, it drives you. But it's not just that, it's also your taste buds drive you because there's a lot of food you eat which your tastebuds only are liking and every part of the rest of your body doesn't like, right.

Mary:

Chocolate ice cream (Laughter).

Jesus:

God has got you in an education program and you're in it whether you understand God or understand whether you even want to have a relationship with God or not, you're in it. It's automatic, you're in it. And the reason why God's got you in the educational program is to encourage you to know, to get out of ignorance. God has tried to make a system to encourage you, to motivate you, to get out of ignorance on all subjects, any subject.

4. Human Creations versus God's Design

Jesus:

Now there are some things that men have created, humans create, like language. This is why I'm not very interested in language because humans created it. Why didn't they just create one and make it easy for us all. Why did they have to create, what is there, 7,000 and something languages, what? That seems to me to be a bit silly. So, as Mary knows, I'm not that attracted to speaking languages. I'm not even attracted to speaking English very much as you well know, right, (Laughter) because I'm more interested in the feelings, the emotions, the beliefs, the passions that people have, that's the kind of thing that I feel more attracted to.

But you can see there's things that humans created, like AI, like I've done tech since I was 16, and by the way that is now, let me work it out, what am I 62, 16, what's that, 40 something, 48 years, 46 years. Forty-six years I've done tech. I am not interested in AI or tech. It's a tool, like a hammer. It has some advantages, lots of disadvantages, just like a hammer. You get it around the wrong way and hit your thumb with it, it's going to hurt, right.

So, a lot of the tools we make on Earth have their problems. You know, cars kill tens of thousands of people every year on this planet, so it's a tool, but it's got its problems.

So, if we were really clever, we would design them that they wouldn't kill anybody, wouldn't we, if we were really clever, just like God has designed everything so that it doesn't kill you. A lot of people die but it's because of humans and the way we use it.

So, for example, cancers and diseases and sicknesses and everything are all because we are not living within our design, and we don't understand our design, and we don't understand a lot, because we haven't learnt because we are sincerely ignorant, aren't we, or are we sincerely ignorant? See when it comes to things like cancer, for example, are we sincerely ignorant or are we chosen to be ignorant.

4.1. Having a sincere desire to know

Jesus:

If we were sincerely ignorant, we would search for the desire to know what causes it. We wouldn't blame God for it, we wouldn't blame our design for it, and instead we would try to find out something that is going on, something here (pointing to 'spiritual, emotional, sexual and physical') in my hierarchy of things going on, and it could be, couldn't it, that I'm in the wrong physical situation. So, in that example, if I pick up uranium ore and it has very high doses of radiation, I'm probably going to get cancer very quickly and die or probably die from radiation probably before I die of cancer, but if it's slower, it might be cancer. It might have been just a physical thing that happened, right.

But there might be emotional things that are going on, what causes my cancer. If I have a sincere ignorance, I'd say, it's possible that my beliefs cause cancer. It's possible that my emotions cause cancer, my sexual desires cause cancer, or something physical causes cancer. See if I'm starting from a blank slate, which is what I'm recommending, starting from sincere ignorance, my sincere desire to know will at least say, it could be any of these things that cause it, not just that (physical) but any of these things. Can you see?

If I was truly open to the concepts of ignorance, truly - you could say this place is the beginning of humility in a way, couldn't you, right, I'm truly open, I could say, okay, it could be any one of those things. So, let's look at the physical, why is it that some people are radiated and some get cancer and some don't. That would be interesting, wouldn't it, if I really wanted to know. What's the difference between the person who does and the person who doesn't. Like, why do some people get breast cancer in exactly the same situation, seemingly, as other people brought up almost the same way. It can

even be the same family, with the same parents, and yet two different children, one gets cancer and dies, and the other one doesn't, why? If I had a sincere desire to know, I would go, that's interesting.

That, I don't know, what do I have to search for to work out why. There's got to be a reason why because everything that has been done, ever, has been based on law. There're laws that have driven everything, so why would there not be laws determining my sicknesses. This is where I would go if I was sincerely ignorant. I would say, that's a possibility, wouldn't I.

4.2. I already think I know - arrogance

Jesus:

But you can see what happens is we have predetermined ideas and concepts that start developing and we go, but I don't think that's possible, and as soon as you do not think it is not possible, what is the next step? You are no longer going to be - there's no desire anymore, no sincere desire. As soon as you already believe what you think is true is established, then there is no sincere desire to know more, you already think you know. What is that state called? Arrogance, yes.

So, you could say you are sincerely arrogant, (Laughter) which is an insincere state from God's Perspective, right. So, if we look at the different things that influence this state (pointing to 'sincere ignorance'), there are many. Of course, we still want to discuss what's down here further, but let's start here, let's look at what is opposing this state (sincere ignorance), can you see arrogance - these are all calling darkness (referring to the black colour of his markers - Laughter), so arrogance. I'm basically saying I already know. So, by saying I already know, and I already know everything about it, but I can understand you might think you already know something, but I don't understand why you think you already know everything. Because at the end of the day, only God knows everything, being the infinite Creator, and I will never know everything. No matter how much knowledge I've obtained, no matter how much seeking I've done, I can never know everything because I'm not God. So, why you would ever want arrogance, I've got no idea. It's such a limiting thing, when I say I've got no idea, there're emotional reasons why you might want it. What are the emotional reasons?

Can you see, I might want it because it gives me an illusion that I want to live by, I might want my arrogance because it helps me avoid things, it helps me avoid feelings, so I might want it for that reason. It helps me avoid that I don't know, for example, and therefore - or it could help me avoid taking action. So, if I already think I know then I won't have a sincere desire to know, and I won't act upon it and so therefore, I won't take action, so arrogance helps me not take action. It helps me go; you're let off the hook now because you already know. You can be let off the hook for discovery, the

effort that you need to put in for discovery. So, that's very much opposing that (pointing to 'sincere ignorance').

This being God's Way (pointing to the left side of the whiteboard), and this being any other way (pointing to the right side of the whiteboard), or you could say, what humans have a tendency to prefer to do, and arrogance is one of those things. What is another thing you do?

4.3. Techniques I use to avoid sincere ignorance

Jesus:

What do you do to get to avoid in this state, sincere ignorance, is the question.

Participant Female:

To blame others or to blame God.

Jesus:

So, to blame and judge. What else? There're even bigger things than this that I do.

Participant Female:

Admit to defeat - so say it's almost impossible

Jesus:

You could say...

Mary:

...cynical.

Participant Male:

Deny

Jesus:

Arrogance is telling yourself, you're not ignorant. Denial is saying, there's no need, you can stay ignorant. There's no point to doing anything else, just stay ignorant. Why would I do that? So, I want to have inaction. I don't want to act. I see this all the time nowadays, right, where a person says a whole heap of things, they come up with great ideas, they don't ever act upon any of them. Why? Because they like the place of inaction. Why? Because it seemingly keeps you safe from attack. We could list some other things: fear, avoidance. Fear is an interesting one, right. A lot of people feel their fear is justified, and it's not. There is no fear justified. Even the fear of death is not justified. Even the fear of pain and suffering is not justified.

Pain and suffering is a feedback mechanism created by the fact that you're denying a law, so it's good to know when you're in pain and suffering so you can correct it. Staying in pain and suffering is not justified either. So, people often avoid because of pain. They say that things are going to make me feel this pain so I'm not going to do that thing. I'm not going to find out the truth

about that thing. Like, has your wife or husband cheated on you? I'm not going to find out the truth about that thing because it's too painful to know, because once I know then I'll have to make different decisions and I don't really want to make those different decisions so, I'll just avoid knowing that. Even though there is a suspicion, just avoid it, right.

Avoidance is not sincere ignorance and then a desire to know, it's not God's Way. Anything else you can think of?

Participant Male:

Wanting somebody else to tell me.

Jesus:

So, what's that? That's like you don't want to know, somebody else should know; and you don't want to act, somebody else should have acted, so what's that? Lazy, irresponsible.

Participant Female:

This may be more of a reason why we do those things rather than an action we do, but not wanting to feel feelings

Jesus:

Avoid feelings is a big thing and that is why we do a lot of these things, yes, because when you desire to know and then you act, and then it's hard, like the information doesn't come easily, the average person goes, this is too hard, like, it's too painful to get to know this thing. I'll just avoid it. I'll just put that on the back burner and forget about it, not think about it for the rest of my life, that's a better course of action.

Participant Female:

Distraction, like I go to social media or something.

Jesus:

Yes, distraction. What does distraction give you?

Participant Female:

I get to procrastinate or just not deal with it until I'm ready or something.

Jesus:

Until you're ready, when's that? Probably never, right.

Mary:

There's this tension of a problem in my life. I can feel something's not right, or I don't know something, or I've got an inkling of that, oh, I don't want to know so I just distract.

Participant Female:

I've got something else to do, I can't deal with it right now or I don't want to know.

Jesus:

Yes, but even all that is, I can't deal with it right now, isn't that really...

Mary:

...justification.

Jesus:

(writing 'anger' on the whiteboard)

Participant Female:

Yes.

Jesus:

I shouldn't have to deal with now. I'll put it off. It was really interesting when we were in Portugal. What we found there, the average attitude is, if something doesn't work then you don't fix it. What you do instead is you do a work around for the thing that doesn't work and then if that work around doesn't work, then you get another work around to work around the work around that didn't work, and then if that work around of the work around didn't work, then you just give up. (Laughter) But you don't actually fix the problem because the problem is too hard to fix, that's anger, not wanting to put in the effort, the avoidance of effort, laziness is what it is.

Participant Male:

Doubt.

Jesus:

Doubt, yes, it's huge. What does doubt give you? It gives you an out, an excuse to go, I shouldn't have to seek harder, I shouldn't have to work harder to know, I shouldn't have to act to know, you know, the best thing to do is just I doubt this, doubt that, you get to the point where you can doubt everything, and it's a great way of avoiding any action and any seemingly, any pain and suffering, but to be frank, the people who enter the spirit world in a state of doubt, have years and years and years of time that they spend trying to overcome it. Yes, very damaging doubt to your life.

God designed you to know. He designed you to want to know. He designed you to be satisfied when you know, right. The beauty of giving you an infinite, potentially infinite life is that there will be a whole heap of things you'll always want to know that you don't know yet and that's going to drive you throughout your entire life. Imagine how boring your life would be once you got to the point where you knew everything, right, and you were a limited human. It would be great for God because He could go and create some new things, but for humans when we're limited, that's tough. So, God created us with a desire to know and then gave us an infinite amount of things to know that's going to keep you moving forward, keep you progressing, keep you driving forward to more and more happiness as a result.

Participant Female:

Quite a lot of people say they are incapable of doing something.

Jesus:

Yes, but what's incapable being?

Participant Female:

Like feel like I've got an excuse – it's an out, a reason to not even try.

Jesus:

Isn't it avoidance of the feeling that you're worthless. It's just a feeling, it's not - a lot of times there as Mandy pointed out earlier, just feelings that stop us from doing a whole heap of things, from desiring to learn new things, just feelings. Have any of you tried to play the guitar but failed? Why? Who of you have tried to play the guitar and succeeded. Well, why did they succeed, and you fail? Desire.

Mary:

Persistence.

Jesus:

Persistence, and also fundamentally, a belief that you are worthy of this joy that will drive you into learning. Now it might not come naturally, but how many of you wanted it to be easy. All the people who didn't learn it, all generally wanted it to be easy. The people who did learn it know that it took, obviously, if it began in childhood, it would be easier, but if it began in adult life, it takes time, energy, effort that we're not prepared to put into it, and that's why it didn't happen. Fundamentally, it was because our desire was not sincere, that's why it happened the way it did.

Mary:

Of course, there's this whole other thing that we do when we decide, I'm not going to seek to know something, I'm going to seek to get something else instead. So, I want to get approval...

Jesus:

What do I want?

Mary:

...accolades, power,

Jesus:

What else? Acceptance, well, you would have to say love in quotations, wouldn't you, because it's not love because this is what love does (pointing to the right side of the whiteboard). This is love (left side of whiteboard), all this is not love (right side of whiteboard).

Mary:

We haven't finished the bottom of your chart there, have we, to show how this leads to love.

Jesus:

No, we haven't. We have to show you how this leads to love. What else - glory, control...

Mary:

...acknowledgement. In quotations, 'safety',

Jesus:

Safety, comfort...

Mary:

Gee, we're good at these ones. (Laughter)

Jesus:

Superiority, we can also put on the list there, inferiority, attention, see how fast that was. You know what you do to avoid that. You know that really solidly actually, and interestingly enough, when we're driven for say approval, let's say, as soon as we're driven for approval, we no longer have sincere ignorance, because a sincere ignorant place is not a state of going, I need to know because I need approval. It's I need to know because it's wonderful knowing. You understand the difference. And, of course, the sincere desire to know will cause action. When I'm in a state of approval, I want to do the least amount of work for the most amount of approval.

It's really interesting in God's Way in Australia, we run this, as you might have heard, we run this sort of you could say it's a non-profit organization in Australia called God's Way Ltd., and we have a lot of people from overseas come to help us out now and then, and almost everybody who comes, come for that reason (approval). They want some approval. And when they get none, what do you feel happens?

Mary:

Anger, doubt, blame (pointing to everything on the right side of the whiteboard) (Laughter). It goes nuts.

Mary:

It's, what do you call it...

Jesus:

It's like which one can I select?

Mary:

...pinball, it's pinball.

Jesus:

It's like an emotional pinball. It's sort of like I'm afraid now, I'm angry now, I doubt now, I even doubt that I ever heard Divine Truth in the first place, aren't I, because I just didn't get the approval I wanted. Some come for this (power), some kind for all these things.

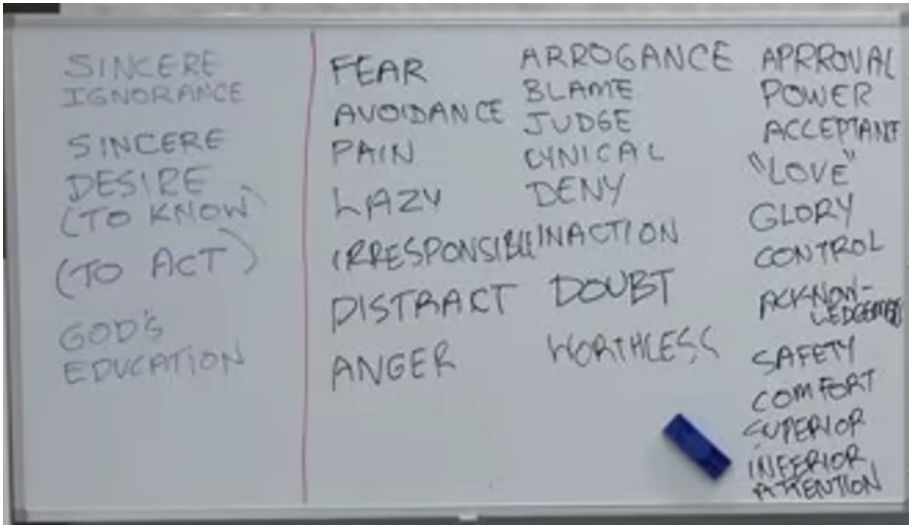
Mary:

Jesus is just pointing to power.

Jesus:

Some come for power. They want power over others. They think that love means that everybody will give them power over themselves, like gives the person who wants power over the people who love, not understanding that love is a very strong quality and it doesn't put up with that. We have all of these distortions, and these distortions mean that we're coming with not this state (sincere ignorance) which is the starting state of any learning, but rather we're coming from a state that is the opposite of that state, that is blocked to learning.

Very important to understand this fundamental principle that when we have expectations before we begin our learning process, we are now not in a pure state. We are not in a state of sincere ignorance anymore, right.



5. Closing words

Jesus:

Alright now, this is sort of just setting the foundation for our discussion after the break, after we have lunch. The discussion after we have lunch, we're going to talk about what follows after this, that eventually revolves around you experiencing the truth and being in it personally, right. And that relates

to prayer because prayer is the most advantageous pursuit you can engage in, actually. And if we're not engaging it with priority in our lives, then we don't understand that it is the most advantageous pursuit, so we obviously need to change that if we're ever going to do it, ever going to pray.

Very important though to understand these fundamental principles that all of these things, these things (right side of whiteboard) we can see most of us sort of think, oh, that's not so good, that's not good, lazy, that's not so good, judgement, not so good, but many of us can't see that these (approval, power, acceptance, 'love', glory, control, safety, comfort, superiority, inferiority, attention) aren't so good. In fact, most of us are in them without any consideration of how damaging they are to our state of sincerity. That's the problem.

The fact that I'm sincere and if sincerity is what is going to lead me to receiving God's Love, then you can see as soon as I have these things with God, I am not going to receive that Love, just simple. From God's Perspective it's, do you have that (pointing to list), the answer is no.

Interestingly with our parents, can you see the contrast. If you have that (pointing to the list) parents go, great, my child needs my acceptance, my child needs to either let me control them or they're looking for control, my child wants glory, isn't that great, I'm going to help them do this thing that leads them to glory, so they're the best football player, the best basketball player, the best sportsman, the best this, the best that, the best musician, whatever, right, and if a child feels superior to every other child, that's great, but not superior to me, that's bad. If you feel superior to me, it's not going to listen to me as a parent, but if he feels superior to every other child, that's great, because he is my child.

So, you can see how much the parents drive these choices (the list) which are just as sinful and often cause more pain and suffering than these choices (fear, avoidance, pain, lazy, irresponsibility, distract, anger, arrogance, blame, judge, inaction, denial, doubt, worthless). It's very important to understand the relationship.

So, what we'll do after the break, we'll have a break and we'll finish, we'll try to finish the discussion, and then can I just say before you leave, then what I'm going to do tomorrow, it's going to be one of the most confronting days of your life tomorrow because I'm going to put all of that into your life in terms of what you learnt from us last year and what you did about it. Makes sense. Not much point of us keep on coming back to a group of people who hear something and don't do anything about it. You follow?

WOLFVILLE NS CANADA - Day 1 Part 2

Jesus:

Alright, so we're back to where we begin, sincere ignorance. So, what I want to do now is just do a little - you've heard of a flow diagram, we used to do them all the time in electronics. Have you ever heard of them? It's sort of a diagram of how things progress and then whatever feedback system there might be with regard to keeping progression continuing.

Sincerity Flow Chart (**page 402)**

Jesus:

Okay, so we start with sincere ignorance, what's the next step in the flow chart?

6. Sincere desire (to learn)

Mary:

Sincere desire (to learn)

Jesus:

You can see that this sincere desire to learn is a very important part of your future, can you see that? If you're going to be an eternally progressive individual, you're always going to have to have a sincere desire to learn something new, and you'll eventually get to the point where you're really satisfied with what you know and more. A person who stays satisfied with what they already know, stops progressing. But, of course, in the spirit world, it's hard to stay in that place. Here on Earth, it's quite easy because you've got a limited life, like usually 70 to 100 years if you're unlucky, and then you've got - well, because the spirit world is nicer, but anyway - you've got 70 to 100 years here on Earth and you live out your life on Earth, and so you're in this sort of state where you're living out your life on Earth, so learning to a point, but most people, generally by the time they're in their 20's, they stop learning spiritual and emotional things. They often continue learning sexual things, and you can see the obvious drive for that is some sexual interaction. And they often do continue learning physical things, but when it comes to emotional things and spiritual things, the average person stops learning by the time they're 20, right.

And it's only some trauma of some kind, generally, that causes them to start learning again, on the spiritual, remember we said the hierarchy, spiritual, emotional, it's usually only some kind trauma that causes a person to start learning again spiritually or emotionally. If there's no trauma, generally the person on Earth is quite content with their life by the time they reach their

20's or 30's, and by that stage their life is pretty set, and they barely make any changes.

So, this sincere desire to learn, and here we're not just talking, remember to learn in your mind, we're talking about learning your emotions as well, your feelings, your desires, your passions, your longings. Your mind is actually a very tiny part of you and if all you're doing is learning in your mind, you're going to be wasting a lot of your life. You want to be able to learn in every area of your life, and that includes spiritually, emotionally, sexually and physically. And you could really say the intellectual part of learning is only a precursor to your proper learning. You do need things to happen intellectually, but you need far more things to happen emotionally in order to learn.

In fact, any learning above the 6th sphere of the spirit world can only happen emotionally. So, you've got to give up the idea that if you know something intellectually you actually know it, because that's not true. You don't know it yet. You only think you do and thinking you do is not sincere ignorance. Thinking you know means that you probably end up with sincere arrogance, or you could say insincere arrogance because that's really what it is.

So, here we are, we're in sincere ignorance, we're now in this desire to learn, what happens then?

7. Truthful education

Mary:

You get truthful education.

Jesus:

So, we're really saying we get God's Education, Truth is what we're receiving. It's the sincere desire to know, the sincere seeking that - it appeals to God's Heart, it appeals to God's Feelings and what that then does mean that you now have the capacity to receive from God because what you're doing is appealing to God's Feelings through the awareness of your own ignorance and then the sincereness of your desire to learn. What's next?

8. Sincere desire to apply

Mary:

Alright, well this is where we sincerely desire to apply, so sincere desire to apply the education we've received.

Jesus:

So, notice we need sincere, again, desire to apply.

Mary:

This is where the magic happens, isn't it, Jesus, where we're humble enough

to receive the true education and apply it, now we kick off a lot of other potentials in our life.

Jesus:

Yes, there's little point learning unless you're going to apply. You can waste a lot of time learning without application and you can stay in a stagnant state for a long time by not applying things. It makes sense, doesn't it. You can learn it, and you might even, at this stage, you might have a sincere desire to learn, but you get some education and then all of a sudden, this no longer exists because you go, oh, it's all too hard now, oh, it's all too difficult now, what's going to happen in my life now, it's going to be terrible, you know, we have all the emotions kick in, all of the unhealed teachings of your childhood and in your life kick in, and they all say, don't go any further, don't learn any more, don't do it because if you do it, only bad will result. When you're in the state you feel that way, you will not apply it. You'll not do something about what you've learnt.

8.1. An example of a sincere desire to apply

Jesus:

So, we gave an example earlier of like playing the guitar or something like that, we have sincere ignorance, oh, yeah, I might learn how to play the guitar, so I desire to learn, so I tinker a bit, desire to learn, and then after a while, the truth becomes evident to me, this is harder than I thought. I want it to be easy, but now it's hard. It's like mind, brain, finger coordination, two different hands, and then piano, it's worse in some ways, like if I'm learning piano, this hand (left) and this hand (right) is doing the treble and I'm going, yikes, initially your brain is not able to function because you're not used to it yet, and so you're starting to learn that it's all quite difficult and requires diligence and effort and you to not be lazy and you to be repetitive and you to learn the principles and understand them emotionally even, as well as intellectually and that's pretty tough, so the average person gets some truth and then they go, no more please, no more. It's all too hard now. I don't want to apply it, I don't want to do it.

They don't see the end result as being worth the effort in between, right. It's like with me with Portuguese, I don't see the end result, being worth the in between yet, because once I do, I will learn pretty rapidly, I think. I don't feel the end result will bring me that kind of benefit, so I don't put the effort in to learn.

So, every time you do that, application is now going to suffer. You are not going to apply what you've learnt. So, you could say that this process here, if I don't do this (apply), develop a sincere desire to apply, I may as well not do this (circling sincere desire to learn and God's Education) either because all I've done is wasted my time doing this only to end up with the result that

I don't want to do this (apply). I've wasted my time learning, I've got the education, some of it at least, and then I go, I don't want to do it anymore so now I'm not going to apply it so why bother learning, and unfortunately a lot of you think this way and that's why you don't bother learning, because you don't see the benefits of application.

Now when it comes to God's Love which is what we've been talking about here, praying for God's Love, can you see if I don't see the benefit of God's Love in my life, that's fundamentally saying, isn't it, that there's no desire inside of me to actually go ahead and apply anything I learn about God's Love. Does that make sense to you. There won't be any drive to do anything about it because I'm feeling like it's too hard, and I don't really get the benefit, and I don't really understand the benefit, I don't really understand how good it's going to be.

The things you end up doing in your life will be, and many of you have done this in your life, the things you end up doing in your life is when you perceive the benefit. How many of you own a house now? Lots of you. It's tough building a house. Have you ever built one from scratch, a number of you have, yes, it's hard. Those of you who haven't built one from scratch yourself, have you observed it's quite difficult, yes. And raising the funds to do such a thing, that's probably in some ways, tougher, isn't it. For many of you that's why it took so long because you had to raise the funds, and yet because of the perceived benefit, you did it, and now you're the happy homeowner, or maybe unhappy (Laughter) homeowner that you are.

So, you can see that unless I perceive in this process (desire to learn and get God's Education), unless I perceive a benefit to do this, apply, so unless in my learning process perceive that there is a benefit to apply, I will not apply. Makes sense, doesn't it. I won't go ahead and do it.

9. Sincere action

Mary:

So, when I have the desire to apply, I'll take an action, and the action will result in one of two outcomes.

Jesus:

Yes, so I'll take sincere action because remember any other type of action is not worth taking. So, do you know what I mean sincere action versus insincere action. So, an insincere action is like, you come up with an idea, and you think it's really, really great, and you follow it through to conclusion, that's a sincere action. But if you do an insincere action, you do it a little bit and you go, oh, the results are - I know that I'm still going to potentially get a result, but I want some intermediate results like, people to like me while I do it, is an intermediate result. People who think I'm great while I'm doing it, another intermediate result. And people to approve of me while I do it,

another intermediate result. All of those addictions we listed, remember before our break, I want power in the process, I want people to come along and join me in my efforts, so I don't have to do it all myself.

Someone said earlier to me, are you the AV guy as well, and I said, yes, I am. Mary and I are the AV guys, the organizer of the event guys, the payment of the hall guys, setting out of the chair guys, we did that yesterday for you, and the setting out of the speakers, the hire of speaker guys, the purpose of new equipment guys, and the reason why we do all that is because it's our desire and we don't expect anybody else to help us. We carry it through to a conclusion, the conclusion being you're sitting here in a nice comfortable chair, in hopefully not too cold an environment now, it's warmed up a little and you're able to listen, that is done because we (pointing to Mary and himself) had a desire and we're willing to take that desire, spend all of our funds, and all of our effort and all of our time and all of our energy, no matter what criticism we get and we get a lot of criticism, not only from people on Earth, but in the spirit world as well, and yet we go ahead and do it still because a person who takes sincere action who sees the end result and has a sincere desire to apply takes the action, does it, and your action will be sincere too and you don't expect anybody else to help you doing it.

Now I'd love people to help me doing it, but to be honest, you've got to be in a certain condition to help, and also, you've got to have a certain amount of knowledge to help and unless you have a sincere desire to get out of ignorance, you can't help. So, yesterday that's what we found.

There were quite a number of people, seven or eight people, who are here helping us, thank you for helping us, but many of you still are in sincere ignorance about the tech and you can't help. And so, you come up and say what can I do to help you and I say nothing. Because you've yet to get out of sincere ignorance into a desire to learn and therefore, get educated and therefore have a sincere desire to apply it then take sincere action then. Does that make sense?

I know that's the case because you don't know yet, and the person who is sincere has a desire to learn, always figures things out, always, without exception, right. Okay, so we're at sincere action, what happens?

10. Two outcomes – loving outcome or sincere mistake

Mary:

Well, one of two things.

Jesus:

One of two things, you're keeping everyone in suspense (Laughter).

Mary:

Okay, we have a loving outcome is one.

Jesus:

Okay, so one thing, a loving outcome. So, on one hand with sincere action we have - that's the only time we're going to have a loving outcome, when we do sincere action. Even if it's a mistake

Mary:

Well, that's our 2nd option. The outcome might be that I make a sincere mistake.

Jesus:

Sincere mistakes are great. The more mistakes you make in life, the more you're going to learn. Isn't that true. It's a fundamental principle of like, if I make no mistakes then I'm probably learning nothing. If I make more mistakes sincerely, I'll learn from those mistakes. It's only the insincere mistakes that I'm not going to learn from because I'll just keep doing them.

Mary:

The desired mistakes or the purposeful mistakes we could call them.

Jesus:

Yes.

Mary:

Alright, I take a loving action, what happens next Jesus?

10.1. Loving action – go back to sincere ignorance

Jesus:

Well, what's going to happen next after loving action, is you'll come back to find yourself in sincere ignorance about another thing. (Laughter) Not the thing you just did, but another thing.

Mary:

Everyone was hoping that was it. (Laughter)

Jesus:

Because you're built to discover more things, you understand, that's how God built you. There's a lovely scripture in the Bible actually in the Proverbs that says, "*God put infinity into the hearts of the individual in order for them to want to discover new things*".

10.2. Sincere mistake

What happens when we make a sincere mistake? What does the sincere mistake mean?

Mary:

Does anyone know what a sincere mistake is?

Jesus:

It means that we didn't learn enough.

Mary:

We just need to learn...

Jesus:

So, we need to come back here (drawing a line on the flow chart back to sincere learning and God's Education) on the same issue and learn more. Does that make sense to you?

So, when you do a sincere action and you have a loving response, that's that thing done, lovely, you go and find new things to do, but when you're having a sincere mistake, you'll have to come back and learn more because the reason why you make a sincere mistake is because you didn't learn enough. Does that make sense?

Mary:

Yes, I want to say that mistakes, because often what we see and a number of people here in this area who we know who are here today are in what you call helping professions so doctors or naturopaths or chiropractors or all of these things and a lot of those people started their career, if you like, in sincere ignorance about that field of endeavour but they thought, oh, I think there is something to that, I'm going to follow this path of education. And they had a sincere desire to learn, and they learnt something.

Jesus:

A mixture between some truth from God and a whole lot of untruths from humans.

Mary:

They applied it and then at some point they've come to realise that something they did was a mistake from God's Perspective.

Jesus:

So, you get to here (sincere action) and you realise, oh, maybe I didn't know the right things. I thought it was God's Truth, I thought it was true, but it's turned out that it isn't working like I expected.

Mary:

Or I've had some other education and now I think wow, maybe I've been giving misinformation to my clients or done some damage with what I've done, and then what can happen and we see it a lot, a person gets to this sincere mistake, you could really still at this point call it sincere because they've still been seeking education and that's how they've come to see there're some errors in what they're doing, but then they say, oh, that's it.

Jesus:

I'm giving up.

Mary:

Nothing more now, and often, I don't know if you've been in this situation, often we have a big drama

Mary:

Yes, and say no more of that for me, all is lost, the mistake can never be redeemed, there's a feeling that there's no such thing as a sincere mistake so now I've just got to stop everything because I might get something else wrong, and that's the worst thing you can do when you make a sincere mistake. Because as long as your mistake is sincere, God wants you to continue the education process, and part of recognising the mistake is helping you see there's more still to learn. But when we stop completely, we've prevented the opportunity to learn more, and often the drama is due to anger and an excuse to stop the process.

Participant Male:

That brings a really good question, thank you. The sincere mistake, if it leads to an injury...

Jesus:

...which it may do. It might lead to pain.

Participant Male:

Is the correct action still going back to the desire to learn the same thing, to continue through.

Jesus:

Yes, to learn more about what was wrong about the decision-making process. It's sort of like, if I don't make that (sincere mistake) and then, inside of here there may be some pain, right, some worry, concerns, regrets, these are all emotions by the way, that you can feel, they're all 'ant' emotions, they're little emotions you can feel. You need to have the attitude they're all emotions that I can just feel. Yes, you need to at least continue and go, yeah, right, this pain has resulted from my not knowing the truth. Does that make sense?

And that meant that I was doing something wrong in this area (pointing to sincere desire to learn and God's Education), not here (sincere desire to apply) and not here (sincere action), but here (sincere desire to learn and God's Education).

Participant Male:

So, okay, what if the pain leads to a disability and then you can't go through with that same...

Jesus:

You can still go through, yes. What disability? Let's be more specific.

Participant Male:

I can be very specific, yes, I have an injury from flying in the military. And they released me so I cannot fly anymore, and I couldn't get a medical from Transport Canada to fly again.

Jesus:

Yes, in terms of public transport.

Participant Male:

Correct, so that desire to learn, to continue flying though, I can't continue flying.

Jesus:

I would put to you that even the original, like being in the military learning to fly, there was a flaw there, that you might have learnt.

Participant Male:

Yes, there were things that I didn't do and I made mistakes, correct.

Jesus:

Not just that, just being in the military was a mistake in itself.

Participant Male:

It sure is, no, no, I agree actually.

Jesus:

Does that make sense? So, there are spiritual mistakes, remember, there are emotional mistakes, sexual mistakes, physical mistakes, you're sort of pulling out of the hat of physical mistake and then sort of saying, now I can't fly, but that's not actually true for your future. Because every single injury you have your body has the ability to recover from, right, and as long as you learn how to do that, so you could actually then go, oh, well I have the injury from that, now I should learn why I had that injury. What caused these injuries, what beliefs did I have, what emotions did I have - so, in other words, learn all about that so you can heal the injury, properly heal it I mean, permanently.

Participant Male:

I guess the question really is, back to that, yes, I can heal, but I still can't get signed up by a doctor to fly.

Jesus:

If you heal it, I'm sure you could. Isn't that true. Like, they do it based on assessment

Participant Male:

Yes, did willingly break my leg.

Jesus:

Yes, so the willingness to go, okay, I've had some pain, and I'm also not going

to focus on what else I was ignorant of, I'm going to believe that I was not ignorant of these other things that caused my pain, instead I want to fly again because I like it. Obviously, most pilots like it, yes. And so, they focus their attention then on, oh, well I like that, that's the thing I miss, that's the thing I need, that's the thing I really want to do, but there's no desire to invest getting why these sequences of events occurred and what you can do about all of that, including what you can do about the effect of what happened with those sequences of events. Does that make sense?

Participant Male:

Oh, I see, yes. Thank you.

11. Desired Ignorance

Jesus:

So, fundamentally what we're doing is we're saying, I don't want to learn the other things that caused these events, so in other words, I'm no longer in sincere ignorance, I'm actually desiring ignorance now about the cause of these other things.

Participant Male:

That's really uncomfortable, thank you.

Jesus:

Yes. (Laughter) That's why tomorrow is going to be uncomfortable because what most people want to hear is like, there is some magical thing that, you know will happen, and God will help you through this magical thing will happen and now I'll get back all the things I wanted, but you see God knows everything that was involved in everything that's happened to you, and you've got to remember I'm ignorant, I don't know everything that was involved in everything that happened to me and I'm going to learn it. I'm going to learn it, drive of my life. And if I keep the attitude that I'm a learner driver, I will remain humble, and I'll go, there must be something else that I'm ignorant of that caused this chain of events where I'm out of harmony with love that caused this chain.

Participant Male:

I saw a lot of my ignorance, I'm still ignoring some things. Thank you.

Jesus:

Yes, so this is what I said earlier, remember right at the start I said you've got to know that you're ignorant. Most people get to the stage that they can't imagine that there's a whole series of things that they're ignorant of that caused their current situation.

11.1. An example of desired ignorance

An example of that, how many of you have been divorced, how many of you are single, right, probably more than half now. In Portugal it was like 90%, in the UK it was like 80%. There is a lot you're ignorant on. The key is to know that you're ignorant, and then you'll develop a seeking ?? why am I finding relationships difficult, why did my divorce happen. A lot of times we want to blame other people. We're not looking at self, we're not examining our own ignorance.

How many are in an unhappy marriage. (Laughter) You might put up your hand and your partner...(Laughter) That would be embarrassing hey. Embarrassment, one of the reasons we avoid seeking.

So, very important to understand that frequently we have an effect, this painful effect of a sincere mistake that we thought was sincere which frequently was not, right, and that's because either did not have enough information that was factual or we desired ignorance which is not a sincere place.

11.2. Desired ignorance versus sincere ignorance

Mary:

That's a very important distinction, isn't it Jesus. The distinction between desired ignorance and sincere ignorance. So, some of us really hide in desired ignorance. We say, oh, I really want to know but we don't want to know the full picture. So, as soon as we're in that place which is really a desired ignorance or a desire for a part of the truth, not all of the truth, we can't really engage with God's Education system because we're actively opposing it through the desire to be ignorant on certain issues.

Jesus:

And the areas in particular that we desire ignorance are not physical so much as sexual, emotional, and spiritual.

Participant Male:

Just to finish that thought, I didn't have a sincere desire to apply actually which is what led to my injury. I was doing it for an emotional reason.

Jesus:

Yes, very common.

Participant Male:

Get this thing away from me (referring to the microphone) (Laughter).

Jesus:

This is what happens you see, once we start to face the truth of these cycles we go, oh, that's hard, you know, but also, we've got to remember every time we have that kind of reaction this can potentially be life changing.

People only change their life once they realise things, right. Once you realise things, changes can happen. So, this is regarding (pointing to the flow chart on whiteboard) living in harmony with God's Way. Fundamentally this is God's Way of educating you. And, of course, the biggest area where God wants to educate you is with love, that's the biggest area of where God wants to educate you. So, this is in harmony with God educating you in love aside from in other things.

11.3. Sin – missing the mark of perfection

Jesus:

Now anything outside of this, any choice we make, decisions we make and so forth that are outside of that, fundamentally they're human-caused errors. You could call them sins. Because the whole idea or concept of sin is missing the mark of perfection, so that's sin. So every time we miss the mark of perfection we sin, and any time you do something other than this, you are sinning.

Notice ignorance is not a sin. Desired ignorance is a sin. Sincere ignorance is not a sin. A sincere state of not knowing is not a sin. Every one of you will not know things in your future and it won't be a sin. A sincere mistake is not a sin. It has its consequences because there're laws that are broken, but it's not a sin in the sense of you had a desire to do it because it was sincere. Sincere mistakes indicate a lack of learning, an insincere desire to learn. So that even gives you feedback. If I have sincere mistake or what I thought was one, it meant that I didn't do enough here, I didn't do enough in the learning part, I didn't do enough of connecting to God's Truth, that's why the sincere mistake happened. If I do enough here (learning) and bring myself into harmony here in the desire to learn and getting God's Truth, if I've got everything else working, loving action can only be the result, that's how the law works.

12. Audience Question - How do you know you've taken a loving action?

Participant Female:

My question will be, how do you know that you've taken loving action, is it that you feel you want to learn something new or different or...

Jesus:

When you say, how do you know, well the fastest way to know is you're in complete alignment with God the entire time. In other words, you feel God's Love the entire time you're doing it, then you know. Of course, that's the simplest way to know, it's not the only way to know. You don't like that answer.

Participant Female:

Well...

Jesus:

No, you want a better answer. What's the answer you want.

Participant Female:

Is it something related to the Law of Attraction.

Jesus:

Oh, now you want to work it out with your mind, don't you. Now you want to be told an answer that is going to satisfy your mind on the subject rather than you feeling it on the subject. Once you're in a state - all of this is working well and you've got the full truth, and you take loving action, it's going to be in perfect harmony with all of God's Laws, the action you take, therefore, there will be no, for you, no pain, no suffering, and when I say no pain, no suffering, I'm not talking about the pain other people cause you because there will be that, but there won't be any pain in you.

12.1. An example of pain and suffering from Jesus' life in the 1st century

Jesus:

So, you know the 1st century for me I died on a stake. I was tortured to death, right, but I didn't feel suffering or pain from it because there was nothing for me to be sorry for. I did everything in harmony with God's Laws and Principles. I was in harmony with love the entire time. When you're in harmony with love the entire time, there is really no pain or suffering. So, physically while I had distress on my body, I could even manage that. I learned how to manage that by that stage which is fantastic. I learned how to control it in the trauma of it, and I had spirit friends come and help me, help me detune from my physical sensations because I was in harmony with love the entire time. It's when we're out of harmony with love that's when things get confusing, and that's when you start measuring. You want to go, oh yes, this happened, I'm trying to track my Law of Attraction, as I often hear, but it's not your law, it's God's, but anyway, we're trying to track the Law of Attraction to find out why that result happened when I thought I was doing a good thing, and also your measurement of a good thing is also false.

So, at the moment you believe that if somebody doesn't like you, it's a bad thing. But if you do things in harmony with God's Way there are many times people are not going to like you. They'll not like you because your beliefs are different, they'll not like you because the actions you take are confronting for them. Tomorrow you're not going to like me. You didn't like me already since I've arrived in Canada, isn't that true.

Participant Female:

No, no, last year I feel ??

12.2. Wanting others to like us**Jesus:**

You didn't like me last week. You remember when we had the discussion at our house and you got all upset, you didn't like me then either, but my feeling is, it's not important if Sara likes me, what's important is if I follow God's Way and I try to help her follow God's Way the same way, then she won't worry about being liked anymore, and that's going to be really important for your future because then you'll do things that are really good and really powerful and really joyful for you even though other people might not like you doing it. That's a free place now for you to live in harmony with God's Laws and Principles.

So, even somebody liking you, too bad. God doesn't say to you, oh, Sara if you do what I suggest, obey my laws, I'm going to make everybody like you because He would have to force everybody to like you Sara for your addiction to be met, right, but God is going to have to break His Law for Sara to be liked by everybody. Makes sense?

There's a lot of people who don't like me. There's a lot of people who didn't like me in the 1st century, that's why I died. (Laughter) You understand. I died when I was 33 or 34 roundabout, I died when I was 34 rather than died when I was 500 or whatever, because I could have lived for a long time. I could have lived as long as I chose actually if nobody killed me. So, I died way before my time because nobody liked me. The people who were willing to kill me didn't like me.

12.3. Am I going to allow God's Love to change me**Jesus:**

Of course, it's not nobody liked me, because I had people who liked me, but it didn't matter to me that they did. What matters is what am I doing? Am I going to go through this process with God, learn, bring my heart into harmony with God's Love, am I going to allow God's Love to change me to the point where I could live in harmony with God's Love perfectly, that's the main thing that matters. When you do that, joy is a natural consequence of that choice and decision and action, that's a natural thing.

Not everybody liking you, that's not going to happen, particularly on Earth the way it is now, man, (big sigh) like if your desire is to be liked, approved of, accepted in the world we live in, then you're going to end up as dark as the world we live in, and surely you can admit to yourself, all of you can admit to yourself that it's pretty dark, yes.

12.4. 200 million plus children dying every year

Jesus:

There're a lot of bad things happening on Earth right as we speak. The majority of them are completely unknown by almost everybody. The majority are really bad things. The very worst thing that's happening is the 200 plus million children dying every year. That's by far the worst thing, like when people say, Covid, and I'm going, no, I had this discussion with you last year. Covid wasn't bad in comparison. There was a million children, people, not children, a million people, most of them adults actually, very few children dying from Covid.

During the same period of time of one year, 200 million children died. Now I don't know about perspective, but if we've got the right perspective, surely, we should see 200 million children dying is much worse than 1 million adults die, right, and yet nobody even talked about it during Covid.

Why? Because there's something wrong with our sincerity. If we were sincere, we would go, this is not a problem, that's a problem. In comparison, we would look at the biggest problems. A person who is sincere desires to solve their biggest problems first, not last, not later, first. A person who is sincere wants to do the hard yards required to solve their biggest problems first, that's what they do.

13. Audience Question - Laser eye surgery

Participant Male:

Touching on a sincere mistake, I got laser eye surgery years ago, and aside from the pain of the surgery, and the funds, I have better vision now, and so it's like, okay, well it seems like a good thing, but from my understanding, it's probably not.

Jesus:

Well, if you become at-one with God while on Earth, it's going to be interesting. Because your eyes will correct themselves back to the state they were before, but you've had surgery so it's going to have to work out what the surgery is in the process, isn't it, so it's going to be interesting. It's like me having a vasectomy, a sincere mistake at the time, well, when I look at it, not that sincere actually, but now it's a mistake. I'm carrying it around. What happens now when I become at-one with God, I don't know. There might be - what I'm finding is my body is starting to correct itself in many ways, but I'm having quite a lot of pain at times in its correction so, you might find yourself going through the same kind of pain with your eye surgery, yes.

13.1. Willing to see the cause of the problem

Jesus:

We do things like this because we're not willing to solve the original reason why we've got poor eyesight, for example. Does that make sense. We're not willing to see the emotions or the spiritual beliefs that are causing the problem. Instead, we want it to be a physical problem, just a flaw, physical flaw. The reason we want that is because we believe that physical flaws can be surgically fixed.

I like the idea that they can be surgically fixed because it's easier than fixing it any other way is the way I think, right. That's a problem. But you do have to go through the pain of it, the cost of it, and then, of course, the consequence of it in some form.

13.2. Nose operation

Jesus:

There're many things that, you know, I had my nose operated on. It was great because it freed up my nose. I had it broken twice but it wasn't because of a flaw, it was because of a breakage, and it wasn't set properly. I'm happy it's happened, but I know that when I become closer and closer to God there're going to be a whole heap of issues going on around here. You can already see of them outside, right, you can see the skin that's slightly darker than the rest of the skin. There is something that's going to go on there that's going to be painful, and I've got to be prepared for it. It's going to happen sooner or later.

Why did I do it? Well, I was out playing and made some mistakes. Why they made basketballs so hard, I don't know? (Laughter) ?? Nose, broken. I had a football and a basketball, basketball thrown in my face and a football kicked in my face in both cases. Now I understand for me now that these relate to events that happened in my 1st century life that helped me go through specific emotions. Obviously, you guys haven't had such a thing, but there will be events that will ?? pull these things into your life from your childhood. It's the same principle.

13.3. Dog bites

Jesus:

Now in the 1st century I've had all sorts of things, in this life I had four dogs bite me. In the 1st century I had dogs eat my face, right, it was all just a reminder of the events for me so I could deal with some of the emotions and my fears about dogs and things like that which I had in this life. Now I don't feel the fear of it anymore. We were at Sara and Tom's place the other day and their dog comes up and gives me a lick and a hug and whatever, and I've

got no problem with that, right, aside from the dog licking its bum and then my face (Laughter), but I don't have any fear about it.

So, this is the thing is that eventually you deal with the actual cause of something. When it comes to things like your eyesight, there are reasons why you have problems with it and once you deal with those emotional and spiritual reasons, then your eyesight improves. My eyesight still has problems and one of the reasons why I don't wear glasses now is so that I can feel the full consequence of the problem. Now my eyesight is improving, but I still haven't dealt with the problem because if I had of it would be clear.

This is the thing, I go, there's something I'm still ignorant about. The main issue many of you have with me is that you see my flaws and you go, he must be ignorant about a lot of things, and I'm afraid to tell you it's not necessarily true. There are a few things I'm ignorant about, about myself, and that needs to be addressed which I am doing because I have a sincere desire to learn and get some education from God and I'm always seeking. This has stood me in good stead in the 1st century, all of my spirit life and this life now. Don't be afraid of having made a mistake through some decision that was made, what's really important to understand is that if there was a sincere mistake, then it has to be because there wasn't enough sincerity here (learning and getting God's Truth).

13.4. Vasectomy

Jesus:

So, I made the mistake of having a vasectomy, I made it for emotional reasons to please my wife. I didn't understand, I didn't consider everything in that decision. All I did it for was for a person to please them, a bad decision, just to please one person. I've come to see the cause of such decisions and why I took them, and then now I know I will never do it again, but I have to bear the consequence of my choice. Makes sense.

13.5. Broken bones

Jesus:

So, that's how we will be with every choice we make. Now my suggestion is if you've got a broken leg, set it and fix it. If you've got a broken nose, fix it straight away. Don't ignore it like I did because I was taught to ignore pain by my parents and so, I ignored my two broken noses, that's why I ended up having an operation so, that is a learning thing too. Now, as Mary knows, I don't ignore, most men do, don't they. Most men ignore, they tough it out. I used to be like that. Now when something happens to me, I don't ignore it, I patch myself up. But I generally don't go to doctors or hospital until it is very, very severe. So that means I haven't been for 20 some years or whatever.

14. Audience Question - How do we know when we receive God's Love?

Participant Female:

So how do we know when we receive God's Love and how does that feel?

Jesus:

That's asked by a person who's never had it, right.

Participant Female:

I don't know. I don't know, I'm ignorant.

Jesus:

Yes, that's right, that's right. So, this is what I'm getting at. If you're asking that question, you don't know. What can I do to help you have a feeling that comes from God? Nothing is the answer to that question. I can't help you have a feeling that comes from God. To have a feeling that comes from God, you're going to have to talk about that with God. You're going to have to get to feel it from God. Anybody who tells you otherwise is not being honest with you. God's Love is Her Feelings for you. When you feel Her Feelings for you, you will know they are Her Feelings for you. She will make it clear to you.

Participant Female:

I've had miracles happen so I'm not sure...

14.1. Miracles can be caused by all sorts of things

Jesus:

They're not the same thing. Miracles can be caused by all sorts of things. Having a sincere desire in a certain situation, some spirits can come in and help you out and then it's a miracle, sometimes it is. To be frank, miracles are only when you've lived in harmony with the law. They're not necessarily from God. There is a common conception, particularly in amongst those of the Christian faith or old Christian faith that if I have a miracle happen then it must have been from God.

Fundamentally, God's view is there is no such thing as a miracle. There are my laws and when you live in harmony with them, that appears to be a miracle, and when you didn't, that appears to be pain and suffering. But living in harmony with God's Laws under certain circumstances where other people come in and help you out with that, that's not the same as God. You will know when you receive God's Love.

14.2. Questions to ask God about receiving God's Love?

Jesus:

And if you're asking the question, you haven't received God's Love. Does that make sense? Not yet, not God's Personal Love. It's okay to know that, right, that's where we start (sincere ignorance), and go, okay, how do I receive God's Love, what do I need to do to receive God's Love, what laws do I need to talk about to receive God's Love, this is why I'm having the conversation with you today so you understand the principle that I have to live in harmony with God's Law in order to receive God's Love.

What are the laws that govern the transmission of love to me, is what we're trying to talk about here. But I'm trying to set a scene for you so you understand what's going to be involved. Does that make sense?

Participant Female:

It makes sense, I just want to know what it feels like - like I don't know how to explain it, like how do we know when we receive it.

14.3. How do I explain any feeling to you?

Jesus:

How do I explain any feeling to you? Like if I say I'm sad, what does sadness feel like. If you've never felt it before, how am I going to explain it. It's impossible for me to explain it, isn't it, pretty much. If I say I feel ashamed, shamed, if you've never felt shame your entire life, lucky person, but if you haven't, are you going to know how I feel? Not at all. And I can explain it's like this and it's like that and it's like this and it's like that, but all I'm doing is appealing to your intellect to explain and help you understand, but in the end, you're still not going to feel until you feel.

Participant Female:

That's what I'm trying to do. I'm trying to turn off the intellect and try to feel...

Jesus:

No, you're not. I disagree completely.

Participant Female:

Oh really, oh okay.

Jesus:

You're doing the opposite. You want to know intellectually what an emotion feels like and that's fear, that's fear.

Mary:

And if you think about receiving God's Love is that it's not something that you have to imagine or know what it feels like. Even if we could do those things, that's not going to...

Jesus:

...which you're not going to be able to do.

14.4. Jesus and Mary are trying to show us how we can be receptive to God's Love

Mary:

...which we can't, but it's not going to make it any more likely to receive God's Love. What we're doing over the next three days is trying to help everyone to see the things that they can do that will make them receptive to God's Love and then you will have the feeling, and then you will know what it feels like. So, it's not that we're trying to be glib about it, it's more that we want to help you to have the experience. So even we could stand up for three days and try to explain what it's like and also the effects of receiving God's Love, we could tell you when we meet someone, it's easier to tell if they have received God's Love or not, and we could talk about why...

Jesus:

...we could talk about it for months.

Mary:

We could do all of that, but at the end of three days you'd still be like, yeah, but how do I get God's Love.

Jesus:

And also, what does it feel like, you'd still be asking the same question. (Laughter)

Mary:

So, we're trying to get to a point where we - next year, let's hope, let's dream, hope is not a very good emotion Jesus said (Laughter), let's aspire that we come back to this room and nobody asks that question now, but (Laughter)

Participant Female:

That we all...

Mary:

That everyone has felt God's Love.

Jesus:

We want to give you as much education today, tomorrow and the next day so that you decide you're going to do experiments to learn, sincerely learn so that you can have the experience. Once you've had the experience, you'll find it's going to be hard to not try to have a second one, right, you'll find that.

But for many people that we've been talking about the truth to, they've not had the first one yet, and that makes it very difficult because a lot of the changes, you know, all the things from Divine Truth that are all beautiful are all dependent upon the love to understand, and so it makes it difficult to even understand Divine Truth until you've had that experience.

Mary:

And really a lot of what we do, everywhere, all around the world, is just trying to help everyone to have that first experience because once you have that first experience, then you're on your way in a way and you have faith then, you know what it feels like. In order for to have had ?? you've already engaged this flow diagram that Jesus has beautifully drawn...

Jesus:

Messily.

Mary:

(Laughter) You know what each of those states feel like as well or you're in the process of refining them because you don't have to have it perfect before you receive God's Love.

Jesus:

You have to understand the law perfectly though.

Mary:

You have to understand the law, and you have to be sincere in this engagement of this process and when you do, and you receive God's Love then you have all the building blocks for an eternal life, an eternal relationship with God.

Participant Female:

I need to know the laws better. Is there a book about all the laws.

14.5. Laws involving receiving God's Love are in the Padgett Messages

Jesus:

We've just given you (referring the Padgett Messages gifted to everyone).

Participant Female:

Oh, oh, all the laws are in there.

Jesus:

Yes.

Participant Female:

Okay, perfect, thank you.

Jesus:

All the laws involving receiving God's Love are all there.

Mary:

And, in fact, the first volume is very heavily focused on that.

Jesus:

Is all about that, that's right. Now there's more that could be said that's in there, but fundamentally, if you can grasp at your soul level what's in there, emotionally grasp it, you will continue to receive God's Love.

Mary:

And Jesus has given some beautiful presentations about prayer, actually, in 2014 and 2016, there are a couple of...

Jesus:

...and also, some at home that we haven't published yet.

Mary:

Yes, but for people who are watching online, there's one called, I think it's call Pray for God's Love in 2014, and then in 2016, I can't remember what it's called, but it's in an Assistance Group, both of those, very inspiring, and you (Jesus) give the building blocks of what's required there.

14.6. Inspiration doesn't mean you will act

Jesus:

Yes, but I must warn you, inspiration doesn't mean you'll act. It just doesn't. To act, you're going to have to feel something, not be inspired to do something. Inspiration can be very lacking in terms of your future. A lot of times with inspiration, you feel just impelled while the person is inspiring you. You could say inspiration is a bit like a push. So, if Mary stand up and I stand up and I give Mary some inspiration (pushing her) (Laughter)...

Mary:

Do it again, do it again (Laughter).

Jesus:

Right, so it's just giving her a push, right, a nudge, isn't it, but...

Mary:

...and we're like, do it again, do it again.

Jesus:

Yes, that's right, and now what's happening? Reliance, addiction, is Mary know doing it herself.

Mary:

I still haven't taken my first step on my own.

Jesus:

No, the thing you need is motivation. Motivation comes from within you, from within you, if it's not there, you need to develop it. It's one of the things

to get sincere about learning. What is motivation? We talked in 2016, I think it was...

Mary:

...2019.

Jesus:

...19, which is not published yet, but I have written a lot of textual outlines in 2019 which are up on our website about motivation compared to inspiration, what's the difference. These are important things to learn so you understand how to motivate yourself rather than being inspired all the time. We talked about this a bit in this trip, how a lot of people want inspiration when they're doing their workouts, so they get the television on and they get an inspirational workout person (yelling), yeah do this, and that's fantastic, isn't that wonderful, you know what I mean, and they go, yeah, yeah, and as soon as that stops, what happens. Back to eating their ice cream, right.

So, this is the trouble with inspiration is that it doesn't keep you going. All it does is maybe give you a nudge, a little push, but it doesn't do much else. What's going to keep you going is your motivation, that comes from within you. No one else can do that for you, right, only you can do that for yourself.

So, this is where it's very important to understand, all of this process (pointing to the Sincerity Flow Chart on whiteboard) is really what I need to do for myself, for my own sake. If I do this and I do it in relation to receiving God's Love there will be immense, unimaginable benefits, and I say unimaginable because nobody, even right now, nobody who has received God's Love really understands the full benefit yet, that includes myself by the way, like nobody understands the full benefit. Because the benefits are potentially infinite and we have no way of even grasping what they would be, but they're far better than being limited at the 6th sphere of your development, right, that's the reality.

14.7. At some point you are going to have to trust us

Jesus:

At some point, you're going have to learn to trust us. Now a lot of you don't trust us at all at this point, like last year I told you some sins, physical sins that are stopping your progress with God, and most of you have completely ignored them the entire year. Because you think I'm an idiot or you think that it's not that bad, surely, or you think surely, God can't feel that way, right, and so you don't do anything about them, and this is why we need to have tomorrow's discussion to see the relationship between exposure of the sin versus the receiving of Love, and this is where I would like to read you something from the message.

15. How the redeemed is saved

15.1. Padgett Message Vol 1 pg. 127

Jesus:

So, if you get out your books, the first book it is page 127. This is a message I gave to Padgett; this one is from me. The title is How the Redeemed is Saved from the penalties that sin and error have brought upon it. The first four paragraphs, in particular, are so important to understand and grasp. So, starting at the second paragraph...

"When the soul is in a condition of sin and error it is not responsive to the inflowing of the Holy Spirit, and in order to get into a condition or receptivity to these influences, that's the influences of the Holy Spirit, it must have an awakening as to its actual condition of enslavement by these things, these things being sin and error; and until such an awakening comes to it there is no possibility of its receiving the Love of God into it, and of turning its thoughts to the truths of God and to the practices of life that will help it in its progress towards a condition of freedom."

Now what I'm describing here are the practices of life (Sincerity Flow Chart), that's what I'm referring to here, the practices of life that will help you in your progress towards the condition of freedom. You understand? These are the practices that you're going to have to get used to doing in your life.

"Now I would not have mankind believe that any soul is compelled to stay in this condition of slavery to sin until the Holy Spirit comes to it with the Father's love to bestow it in all abundance," so you don't have to stay in a condition of sin, but I've said, "for the mission of the Holy Spirit is not to awaken man's soul to a realization of sin and death, but merely to bring to that soul this Love when it, the soul, is ready to receive it."

15.2. It is our responsibility to get ourselves ready to receive God's Love

Jesus:

In other words, it's your responsibility to get you ready to receive the love, not God's, the Holy Spirit will not do it for you.

Mary:

I was just going to say, the Holy Spirit is not going to come and knock on you and say, now is the time, now is the time, it's up to you to make yourself ready, desirous.

Jesus:

Yes. *"The awakening of said must come from other causes that influence the mind as well as the soul and cause them to realize that the life man lives*

is not the correct life or the one in accord with the demands of the laws of God, or with the real longings of their own hearts and souls."

So, in other words, the awakening to be able to receive love and the awakening to your sin and error is going to be influenced by other factors other than God's Love, other than the Holy Spirit coming to you. It's going to require effort on your part, this is what we've been teaching for years and years and years, right, 2000 years. (Laughter)

"Until this awakening comes the soul is really dead so far as it's having a consciousness of the existence of the truths of its redemption is concerned, and such death means a continuance in such thoughts of sin and evil, and in the life which leads only to condemnation and death for long, long years, it may be."

15.3. Sin and error block the flow of love

Jesus:

So, what we mean there is when you're in a state of ignorance, right, and it's chosen, fundamentally your soul is dead to feelings, dead to God. It doesn't mean that God wants to kill you or anything like that, it doesn't mean that at all, it just means that you're not able to feel God at all, and when you're in a state of sin and error, it blocks the flow of love to you. This is why we're trying to highlight some sins and errors, not to make you feel bad, not to make you to feel like oh, it's all terrible and I'm a bad person, none of that, we're trying to highlight them because it blocks the flow of love to you. The very thing you need to help overcome these sins and errors, right.

So, to overcome the sins and errors, there needs to be a spirit of repentance that's directed towards God, and that requires that you have no ignorance about your sin. You need to be in a state where you're sincere and then you want to learn about your sin. A person who desires a relationship with God from a condition of sin wants to learn about their sin because they know that their sins are what prevents their happiness. Their sins prevent the relationship with God, the Love of God flowing to them, and they want to do something about their sins. Because not only is it preventing your relationship with God, but your sins also prevent a loving relationship with every single person you meet, not just God. That's the effect of sin.

15.4. There are no magical solutions

Jesus:

So, unless we sort of start grasping, this is going to be our cycle that we need to go through (Sincerity Flow Chart). We're going to think, oh, I want some magical solution, I want the Holy Spirit to come, and this is, if you think about those people who are involved generally when I would classify as, what's it called, the Christian movements that are - Pentecostal. It's because

they want a magical solution from the Holy Spirit to solve their sin, but the big problem with that is that the majority of them are inviting spirits' sin to have the magical, and quite often those spirits are in very poor condition and this is why you see them flopping over the floor and doing all sorts of crazy things.

I was at one church in Barbados, and it was terrifying really, what was happening in this Pentecostal Church. It was terrifying because if you could see all the dark spirits that were involved in it, it was terrifying. Like, they were in terrible, terrible condition giving the people an experience that they interpreted as evidence of the Holy Spirit. Very damaging to their future because they're going to think they know when they're still in ignorance, right, very damaging for their future.

So, it's very important to understand the laws involved with regard to - God is a science person, you know, God created the immense scientific universe where we live. He's a physicist, He's a chemist, He knows everything about everything in that regard. He made laws that work every single time, the same way every single time. There's no magic to it, even though receiving God's Love is quite a magical experience every single time, there's no magic to it. It's just a law being engaged but it does require your sincere longing. And what I find quite magical is that's all that it requires. That's pretty incredible if you think about it.

Mary:

It's very generous.

Jesus:

It's generous. It's beautiful that God has said, all I require of you in order to receive this personal love of mine is that you are sincere, God's definition of sincere, and you have a longing, God's definition of a longing.

15.5. We all need to learn what is sincere and what is longing

Jesus:

So, fundamentally, all we need to learn is what is sincere and what is longing, that's all we really need to learn to receive God's Love. You can teach a child that. Adults are harder to teach because we have a belief that is sincere when we're not, and we have a belief that we have desires when they're not really desires, they're addictions, a lot of them. So, this is where our sin comes in, and this is why in that message there I said don't believe, "When the soul is in a condition of sin and error it is not responsive to the inflowing of the Holy Spirit" - the condition of sin and error stops the reception of love and therefore, the receptivity to love is controlled by your enslavement to your sin. And all you've got to do is let go of the enslavement to sin in the different areas where we have them.

15.6. Hierarchy of sins

Jesus:

Remember we said earlier today, spiritual ones, biggest ones, emotional, next biggest ones, sexual, next biggest ones, physical, last biggest ones, smallest ones. So, we need to understand that actually our enslavement to spiritual concepts and ideas that are false are the biggest impediment to the flowing of the love. So, your idea of what love is, for example, is one of the biggest impediments to receiving God's Love.

Your idea of what faith is is one of the biggest impediments to receiving God's Love because they're spiritual concepts that need to be adjusted. They contain sin. They are the mark of imperfection. And so, if we could focus on what the sins are then it's quite easy, but tomorrow what I would like to do with you is say to you, right, let's look at some of the sins we've pointed out to you physically, the physical sins, can you see that if you're struggling to change the physical ones, can you see it's going to be much harder to change the sexual ones, and the emotional ones, and the spiritual ones.

If you struggle to identify a sin in its physical form, surely, it's going to be very complicated to try and discover a sin in its spiritual form given the fact that we think less about spiritual matters on Earth generally. Does that make sense to anyone. Are there any questions about what I just said.

16. Audience Question - Differentiating between sexual, physical and emotional

Participant Female:

In regard to love principles, I'm wondering what differentiates sexual from physical and emotional, where in my mind, sexual involves physicality and emotions, and also, why it's higher than physical. I'm having trouble differentiating sexual from physical.

Mary:

That's a good question, I think. Jesus, do you want to answer it. Oh, in the answer is a good answer. (Laughter)

Jesus:

Maybe you can explain what you mean.

Mary:

Yes, obviously, (Laughter) but do you want to go down this road.

Jesus:

Well, I don't want to get too distracted from the discussion.

Mary:

Yes, let's see if I can do it briefly, but with enough information. Sexuality, you know, God designed your sexual expression to be with your soulmate, to be with the other half of you, and so,

Jesus:

Let's be more specific. What is the other half of you? It is you, isn't it? Yes, just in a what kind of form, a sexually expressed opposite form, isn't it. So, let's say your attraction is towards a male, and your soulmate would then be a male, most probably, when I say most probably many people have strange, like they've not sorted out themselves sexually on Earth, and so they have attraction to one gender when actually their soulmate is another, but that is a different discussion.

From a soul perspective, if your attraction is towards the male, the opposite gender to yourself, you, being female, can you see there's a whole soul aspect of the sexual process which is very different to what happens physically. Your body has been designed to match your soul intention in the sense of your nature, but it hasn't been designed for you to - your half of the soul is not going to automatically identify the other half of your nature until you understand the differences sexually and what goes on sexually, which is very different to what happens physically.

You can have sex with anybody, with yourself, with any partner, male or female, you can even do it online now, you can even have your genitals stimulated with robots, this is where they're headed, right, but none of that is sexuality, that's physical. It's happening to your body. The real sexuality happens at your soul, in your soul level, right. It's a part of the binding force that keeps the two halves together. So, it's very much greater than anything going on in the physical level. Does that make sense?

Participant Female:

That makes sense, yes.

Jesus:

You are right in saying that the physical side of it is involved in it but only as a subsequence result of the soul's desires, only as a subsequent result of the expression or the tainted expression of your sexuality. Do you understand.

Mary:

So, your sexuality is quite a distinct part of you. It's a part of your soul that has an expression that God designed and when we have injuries or sin relating to it, yes, as Jesus said, we take physical actions and we have emotional responses, but it's quite a special part of us that actually has a higher impact on our soul condition than just taking a physical action.

Jesus:

Correct. So, there's more damage to you when you break the sexual expression of your soul by interacting with someone physically, than there is in interacting with them physically because the sexual part is higher than the physical infraction. There will be more damage, more sins you make, more laws you break by your soul being involved in the interaction.

Interestingly, a lot of people on Earth when it comes to sex, their soul is hardly involved at all, aside from their leanings one way or the other in terms of the gender they're interested in, aside from that it's barely involved at all. Most of the time it's to do with addictions, you know, feelings like needing approval, acceptance, contact, loneliness, there's just so many injuries, emotional injuries that dictate your sexual expression as well, and this is why emotions are even more powerful than your sexual expression because often they dictate how you express yourself sexually.

But bear in mind, when I write the hierarchy, I'm not saying they're all separated from each other. I'm saying the highest one affects all the others, and the next highest one affects all the others. Does that make sense. They're not separated within you. It's just a way of picturing the hierarchy so you can understand what's the most important things to solve. Makes sense, yes. The most important things to solve are the beliefs. The least important things to solve are the physical problems.

Mary:

Well, and also, as you say, if you solve some spiritual issues, that's going to solve a lot of other issues emotionally, sexually and physically.

16.1. All emotions are tied to your spiritual beliefs**Jesus:**

Like I've healed so many things in myself that my 20's and 30's I was getting very, very sickly just by solving my disconnect from spiritual beliefs and that's it and having some emotions about it. Because all of your emotions are tied into your spiritual beliefs. The reason why you feel afraid, that's an emotion. Fear is an emotion, but it's because of spiritual beliefs you have as to why you feel afraid. It's not because of physical things that happen, it's because of spiritual beliefs you now have. Most people don't understand that yet. So, when I'm talking, you go, fear, no fear feels very physical to me. Well, yes, your body has a physical expression of fear, but it's all the result of false beliefs occurring at the emotional and spiritual level.

16.2. How you are educated in the spirit world compared to while on Earth

Jesus:

And you're not going to get rid of fear unless you deal with the spiritual and emotional beliefs that govern it, right, and these are fundamental principles which most people on Earth don't really understand and that's why most people on Earth never get rid of their fears while they're on Earth. They only get rid of them after they pass, generally, because they get educated. See, the beauty with the spirit world is this, when you have a desire, a sincere desire, you'll have a personal educator come right to you and educate you, grab you by the hand and educate you, right. That's how it is in the spirit world.

Here on Earth, what happens? You get, as a child you get thrown in school with 30 others, not a tailored experience. You do not learn about principles, you do not learn about spirituality in school anymore, for the most part, you don't learn about love, you don't learn about truth, you don't learn about humility, you don't learn about faith, you don't learn about taking action, you don't understand the process of sincerity. Nobody has ever taught you. Nobody has ever given you that benefit of teaching you these things. All they teach you is what? The physical aspect of life, and they barely teach you that. By the time you reach 17 or 18 years of age, is it 18 years of age when you leave school. Okay, so by the time you reach 18 years of age, most people leaving school don't even have any idea of how to buy food, go shopping...

Mary:

Prepare it.

Jesus:

...for food I mean, and know how to rent a house, what? There is so little education on the fundamentals of life in school, it's all about math, science, English here, probably French maybe, and then whatever else is educated thinking that it's going to help you in the future and most people enter the real life, you know, the life after they leave mum and dad completely unprepared and uneducated. It could be completely different, but nobody on Earth really has a sincere desire to change it. That is very different in the spirit world.

If a child arrives in the spirit world, he is taken through a program of education that involves him with his belief systems and with his emotions, firstly, and his understanding of love and truth and humility and faith, these are all given to every child who ever passes and then they're educated to make their own decisions, the use of their will, these are all spiritual concepts that they're first educated in. And they're emotionally engaged and they're physically engaged, and eventually as they develop, sexually engaged in the process of that learning.

That's how it should be here. Instead, what we do is we slice off the physical here and we say, that's the important thing. So, don't think we're separating them. What we're saying is, no, the spiritual beliefs are dominate, they're the things that are going to control the majority of your choices, your decisions, your life, here or in the spirit world, your emotions are dominant, you know, less so than your beliefs but just as dominant. You're going to go through experiences, emotions, some of which are going to be unpleasant, some of which are going to be lovely. And you'll learn to understand emotion, you'll learn to feel, it's a part of your education.

16.3. God wants us to feel emotions so that we can experience the emotion God's Love

Jesus:

God wants you to feel emotions so that you can experience the emotion of God's Love. If you can't experience emotion, you're not going to experience love. God wants that for you, wants to be able to share His Emotions with you, but in order for you to do that you need to know what those emotions feel like, and allow yourself to go through the experience of it. So, these things are more important, your sexual experience is more important than your physical one.

Unfortunately, most people when we talk to them, they say, oh, I've got this physical problem. We start talking about a spiritual problem and they say, I didn't ask you about a spiritual problem, I asked you about a physical one. I want to solve this physical one, and we're saying, yes, the spiritual one will solve it. No it won't. I want a physical solution, right. And this is why so many of us are attracted to medical procedures to solve physical problems because we do not believe that they result from any other cause. Any other questions.

Participant Female:

I think you've already answered my question. It's about receiving God's Love, it's a cycle. In that diagram, receiving God's Love is essentially a cycle.

Jesus:

Initially.

Participant Female:

Because receiving God's Love is a continuous process.

16.4. God's Love will wipe out the cause of the sin

Jesus:

Yes, you can get to a state where you receive God's Love continuously, but that's only once you're 100% in harmony with God's Love and that only occurs when you're a Celestial spirit. Before then when you're in a condition of sin, it's going to be a cycle because you're going to have sincere ignorance

about some sin, you're going to have to learn to have a desire for yourself to find out about the sin, you're going to have to get God's Education about the sin, then you'll have to have a sincere desire to apply yourself by actually praying to God for forgiveness, in other words, exercising repentance, praying to God for forgiveness about your sin. You'll pray for God to forgive you for your sin because you now know what it is, and now know what you're praying for, and then the loving response is going to be, you'll receive some of God's Love which will wipe out the cause of the sin. Does that make sense?

Participant Female:

Yes, basically it's a cycle until you have...

Jesus:

...no sin. Until you have no sin.

Participant Female:

Okay.

16.5. The process by which you receive God's Love when you are a sinner

Jesus:

Because every sin wants to fight for itself. So, the general process is going to be this. Every time you receive some of God's Love, you'll start wanting to live in harmony with that love which is something that you generally do, and then in the process of living in harmony with love you become aware of what you were before in ignorance of that there's other things that you need to work on with regard to your sins. So, then you develop a sincere desire to learn about that sin. And then you get God's Education about that sin, and then you've got to take some application, you've to have a desire to apply the education you've received about that sin, you've got to do something about the sin. Then you can take some sincere action, now I can pray to God about being repentant about that sin. Now that I'm repentant, the love will flow and help me release the cause of the sin, the reasons why I did it. What I just explained to you is the theory, but it's not a theory, but it's the process by which you receive God's Love when you're a sinner.

So, that will be a stop and go process, you know, sometimes you'll be passionate about finding out about your sin and other times you'll be stumbling, and you'll go, I don't want to know anything about this, why I have to deal with this, this is painful, I don't like dealing with it, I don't like facing up to the fact that I've done that thing, and then at times you'll be even tempted to punish yourself for it and say what a stupid person you are and then you realise that's a sin as well. (Laughter) God doesn't want you to punish you for your sins, God wants you to desire to fix your sins. This is what will happen.

All these Christian things. They are related to what I taught in the first century and also what we're still teaching, right, the whole idea of how you receive God's Love as a sinner comes from these concepts. You need to come to understand and apply for yourself.

16.6. Stop worrying about how much you sin and start learning about your sins

Jesus:

So, my suggestion is stop worrying so much about how you sin and start being concerned about learning about your sins. Stop trying to defend your sins, start trying to accept and discover your sins.

Participant Female:

Sometimes the problem is, you do certain things and it's hard to figure out where it's coming from, like, you have a certain reaction, for me, I sometimes...

Jesus:

Can I just stop you. You don't have to worry about where it's coming from. I just said that to you just now. What you need to worry about is recognising whether it's a sin or not. You don't have to worry about where it came from because God sorts that out for you.

Mary:

So, in your example, you were going to say you get angry easy, is that what you were going to say.

Participant Female:

I get irritated seeing traffic or whatever

Mary:

So, you acknowledge, okay, that's a sin, I'm angry.

Participant Female:

Yes.

Jesus:

So, what do you have to be repentant for?

Participant Female:

I'm angry

Jesus:

Well, angry is the result of the sin so, it's not the sin. So, what's the sin?

Participant Female:

Patience.

Jesus:

But what's that? What's the patience?

Mary:

When you're sitting in traffic.

Participant Female:

Angry.

Jesus:

You feel angry

Mary:

Then that's the effect so there's a set of beliefs or a set of feelings that are driving.

Jesus:

Anger is an effect of a belief.

Participant Female:

That other people their own will? (Laughter)

Mary:

Yes, I demand that others don't have their own will.

Jesus:

I demand that other people have my will. Which is fundamentally a big sin, right?

Mary:

Many Westerners have exactly that injury, so even though we're laughing, it's a big sin.

Jesus:

So, anger is the effect. You're trying to work out what caused your anger which I sort of understand in some ways, but if you really feel about it you can easily identify, oh, I want people to do what I want. And we're not even considering sitting in the car, while it's still turned on and all the sins we're committing in that moment, are we, we're considering only what we feel other people are sinning against us which is exactly a complete, like unreality. Nobody has to consider you at all. Nobody has to think about Connie, nobody has to feel for her, nobody has to make her feel good, and make her feel happy, and make her feel loved, nobody has to do that, not even your own mum and dad. Nobody has to. God made the law that says, they can think of all those things, but they don't have to. They have free will.

17. Free Will

17.1. A lot of our anger is because we don't respect people's free will

Jesus:

So, fundamentally a lot of our anger results in the fact that we don't respect people's free will, but that could be one cause. So then, we need to learn about free will, what causes free will, why God gave it, what do I think about it, what do I feel about it. Most people when they start feeling about free will, they feel my free will, great; other people's free will, bad. So, they have a very unequal view of free will. Lots of sin there, right. So, once we realise, oh, everybody's free will, good.

You get angry and upset with me, no worries, good. You've got your free will. You're displaying it to me. I know it's not in harmony with God's Love, but at the end of the day, it's telling me a lot about you, right, very informative. Free will is like that. So, when I truly honour it, I will enable your free will, and how I enable your free will is by giving you as much information as I possibly can about every single thing I possibly can, if you let me, and then you can make some decisions of your own about what you want to do about that.

17.2. Cult leaders do not respect other people's free will

Jesus:

So, no cult leader here. Cult leaders don't do that. What do they do instead? They tell you a very small thing of what they want you to do and make sure you do it. I'm not interested in that. I'll answer any question you have. If I can answer it, I'll answer it but it's up to you what you do about it. Very different, right?

But anger, is an effect. When you start thinking Connie, we often start thinking, we go, I want to know what this anger is about. See, God already knows what it's about, doesn't He. The fastest of way of me knowing is me being more humble to know. So, the very first thing I would pray for is humility, under those circumstances. I don't know why I get angry. I'd talk to God about being more humble, learning about more humility. Like, how do I get more humble so I can know. Once I'm humble, I'll know because He wants to share with me. The conscience is God's Mechanism of sharing it, and He wants to share it. So, I'll know if I'm humble.

17.3. Focus on developing humility

Jesus:

So, obviously, if I don't know, it's because I'm not humble enough yet, and I focus my attention on that a lot in my life, like, not humble enough yet, not humble enough yet, I don't know what this is about yet, still not humble enough, and particularly when it comes to my feelings. So, sometimes I know in my mind what it's about, but I still can't access the feelings, and that's about a lack of humility too. I don't want to feel those feelings for some reason. This is the kind of work you'll need to do if you want that relationship with God.

Mary:

And once you identify the cause, so you said the first thing that came up for you is probably close to the mark, and so you, yep, okay, in your case in this instance, okay, I can see that I've got this demand, I've got this belief so then, you can start asking God to educate you about that. What's God's opinion of that, God, can you show me why I want to hold on to this belief? How do you feel about other people's free will, and all of those things. As you said, it's going to be like a cycle as you get more humble. Actually, sort of the grease that keeps this whole flow diagram going is humility. We need to put little H's at every connecting point because it's actually humility that keeps this whole thing flowing. And you realise you're stuck at a point, okay, as Jesus said, you realise I need more humility.

Jesus:

That's helped me a lot, like learning to have proper humility. It's so easy to think you're humble when you're not. So easy to rely on your own understanding, so easy to try to do things intellectually when actually the harder things sometimes is to get access to the emotion. Most of us don't want access to the emotion, which is the main reason why we're not humble, so these things we need to learn how to change.

17.4. Benefits of our emotion

Jesus:

And also, a lot of us don't realise the benefits of our emotion. The more powerfully you experience emotion, the more powerfully you'll experience joy, because joy is an emotion. The more powerfully you'll experience peace, because that's an emotion. So, there's all these different emotions that unless we learn to be powerful in our emotional state, we're not going to experience the benefits of being beautiful emotions, and that particularly applies to God's Emotions because along with the Love, comes the emotion relating to peace, and along with the Love, comes the emotions relating to faith and along with the Love comes the emotions regarding humility, so it actually helps you. The more Love you receive, the more humble you become.

17.4.1. An example of Jesus learning about emotion

Jesus:

And it happens quite naturally if you let it happen, and so I've learnt to allow my emotions, in this life in particular, to expand, the 1st century I had a lot less trouble with that, like problems always connected to my emotions in the 1st century, but in this life, like you, I would like, when I was 30 something, 33 in this life, I was dead, I would say I was a dead soul to a large degree. Like I said in that message because I was not even capable to feeling emotions anymore, right, and I had to learn, and those are the things I had to learn. It took me from 33 to 40 to learn about my emotions, seven years it took me, in this life, to relearn the important things about my emotions, and it required a lot of dedicated effort. I spent a lot of my time doing it. Just to learn how to feel an emotion again and learn how to express it without being bitter with everybody, and without getting violent, like to myself in particular. It took some time.

When I began that process, I was suicidal as well, so that's like complete desire to get away from all emotion pretty much, and it took me ages to work through why I didn't like my emotions, and what was wrong with my emotions, and why did I feel so scared of my emotions. And by the time I was 40, I realised that oh, the real reason why I'm scared is because of who I am, but I didn't know that when I was seven years old - earlier. I just thought the real reasons why I'm scared, who knows, I didn't know, I had no idea. Makes sense.

17.5. What does spiritual work really mean

Jesus:

So, unless you're dedicated to the process - so this is really what I would classify as your spiritual work. A lot of people think of spiritual work is like read the Bible daily or things like that. Talking about the really sincere spiritual work is you learning how to change your beliefs and learning how to experience your emotions and learning how to govern your sexuality. A lot of your spiritual work is going to be amongst those three areas.

18. Rebellion

Participant Male:

About your process in this life, did you experience rebellion?

Jesus:

Yes, I'm not a rebellious person, but I have had some periods of rebellion, yes. There was a period in particular, right at the beginning of me learning about emotions, I was really upset about having to do it. Like, really upset, that's when I became suicidal. I was really upset about having to go through some tough emotions, and I became very rebellious for a period of about

three or four months, where I just felt suicidal every day for that period of time, and that is a part of my rebellion towards my emotions.

I did things in that place (pointing to the whiteboard), like how do I access them, I was confused, how do I access them, what do I need to do. Eventually I found the person through my seeking the truth, I found a person who was a body therapist and all he did was touch different parts of my body and all of a sudden I just had these big emotions, right, and this really helped me a lot because it was a part of my education process of learning how to feel an emotion again, very helpful. So, I'm very thankful for that man, his name was Eugene, I'm not sure where he is now. He might even be in the spirit world now because he was about 12 or 15 years older than I am. But I'm very thankful for him, just doing that, just to get me started on the process of even just understanding what I felt in my body and linking body pains to emotions that I was suppressing, so this educated me a lot, and this was very good. But I had that period of rebellion which was tough. Like, I used to sleep with a knife by my bed. I thought quite frequently driving my car into a brick wall, you know, lots of dark feelings, of rebellion during that time. I recognise them as rebellion though. I recognise them as, oh, here is me not wanting to deal with something.

18.1. The key to rebellion is understanding what's driving it

Mary:

That's the key to rebellion, is understanding what's driving your rebellion. So, lots of us rebel for different reasons, but it's always driven by a set of beliefs you have. Some of the beliefs are that it's tough and strong to be a rebel, and to go against the system, and if you go with the system, you're weak. And for some of us it's because we believe that we can't possibly cope with what the system, in this case, is and so we have to rebel. So, the system in this case (pointing to Jesus) was being humble and dealing with your feelings and feeling like the belief that Jesus had at that time was I can't possibly do that. I don't even know how to do that, so his beliefs led to a state of rebellion, just like the first several beliefs where you feel like, oh, it's a weakness if I do it God's Way or if I go with the system.

Jesus:

Yes, I had less of that, less of the weakness feelings, but more of...

Mary:

But I mention it because it's very common on Earth.

18.2. Learn to love yourself rather than expect someone else to – love is a gift

Jesus:

Yes, yes. Another rebellion period I had was I realised, intellectually I realised through education, through God really forcing the education on me, I realised that nobody has to love me, right, that I had to learn to love myself instead of asking someone else to love me. I was pretty upset about that. I spent probably, again, a solid three or four months crying about that and pretty angry about it as well. I felt like I was letting everybody else off the hook for loving me and I was pretty upset about it. It took me some time to work my way through that and realise that I needed to let everybody off the hook for loving me because while I thought they should love me, I didn't treat love as a gift. When somebody did love me, I didn't treat it as a gift. So, it took me probably another solid four months to deal with that emotionally. I went through a lot of feelings of like anger with God, why can't somebody love me.

Like, at that stage, my family, all rejected me, all of my family, children, parents, everybody, I was in a religious faith that rejected me as well. I was living alone, so I was living by myself, and the only thing I had was work, everything else - and I had to change my work. I moved a thousand kilometres to a new location, so I had to make my work happen as well, so it was a brand-new work to sort out in terms of just looking after myself. And I realised that at that point that if I died, not a single person I knew would even come to my funeral. They wouldn't even have known that I had died for months, nobody would have known that I had died.

I went through a period where I was off work for four months dealing with some emotions and during that time not one single person talked to me, and I was really upset about it. I was really upset about it because that's just proof that nobody cares about me at all. Not my children, not my parents, not my family, nobody, nobody cares about me, and then I realised oh, this is a problem, me thinking they should. They don't have to. Does that make sense?

But it took four months of rebelling and being upset about it and being really annoyed about and during that phase I was yelling at God about it, like literally. By this stage I had re-established some connection with God and I was yelling at God about it, like it's unfair, why do I have to be the first person to experience this in my life. Why can't it be - I would never do this to somebody else is the kind of thinking I had, you know. And I wouldn't have had anybody else, but that's not the point. The point is I expected to be loved, and by expecting to be loved, I wasn't treating love as a gift anymore. So, I was really rebellious about that.

18.3. We can love others without them loving us

Jesus:

There was another time where I was quite rebellious was, I went through a period where my two sons stopped talking to me because they were told by a religion to do such a thing. They were told by the religious faith to treat me as if I was dead which is what they did. They treated me like I didn't exist, and so they wouldn't acknowledge me, wouldn't speak to me, look at me, ?? so I pretty annoyed. And then I realised my sons don't have to love me either. In fact, I can still love them even if they don't love me. So, that's when I learnt that I could love people without them loving me. Before that I didn't really believe that. I thought that love was sort of like a quick pro quo, you love me and I love you, that kind of thing, and this was a part of my learning about love as well, learning that oh, even the people that I brought into life through a process and that I cared for all of those years, even they didn't have to love me.

And that helped me greatly actually. This is why I can put up with millions of people now; I can put up with millions of people attacking us on Earth and in the spirit world attacking us, and I don't, like I know they're attacking me and it doesn't always feel pleasant, but I don't expect them to stop.

Mary:

You don't have the additional upset thinking that you should have control of their free will.

Jesus:

Yes, almost every one of the people who returned to Earth with us attacked me as well, and I don't expect them to stop. But I had to learn this again, you know, through this process that I'm describing to you, so, yes, lots of times is the answer. And then when I realised who I was, that was even worse. I had some pretty big revealings then, like it's how can I ever mention it to anybody, like how stupid am I thinking that I can even mention it to somebody without getting attacked for it, you know, and here I'm mentioning it to 75 people.

Participant Male:

Thank you. It makes my experience, like my life's not that bad. (Laughter)

18.4. Put things in perspective

Jesus:

Well, that's one of the other things I realised that a lot of problems I thought were problems were just what I would classify now as like first world problems. Do you know what I mean by that? Like you're driving and you get stuck in a traffic jam, you've got a car for goodness's sake. A lot of people don't even have one. You've got a home to drive it too, a lot of them don't

have that either. What are you complaining about, how bad it is. It helped me get things in perspective. A lot of things going through this experience where I go, yeah, there are a lot of people on Earth who are going to have to go through some bad experiences, similar to my own.

You know, historically, there have been a lot of people who've been tortured. There are people who are really harmed. A lot of women, in particular, have very hard lives worldwide still, very hard lives. And it helped me get a lot of these things in perspective. Does that make sense? So, this is a part of the education.

Mary:

Yes, we need to differentiate perspective from reframing though.

Jesus:

Yes.

Mary:

Do you know what I mean by reframing.

Jesus:

I still went through my feelings. I didn't convince myself that because Joe Blow down the street had a worse life than me then I shouldn't feel.

Mary:

...I shouldn't feel.

Jesus:

You've got to be careful of that. What I learnt is you've got to go through your feelings so that you can have compassion down the street. And the only way you're going to have compassion is by going through the experience properly and really coming to terms with it, you know, in an emotional manner.

Mary:

What perspective helps us gain if we're sincere is more humility, like you just expressed, well maybe my problems are not as big as some other people's problems, maybe I can get on and feel about them and move on from them. Do you see what I mean there?

Jesus:

It's often like this with our problems. All of us and this is something about perspective, all of us see our problems as mountains, right. We all see our problems as here's me (drawing on whiteboard) and here's my problems, right. We all have this tendency to look at our problems, and particularly our emotional and spiritual ones we feel like this, and even our sexual and physical ones we often have this idea.

18.5. Accurately assess our problems

Jesus:

So, when we look at our problems like this. A lot of times we are not actually accurate in the assessment of these problems. And also, we're often examining the effect of the problem rather than its cause. In other words, we're saying - like an example of that is, if I tell my wife that I've cheated on her, right, let's say I have, and I've told her that I've cheated on her, that's going to cause me a lot of other problems, is what I might think. Even though I've cheated on Mary, let's say, it may cause a lot of other problems telling her. So, we see this problem as telling her rather than seeing it as a problem with my character.

So, now that I don't see it as a problem with my character, how can I change my character. How can I change my morals. If I see it as a problem telling her the truth rather than seeing it, oh, I have got a problem that I even thought of cheating on her without firstly going through some kind of resolution of my relationship with her. Can you see there's a problem inside of me, right.

So, the real problem, the mountain, you could say almost exists is my character, but I'm not seeing that at all. To me, my character is nothing. To me, I'm seeing that as nothing, that's the problem. That's the real problem and I'm seeing it as nothing. And the problem I'm perceiving is telling her the truth, that's the mountain that I will have to find.

Now it's interesting when you do tell the person the truth. In other words, climb the mountain, that exposes the real mountain. If you start realising now this is only the foothill of my problem, does that make sense? It is the outward expression of the problem.

Participant Male:

(unable to decipher)

Jesus:

That's right, you have a better view, and you start having a better view of yourself.

Mary:

If you're sincere.

Jesus:

If you're sincere. It's tricky because once you get sincere about seeing yourself, it's quite confronting, really confronting because you start seeing, wow, I've got - it's like when I was thinking about those love issues that I was talking with you about earlier. Once I realised how unloving I was as a person even though I thought I was loving at the time, and I realised that I actually expected people to love me which was a terribly unloving thing to

do to everybody around me. I realised that it had caused the breakup of relationships, you know, the two relationships that I had at that point. I recognised that it caused me to have projections of my parents about why they rejected me and why they didn't talk to me anymore, it caused me to have feelings of anger and rage towards my children that I needed to address. Once I worked through the expectation emotionally that I no longer had it, now I could love them even if they did not love me, right.

But before then, I thought my problem was that I was not loved. That was my foothill. All it was, was not really a problem. It was great that I wasn't loved because I would never have learnt otherwise, probably, I would never have learnt that nobody has to love me. I would never have learnt it. I can't see any other way I would have learnt that principle in the state I was in, you know. The state I was in, it was pretty, I was pretty firm about being right on that matter that people should love me. And in the state I was in, I can't see how any other course of events now would have caused me to change that state. Which is interesting, right.

In other words, I wouldn't have seen the mountain for the foothill of people not loving me. Or to put it another way for those of you who are interested in your Bible, I wouldn't have seen the plank or the rafter in my brother's eye, sorry, the straw in my brother's eye because I had a rafter in my own. So, I had to learn deal with my rafters (Laughs), take them out of my eyes so I could see the spiritual reality so that I can then help others with their straws. It's the only way you can grow.

19. Closing Words

Jesus:

Alright, so tomorrow what we want to do if I can just explain. Tomorrow what I would like you to do is to have a think about things that we talked about last year that were sins and what you've done with that discussion internally. So, as a reminder, we talked about toilet paper (Laughter), we talked about coffee, we talked about pets, we talked about chocolate, we talked about drugs, in one of the discussions with some groups, we talked about tea, we talked about sex...

Mary:

...and we could say flirtation there as well.

Jesus:

Yes, flirtation, we talked about flirting, okay. We talked about a fair bit really. Do you remember the pet conversation here, those of you here, remember how emotionally charged everybody got, it was pretty big, wasn't it. Like, we were talking about big principles, and everybody was fine, and then we talked about pets, and everybody is having a meltdown. (Laughter) Not

having a meltdown about the big principles but having a meltdown about the pets. So, these are classified as physical

Mary:

Physical and sexual.

Jesus:

And of course, sexual. So, these are the lower end of the sins. Does that make sense? Now I put to you, we'll discuss this tomorrow, and what I'll try to do in the discussion is we'll link it to the diagram we did on the previous page in terms of what happened with regard to desire, what the motivations were, what the decisions were, what the thinking and reasoning was on those matters that we raised because it's very important that you understand, this is going to be the kind of reasoning that ramped up when it comes to your emotional and spiritual beliefs. You're going to have even bigger reactions to that, makes sense?

And if we can do that, then we can start to get the pattern of what it looks like to actually deal with the sin. What it looks like - because remember in that message we just read, and one thing I would like you to do is re-read that message for me, page 127, tonight, just re-read it and ponder about what it means. It only goes for a little bit over the page, so a very short message, ponder about what does it mean that, what the Holy Spirit does versus awakening and how there's other influences and what are those influences, think about those things tonight when you get the opportunity so that when we come to the discussion tomorrow, we can put the principle of that discovery process into some kind of practical action. Does that sound alright.

Participant Female:

Maybe this is for tomorrow, but the difference between sort of taking the action of dealing with the emotional cause versus like actually processing, do you know what I mean, like just doing it...

Jesus:

Yes, we'll talk about that as well.

Mary:

Let's talk about that tomorrow, and for those of you who wrote down the flow chart, if you think back to these issues and think, what did I do. Does anything I did correlate to this flow chart, just as self-reflection and we'll get into it.

Jesus:

Yes, because what we might end up doing is another flow chart of the error flow chart.

Mary:

What we did instead of this one.

Jesus:

What we did instead of this, does that make sense? A lot of times if you want to change something sincerely, you've got to work out where you went wrong so you can correct that, and why you went wrong on a thing. And so, it's important to sort of understand that, so tomorrow, now we again are going to choose these things, but bear in mind these things are the least important things. But it will just give us a way to illustrate them to you in your day-to-day life as to the kinds of decisions and choices you make, the feelings you have, the opposition you have to bringing your life into harmony with God's Love, and what kind of justifications we have internally as to what causes us to make those decisions because if we don't have a sincere desire to actually start dealing with our sins which are the main reasons why we don't get sincere, then of course, the very first part of prayer for God's Love, the prayer can't happen. And if the prayer doesn't happen, then God's Love can't come.

So, it's important to see the relationship between what's preventing the prayer, what's preventing the sincere longing, and then how that effects the experience of God's Love being received. Does that make sense? So, we'll try to explain more about that tomorrow. Is that good.

WOLFVILLE NS CANADA - Day 2 Part 1

1. Padgett Message – Vol 1 pg. 235

(Transcript starts around 10 minutes)

Jesus:

Padgett Messages - what we would like you to do is on page 235 on your first book, there is a discussion I think it's from myself about sin.

So, it's a fairly long message, I think that message 235, I think it is quite a few pages, but it talks about the relationship between truth and error, and the relationship of what happens between truth and error, there being a fight between truth and error. And so, in amongst all of that there is also an indication of what sin is and things like that, so we recommend for you to read that tonight. Sound alright.

1.1. Love, human love, is not sufficient to solve human problems

Jesus:

You'll find in the Padgett Messages, the Celestial spirits who helped us bring them to Earth, we're all pretty clever, we know what's going down, particularly in the spirit world, everybody involved who are Celestial spirits involved in particular with those messages, know what the primary problems of Earth are, and why we face the problems we face. And fundamentally, it does get down to the fact that love, human love, is not sufficient to solve our problems.

And the main reason why human love is not sufficient to solve the problems is because human love is fickle. Sometimes you love one person, then you move on to a next person and then you forget the other person. These are the things that happen with human love. Human love is a very fickle form of love. God's Love is not fickle.

God's Love is stable, secure, strong, and remains, and for that reason it's more permanent, so anything, when you receive God's Love there is a permanent change to your soul that occurs, but there's also permanent changes to your life that occur. And all to your own benefit as well as to the benefits of others because you love them more. So, it's very important to see that human love itself, has its problems, so if you're going rely on human love to make a better world, it's not going to happen very rapidly at all.

Now there are some Padgett Messages that talk about that principle, that human love is not sufficient to actually solve human problems, and this is why we need God in our life, and God's Love to help change our perspective of what love is.

1.2. Human love is mostly meeting our addictions

Jesus:

The problem with human love is that for the majority of it is actually not love as God sees it, but rather it's addictions. Love does not equal addictions. But for many of us we feel when a person meets our addictions, they love us, and that is one of the fundamental problems with human love.

1.3. Addictions are actually sins

Jesus:

From God's Perspective, addictions are actually sins. And, in fact, for the large part of our problems on Earth are the sins related to our addictions. In other words, we want something, we feel we need something from others, we feel we want something, we're missing something, and then what happens is we create a set of addictions to get those things, right. And they can be anything from beliefs, you know, where you have a belief system that is addictive because it helps you avoid a whole heap of feelings, right the way through to your emotions. It can include sexual behaviour and also, your physical life, but fundamentally all of these addictions are sins. They are opposite to what God's Love would do.

So, God's Love and love from God's Perspective, even human love does not equal your addictions. Your addictions are sins. From God's Perspective, sins are based on error, so you could also say that error is the cause of our sins. In other words, our beliefs that are in error and they are not equal to truth. So, a lot of times we think they're true, our beliefs, but they are not.

So, what happens is God's version of love is not equal to your addictions, but your addictions create your sin, but also the reason why that happens is because truth is not equal to error, and error inside of us, the belief systems, the error in our emotions in particular and our beliefs drive our sins.

1.4. We need to learn how to change our concepts of love and our concepts of truth

Jesus:

So, what you're really looking at in terms of dealing with your sins is there are really two aspects of it. There's firstly, coming to have a different understanding of what love is, and coming to have a different understanding of what truth is, what you believe to be true. Those two steps are required. So, we need to learn how to change our concepts of love, and also our concepts of truth.

1.5. Our belief systems are emotional, not intellectual

Jesus:

Now both of those things are stored in our belief systems emotionally, they're not intellectual. You can't change your emotional state thinking that you can change your intellect about just accepting a truth and change your intellect about what you believe love to be, it doesn't work that way.

The way God designed you is your soul, your true soul feelings are all based upon your emotional state and not upon your intellect.

One of the biggest problems most people have listening to God's Truth, is they struggle because they're hearing all the words with their intellect, and frequently we try to do things in our intellect, but as a result of doing things in our intellect we are skipping over the emotions that drive the actual beliefs we have, and the emotions that drive the actual addictions we have, and we're skipping over all of that.

And we often try to change ourselves by changing what we think about, but the trouble with doing that is that you're skipping over that the emotions are not changing. And unless the emotions change, your fundamental beliefs will not change.

1.6. Emotions are the sin

Jesus:

And this is why religions have come up with these ideas. So, the Christian faith has come up with the idea just be a moral person and then they've written laws, some of which have been created by people's interpretation of the Bible, and others of which have come directly from the Bible, and they've written some laws and they said, do that and you won't sin. Not understanding that actually your emotions are the sins.

If you don't change your emotions, even if you try hard to not sin, you will be sinning because the emotions haven't changed. And fundamentally the people who do this enter these states that are quite confusing because they are trying to live a rigid life where they're rigidly adhering to a fundamental set of principles that they believe to be true while at the same time their emotions are saying, I don't want to live that life.

1.7. Mind versus your soul

Jesus:

And so, because of this now disagreement between the soul and the mind, now you've got to handle - what do you do in your mind versus what you do in your soul, and you've got to start handling all that. And this is what many

people who listen to Divine Truth end up doing. They start doing the same thing a Christian would do, right, which is not God's Way.

God's Way is to actually change your feelings, your emotions about things. And they have to substantially be completely changed in order for your changes that you make in your life to be natural, like you will not be able to automatically love someone without your changes occurring emotionally where you remove your addictions so that you can automatically love them, where it's not hard for you to love them, where you're not struggling to love them.

Now it's a world conceived principle on Earth that if you're in a partnership or a marriage, it's hard sometimes. Hard to love each other sometimes because things get a bit tricky, that's the general concept, and so there is a principle that people say, psychologists and others and also the average person who teaches these things says, you've got to work at your marriage is what they say.

1.8. If the principle is in your heart, you don't have to work at anything

Jesus:

If the principle is in your heart, you don't have to work at anything. Your marriage is not one of the things you have to work at. When you love, and you really love, and all of the tendencies you have towards addictions are removed, it is simple to love your partner. It's really easy even if they don't love you, it's easy.

So, the whole concept that we're going to try harder intellectually to impose a set of concepts and beliefs that we now believe to be true, principles we believe to be true upon ourselves, by skipping over the reality of our emotional condition is flawed, and every religious faith on Earth who does it, and every person who does it in terms of psychologically, so psychological help who do it ends up flawed, more flawed because you end up trying to do something that your emotions are screaming at you to not do.

1.9. Cause versus effects

1.9.1. Sins are the effects

Jesus:

So, we need to get down to what is the fundamental cause of a problem rather than the effects of it. So, you could say our sins are the effects, so the sin is the effect of what we do. Well, another way of saying it is that really the effects which are all the things are behaviour, what we chose to say, what we chose to think about, what we chose to do, so our behaviour, how we live our life, our fundamental ideas and concepts that we think in our mind are

our concepts, these are all effects of something else. And so, what we need to do is come to understand that the sins are caused by something.

1.9.2. What is the cause

Jesus:

So, the behaviour is caused by what? When I yell at somebody because I'm angry, what's that caused by? When I feel condescending towards a person, what's that caused by? When I feel like I want to deny something and deny some reality, what's that caused by? What drives me to do these things? Why do I want to deny truth, what's that caused by?

You can see if I just focus on the effects of like I denied truth and I've got to fix that, and I try to fix that and I don't know what it's caused by, fundamentally I'm not really going to fix the effect.

Now these are fundamental spiritual laws that exist in the universe, the Law of Cause and Effect, is a major fundamental law. In fact, in the Padgett Messages, there are a series of Padgett Messages where we talk about cause and effect, and we talk about the whole concept that if you're trying to change something but it's not the cause, then of course, fundamentally it can't change.

1.9.3. Cause of War

Jesus:

So, what's the cause of war? It's not countries - it's not what most people believe it to be. Fundamentally the cause of war begins in a family, but most people don't understand that. They feel the cause of war has to do with political powers fighting each other, but fundamentally it comes from things like ambition which are created in families. It comes to things like disagreement and how you handle the disagreement, that is established in families, and often a whole nation has the same injury with regard to how those things are handled. And so, naturally the nation will go to war with another nation who has a similar injury in order to get a resolution, but a lot of these problems exist in the individual first.

1.10. Change needs to happen inside the individual

Jesus:

So, God is not really going to change things like war because God knows that all of the changes that need to happen, need to happen inside the individual and only the individual because you have free will, can change the individual.

Mary:

I want to alter your diagram if I can.

Jesus:

Oh, this should go over there, but how else did you want to organise.

Mary:

Just based on what you were saying and what we know, so we've got the cause and effect, and then actually the sin is the cause. So, the things that Jesus is talking about in terms of the beliefs that exist in the family, the emotions that we take on...

Jesus:

Let's write that down.

Mary:

And then we call beliefs, emotions, attitudes in error and then the effect is actually the sinful action, isn't it.

Jesus:

Correct.

Mary:

So, that's the war, for example.

Jesus:

Yes.

(Diagram on whiteboard)

- cause is the sin
- effects are the sinful actions (war, for example)

Mary:

So, just because I know you would correct that later...

Jesus:

Yes.

1.11. *Sin versus sinful action***Mary:**

Basically, the cause is the sin that's already within us, and then often on Earth what we call the sin is really the effect. So, we say, oh, these wars are happening, someone got abused, somebody hit their partner, this was the sin, but actually that's the sinful action, yes, but it has a deeper cause which is what Jesus is referring to in his explanation. And these are all the things (belief, emotion in error) that drive us in our soul condition which you will read about in the Padgett Messages, so our beliefs, our emotions, our attitudes...

Jesus:

...desires, passions, we call them sometimes in the Padgett Messages the appetites.

Mary:

Which is very fighting, isn't it, because it feels like a hunger sometimes, those sins.

Jesus:

Okay, so any questions so far about that. So, I'm going to go further and develop this a bit further.

Participant Female:

So, if the sin is our belief, where you said emotion in error does that mean that this is where we get stuck when we're trying to change the sinful action before feeling through the emotions of why.

Jesus:

That's right.

1.12. Shame, embarrassment and fear keep me away from what caused me to do that thing

Mary:

Or even identifying the sin. A lot of time we feel shame or embarrassment about oh, I can feel it's wrong, I just never want to do that again, but because of that shame or embarrassment or our fear of our own emotion, we don't want to examine, what caused me to do that thing.

Jesus:

What belief or emotion do I have and remember all your beliefs are stored emotionally as well, so you're fundamentally looking at what beliefs that are stored as emotions have driven me to do this particular thing and keep driving me to do this particular thing.

Participant Female:

What if you have an idea of what that is.

Jesus:

Often, you're not right. (Laughter)

Mary:

It's just here, (pointing to her head), isn't it, as an idea.

1.13. The problem with our intellect

Jesus:

This is the problem with your intellect; this is something else we need to talk about right. Your intellect is terrible at working out your emotions, terrible, and most people think that it's really good, so that makes it even worse. Your

intellect is a part of your spirit body, and then it then transmits information to your physical body. Your emotions are stored in your soul. So, if you become intellectually dominate, you're actually killing your soul. In terms of killing it - not killing it in terms of reality, you can't actually kill a soul, but you're making it dead as to your emotions.

Mary:

You're numbing it out.

Jesus:

You're numbing it out which is in the Padgett Messages, we refer to that as a dead soul. A person who has become so shrivelled in their emotional expression and so intellectual dominant that they can't even feel anymore what they were feeling.

1.13.1. An example of Jesus' intellect being opposite to his emotions

When I was 33 in this life, I got very close to that point where I'd work out everything intellectually, work out how to do a thing, work out what was wrong with it, all in my mind, and then try to force myself to go ahead and do it even if my emotions at times were often completely opposite.

Like, as a Jehovah Witness, we were asked to go and knock on peoples' doors, and at one point in my life, I was doing it every day, and once I let myself feel my emotion, I felt like I hated it. I hated it because it felt so wrong to bother people and try and force them to listen to me, it felt really wrong. I hated it in my feelings, but I didn't know I hated it until I started feeling. I just thought, Bible tells me I've got go out and preach, so that's what I've got to do, go out and preach, right. There was no other thought, there was no emotion in it for me really at all. I loved talking about God and things like that, but I disliked intensely, right from the time - I started knocking on peoples' door when I was seven years old, and I can understand why so many people reacted badly to it.

There was one time when I was nine, a guy came out with a shotgun and aimed it at myself and my dad who were knocking on the door and said, 'you don't get off my property, I'll pull the trigger'. You encountered these kinds of things, and you sort of think, oh, they're really angry, what's wrong with them. But when you look and you go, I was imposing upon his will and there was a guy, he didn't respond properly to it obviously, not in a loving way, certainly if he responded in a loving way he would say, 'you're imposing upon my will, I don't want you here, you need to leave', you know, that kind of thing.

So, if you had done that it would have been a lot more loving, but we'd probably gone back and knocked on his door again because we were taught that unless someone got violent with you, you go back. What? Like, a no

should be sufficient, just say no, and you don't go back, that should be enough, but we were taught the opposite of that.

So, even at seven or eight years of age I hated it, emotionally, but I so much in my mind by the time I was seven and so much trying to get the approval of God by doing it and all these other emotions which were all sins, they caused me to discard my feelings about it. Once I connected to my feelings about it, I couldn't do it without crying, just couldn't do it. It got to the point where I just couldn't do it.

Mary:

And Jesus if we take that example, if you had have realised, oh, I don't like doing this, but I'm going to figure out with my mind why I don't, you could have come up with all kinds of things, couldn't you. Oh, I'm afraid, I was traumatised by that shotgun incident, you know, you wouldn't have ever connected emotionally to the feeling, oh, I'm imposing on another person and that feels wrong. So, this is why your intellect is such a shoddy instrument in this because it's always - a lot of your intellect is driven by your fears, and your facade...

Jesus:

...by your addictions actually.

Mary:

The things you want to believe that you prefer to believe rather than the actual truth of how you feel emotionally. So, the only way to really identify what the sin is, which is the cause driving the unloving effect, is to connect to it emotionally.

Jesus:

Yes.

Participant Female:

My issue with that is...

Jesus:

Your issue, Sandina has an issue... (Laughter)

Mary:

I would like to put in an appeal, God here it is in writing (Laughter)

Jesus:

Let's look at the issues.

Participant Female:

Well, I struggle with that, like my concern is like...

Mary:

You're allowed to say you have an issue; you're allowed to, we're just teasing you.

Jesus:

We're happy for you to say your issue. Because you're right, that most people have issues with feeling their feelings, right.

Mary:

And it's better to be honest.

Jesus:

Better to be honest than not.

Participant Female:

Yes, but also, I feel like sometimes there is an excuse of like, instead of taking a loving action, I think I do this, well I just have to figure out the emotional reason why I don't do it and then I stall with that and then I don't end up doing the action.

Jesus:

I haven't finished my presentation.

Mary:

We're definitely going to talk about that.

1.14. *You do not have to figure out the emotional reason why you do something – you just have to figure out what you're doing is wrong or not*

Jesus:

You do not have to figure out the emotional reason why you do it, not if you involve God. You just have to figure out whether what you're doing is wrong or not.

So, let's look at this, how it works. Everyone is understanding this so far. You see, a lot of times when we ask questions, we go, but there's a bit missing and that's because there is a bit missing and we need to talk about what's missing.

So, we're saying that the cause of a problem must be addressed, right, and the effect being the sinful behaviour, the sinful action, is the effect of the cause not being addressed. That's what we're fundamentally saying.

1.15. *Our behaviour is driven by the sin*

Jesus:

So, here we are, we've got our sin (drawing on whiteboard), which is really as Mary has pointed out is our sinful, shall we call it behaviour, yes. And that is driven by the sin, the real sin that exists inside of our soul now, it's not in our mind. Our mind can store sin it, by the way, because you have sinful thoughts, right, and they can be sinful behaviour, so this includes, the sinful behaviour includes the thoughts, you know how a lot of people worry about

their thoughts. They go, oh, I thought about that thing and oh, that was pretty bad, and people get pretty, almost scared or shamed of their own thoughts sometimes. Why did I think of that for, you know. Well, that is a part of the sinful behaviour, that's the effect of something.

1.16. It's what's in our heart that is the problem

Jesus:

So, you've got your thoughts, you've got your actions, you've got your words, and these are things we taught in the 1st century, like I said to people, what comes out of your mouth condemns you, but it's not what comes out of your mouth that is the real problem, it's what's in your heart that's the problem that drives what comes out of your mouth. So, that saying there is a sin in your heart that drives your words.

So, when you want to yell and scream at somebody, you put them down and make them feel little and whatever you want to do, the words are sinful words, but in the end, they are driven by some emotion, some belief in you that you're allowed to do that. So, what's in your heart and quite often in the Bible, the word soul is translated into heart, right, because people didn't understand the fundamental design of the human which is soul, spirit body, physical body which is something I taught a lot in the 1st century, but people just dismissed that pretty much when they re-wrote the Bible because they didn't believe in it. And so, you end up with this understanding that everything is in your mind and all you've got to do is change your mind, but if you understand your soul, everything starts in it. Any behaviour you have starts in it.

So, if you're acting in a certain sinful manner, then it started in your soul somewhere. It started with your beliefs and emotions that are stored there. And unless that condition of your soul changes, so too will your behaviour remain. So, you could say, the sin is a soul thing, it's in your soul. And the effect is what happens in your mind and in your actions, right, so really what you think about is an effect of what's in your soul, not the other way around.

Now you'll read many Padgett Messages that make that very clear, that what is actually going on is the soul condition of the person needs to change, and frequently the soul and the mind are almost at opposites of each other. Sometimes your mind really wants to make a change, but your soul is so stubborn it does not want to move an inch on the change.

Participant Female:

Something I've always wondered in the Padgett Messages was, was it seemed like sometimes Helen would say, don't feel this, don't feel that or just don't be so scared or get into a better state and what is really going on there.

Jesus:

You've got to bear in mind with the Padgett Messages that, particularly when Ned (James Padgett) was receiving individual messages for himself or from people he personally knew, that his interpretation of what they were trying to say was quite often very different than what they were trying to say. And the more personal acquaintance he had with the person and the more addictions he had with the person, the more he was resistive to hearing the truth about. You understand.

There are many Padgett Messages that never even made it into the message book that you've got actually, because he got rid of them, because they were personal messages for him that he didn't agree with. Do you understand. So, if they were there then you could see what the spirits were trying to say. So, there were sometimes we talked about, he used to be a smoker, and we talked to him about smoking not being a love of self, and we talked to him about why he doesn't love himself, but he got rid of all of those messages because he wanted to keep smoking. He wanted his addiction.

So, not everything you read, particularly when it comes to the personal messages that he got from his wife, in particular, and also from some others like his grandma and his dad and there were some brothers and sisters that came to him who died as well. A lot of those personal messages where they said, oh, don't feel that or whatever, is not what their intention was for him to receive. Their intention was that he continue doing that and release that, but he didn't want to. So, now that's going to taint his writings.

Participant Female:

Okay, so that's confused me for a few years.

1.17. *Talking to James Padgett about spirit rapport***Jesus:**

Yes, but we did actually tell him in a message about rapport. There was a message given by the Apostle John about spirit rapport and what the person can actually receive based upon their soul condition. And we talked to him a lot about changing the rapport between us because a lot of what we were trying to say, he didn't get. So, we did actually say that in the message. And we gave him a series of messages actually about that. Some of those messages are retained in the Padgett Messages. You'll find, I think it's in the, it might be in the first or the second volume, I can't remember.

Mary:

I think rapport there's a series from John in the second.

Jesus:

In the second, where we're trying to address the fact that we can't share any more truth with you now because there are so many emotions you've got going on preventing us from sharing that truth.

He went through also a very dark period where Helen had predicted that his daughter wouldn't die, she was ill and she predicted that she wouldn't die and she died, and he went through a really dark period where he didn't want to talk to any of us, didn't want to hear anymore from any spirits because his wife had predicted. But actually, she didn't predict that, right, he wanted that to be true and so, that's what he wrote from her.

Mary:

Actually, part of Padgett's soul condition when his wife died, there was quite a bit of co-dependence between them.

Jesus:

Particularly on his part.

1.18. Wanting a 'sexy mummy'**Mary:**

Partly what opened him up to doing mediumship is that he felt very lonely, I can't have my feelings, I need a sexy mummy, you know, I want this mothering feeling I was getting...

Jesus:

I need a woman who loves me and is sexually attracted to me who mummy's me as well, in order to feel good about myself, that's what Mary calls 'sexy mummy'. (Laughter)

Mary:

Yes, sorry, he wanted his wife's feelings that she'd been giving to him throughout their marriage which is reassurance, sort of a mothering kind of a feeling, what he called nurturing, you know. And that's partly why he was also blocked to some truth about me, and other women. He didn't receive messages from very many women at all.

Jesus:

One of the messages he received, he did receive from Mary, but he thought it was me.

Mary:

We felt similar too, I guess.

Jesus:

Yes.

1.19. Padgett being blocked to women

Mary:

But also, the truth about soulmates, you know, everyone had one but Jesus and all these things that he didn't really - because he had certain ideas about women and men and so, the women that he received messages from where all 'famous' women, and the men...

Jesus:

...mentioned usually in the Bible or famous women, you know, like the Queen of England or someone he could reference.

Mary:

But he had this idea that women really were there to nurture men.

Jesus:

And that's why with all of the messages that came from Luke, John, myself, and Matthew, Mark, even Cornelius, John Mark, all of the messages that were received from those people he never asked them one thing about their soulmate, their entire time. Even though he knew about the soulmates, he never asked any of them who their soulmate was. Does that make sense? Because he was already quite blocked to women in that regard. So, a lot of the messages from women were tainted with his own belief systems. However, a lot of the messages he got from men were quite accurate as a result of his inclination towards listening to men.

Mary:

There's actually one message, who's it from, the lady who comes and says, oh, I know you don't want to talk to me anymore. (Laughter)

Jesus:

It was an Egyptian Princess who came to him to get help and he helped her and in the process of helping her, she loved the fact that he helped her, and she wanted to show her appreciation to him and so she came to talk to him a few times, but he was just not interested in hearing any more from her. So, she just said I know you're not that interested. It's true and she tried to have a conversation. She did that for a couple of times and then she gave up.

Mary:

The overwhelming feeling he wanted from women was reassurance, and often he interpreted Helen's love for him as reassurance.

Jesus:

Yes, so bear in mind that Padgett, himself, hadn't changed some things in his soul. There was sin in his soul.

1.20. People get confronted about their true condition

Participant Female:

And then also, there's often it says you're so close to the, what's the word...

Jesus:

...Celestial heavens.

Participant Female:

Was he that close?

Jesus:

No, no. He wanted to believe that because he was having these experiences that were emotional with God and he wanted to believe that he was really, really close and close to being finished. We found that a lot when we're talking to people here on Earth, tell me I'm in the 5th sphere already, tell me I'm in the 3rd sphere already, and we say, sorry, you're in the hells still. (Laughter)

People get confronted about their true condition, and also as a spirit, you've got to remember, you're trying to communicate to a person on Earth who's very, very sensitively aligned with emotions that they don't really understand. And so, you're trying to say to them the truth, but you also can feel that they really do not want to hear it, particularly about themselves. This is how many of you are when to one of our seminars. You get really confronted when we say something to you specifically about your condition. And imagine if it was a spirit coming to you, you'd go I don't want to talk to him anymore.

And so, somebody who you nurtured for years as a spirit to talk to them and just because of one issue and they have a meltdown, and they don't want to talk to you anymore. It's hard to get information from the spirit world to Earth that is good information, not based upon the addictions of the individual.

1.21. The fundamental truths that the Celestials channelled to Padgett are very accurate

Jesus:

You're sort of working with their sins to a degree, and against their sins if you're a Celestial spirit because the Celestial spirit has no sin and the person on Earth you're dealing with has some, so you're working against that all the time, and you've got to bare that in mind with the messages. So, they're not as completely accurate as what many people who read them wish to believe them to be. However, when it comes to the truths we taught, which are these fundamental truths, they are very, very accurate, and we want to make sure of that. And the way we would do that is we would not talk about a spiritual

principle that we felt was important unless we felt he was in a clear space to receive and we would be happy with the message at the end. And this is why sometimes in the Padgett Messages, we would say, we're happy with how that turned out.

Participant Female:

And you also say you're not in a condition to receive it.

Jesus:

Yes, many times, we said that. You're not in a condition to talk about this or receive this. Sometimes he wanted to continue, in his mind, he wanted to continue because he thought it was good and he was enjoying the truths coming through, but he was not yet in the soul, emotional condition where he could actually receive the message with accuracy, and so we would have to delay it.

And then other times when we wanted to come to him to give a message, he would say things like, oh, I can do this, I can do this, he was saying to us, I can do this, I'm ready, I'm ready, and we're saying, you're not ready, you think you're ready, but you're not ready. You need to pray more, you need to have more alignment with our thoughts in order for us to transmit the thoughts we need to transmit through you in order to be written. So, you've got to bare that in mind when you're reading the messages.

1.22. *The state of a person's will, desire, aspirations and faith influence their rapport with spirits*

Mary:

Also, within a person's condition, what creates rapport with anyone, but particularly with the spirit world, is the state of a person's will and their desire and their aspirations. So, often when he was receiving messages like, oh, you're close to the heavens, you know, it's really just that he was more aspiring to those places so the rapport with the Celestial spirits could be much stronger. So, he hadn't dealt with sin but there was more aspiration there.

Jesus:

More faith too, he had a lot of faith which helped greatly. Once he started to establish that faith, it helped him greatly to appreciate what he was receiving and that helped greatly with - as soon as he started getting faith that I was Jesus talking to him rather than somebody else because initially he thought I wasn't. Once he got that faith then we could have a better rapport. Once he had the faith that John came to talk to him, John would have better rapport, same goes with Luke, you know, the primary people who delivered the actual deeper messages were myself, John and Luke and sometimes Mark.

Mary:

And sometimes his grandma.

Jesus:

And sometimes his grandma because she had some alignment with him and him with her. But a lot of the other messages, people couldn't get the rapport enough to talk with him to actually transmit the message. He did have rapport with some lawyers because he was a lawyer himself, and some judges because obviously he's in that profession and so, they could say some truths that we couldn't say to him. And so, it was about working with the individual sin of the individual in order to deliver truths which were without sin and from our perspective, a great accomplishment given the fact of where he was.

And there were many spirits who came who said, we don't know why Jesus chose you, (Laughs) if you read that in the messages. And I used to try to talk to our spirit friends in the spirit world and say, well, I've got my reasons, and I feel it's going to work. And I could also feel from God that God felt it was the best opportunity we had given the time period.

And we tried many others - some of you may know of Swedenborg, he's mentioned in the messages. We tried doing it with him, but he misinterpreted a lot of things in his spirit world travels and as a result of that, it worked out to be almost like a failure. There were many things that were true that he did write, but when it came to myself, God, fundamental things about God's Love, a lot of those things are not true because he failed to see that I was not God, and so that is a major failure to those messages.

1.23. How to remove sin

Jesus:

We want to understand how to remove sin. There's a slow way and there's a fast way, and I want to teach you the fast way. Why would I bother with the slow way (Laughter). If you want to know the slow way, we can talk about that, but it seems to me to be slow, therefore, a waste of your time. It's better to do the fast way, right, and what is possible is that people on Earth can reach perfection on Earth, particularly with God's help it is definitely possible. You can reach perfection on Earth with God's help, on Earth. You can even reach it before you have children. Because you can see the major advantage of that, it would mean the next generation wouldn't have to deal with sin, they'd only have to deal with their own sin, not anybody else's.

Participant Female:

That's what you mean, it's how you say the sins of the forefathers are visited upon

Jesus:

Each generation

Participant Female:

It keeps going

Jesus:

Yeah. There's a message in the Padgett Messages from Luke about that. The way in which the sins are passed down from generation to generation, and this is the way through the emotional condition, the belief systems of the forefathers get passed down. And you can see, in some ways, all of you have retained beliefs even from your great-granddad, great-great-granddad. Most people don't realise it very much because they hardly know their great-great-granddad, but when you talk to your great-great-granddad in the spirit world, you'll probably be at some point, you'll realise oh, that's where that belief came from, you know, that's where that feeling came from.

So, this problem with the degradation of your soul occurs to every single person on Earth now because there is nobody on Earth who is without sin. So, naturally the degradation occurs, but it's not a God-caused problem, it's a human-caused problem. God doesn't want us to have it, but God knew through the exercise of our will that we'd likely do it, so then God created laws that allowed you to get rid of it, get rid of the sin. Even though its human caused, God foreknew that there would be sin and God also then, created laws to allow the human to get rid of their sin.

Participant Male:

Thank you. Really great intro to this question I have, this is all generational trauma we're talking about.

Jesus:

No, not just.

Participant Male:

Okay, thank you.

Jesus:

Can I define.

Participant Male:

Absolutely.

1.24. Real trauma comes from our belief systems**Jesus:**

It's not just generational trauma. What you guys believe is trauma, many of you have no idea of the real trauma yet. A lot of the real trauma comes from your belief systems that many of you have well established beliefs to be true and you're not traumatised by at all, but actually from God's Perspective, it's the main reason for your traumatised life. You understand.

Now there are times when we also get generational trauma where parents have traumatised their children, of course, which makes their life even worse than that, but the majority of the problems we face on Earth - the average child on Earth does not experience huge amounts of like, torture from their parents. In fact, they receive quite often huge amounts of consideration from their parents, right, where the parent will even sacrifice themselves for the sake of the child, not understanding that that action on the part of the parent is a sin. Because from God's Perspective, every child should see itself as an equal to its parent rather than superior to it, right.

So, a lot of the trauma that you're going to have to face is not the trauma you think you're going to face, it's going to be the trauma where you don't imagine you have any trauma, but they're still sins. They're still disharmonies with love. They're the trickiest thing to get rid of because you believe them to be righteous when they're not. Makes sense?

Participant Male:

It does. Then the question really lies in, if we were as parents able to fix our sins or correct our sins or heal them, then not impart them on our children would be ideal.

Jesus:

Would be ideal.

2. Audience Question - Does healing myself heal the sins I have imparted on 'my' children

Participant Male:

My question really is, if I heal my sins now does that also help heal the trauma, the sins that I have imparted on my children?

Jesus:

No.

Participant Male:

Okay, thank you.

Jesus:

No, I know it's a common thought, but the answer is no. The reason why is it's in them now. It's there's now. The only way you cannot visit your sins as a parent upon the child is for you to be sinless when you have the child. Beyond that, if you reduce your sin, you have created an allowance in your child to deal with theirs. So, what we see a lot happening between parents and children is the parent does not deal with their sin, and the child starts to deal with there's. What often then happens is the parent becomes pushy on the child to stop doing that because the child is doing something disharmonious with the parent's sin, and the parent's sin wants to fight for itself inside the parent, and so the parent becomes bitter, angry, pushy,

trying to be demanding upon the child trying to get the child to stop making the changes the child is making.

Now, of course, if the parent was sinless even after the child was born, not before, but way after, if the parent was sinless, they wouldn't do that, and that would be very helpful for the child to not have all that opposition on top of their own sin to have all their parents' sin to deal with while trying to deal with their own. That would be helpful, wouldn't it. But you can't remove the child's sin for them. That's got to be something they're going to have to do for themselves.

Participant Male:

I mean, as a parent, I have done some - I see the damage I've done to my children and it's really hard to witness that struggle that I now see in them.

2.1. *We need to deal with our guilt – guilt is a sin*

Jesus:

Well, what happens then, is a lot of parents enter a stage of guilt which they then impose upon their children which is another sin. In other words, they're trying to get their child to change because they've made changes, and that can be very, very damaging to your child.

Participant Male:

I am preventing myself from doing that.

Jesus:

Well, you're using your mind to try to stop you from doing it, which is not preventing you from doing it, not at this stage.

Participant Male:

No, the emotion is still being presented.

Jesus:

You need to deal with your guilt; you need to deal with your guilt. The way to deal with that is again what we're going to describe. And how do you remove a sin; guilt is a sin. It's in disharmony with your true, perfect state.

Mary:

And really guilt is a thing that comes before repentance, so...

Jesus:

Well, depends what kind of guilt, doesn't it, but maybe Mary can explain.

Mary:

Yes, I mean, if you recognise that you have harmed your kids because you realise oh, I've been harmed, I'm dealing with that, and then you realise, wow, now I can see it in my son or my daughter, or how I avoided that, how that's affected them, then often we feel guilty. But that feeling is really - and then we call that us being sorry. And then we're like, I'm so sorry, I'm so sorry son, I'm so sorry, this is all because of me.

Jesus:

...change your behaviour now because I'm so sorry.

Mary:

Yes, and the more you're in that struggle, the more I feel guilt, guilt, and I call that sorry, but actually it's not truly sorry.

2.2. Real repentance releases 'our' children from our guilt

Mary:

The real repentance process releases your son and daughter from your guilt, from your insistence that they change, and that's actually the free space for them to change, that's what creates the openness for them to change. Anything before then, either you fight them recognising the sin you put in them or you're guilty about the sin you put in them, both of those things actually are quite oppressive to the child.

Jesus:

They're also your addictions which are further sin.

Mary:

Which is why they are oppressive because all addictions are oppressive. So, the repentance process for what you've done, so you truly being sorry for what you've done to your child and releasing the cause properly, emotionally is the only time when you actually withdraw from the pressure on the child which is actually the most loving thing to do. But often most parents think, no, no, I've done this thing, now I've got to sort it out for them or with them and that's actually still not respecting this gift of free will that was gifted to you and your child and your parents and the generations.

Jesus:

And by the way, it's not your child.

Mary:

God's Child who you had a part in raising.

Jesus:

God's Child who you created some bodies for.

2.3. Once the sin is in 'our' children, it is now up to their will to release it

Mary:

Yes, exactly. So, this gift of will and understanding that your child, 'your' child, needs to come to understand that the sin within them now is only going to leave through the operation of their will, not dad's or mum's, that's a very important lesson that God wants every single one of us to know.

Jesus:

We become in that way responsible for our own sin.

Mary:

Which is right.

Jesus:

We should be. Are we continuing this digression.

Mary:

You guys are slippery (Laughter). Everyone wants to slip around.

Jesus:

Can I get questions back on the subject, thank you.

Participant Female:

Just about where receiving God's Love falls into this.

Jesus:

That's what I want to talk about. (Laughs) The important subject.

Participant Male:

You sometimes worry about having a thought and sort of dealing with the cause, I have plenty examples and some are terrible, but sometimes I have this thought and I know that it is a bad thought, but I have a feeling that it was ?? So, I know it best on some kind of a frame of reference that it is bad.

2.4. *Having a thought that is bad versus feeling that it is bad*

Jesus:

That's right, it's interesting what happens in your mind because you can on one hand have a thought that you think is bad, while at the same time have no feeling that it's bad. Now if you have say a bad thought and then on top of that you have a feeling that the bad thought is bad, you're still nowhere dealing with the feeling. You understand? And this is why people got so caught up in the idea that they can force their behaviour and force their thoughts out.

In fact, what happened and what's being introduced in society many, many times in history is this whole idea of controlling your mind. Now from a religious perspective, many started doing that by hitting themselves, like every time they had a bad thought, they would punish themselves before God could punish them, not understanding that's also a sin to do such a thing because you're harming your own body. So, they do that, and then other people would go, like I need to put myself in some kind of restriction now because I've got these bad thoughts, and I feel like doing this but I have these bad thoughts about doing them, but I know that the bad thought is wrong, you know, your conscience which is not yours either, the conscience

is God's Communication with you of truth that allows you to know that something is wrong even though you think it's right. And that occurs as a part of God's help of every individual on Earth, every individual has that operation.

2.5. God is constantly trying to share truth with us via the conscience

Jesus:

Now we have put on our website lots of discussion about the conscience and how it works and what goes on with the conscience and everything, so that's a separate discussion in itself, but it's important to understand that God is constantly trying to share truth via your soul with you regarding your condition because He wants you to be happier than you are. That's the reason why He does it. He's like a good parent always trying to get you to be happier.

Participant Male:

So, how in that place, where you have a bad thought about another thought, but no feelings associated with them, how in that place would you access that feeling?

Jesus:

Well, there's got to be feelings associated with them because all your thoughts come from your feelings at some point. Now your feeling might be, I'm open to other people influencing me and it might be a spirit dropping a thought into your mind, but that would be the effect of you being too open to other people's thoughts influencing you. It could also be because you have emotions that cause these thoughts in the sense that you have an emotion where, let's say the bad thought is, I really want to have sex with my partner and she resists me having sex with her, then I'm willing to take it one step further and manipulate her a bit into having sex with me by making her feel bad or good or buying her a rose or whatever it is the manipulation that works. Do you know what I mean?

From God's Perspective that would be a wrong thing to do. If my motive for giving Mary a gift is so she has sex with me, then that is a bad motive. But that thought to do that comes from some feelings. So, what are the feelings. Well, it could be all sorts of feelings. It could be that I feel like I need to have sex with my girl in order to feel good about myself or it could be I just want to respond to my own sexual urges, and I want her to as well, and without considering that she has her own will and she doesn't have to. It could be things like that, but whatever it is that thought came from something that went on feeling wise.

Participant Male:

But you can't analyse that, like part of the teaching is to feel your own emotions but there isn't any.

Mary:

The problem is, Sai, is you're having the thoughts and then you're saying, I should feel bad about that.

2.6. We all are capable of emotions, we're just not connected to them

Jesus:

Not only that, but you're also saying I don't have any emotions, when you do. You're just not connected to them.

Mary:

That's why because you think I've got to think bad about it, but you don't. You're better to feel what you actually feel about it and you're preventing yourself having that connection by saying, I should feel bad, oh, I don't feel bad, oh, I don't want to know what I feel.

Jesus:

Like an example of that Sai, is that many men are angry. They never act upon, they think they never act upon it, but actually internally, they are quite angry, and they're angry because of different things being met and they're not looking at any of it and instead what they try to do is they go, I'm not angry, I'm not angry. I have never treated a woman badly even though there is a large amount coming out of them towards women, they say to themselves they've never treated a woman badly and yet, the emotion coming out is the sin. But they're telling themselves in the moment, I don't have that, I'm not like that, I'm different to my dad, I'm different to my mum, I'm different to these other angry men. It requires a lot more honest with self than that if you want to have any acknowledgement of your own sin, but let's get to the topic shall we.

2.7. It's hard to get rid of our sin without some help

Jesus:

Alright, so we're saying here quite clearly, aren't we, that the sin is mostly the beliefs and the emotions that support those beliefs. And we're also saying to you that it's very hard to get rid of them without some help. Now when you arrive in the spirit world, there will be spirits assigned to help you just like while you're on Earth, you've got a guide and a guardian trying to help you while you're on Earth. Often, it's the same guide and guardian that is assigned to help you when you arrive in the spirit world as well, and they're going to try to help you do one of two things. If they are a spirit who has progressed using their mind only then they will help you to use your mind to overcome your sin, and that can be done.

2.8. *Natural Love Way – using our mind to identify the sin (the slow way)*

Jesus:

The way it's done is the mind has to identify the sin, and then you have got to go through an emotion relating to the sin, and if you go through the emotion often enough and well enough and completely enough, then eventually the sin leaves you. Now that is the progression back to the perfect natural man, that's what it is. They help you identify the sin, and they help you also see that there's emotion attached to the sin, and then you go through this emotion, this is not spirits, by the way, on the Divine Love Path, this is not Celestial spirits doing this, this is every person who ever passes generally is exposed to this kind of teaching where they're taught the Natural Love Way.

The Natural Love Way being you've got to try and identify your sin and you've got to use your mind to identify your sin and once you've identified your sin, you've got to find the emotion inside of you that causes that sin, and once you find the emotion, it's already sounding quite hard, right, once you find the emotion that causes the sin and then you choose to feel that emotion, you've got to feel regularly enough, and often enough, and completely enough to the point where the emotion no longer exists, and once the emotion no longer exists, the sin is gone. That's the Natural Love Way.

It requires dealing with the emotion because if you don't, most of these spirits, pretty much all of them, particularly in the higher spheres like I'm talking about the 4th, 5th and 6th spheres of the spirit world, they have all been educated to know that if you don't feel some of the emotion, you're not going to be able to avoid it. So, they know you're going to have to feel some emotion, but that's not the focus.

The focus is using your mind to identify the sin, and the focus is then using your mind to access the emotion to feel the sin. And this takes a long time and so many spirits find themselves like years - the shortest I've ever heard anybody arriving in the 6th sphere after being in the hells when they arrive was around 45 years. It was one lady I remember talking to, and she had had little sin to deal with because her life on Earth was quite morally pure, you could say.

Mary:

So, did she start in the hells or...

Jesus:

She started in the hells, but she had little sin to deal with. So, she wasn't in the depth of hell, but she arrived in the 1st sphere which is where the hells are in a higher place than the average person would, but she had some things to deal with, but it took her 45 years using her intellect to deal with them and she arrived in the 6th sphere. That's about the shortest I've ever seen

anybody do it, 45 years. If she had God's Love, she wouldn't have been - when I met her she was in the 6th sphere still after hundreds of years, so she wouldn't have been there if she had received God's Love, she would have been a Celestial spirit, but she was still in the 6th sphere, still thinking that she had completed the process of sin even though she had not looked at her sins regarding God, so she hadn't looked at those. She'd only looked at what was to do with humans.

You can be perfect in the 6th sphere and still have sins relating to God. God doesn't expect you as His Children to recognise Him as your God. He doesn't expect you to recognise Him as your Father. You could be a perfect person without believing in God at all, but it requires dealing with your sin every time. You must deal with your sin.

And if you don't recognise God in dealing with your sin then this is the thing you're going to have to do at some point. You're going to have to deal with your sin in a very practical, intellectual manner, identifying each sin, bear in mind that people have thousands of them, and you're going to have to identify every one of them and then feel the emotion that created it. And that's going to take some time.

Mary:

And keep in mind what we said earlier, your mind is very resistive to this whole process in terms of truth.

Jesus:

Because your mind is driven by the mind in your soul that is already sinful, so it's tricky and you're going to need a lot of help from someone else to do it. You're going to need a lot of help from someone saying, actually I don't you think it at the moment, but this is a sin, and eventually you'll come to terms where you'll go - you'll trust them after awhile, you know, you'll go, oh, yeah, I dealt with that sin and look my place is better now so that means they were right, and so you start trusting them and their help will bring you to a place of sinless again, sinless as you were conceived to be. So, that's the process. That's one process I should say.

Participant Female:

Just very quickly, if that woman had been focused more on her emotion and less in the mind, how rapidly have you seen that process happen.

Jesus:

She focused on her emotions almost totally, that's why she progressed as fast as she did.

Participant Female:

Afterwards.

Jesus:

No.

Participant Female:

Oh, I thought you said (unable to decipher) without God

Mary:

It's very rapid to go from the hells to the 6th sphere in 45 years.

Participant Female:

Is 45 years rapid. Ok, I must have misinterpret it.

Jesus:

That's rapid.

Participant Female:

Okay, I thought she was using her mind.

Jesus:

She used her mind to identify her emotions and then she was very willing to process her emotions.

Participant Female:

But then she was willing, okay, I'm sorry, I missed that.

Jesus:

And the average person isn't. They're very unwilling to feel their emotions and so they take a lot longer. She was very, very willing to feel her emotions. Once she identified with her mind, there was no concept of God in her at this stage, she was brought up an atheist, no concept of God. Once she realized her emotions were important, she embraced that as a teaching belief, and so once she embraced that as a teaching belief, it was so easy for her. All she needed to tell her what her sin was, and then she learnt to go straight to her emotions about it every single time, and that's how she got there in 45 years. Does that make sense. Because she went straight to her emotions every single time.

2.9. *Learning about the Divine Love Path (the fast way)*

Jesus:

Now she would have loved the Divine Love Path if she had heard of it, right, but she hadn't heard of it. No one around her knew about it. All of her friends didn't know about it, so she never learnt it. That's why it could have been a few years probably, a couple of years for her because she was so willing to deal with emotions. Of course, obviously, not willing to deal with emotions pertaining to God. So, when we met her, that was the issue we had to discuss.

As soon as she started to realise those emotions, she progressed very rapidly. She's now a Celestial spirit, but she progressed very rapidly after that towards being a Celestial spirit. But she had been in the 6th sphere for a number of years, like 200 or so years before she was prepared to even face the concept of God. Makes sense? Yes.

2.10. Sixth sphere spirits blocked about their emotions about God

Jesus:

Many of our 6th sphere friends are like that. They have so many blockages about their emotions about God. Christians, atheists, Muslims, Hindus, all sorts of religious faiths and yet, they've got so many blockages with their emotions with God that they've done the Natural Love Way which is the way we've just described as a way of progressing to the 6th sphere. They considered themselves to be at the pinnacle of human happiness which they are, but there's a Divine happiness above it which you can't experience without God.

3. Closing words

Jesus:

The sin is contained within the beliefs and emotional state your soul is in. This, your thoughts, your behaviour, your actions, your words, all the things that people measure as an expression of you, they are potentially sinful behaviour, but they're not the sins. They're what causes the sins. Does everyone understand that. This (beliefs, emotions) causes the sinful behaviour. Did I say that wrong. These (sinful behaviour, thoughts, actions, words) is the effect of your sins. This (beliefs, emotions) is the cause of your sins.

And so, it's very important to understand, can you see that if I can remove these (beliefs, emotions), then these (sinful behaviour, thoughts, actions, words) will naturally disappear. Can you see that? They will be relieved, but I want to say something else about this, and that is the effects of what you've done will remain. Do you understand what I mean by that?

If you rub out your sins, your beliefs and emotions that cause your sin, all of your sinful behaviour, what you did will remain. The things you did in the past, you won't do them in the future anymore because you've rubbed out the reason why you did them, but the fact that you did them in the past means that whatever you did in the past is going to remain, and there're only two ways to get rid of that. One is by you taking some action, what's called reparation to get rid of it and trusting in God and praying to God about helping those people, the people you had affected to get rid of it themselves. You will not be able to change the past things you did. You can only change your future.

What you can do is remove the emotional reasons why you did what you did in the past and remove your guilt about what you did in the past, but in your record of your own life, you'll remember, but not emotionally remember, you'll intellectually remember you did those things. There's a huge difference between emotionally remembering and intellectually

remembering. Emotionally remembering, there's a lot of pain and suffering in that. Once you get rid of the old emotions and you feel them, then you're left with the intellectual imprint of what you did and there's no pain in that. Does that make sense?

3.1. Our beliefs and emotions are the memories of our soul

Jesus:

Now there are Padgett Messages that describe this very clearly and Mary and I have also done some presentations at home, in Australia, to groups of people where we've explained the details of this. So, I must say to you this thing, these beliefs and emotions aren't the only thing that needs to be dealt with because substantially they, and we've called them this in the messages, are memories. Does that make sense to you?

What you now believe and what your emotions are right now are what are the memories of your soul. So, if I take you one second further in time, you'll have an extra one second of memories, don't you. If I take you a day further, you'll have an extra day of memories, right, those memories that are tainted by your sin are painful because they have emotions and beliefs attached to them that are painful. The memories that are not attached to sin are pleasurable even if they are an intellectual memory of bad past behaviour, you'll remember them as a part of your experience without it being painful as long as you get rid of the beliefs and emotions that caused them.

Or you could say, as long as you get rid of your bad memories. And when I say bad, I mean the ones that cause you to feel pain. So, the purpose of God's Love is to remove from you the memories that cause you pain and they're not your intellectual memories, they are your emotional memories that cause you pain. So, when you read in the Padgett Messages where it says that God's Love deals with your memories, your sinful memories, you now understand that involves your beliefs and your emotions, the things that have caused you to remember at the soul level rather than at your intellectual level.

So, when I'm driven to say something like anger, that's sinful behaviour. The anger is caused probably by some sadness, right, that is painful, so memories that are painful inside of me that are a part of my sin so it could be that I expect you to make me happy, and when you don't I get angry with you. So, that would be a sinful belief that you're responsible for my bad feelings. That sinful belief is a memory, I have an imprint of that in my soul as a memory, so every single time somebody does something that makes me feel bad about things or bad about myself, I'll get angry because of that memory imprint. In my soul, it's an emotional state in my soul, not an intellectual state, but it's a memory.

And that memory, once engaged, it will drive my behaviour every single time, my thoughts, my actions, my words, everything is driven by that memory. If I can remove the memory, in other words, remove the emotional belief that you're responsible for my pain, if I can remove that as a belief and as an emotion, can you see that I will no longer feel angry when you don't remove my pain. I'll no longer be angry with you thinking that you're to blame for my pain. Does that make sense? That's just an example of how the release of these memories affects you in your future emotionally.

So, what we want to focus on after lunch is how do we deal with these beliefs and emotions which are our memories, how do we deal with them in a practical level in order to release them so we're no longer governed by their demands because your memories at the moment are demanding you respond to them in a certain manner, and how do I get rid of those demands? Well, I get rid of them by getting rid of the memories, the emotional memories of these imprints of why this behaviour that I engage is acceptable to me right now when it's not acceptable to God.

So, substantially, we're going to be talking about how to release from myself, the fastest possible way to release from myself my memories which are my beliefs and emotions that have been established in me from the time I was conceived onwards, how do I get rid of them the fastest possible way. That's really the substance of what needs to happen in the discussion, isn't it. Can you see that.

Because I can use this slow way that we just described, that's laborious or I can use the fast way, that's going to be better. So, my suggestion is, embrace the fast way, but of course, to embrace it you've got to know what it is, right, so we need to discuss that in detail.

WOLFVILLE NS CANADA - Day 2 Part 2

4. Principles of repentance and forgiveness

Jesus:

Okay, nuts and bolts, basically building blocks of most things. So this is the nuts and bolts of the principles associated with repentance and forgiveness. So, the philosophy involved with the principles of repentance and forgiveness, so that's what we're talking about now.

4.1. Sincere ignorance of our sin

Jesus:

We start off with sincere ignorance of our sin. In other words, in this place when we're sincerely ignorant, we have no clue whatsoever that what we're doing and why it's wrong. We don't even see it as a sin usually. In fact, for most part, we see our sins as good things. So, that's where we start. We're starting from the place where we're completely ignorant of the sin itself and its effects, right, that's where we start.

4.1.1. An example of pets

Jesus:

So, remember last year I brought up the subject of pets. This is our example, right. So, the topic is pets, having pets is a sin, straight up. Right at the beginning though, we go, why is it a sin, how dare he thinks it's a sin, that's stupid, why is he saying it's a sin. That doesn't sound right to me at all. That's not sincere ignorance.

Can you see the difference. Sincere ignorance would go, oh maybe that is a possibility. Never heard that before, maybe it's possible that it is a sin. Never heard it before from anyone else though, but maybe it is possible. That would be sincere ignorance, but that's not where we started last year, was it. Where did we start last year on this subject (pets).

Mary:

Who wants to have a go at naming this state?

Jesus:

Naming the state where we started?

Participant Female:

Tantrum.

Jesus:

Tantrum. What's the tantrum really. Tantrum is...

Participant Female:

Anger.

Jesus:

Be more specific, what is a tantrum? When the child is in the tantrum, what is it doing? It's not just anger, it's what else?

Jesus:

I want what I want. I want a pet, how dare somebody tell me different. I need my pet. My pet's the only thing that loves me, even my children don't love me - all I've got to do is feed my dog and it comes up and gives me a lick, and it loves me. I feed my children, and they don't even go, thanks mum. (Laughter)

They don't even love me. How dare he suggests that something that loves me has to be given up, that kind of feeling, right. Tantrum is all about, it surely is the expression of anger, but fundamentally it is driven by the underlying feeling, I want what I want, and I should get it no matter what, that's what it's driven by. What else? What other feelings did you have last year when I met you. The people who were here had a lot of feelings.

Participant Female:

Grief about taking an action, like grief, just a sadness.

Jesus:

No grief yet, no. (Laughs)

Mary:

So, can you be more specific there.

Jesus:

What you're doing is you're thinking, what are the alternatives and then you go, perhaps one of the alternatives is killing my own cat and then you're going, not grief. Because if you grieved, you'd have a good cry, so what are you having instead? That's the question, isn't it?

Participant Male:

I had the feeling you don't understand the way I do it. I do it, my way is not a sin.

Jesus:

Yes, that's right. Jesus does not love animals. (Laughter) Jesus does not love animals. He can't be Jesus; he does not love animals. I expected Jesus to love animals and he doesn't, which is not actually true, I love them very much actually. This is one reason why I'm suggesting get rid of your pets, right, because I love all animals, not just your pet.

Mary:

But also, Gabriel is saying, how other people do pets, yeah, that's not loving, but the way I do it, that's loving.

Jesus:

I don't do it for the sake of my addictions; I have them for a good reason.

Participant Male:

Yeah, I still can't believe it, but I'm open to hear everything.

Jesus:

Well, no, no, in that state, you're not.

Mary:

No, you're not open.

5. Sin wants to fight for itself

5.1. Padgett Vol 1 - pg. 127

Jesus:

That's the thing - see you're in sincere ignorance at this point, you're not open to hearing anything else, and this is what we are like with most of our sins. With most of our sins, someone can even tell you what it is, and you will not be willing to even see it. The sin wants to fight for itself.

5.2. How truth comes to us

Jesus:

The truth comes to us - and there's all sorts of ways the truth comes to us, the Law of Attraction brings it to us, the Law of Cause & Effect brings it to us, they're spirits telling us, they're people telling us, there is God trying to tell us through the operation of the Conscience and we're going, (shaking his head no, no, no) (Laughter) to any of it.

We are in this state of going, no that's not a sin, right, so we're not starting in a sincere ignorant place. A sincere ignorant place would say, maybe that's a possibility, maybe it's possible it is a sin. I've never thought about it before, but maybe it's possible.

5.3. Purposeful ignorance

Jesus:

See the problem is with many of our sins, we have thought about them before and we've decided to remain ignorant. With regard to pets, many of you have decided to remain ignorant. Now that is not sincere ignorance anymore. That is purposeful ignorance. That is an action that's purposeful, being taken to avoid the possibility that something might be right.

Mary:

Who had the feeling like, I wish I never heard that? (Laughter) It kind of makes sense and now I hate that I heard it.

5.3.1. *Sacrifice other animals for our pets*

Jesus:

Well, remember the last time we were here, we talked about how your pets are eating other animals and so, you're willing to sacrifice all those other animals for the sake of your pet. Remember also, we talked about how you're imprisoning your pet. Years and years ago, before they were all genetically modified by human selection, they were more like wolves, right, they were free to do the things they do, and to enjoy their own lifestyle. Now they're being forced to enjoy your lifestyle which is often very much against their original purpose of creation.

5.3.2. *Imprisoning our pets*

Jesus:

You're fundamentally imprisoning them. Now when you start feeling that way, you start going, oh, right. I've seen some places with birds in the house, you know, imprisoned in the house. They can't go anywhere else; they can't enjoy their lifestyle. Most of the pets nowadays are getting neutered, aren't they, like surgically their bits removed, surgically. We don't consider what that does to them in any way. These are the things we're doing to keep our pets. We're willing to the point of mutilating their body to enable us to continue having the pet.

We're willing to go to the point of imprisoning them, we're willing to go to the point of destroying other animals for the sake of them. Not only the animals like the sheep and the cattle that are less important to us, that they obviously eat for the most part because we're feeding them that meat, but also for the animals that they like, a cat goes out even when it's not hungry, right, because of your emotions it goes out even when it's not hungry and kills things. Now wild cats don't do that; they only kill when they're hungry. It's too hard for them to kill any other time, it's too much effort. When they're satisfied, they stop killing. This is why when a lion has its fill, the zebra can walk right past it and know that it's not going to do anything. This is what happens, right, they can walk straight past the very thing they were chasing before when they were hungry, they're not chasing anymore, that's not what your cat does.

5.3.3. *Australian cats kill 186 birds and other animals every year*

Jesus:

In Australia cats kill, I think, 186 birds, native birds every year, one cat, one domesticated cat.

Mary:

Not just birds, all animals.

Jesus:

Oh, yes, that's right, marsupials, birds, whatever. We had one cat that we eventually trapped and killed on our property, it had killed 12 little marsupials, little flying marsupials, which are very rare in Australia and it killed 12 of them, in the sake of one month and it left the carcass in our shed, that's how I knew there was a cat there because it's cats that do those things that are domestic.

5.4. *We want to avoid the truth about our sin***Jesus:**

We don't think of what's happening for the sake of our emotion with our pet. Does that make sense? So, our emotion is really the sin, of course, but we're so blocked to even contemplating that it's a sin, right, so we don't examine it because we want to deny that it's a sin. We want to not look at - we avoid the facts, in other words, we avoid what are facts, facts are truths. We avoid truth about the sin; this is what we do with our sins. We avoid the truth of what's actually happening.

Mary:

Could we say we desire all of those things, we desire to deny, we desire to avoid the facts.

Jesus:

That's right, our desire is inherently, so we can say desire is inherently in the opposite direction. We're not desiring to learn; we're desiring to deny. We're not desiring to get some truthful education; we're trying to avoid the facts so we're desiring to avoid truthful education. We're not desiring the truth; we're desiring our lies about it. The messages we tell ourselves about it.

5.5. *Physical versus spiritual sin***Jesus:**

Now I picked on pets because it's just a physical thing. Imagine how hard it's going to be, get rid of the word pet, and put in there my addiction with my wife, can you see it's even going to be harder then, isn't it, because there're so many things that I'm wanting that that's going to cause me to then go, I desire to get away from it, I desire to deny, I want to avoid everything, avoid the facts of what's really going on. I want what I want. I'm in the tantrum, I want what I want, and in that state, the sin remains.

And while you have that state, if there's no sincere ignorance, where you say to yourself, I don't know the truth about this yet, if there is none of that sincere ignorance, and instead there is a desired ignorance, a desired denial, so this is desiring to not know the truth fundamentally, so it's a desired ignorance.

5.6. *Desired arrogance – my way is actually better*

Mary:

And sometimes it's a desired arrogance, you want to actually say, no, my way is actually better.

5.6.1. *Our arrogance causes 3 million native animals to die every year because of our pets just in Australia alone*

Jesus:

We get very arrogant in this place. We're unwilling to face facts. Like people can present us with the facts, like I've been saying to you, in Australia, because of pets more than 3 billion native animals die every year because for pets. That's the statistical reality. You think of the damage that's doing in terms of, like animals becoming extinct, huge problem. We are raping the countryside for the sake of our addictions with meat and also our addictions with our animals. We prioritise the domesticated animals over every other animal. We prioritise sheep and cattle because of our food, and we prioritise our pets because of our emotions. Makes sense?

5.6.2. *Native animals versus our pets*

Jesus:

And we would rather see the whole world become devoid of native animals than we would contemplate getting rid of all our pets, that's a fact, but these are the facts we desire to deny.

Now when someone comes along who is brave enough like I was last year (Laughter), to tell you the truthful facts, the majority of you instantly went into, those of you who were concerned about these facts, instantly went into an argument, internal argument, and the argument was, I can't do that, I can't do that, no matter what the facts are I just can't do that. I can't change my relationship with my pet. I can't do that, but you can because it's a sin, you can change your sins.

5.7. *Our sin in relationships*

Jesus:

Now again imagine if I rubbed out pets and put in relationship with wife or husband, a lot of us also thought I can't change that. I can't change that. In fact, it's going to be harder for you to change something where somebody else has free will compared to when something else you've got to change has no free will. Animals don't have free will. You can give them freedom, or you can enslave them. They have no free will, but your wife does, you try enslaving her. (Laughter) Sooner or later it's going to get out of hand, isn't

it, to the point where some people have even killed their own children trying to enslave them. That's how out of hand it gets, right.

And you see this enslavery trying to attempt with people with will, like with wives, husbands, children, family and so forth and you always end up with somebody in rebellion and then there's some battle of some kind whether it's not a physical battle, but sometimes it is, sometimes it even gets to the point where men are willing to kill their wife and all their children rather than to give their wife and their children freedom. It's a known problem on Earth.

Mary:

It's a very common problem.

Jesus:

Very common problem. In Australia where we come from that's the most common way a person does.

Mary:

A woman dies.

Jesus:

A woman dies, is because of that. Sad, hey. Because we want to enslave. Now the whole desire to enslave a person with will is very, very fundamentally wrong, but this desire to enslave is just, in the end, an addiction which is very similar, ironically that you have with your pets. Most people don't think of the co-relation there, but it's very, very similar emotions. And we're willing to neuter our pets, we're willing to enslave them, we're willing to trap them, keep them on chains, we're willing to lock them in the house, we're willing to do all sorts of things in order to enslave them for our addictive purposes. That's reality.

5.8. *Thinking we are righteous doing what we are doing*

Jesus:

Most of us do not want to face reality. We're not starting with sincere ignorance, we're starting with a developed thought in our own mind that we are right and righteous doing what we do. And you're going to start with that thought in your mind with every single one of your sins because otherwise you wouldn't do them. If you thought it was wrong, and you felt it was wrong, you already wouldn't be doing them. Does that make sense?

With sin, if you really believed in your heart that what you were doing was a sin, you would unlikely continue the action. So, the fact is with all of our sins, we already believe that they are righteous, that they are right, we should be able to get away with, we should be able to do it, why can't I do it, you're going to have that response to every single one of your sins.

6. Audience Comment - It feels like almost everything is a sin

Participant Male:

It kind of makes me feel that almost everything is sinful.

Jesus:

Well, no, like I understand that thought. When you start this process, a lot of people feel that way John, but the reality is you also do a lot of good things. Each person on Earth generally living in a normal-ish sort of life does do a lot of good things that are driven by a pure motivation and God measures those good things as the law measures the bad things.

6.1. Our biggest problem we face is recognizing our sin

Jesus:

The problem is when we start confronting our sins, it feels like everything is a sin and we have a tendency to get quite down about the process rather than sort of feeling like, I can do this, I can last year in Ireland, a sin warrior in my life, you know, I can do this. Because you can see with regard to sin, and you'll see in a minute when we talk about the actual process of getting rid of it, the biggest problem we face with our sin is recognising it. And then, feeling that it's wrong. That's the biggest problem.

You get a lot of help from God to overcome the problem, but you first must recognise and feel it's wrong, that's the work we do. God can do the rest of this work that gets rid of the memories of it and there's only one other thing that you need to do is repair the damages as much as we are able, right, that's the only other thing we need to do, God can do the rest for us.

And this is a wonderful gift, it's a gift of grace that God has given us, this ability to be able to deal with our sin in a rapid manner, but it does require my participation. It's not going to be a magical thing where God comes along and says, oh, Tom, you sinned this way, and Tom, by the way, I'm just going to rub that out for you, and Tom, you know all the things that happened because of your sin, I'm going to rub all those out for you too so you don't have to feel bad about them, and you go, isn't this great, let's sin some more. That's what would be the response, right, to that happening.

6.2. God wants us to understand the pain we cause others

Jesus:

So, God doesn't want that. What God wants is for you to understand the pain you cause to others, the environment, and yourselves by the sin, God wants you to understand that. The only way you're going to understand it is, feel it. Because you're not going to understand it in your mind.

You know, if somebody said to you, you know Joe Blow down the street he had his child die and you go, I've never had my child die so I don't really know what that feels like, so you're not really going to go through the grief or whatever it needs to be gone through because your neighbour had it, but if it happened to you, if your daughter died, you know straight away, you'd be feeling more than you're feeling for your neighbour's child dying, right. And so, what God wants us to do with our sin is to have some level of understanding of internal, emotional understanding of why it's wrong and why it's caused so much destruction and what kind of destruction it's caused.

While I understand your sentiments, and I understand that many of you are actually going to feel like, wow, if I start looking, what am I going to find, like there's a lot of fear in that, like what am I going to find when I really start looking, that's also the case.

What if I really start asking God what they are, and God knows all of them, imagine if you got all of a sudden, a download of all of them, by the way, never happens, but let's say you did, you'd be overwhelmed probably with feelings, but they are solvable. That's really the thing to bare in mind, they are all solvable, and quite rapidly solvable if you understand God's Method of dealing with it.

6.3. Self-pity is a big tantrum

Participant Female:

It's not about cats, it's more about, let's say replacement of relationship with a person I feel. Is that tantrum, I sometimes also use self-pity, dramatizing.

Jesus:

Yes, self-pity, yes, these are all tantrums. Yes, self-pity is a big tantrum. A person who is in self-pity lets themselves off the hook for doing anything.

Participant Female:

For the pets, I was thinking like shocked and confused.

Jesus:

Yes. That could even be considered to be a sin.

7. Audience Question - When you become knowledgeable of the sin, does it increase the sin

Participant Male:

When you become knowledgeable of this sin, does it increase the sin because you are aware that you are now sinning in your actions?

Jesus:

It doesn't increase the sin, in fact, it alleviates some of your sin because a part of the sin is your denial of it. What it increases is your pain because you're now aware of something you're tried to not be aware of.

Mary:

It is fair, isn't it, because you're now wilfully - you're not sincerely ignorant, now your wilfully acting

Jesus:

And God loves it when you're now getting over your desired ignorance and starting to become more sincerely aware.

Mary:

Yes, but if you continue the sin, there is more compensation because you are now aware of the sin and you continue to sin, so that's why there's more pain.

Participant Male:

I think the last time you had a little caveat when it came to pets, as long as they were working animals (Laughter).

Jesus:

The thing you must consider is what was its purpose in its life originally versus what purpose am I using it for. Now there are animals that really, really do enjoy working, there are. But a lot of it is because we bred them into that joy over time. Humanity has bred them into that joy.

Now obviously if they continue to and they're enjoying that work, they're at least having some enjoyment, like a sheep dog gets to roam the paddock. It gets to bark at the sheep, he gets to chase things around, he gets to do the things - now he's still getting feed, of course, which is an issue, like what's he getting fed, but at least he's getting a part of his life, so that's not as bad as having a pet that does nothing other than stay inside. Can you see, the sin is different.

7.1. *What is our intent when helping others***Jesus:**

And this is what I'm saying, is there gradience to many of our sins too, like in terms of what we do with them. Some of them we are very, very firm and we think we're good without it but it's completely bad. And then other things, there's a bit of pure desire mixed in with the sin in some ways, you know, like some of you have a desire to help others, well that's a good thing to help others, how are you helping? Well, if you're helping them avoid their addictions that's a bad thing, right.

Mary:

Avoid their emotions through addictions you mean.

Jesus:

Helping them avoid their addictions, like their knowledge of their addictions and then also, avoid their emotions, then that's a bad thing. If you were helping them find their addictions and their emotions that drive them, that

would be an excellent thing. So, sometimes we have gradience of sin in pure desires, in the case with pets though, almost every single desire we have is impure. That's the fact. In the case of a working animal, well it's not every single desire is impure there. There are some things that are quite good for the animal in that process if it's enjoying its life.

Now you've also got to be really careful there too because animals don't have souls so their enjoyment of something is very dependent on what you give them as emotion. So, their enjoyment of a thing they may be looking like they're enjoying a thing but are they really enjoying a thing. So, a lot of people go, oh, yeah, I take my dog out and throw the stick and he goes off and catches it, well he's obviously himself in that moment, right, because he's doing some things that are very close to his natural desires, chasing things down, catching things, having some level of reward for that, well he's doing something close to his desires, but when he's kept in the home all day, like in Portugal there were often three or four dogs in the house, entire day, not getting let out at all, and kept by their owners, they're barking all night, distressed all night, all day, that's absolutely terrible. There's no joy for the animal in that, at all, not a single ounce of joy. It's like keeping him in a prison, that's torturous for them.

So, there are scales to our sin, you could say, you know, how severe the sin is. If you live out on a farm and you have a dog that's coming out with you working and stuff like that, then obviously that dog at least has some enjoyment of its life, not complete enjoyment, of course, that God designed it to have, but at least some. And so, yes, there are mitigating circumstances to the severity of the sin, but I don't know if you call them a caveat (Laughter) because they're still sinful parts of it. Does that make sense?

7.2. How do we deal with this problem - pets

Jesus:

And we've got to determine at some point how to deal with this problem, like with pets. We've got to determine how to deal with it. Now some of you with pets will be determined to go, I know what I'll do, bright idea, I just won't have the pet, so what I'll do is I'll hand it off to someone who wants one. Now God would call that passing the buck, shifting the blame. In fact, causing someone else to sin more so that you don't sin, is what God calls that. In other words, not taking full responsibility. So quite often we desire to shift the blame on to something else, right, so that's not me taking responsibility for what I've created, that's me giving you responsibility for what I've created.

8. Audience Question – how to deal with this problem when there are other members of the family involved

Participant Female:

Hi, me again, okay, so what happens if you have this sincere desire, you understand your addiction, like I get it, but I have four other people in my house who are still sincerely arrogant to it, so is it selfish for me to do what I feel needs to be done so that I can take that sin away from me, while also now hurting them because they're not in that state??

Jesus:

What did I just hear, hurting, hurting them, see this is the unreasonable reasoning we have. You're not hurting them by causing them to sin less. You're hurting them by causing them to sin more. You're thinking if I get rid of the pet one way or the other, then my children will hurt, right, but your children are in big addictions and if they remain in those addictions until adulthood, they're going to have pets and they're going to commit exactly the same sin over and over again. Unless they're educated, remember sincere desire to learn is the next thing that has to happen, but none of that is going to happen while we're in this mode.

So, you're in the mode there is what's called justification. So, this justification mode says things like, but my kids - they're saying, but my kids will hurt if I get rid of the pet. Even if it's moved on to another family, my kids will hurt. They'll go, something's wrong there, they don't agree with my action, and I'm going, firstly, who's paying for the food for the pet.

Participant Female:

I am.

Jesus:

Who cleans up after the pet.

Participant Female:

Oh yes, this dog is really mine now, even though I never wanted the dog.

Jesus:

Correct, correct.

Participant Female:

On a grander scale though, how do you deal with sin when other people are involved, do you just not care - you're just forcing them to deal with the sin.

Jesus:

Which ?? is your responsibility. If you're paying for the food and you're cleaning up after the pet and you're looking after everything else and you're paying the vet bills and you're doing everything else and they're doing none of it, then fundamentally it's your decision, isn't it? But if they were doing all

of that and you were doing none of it, then fundamentally it's their decision, isn't it? But of course, they're obviously living in whose house? Is it your children's house.

Participant Female:

Okay, but what about the partner?

Jesus:

See, where you're going, still going there ('justification'). What about your partner? Who owns the house?

Participant Female:

Both of us.

Jesus:

So, it's both of your decision. Now in any partnership, if Mary decides she wants to do one thing and I decide I want to do the opposite thing, fundamentally we can't do it at all. We have to resolve it.

Mary:

But we have to resolve it.

Jesus:

Our problems with each other.

Mary:

Sincerely.

8.1. Sincerely resolving problems with others

Jesus:

Sincerely, so this is where most of you don't want to go, you see. You see the pet and you start thinking about the problem of being a sin, then you go, but then there's my children, and then there's my family, and then there's the judgment of the community, and then there's also my husband and my children and how they'll feel, and then there's my feelings about how they make me feel after I've done the right thing. By now, there's a huge amount of emotions attached to my sin that's so big that I'm not going to do anything, because I'm justifying, never feeling any of that. You understand. That's where we go, and this is where you're going to go.

The reason why I brought up pets is because it was such a pet subject last year because it's illustrating where you go with it. Where you go with it, and you're going to go like this way with every one of your sins is what I'm saying.

8.2. *It's a false belief that when I stop my sin, I will hurt other people*

Mary:

And you're going to have feelings when you identify an emotional or a spiritual sin that oh, if I cease this, I'm going to be hurting other people. It's a very common thing to believe, but it's not actually true.

8.3. *Not the 'c' word*

Participant Female:

I guess my main question was like, how do you, you said you have to come to a compromise.

Mary:

No, no, no. (Laughter)

Jesus:

There is no compromise.

Mary:

Not the 'c' word, not the 'c' word.

Participant Female:

Sorry, not compromise, resolve, you have to come to resolve, but what if you don't have a willing participant. So, you come up to all these sins you feel ready to deal with and then the other participant is not willing

Jesus:

You may have to leave your own home and live in another house until the pet issue is resolved, that's how severe it can get, but see you're not willing to. You're not willing to solve a sin that strongly. You're not putting your relationship with God first when you do this.

8.4. *God first*

Jesus:

You see, to me, God first, everybody else comes after God. Firstly, God, Mary, me, next in the sense whether we're sinning, not sinning, being in harmony with God, any children we may have, I need to sort that out because they are my responsibility, and then whatever is now my responsibility is next, and I need to make sure, the way I live my life is sinless.

If this is a sin, I look at it, well, I've got to do something. And I've got to do it now. And if Mary says she doesn't want to, I have to leave Mary so I can do what I've got to do now. So, now this silly Jesus fellow is (Laughter)...

Mary:

...breaking up the marriage.

8.5. Breaking up your marriage versus breaking your relationship with God

Jesus:

...is breaking up your marriage because of your pet. And I'm not breaking up your marriage because of your pet, I'm saying you're breaking your relationship with God because of your pet, and that to me - that means that all the rest of what I want to discuss with you is now not on now. You cannot receive forgiveness from God for something that you do not view as a sin and that you are not prepared to solve. Do you understand.

Very fundamental fact, you cannot have a relationship with God while you chose to continue your sin. See when we read these things, remember turn to page 127, I read this yesterday, paragraph number 2, *"when the soul is in a condition of sin and error, it is not responsive to the inflowing of the Holy Spirit. And in order to get into a condition of receptivity to these influences, it must have an awakening as to its actual condition of enslavement by these things."*

8.6. Enslaved to our emotions about our pets

Jesus:

With the pets, you are enslaved to your emotions about your pets. It's an enslavement. You're a slave to it. You are prepared to not have a relationship with God just because of your pet. That's pretty intense, isn't it, when you look at it that way.

This is now the third paragraph, *"The awakening must come from other causes that influence the mind"*, so your mind's already out of kilter, *"and the mind has to be influenced as well as the soul to cause you to realise that the life man lives, the life I'm living, is not the correct life or one in accord with the demands of the laws of God, or with the real longings of your own heart."*

8.7. Real longings of our heart

Jesus:

Those of you who have pets are not recognising the real longing of your own heart is to have the animals in freedom, that's the real longing of your own heart. Do you understand? But you don't even see that because when you're in addiction, it's like, no I want something different.

Mary:

And for a lot of you, the real longing of your own heart is to have a relationship with your soulmate, or have a close friendship with somebody...

Jesus:

...or to have children.

Mary:

...or to have children, and a lot of times pets are the substitute - they're masking the real longing of your own heart.

Jesus:

They're substitutes. They're like, okay, my wife doesn't love me sometimes, but at least my pet does. My children don't love me sometimes, but at least my pet does. Or my children are not looking after the pet, but at least I do, that makes me feel good about myself. I'm better than the rest of the family, that way.

Mary:

Or I never get any time to myself in this family, at least I can walk the dog.

Jesus:

At least I can walk the dog.

8.8. Instead of addressing the problem, I've got an excuse

Mary:

Instead of address that problem, I've got an excuse.

Jesus:

I've got an excuse to get away from everybody. Instead of dealing with the fact, why do I want to get away from everybody, right. And this is the thing that most of you are not facing with regard to any sin. So, the pet, like I was saying, the pet issue appears small, it appears small, but when you start looking at the substance of it, you start seeing, oh, I've got the emotions of my children involved in it, I've got my own emotions involved in it, I've got the emotions of my partner involved in it, I've got the emotions of society involved in it, and approval of society, I've got the emotions of what my nostalgia from my own childhood mixed into it as well, like I had a pet so I want my kids to have a pet.

8.9. Caring for native animals

Jesus:

I understand you want your kids to look after something and learn how to look after something. There are a lot of animals they can look after without getting their addiction met from it. There are literally millions of animals dying on this planet every day because nobody looks after them in a true manner. I mean native animals, your wolves, your bears, your elk, your moose, your chipmunks, (Laughter) your squirrels, they're dying every day because nobody cares for them. How about teaching your children to care for them. That would be a very positive thing that your children can learn how to care for them.

You care for native animals by creating an environment for them, preserving their environment, by doing the things necessary to get their environment re-established, by providing food for them in their environment, not by just giving them food but making sure the food recovers itself so that they can live long lives and have children who live long lives, you know, who have young squirrels and live long lives and another crop of squirrels and live long lives, that's how you care for these animals.

You care for the animals by caring for their environment, their food source, their way of life, their nesting source, that's how you do it. And all of us are capable of doing that. We're all capable of teaching our children to do that. Giving them a pet does not teach them any of that. As most of you now know, because you give them a pet and who looks after the pet, eventually mostly it's the mum and dad. They're the one buying the food, they're the one doing all the work, taking them for a walk because the kids don't want to because they're distracted by other things, right.

A person who is truly passionate about helping animals does these other things. They stop eating meat as well, by the way, because eating meat causes huge amounts of destruction to the native environment, including the clearing of huge amounts of areas of land. A lot of our desserts have come about from centuries and centuries and centuries of eating meat. There was a time the Middle East was like, you know, I've seen pictures shown to me by other spirits 50,000 years ago in the Middle East and this is not environmental change, this was human-caused change, where the Middle East was full of trees, full of life, native life. You go there now, like you go to some mountains in Turkey or mountains in Syria and those kinds of places, you will not see anything but occasional blades of grass in the same place. How did that happen? It happened from centuries and centuries and centuries of people justifying their sin with regard to animals, that's how it happened.

8.10. We don't see how big the problem is – mass extinctions

Jesus:

And we don't see how big the problem is. It's a huge problem, and it's one of the reasons why we're having mass extinctions of different forms of life on Earth at the moment. It's a huge problem.

In the country where we come from, Australia, in Queensland where we live, it's still one of the most - it's a Western country and it's still clearing its land at one of the most rapid rates in the world for the sake of animals.

I've seen places in Australia in my lifetime, I'm 62 years old, in my lifetime as a child, I saw places that were full of trees that were like 30 foot high in the middle of the dessert this was, in the middle of the dessert where the

rainfall is less than 10 inches, is that how you guys measure, centimetres, what's that 25 centimetres of rain a year, in the middle of the dessert, and I've seen this huge ?? land as a child that was covered in trees and full of life, like flocks of parrots that were like to 10 to 100,000 birds in one flock, right, and in the course of my own lifetime, I have seen that turned into a dessert with just sand. The same place, where I grew up as a child, turned into a dessert with just sand.

They first went through with bulldozers and cleared all of the land for the sake of growing wheat and barley and other things for cattle and for sheep, and they did all of that. The majority of that went to animals. The first 10 years everything looked fine and they had crops every year, but 20 years later they were having crops once every 10 years in the same place because it was now a dessert. And now many of those farmers have left the place all together because it's not viable, and you get these big corporations buying up all of this farming land and they take away all the fences and then what they do is they laser level the whole thing and hope for a crop once every 10 to 20 years, and that's how they make their money. What do you think happened to all the animals and the birds and the lizards and the snakes, well, none of them are there anymore, none of them, right.

8.11. We don't want to face the facts because our addiction is more important

Jesus:

So, this (pets) all comes from our attitude towards animals and most of humanity deny it. These are the facts, right, and most of us don't want to face the facts because to us our addiction is more important, our sin is more important than the facts.

8.12. Have a sincere desire to be educated

Mary:

And Lisa you asked a question yesterday about, well, should you act before you have dealt with the feelings. Can you see here, when we're still in this state (sin), we haven't even started an education process of really how to act or how to apply, but we can't use that as an excuse because all we have to do is get sincere and we will know. But when we're still in this state (sin), we're fighting that, we're fighting it, fighting it, justifying it, saying oh, but maybe not, maybe this, maybe that, or maybe I should just do it and then it will fix it, but unless we have this sincere desire to be educated about the matter, which comes from this openness of heart that we've been talking about, then we're very likely to make another mistake in the same area, you know, in the same feelings that we had attached to pets, we do it again in another way.

Jesus:

Yes, and before you comment though, because - I know where you really want to go honestly (Laughs). If I heard my last year's presentation, and I was sitting in the audience and I really wanted to deal with my sin, what I would have done is go, okay, he said all that. Now I don't know whether all that's true, and I don't really in some ways believe that's possibly true, even though he says he's Jesus, well I don't even believe that's true, so how am I going to believe what he says is true, it's going to be hard.

Mary:

He's right about a lot of things, but maybe not that.

Jesus:

He's right about a lot of things, but not that, you know, that's the kind of reasoning we have, right, and so I get all that, I do, but a sincere person goes ahead and researches. So, what I would have done at the end of last year, I'd go, yeah, he says he's Jesus and he knows about that, and also, you know, he thinks he is, but I don't think he is anyway, but he says an interesting point, and I would go, right, what I've got to do now is inform myself. What I've got to do now is do some research.

What is the effect of animals on the planet? What are the effects of pets on the planet? What are the effects of pets on people? Then I would read things like, oh, they're using pets to help people with Alzheimer's, and other things. And on the other hand, I measure that against all of the damage it does, and I'd measure it all up and my sincere desire to learn will make me do the research.

Mary:

And also, I'd be asking God in that process, show me my - what are my feelings with this pet right now.

Jesus:

That's a part of your sincere desire to learn.

Mary:

Exactly.

Jesus:

What are my feelings? Why am I so challenged by this concept.

Mary:

Do I love this dog or do I just want this dog to love me, these things.

Jesus:

Yes, see if I was loving the dog, would I chain it up? If I was loving the dog, would I stop it from living its normal life. If I was loving the dog, would I neuter it, would I get rid of its genitalia, would I do that if I loved the dog? If I wouldn't do it because I love the dog, then why am I doing it. It must be

because I want something from the dog, not that I love the dog. That's already a problem. If you love animals, you won't do things like that.

And when it comes to domesticated animals, now we've created a bigger problem because now most of those animals cannot survive in the wild anymore. So, the answer isn't just to let it into the wild. In Australia there are a lot of people who own cats and they go, I don't want the cat anymore, so I'll just let it go, fend for itself. The ones that don't die do fend for themselves, but they also do devastating effects on the environment because they have been trained, still with the same emotional state they're entering the environment, the emotional state that they're superior to other animals, that they are going to kill beyond their necessary needs, and they still have those emotions and so, that's what they do.

So, there're whole programs now in Australia where domesticated cats are treated like gods and the wild cats are treated like scum. You understand. There're poisoning programs, there're shooting programs, there're all sorts of programs to get rid of wild cats because there is a recognition of the problem, not understanding that almost all of those or all of those cats came from pets. There're no cats in Australis, all of them came from pets. So, the people who had the pets created the problem. And it's a massive problem; there are millions of dollars being spent on it in Australia just trying to stop that.

Now I would in my research, if I had a sincere desire to learn, I would in my research find out all those facts. I would find out the facts that pertain to the material reality, in other words, the physical reality, I would find out the effects pertaining to the emotional reality, and I would also find out the truth regarding spiritual reality of the problem.

8.13. Look at the physical as well as emotional and spiritual issues

Jesus:

I wouldn't just look at as a physical problem, I would like at it as physical, emotional, spiritual issues and I would find the reality of all of that, and then what I would do is go, alright, now I am armed with the facts. I can see - I've received the truthful education because I wanted it and I sought for it. Remember yesterday we said you've got to seek for it to find it. A lot of it's buried under a whole heap of stuff, crap on Earth, buried. You know, nobody wants to come along and tell you that having a pet is sinful because they know how angry you're going to get about it, right, so they bury the facts.

You need to have a passion to find the facts. Now this applies even more with emotional sins and spiritual beliefs. They're going to bury more and more facts in that regard too. And to truly be passionate to resolve this sin, the first part of it is the difficult part of it. So, this part (sincere ignorance) right

down to this (truthful education) is the difficult part. The sincere ignorance, the sincere desire to learn, and then getting the truthful education. Once you have a truthful education, it is so easy to deal with the sin. Because the decision becomes self-evident. The decision can be quickly made because it's self-evident.

Now you are not going to deal with your emotions about pets without first confronting what decisions you might have to make about them. Does that make sense to you. So, you're only going to deal with your emotions once you start confronting the sins you have.

8.14. We're going to have to make a decision, and we don't want to

Jesus:

Now the case that you mention about you being the only person well firstly, I would recommend you dealing with all those emotions and that's going to mean working through the emotion of giving offence to your husband, working through the emotions about making your children feel sad or the perspective that you have which is not really true, but working through them, and even after you've done all that and gathered all that information you are still, from God's Perspective, going to have to make a decision and most of us don't want to make decisions with our sin, we want to keep them going.

So, do you think we're going to be feeling like, yeah, good on me, I'm going to make a decision. Not likely. You're going to think, oh, decision, you're going to be so worried about the decisions, it's going to keep you up at nights and this is the pain and suffering of your sin.

See a person who doesn't sin, doesn't have that. A person who doesn't sin doesn't have worries, doesn't have concerns about offending somebody, doesn't have concerns about upsetting people, doesn't have concerns about any of those things. They just don't sin so they're never going to create pain and suffering in another person, ever, from God's Perspective, ever. In the person's perspective, maybe.

So, many times you guys think I'm creating your pain and suffering, but I'm not. I'm sinless in that regard. I'm telling you the truth. I'm giving you the potential of becoming sinless yourself through what I'm teaching you, right. Now I'm not saying that you'll become sinless by just doing it, by intellectually doing what I'm saying. I'm saying there's going to have to be some emotional shifts in order for it to happen, but it can happen.

9. Identifying and recognizing our sin is the biggest problem we have

Jesus:

So, can you see the biggest problem we have when confronting any sin is the very first few steps. You see that? That's the biggest problem we face, the very first few steps.

Participant Female:

So, I'm just trying to think, like before the break, we talked about the Natural Love Way and going through it, and then this sounds like part of the learning is a bit of the mind involved. Where does God's Love hook into this.

Jesus:

Very good question, but we'll answer that in a minute, but it's a very good question. What I'm telling you is a part of that way. The part of the way, which is up to you is the identification of the sin and the realization that it is a sin.

Mary:

So, the emotional realization, not the intellectual one, but the feeling of cut to the heart, not cut to the heart, oh, my kids will be upset, or my husband will be worried, not that kind of cut to the heart.

Jesus:

Cut to the heart that I've got a pet.

Mary:

Cut to the heart, wow, I see what this problem is and why it's a problem.

Jesus:

Yes, does that make sense? Cut to the heart that I'm committing the sin. Not cut to the heart because I'm affecting somebody if I stop. Do you understand? But cut to the heart because I'm doing it, I'm committing the sin. And also cut to the heart, because that wasn't God's intention. I'm disagreeing with God about the intention God had, right, for our life, but also in the case of this for animals and everything, God has an intention and I'm purposefully taking action that's in disagreement with God's intention. How can I ever be at-one with God if I do that? I can't be.

9.1. To be at-one with God, I've got to have God's idea of what love is

Jesus:

To be at-one with God, I've got to have God's idea of what love is and that means God's idea of what loving my partner is, but also God's idea of what loving my children is, God's idea of what loving the environment is. To become at-one with God, I'm going to need God's ideas about all these

things. And when anything that stops me in that process, I must get to the stage where I feel that it's wrong, not that I think it is or that I'm being told it is. So, honestly, I can list 1,000 sins in two hours probably, I could just one after the other on the board, what good does that do?

Participant Female:

So, I guess my question is also, so you won't receive any of God's Love until you deal with all of those sins or...

9.2. The only time you can receive God's Love

Jesus:

The only time you can receive God's Love is when you're in a state of sincere ignorance, in a state of sincere desire and a state of seeking truthful education, and a state of a sincere desire to apply that education on any subject.

Mary:

On any subject.

Jesus:

On every subject.

Mary:

And that's a good system, isn't it, because you just bring your sincerity to the gates, and God wants to help you.

Jesus:

...will answer.

Mary:

God's ready to meet you, but you've got to develop that sincerity.

Jesus:

Yes, if you're insincere that means you're still desiring your sin. Remember the message page 127, read it again. It says if you have sin, God's Holy Spirit is not going to awaken you to it, it's not going to do the preparatory work. What you're doing here is preparing your soul to receive the love.

Mary:

You're saying, I'm ready to let something out, something's going to leave, and truth can enter me, love can enter me on this matter.

Participant Female:

So, you can have some sincere desire on one thing and completely insincere on another.

Jesus:

Correct.

Mary:

Yes, in fact, you will be. There's no way you can...

9.3. *You'll have one thing come up and then the next thing...*

Jesus:

Until you become at-one with God, that's how it works. You'll have one thing come up and then the next thing come up, and to be honest, pets are not going to be the first thing you'll probably deal with.

Participant Female:

Obviously. (Laughter)

Jesus:

Because you've got so much resistance to deal with it, it's probably not going to be the first thing, right. You usually start dealing with the thing you have the least resistance to.

Mary:

You guys, when you all deal with the pets, you can have a moment and recall Jesus, thank you brother, I took a while getting here, but...

Jesus:

I took 10 years getting there, but I'm there now, that kind of thing. We have friends in Australia who took a solid 10 years of listening to Divine Truth before they dealt with their pet stuff.

Participant Male:

They're just not getting any more pets.

Jesus:

No.

Mary:

No.

Jesus:

So, the statement was, did they just not get any more pets, and the answer to that was, no, they took action.

Mary:

That's the feeling I have - in Nova Scotia there's a feeling like, well, we'll just let them die.

Jesus:

We'll just let them die eventually of natural causes. Every day they remain alive you are killing other animals so, you're fundamentally saying, I'm okay killing the other animals for the sake of my addiction to not have to deal with my pet.

Participant Female:

Would that mean when you do end up having the sincere ignorance, you would have more of those feelings.

9.4. Seeing my own hypocrisy

Jesus:

Correct, you would see your own hypocrisy. The more the feelings you finish up having, and this is the area (sincere ignorance, sincere desire to learn, truthful education) where you're really feeling things because you're learning on a feeling level. Like, oh yes, I'm starting to see but you're not yet in the state where you really need to do something about it, but over time what happens is you reach this point (sincere desire to apply) where you have a sincere desire to apply the learning. Does that make sense?

Participant Female:

Yes.

Jesus:

So, reaching that point is your work.

Participant Female:

I don't have any pets yet but there are other situations where it's like, when you get to that point then you know it's like you can't - yeah, so much internal...

9.5. There is so much internal turmoil that eventually you've got to stop

Jesus:

That's right, you've got so much internal turmoil not doing it that you really have to do it. That's what happens with every sin. You get so much turmoil continuing the sin that you've got to stop. At the moment, we like doing them and we don't want to stop.

So, in the case of the pets, pretty much everyone in the room likes doing it and doesn't want to stop, doesn't want to stop. Now the reason why I'm bringing it up is because it's a great example of the emotions you're going through. There are all sorts of emotions coming up, isn't there, oh, what about my family, what about my partner, what about the disagreement we're going to have about the reality of it.

9.6. What other people will think of me

Mary:

People will think I'm a pet killer.

Jesus:

People will think I'm a pet killer, and the government might even stop me, and people may try to report me to the local RSPCA, in Australia, it's called the rescuing for animals, they'll report me to that, and then I'll have to deal with them, and you know what I mean, like there's all sorts of things that might happen in today's society just because you decided to right a sin.

The same applies with your emotions. What happens when I start feeling emotions. Oh, my husband will criticize me, my kids will criticize me, I'm not doing what they want me to do now because I'm crying in my bedroom for a bit, and they won't get their meal on time, and they won't get this, and also people will think I'm crazy, and people will think I'm nuts, and they might try and put me in mental asylum, do you know what I mean, and this is where we go justifying the sin every time.

Participant Female:

And then there is this feeling of, well, if I just have to wait until the spirit world, I don't have to deal with any of this stuff, and I know that's true.

Jesus:

Every person that's waiting for the spirit world also has committed the sin of waiting until the spirit world.

Mary:

So, that thing, you know, that Nico asked earlier...

Jesus:

And that's a fairly big sin to be honest.

9.7. Law of Compensation is always working

Mary:

It is because it's a decision to say, I'll delay correction of my sin even when I'm aware, and the Law of Compensation works very strongly on that trying to show you, no, no, no, this is bad, this is creating not just pain for you but others, so there's pain attributed to your soul because you're wilfully now doing something.

Jesus:

Opposing God.

Participant Female:

I know that I've heard it, it's just I wanted to bring it up.

Jesus:

Yes.

Mary:

Yes, it's very common. Everything you're raising, very common.

Jesus:

Everything - don't be afraid to raise these things. I don't mind any of your statements whatever criticisms you have about it because it helps you identify what's going on. You understand. It helps you grasp how - like what you're going to begin with, and remember I also said, this first part (sincere ignorance, sincere desire to learn, truth education, sincere desire to apply) is also what a person on the Natural Love Path will have to do anyway.

Mary:

Even without God.

Jesus:

Even without God, you're going to have to do this at some point.

Participant Female:

So, you're going to get where God's love is in that

Jesus:

Yes, but there's ways to apply God's Love in the process, in every part of the process actually.

Mary:

Well, before you get on to that Jesus, can you just make one more point.

Jesus:

Sure, we can.

9.8. Sincere ignorance (open) versus desired ignorance (closed)

Mary:

That is that it's very important to understand that when you are here (sin), you have to do some work - so on the side of the board where we've written all the desired denial, desired to avoid the facts, and desired to be arrogant about it, to ignore it, to shift the blame, to make justification, to try and work around it, that is very, very far still from sincere ignorance which is the point where you can start to learn the truth about the issue.

Jesus:

Yes.

Mary:

So, don't kid yourself when you're here (sin) that you are sincerely ignorant. Sincere ignorance is a place of openness and space, literally and figuratively, and this side over here (sin) is a space of closedness.

Jesus:

Here you're closed to the facts, there (sincerity) your open to it.

Mary:

It's almost not even closed; it's kind of prickly some of them.

Jesus:

No, you need to get violent about the facts.

Mary:

Yes.

Jesus:

You imagine, I have this conversation in front of a group of RSCPA in Australia, this animal recovery thing, and I have this conversation in front of them, what do you they're going to do? Many of them would be tempted to kill me before they killed an animal, that's how they feel about animals. They feel animals are more important than people.

Audience Member:

But they still eat meat.

Jesus:

But they still eat meat.

Audience Member:

Someone's got to kill that animal.

Jesus:

That's right, it's hypocritical as you point out.

Mary:

Yes, this place here (sin) is a place of wilful resistance to sincere ignorance, the starting point of learning, and if you are in this place (sin), you need to work through that emotionally, you can't just magically get sincerely opened.

Jesus:

No, you won't be sincere in your ignorance and then have a desire to seek for truth when you've got all this resistance saying I don't want to go there, I don't want to go there, why would I want to go there.

10. The issue of pets is a minor issue, but it has a lot of linkages

Jesus:

And as I said, this is quite a minor issue, although it has a lot of linkages, doesn't it, society, friends, family, so that makes it quite a big issue, doesn't it, because of all the linkages that it has, but from God's Perspective, it's still quite a minor issue compared to some of our other sins, right. And so, you'll find sometimes the minor sins are the ones you resist even facing the facts of the most.

10.1. How God's Love is involved in all of this

Mary:

Right, so because Jesus is going to now talk about how God's Love is going to be involved in all of this, it's like above the sincerity flow-diagram, there is this insincere state (sin) that we start in, and God's Love can play a part even in bringing us from insincerity to sincerity.

10.2. We were taught to be insincere

Jesus:

Unfortunately our past and our life and our parents and our society, a lot of times we don't realise how insincere we are now because of all of those teachings that we've received, many of which we believed are true, and so we've received a whole heap of teachings throughout the course of our life, obviously if it's a child, it's less than an adult, and obviously, that's less than when you're 70, but you received a whole heap of teachings about what is true and they've already caused a lot of your ignorance, but it's purposeful, not sincere yet.

Sincere ignorance says I want to seek the facts, I want to understand this problem, I want to really see what's going on, I want to understand what I need to learn, I want to seek the knowledge that is out there somewhere, I want to find out - the way I find out a lot of my knowledge is directly from God. I can ask God from this place here (sincere desire to learn), what are the facts, but I can't receive anything from God if I'm insincere in my ignorance, because I'm going to be fighting the facts constantly.

10.3. I don't know but I want to know

Jesus:

So, unless I reach this stage where I know I don't know the truth yet, and I want to know it, unless I reach that stage, can you see I'm probably not going to get to the next stage.

How can we involve God in this process of unravelling the mess, the sin. That's the real question, isn't it? Can you see firstly that this state down to here (sincere ignorance, sincere desire to learn, truth education, sincere desire to apply) can be done with or without God. In fact, the entire thing can be done without God, but I'm talking about the faster way. Ironically these things here (sincere desire to act, sincere action, sincere mistake) are the hardest things sometimes to do. You see, last year we identified the pet issue, we described some of the pet issue, so many of you have already received your truthful education...

Mary:

Yes but not starting from a sincere ignorance.

Jesus:

...but not starting from a place of sincere ignorance. In other words, you want to hold on to the sin and so, you don't want to be open to hearing the truthful education, right. So, if all of this can become sincere, can you see you'll probably act, but while it's insincere, you're not going to act, and this is how God measures your next phase.

Remember we said right at the beginning yesterday, what is sincerity. We started talking about sincerity and we said it was a sincere truthful longing. How can you have a sincere truthful longing for something that you're opposed to. You can't. So, you can see straight away why we used the word sincere, sincere, sincere, sincere desire, that's a longing, that's a sincere longing to know the facts. When we talk about pets, almost every single person we ever meet, every single person we've met so far, actually, does not want to know the facts, every single person. Unless of course, they don't have a pet.

Mary:

Well, even some of them.

Jesus:

Yes, even some of them. It's just amazing the level of angst, and anger, you know, protests, shall we call it.

Participant Male:

So, what happens if you were to go home tonight and deal with that sin, without - basically just doing it because you said so.

10.4. You need to work out for yourself what is right and what is wrong

Jesus:

Correct, that would be wrong, wouldn't it. Why would you ever do something because one person says. You couldn't. It's the wrong thing to do. You should never do something just because one person says. Does that make sense? You need to work out for yourself what is right and what is wrong, that is what God requires of you. You need to feel what is right and wrong inside of yourself. You can't just go, he's Jesus, I trust him and so I'm just going to go and do it. From God's Perspective, that's like you never learnt anything. And that's not the purpose of this process, the purpose is that you learn so you don't get ?? when Jesus is not around. (Laughter)

Why wait until he's not around and then you go and do all the things you used to do. That's what people do. They go, oh daddy, quite often I'm treated like I'm daddy now, daddy says, don't do this, so while daddy's around I'll please daddy by not doing it but as soon as daddy goes, I'm going to do exactly what I was doing before because the emotions inside of me haven't changed.

Participant Female:

It feels to me like more of an experience, it's like an education.

Jesus:

It's a personal experience.

Participant Female:

It's a personal experience, and it's almost like a journey to your conscience like what is right and wrong.

10.5. I'm not ready**Jesus:**

True, all that has to be resolved, all that. Now you've got to really careful with that reasoning too, because you can say, oh, but I'm not ready to find out about all that now. I'm not ready for that decision yet, and what you're doing there is going back to justifying why you're keeping your sin, and that's another sin.

Mary:

So, it's like - what we often see is people often start the process, you know, oh, I feel, oh, I feel, oh, it feels wrong, yes, I'm getting a feeling it's wrong, whatever the issue is, and then they get to a point where they're like, oh, I haven't fully resolved it though, so I need to delay it at this point, delay before I act point because actually that's when a lot of emotions do get exposed.

Jesus:

Yes, when you act.

Mary:

When you felt it's wrong and then you act.

Jesus:

That's when your fears come it, that's when the real feelings of other people around you start coming up, that's when a lot of the things you are really afraid of as to why you sinned in the first place start coming up, and most people get to that point and they say, but I don't want any of those subsequent things to happen so I'm not going to go any further.

Mary:

It's very painful, that place, but people have a high - they tend to believe that pain is better than the pain of acting so you can stay there for a long time. So, it's just good to know, be honest with yourself.

Jesus:

When you're in your sin, you're a slippery little thing.

Mary:

Yes, that's my slippery fingers (Laughter).

Participant Female:

You almost, like when you see the physical sin and you start to feel into that pain, but then uh oh, it looks like I have a huge emotional sin to this physical sin and then you can see a spiritual sin, and then you're like, whoa.

10.6. The pet issue actually confronts spiritual sins

Jesus:

That's right, yes. And the spiritual sin is by far the greatest so naturally they're going to have the highest confrontation inside of yourself. So, in this pet's issue many of you are actually confronting some spiritual sins already in the sense of you realising oh, gee whiz, I'm worried about what people think of me, I'm worried about what my children think of me, I'm worried about my children having to feel some emotion, I'm worried about me having to feel some emotion, I'm worried that people around me will treat my beliefs as if they're bad, you know, we have all sorts of very confronting feelings starting to come up, and then of course, these are all belief-related feelings, so they're bigger than even the action you're taken.

10.7. Start praying about how to be sincere

Jesus:

And the problem, of course with that then is you end up in the state where you're really focused now on preventing yourself from taking any action. So, this sincerity is a huge problem, isn't it, you can see how big it is. Without the sincerity nothing else is going to happen. And remember we said, prayer is sincere longing. Can you see now when we start looking at how even sincere we can be, can you see one of the very first things we might start praying about is how to be sincere which is actually a spiritual issue.

Once you pray about how to be sincere, look at all the areas where you're not sincere, look at all the areas where you have been dishonest, family, friends, husband, wife, all the areas where you tell little fibs here and there and you start realising, oh, sincerity is one of my biggest issues then you can see it's probably one of the first issues you might have to repent for, your lack of sincerity. So, the beauty of these other issues by focusing on them, we can go, oh, before I even deal with that problem, I'm going to have to deal with my lack of sincerity just generally.

Participant Female:

Yes, my dog goes to a nursing home and helps people get out of their emotions.

Jesus:

And helps people get out of their emotions, that's right, yes. Helps people feel safe, but they're not having to feel their feelings.

Mary:

?? she's a working dog (Laughter)

Participant Another Female:

So, I worked on my homework last night and I worked on chocolate and being a chocoholic, and I listened, I was a captive audience, so I had to listen to all your truthful education last year pretty much, and so I was determined

to quit chocolate and fell off the wagon, fell off the wagon, so then I went to do my homework...

10.8. Chocolate versus coffee versus pets

Jesus:

See, chocolate is a bit different than a pet though. In chocolate, you could say is a food, right, so there are different issues involved with chocolate in the sense that if you're doing it daily, then there is a lot of damage being done to the environment, but if it's something we have once a month or whatever, and it's hardly - with chocolate, for example, reduce your consumption by 30 times which is changing it from daily to once a month, if all the world did that, we would already have 30 times less damage in those areas. Does that make sense? And there would be like a little farm rather these big large-scale things, so that's a little different.

Coffee is a little bit different than chocolate too, because coffee actually does have an effect on your physiological system, chocolate does too, so you would consider those things as well and you'd go, well, how much am I actually harming myself. In chocolate it triggers a response in the brain which is very similar to like what you feel after sex, right, that's why a lot of women are attracted to chocolate rather than having any sex, and so there's all sorts of those kind of issues too.

Like do I have intimacy, don't I have intimacy, am I using chocolate for a substitute for intimacy, am I using chocolate for substitute of exposing myself to another person, and once you start questioning all of these things, and you deal with all that, you might go, like you'll get to the stage, you will, where you go, oh, yeah, I can have chocolate once every six months, but I don't need it, and I don't want it really, and when I do have it really - like if I ate chocolate now for the most part it tastes like fat with a little bit of sugar wrapped around it. That's what it tastes like to me, like fat with a bit of sugar around it. I'd rather go and get your maple butter (Laughter) and just have the sugar by itself, at least I'm doing less damage to the environment.

Participant Female:

Well, so I looked at - my homework was to like what's going on, so I'm just trying to see if I'm following. So, I was wilfully ignorant of what you said, I chose to forget, I chose to rationalise, and this morning I was like, well, I feel deep down I have to confess I feel entitled to chocolate.

Jesus:

Correct.

Participant Female:

So, I look around me at the other middle class people who aren't suffering in any way and I convince myself because I couldn't eat chocolate for a while that ?? right, but I can feel now that if I go sincerely back and learn and I

want to do that, and if I had gone to a third world country and met some people who were genuinely suffering...

Jesus:

...from it.

Participant Female:

...couldn't eat proper food because they, you know, then I feel that then I'm going to shift.

Jesus:

That's right.

Participant Female:

And I really feel that right now, but that I see

Jesus:

And sometimes Lesley, it does require that level or depth of investigation where you're prepared to actually go to the place and look and see.

Participant Female:

Yes, and just the feeling that I felt I was entitled when another my brother and my sister is suffering that's really helpful to me.

Jesus:

That's right.

Participant Female:

To start to make the journey.

Jesus:

Yes, when you start weighing up all the costs of the thing you do and you really see the penalty that's upon the rest of the environment, in people in particular, you'll start weighing it up and go, yeah, I've got to stop this for sure. The key now then once you're in that state, right, what can I do God to sort out the cause, because remember at this stage we're just dealing with the effects.

Down to here (truthful education), we're looking at the effect, and we're examining through our education of the effects. This is an essential thing because we've got to know the effects before we're going to change. But now how do I deal with the cause is the real question.

10.9. Militant vegans

Jesus:

This (sincere ignorance, sincere desire to learn, truthful education) is not going to deal with the cause because the reality is you can get fully educated on a matter and still not want to deal with it. There are many people who are like that. Like, there are many people who are like what I would call militant

vegans, they have investigated all of the things that happened to animals for the sake of meat eating and they've ended up feeling that it's really, really bad to meat eat, and it's really wrong, and they get to that point, but because they haven't really completed their truthful education about it. What they next to choose is treat people badly rather than animals.

So, they start yelling at people, yelling at farmers, like doing all of these things which are now treating people badly, in other words, they're willing to sin more with people to avoid their sin with animals. Do you follow me. So, when we're not fully completed in our education and we understand the full ramifications, we're often willing to commit another sin to avoid the previous one.

11. Sincerity is the only thing that will pull us through

Jesus:

So, this is why this part of it (sincere ignorance, sincere desire to learn, truthful education, sincere desire to apply), this part of it is like a mine field, that's how it feels to me sometimes. (Laughs) It's like you go from one reasoning starts and then you realise, oh, that reasoning is wrong, and then you go to another, oh, that reasoning is wrong there too, oh, the reasoning's wrong there too, and look what I'm doing here and you start realising a lot of things in this state, and then your sincerity is really the only thing that's going to pull you through, that's the only thing.

Now what if nobody is harmed, but it's still a harm. So, an example of that, an addiction you have with another person or a group of people like an addiction you have with men, from God's Perspective, it harms half of the population, but they don't think they're being harmed, so they're not expressing harm, they're not saying they're being harmed, in fact, if you do not meet their addiction, they then say you're harming them.

11.1. What matters is, is it right or wrong (from God's perspective)

Jesus:

So, let's say it's the opposite of somebody hurting. So, the physical things we can measure the hurt to a degree, but with the emotional and spiritual things quite often the other person is complacent in the hurt we're generating. What happens then? If you're only measuring it from the hurt it seemingly causes, can you see you're unlikely going to deal with those things. You follow? So, it's very important to get to the stage where it doesn't matter who hurts, it doesn't matter what hurts, what matters is it right or is it wrong.

Once I fully understand the ramifications of doing something wrong to myself, doing something that's a sin to myself, to others, and to my relationship with God, and I really grasp it in my heart, I will want to stop it, no matter what it is, and no matter what everybody else wants me to keep going in it or not, I will stop.

Mary:

Once we understand from God's Perspective what is right and what is wrong, we understand that if it's wrong, it is hurting people, it is hurting the environment, it is hurting, it is creating pain whether that's obvious to them or not.

11.2. What happens when everyone around us agrees with our sin

Jesus:

Most of our sins are where everyone around us agrees with us having that sin. Does that make sense? So, with regard to pets, almost everyone on Earth agrees that's a good thing, almost everybody. And with regard to many emotions, you have that are sins towards others, you're going to find that everybody around is in agreement with it, they want you to keep doing it, and when you stop, they're going to attack you for stopping. They're going to think you're a mongrel for stopping. They're going to think you're a terrible person for stopping, when you are actually, if you're in alignment with God's Truth, you'll know you have to stop for your sake of your relationship with God, your relationship with yourself, and your relationship with them, even though they don't agree. In Australia we started a conversation with people saying, put God first.

Participant Female:

I love that seminar it was such a gift. I don't have to look for somebody to value me anymore, I don't have to prove anything to anybody because the Big Guy knows.

Jesus:

The Big Guy knows.

11.3. My life gets better when I put God first

Jesus:

And this is what we need to learn to do, right. Once we learn to do that, and the main reason why we end up learning to do that is we realise what the Big Guy knows, the more I know about it, the better my life is, right, and the more I avoid it, the worse my life becomes, and it becomes really quite a simple equation. If I do what the Big Guy knows, my life gets better and the people's life around me has the potential to get better, depending on their choices.

But if I keep doing the opposite of what God knows, then I will not get better, my life will be less happy because I'm sinning, the more sin I commit, the more pain and suffering I'll have, and on top of that, the people around me don't have the exposure to the truth about what the Big Guy knows, and that's going to cause them also to probably continue in the same pattern that they have. Once you realise that, you realise, whatever I can find out from God about what I'm doing, the better it's going to be. What's the time?

Mary:

We're going to wrap it up with God's Love now.

Jesus:

Yes, because we still haven't discussed the main thing, right. Can you see when we start getting involved in dealing with sin, there're so many emotions about it, it's like oh, what about this, what about that, these things start coming up and this is good, this is good because they are the reasons why we don't do it. So, let's look at what we could do instead of our sin.

Okay, so we're saying we start with sincere ignorance, but as we've shown here (sin) that I've just rubbed off, we're not really starting with sincere ignorance, we're starting with the firm conviction that we're righteous, that we already know what's right, with regard to the problem.

11.4. Learn to repent for my lack of sincerity

Jesus:

So, what we need to do first really is go, right, in order for me to make some changes here, I need to repent for my lack of sincerity. That's probably one of the first things I'm going to have to do, is learn to repent for my lack of sincerity. Allow myself firstly, how to get educated about how important sincerity is.

These last two days is a part of that education, like educating yourself about how important sincerity is in your life, and I need to educate myself about, how does God respond to sincerity. So, one of the ways we can experiment with that is by asking God to help us work through the reasons why we're not sincere, like what causes us to not be sincere.

And when I say work through, we do this, we start oh, well, I'm not sincere, so that's sincere ignorance about being sincere, we start there, and then we go, well, I've got a sincere desire to learn what sincerity is. I want to study sincerity, I want to work out how it feels, what it looks like when I'm insincere versus when I'm sincere, I want to find out about that. So, in this place we can ask God to help us understand what sincerity is.

11.5. Exercise a desire to know

Jesus:

And the laws will come - you'll find because you exercise a desire, the way God's constructed the universe is that when you exercise a desire to know something, things come to you to know those things, that's an automatic thing that occurs. Desire causes the attraction for you to know, a heart-felt, not an intellectual desire, a heart-felt desire causes the attraction so one of the first things I can develop a heart-felt desire for is to find out what sincerity is.

So, I'm educating myself, what is sincerity, why is it important, how do the laws work. This is why we gave you the gift of the Padgett Messages is in there, there is a lot about sincerity, about what sincerity means, what you're going to do to become sincere, how to become sincere. There is a whole heap of information in there about it, so part of that might be reading those messages to find out about what sincerity is.

Once I get to this point here (sincere desire to act) where I realise, I'm not sincere, and it's wrong for me to not be sincere, now I'm at the stage where I feel like I'm in a wrong state, I feel like that it's bad where I'm at. Does that make sense to everyone?

11.6. When I'm ready to repent, now I can ask God for forgiveness

Jesus:

I feel like me being insincere is causing a lot of my problems and a lot of problems for the people around me, so I start feeling that. Now I'm at a state where I'm ready to repent. I have to get to the state of that state feeling-wise. Once I'm at that state feeling-wise, now I'm at the state where I'm ready to ask God for forgiveness for what I do.

Now at this stage you probably have no idea why you're insincere. You might have through your investigation of yourself and through the investigation of the quality realised that here I'm insincere and there I'm insincere and there I'm insincere, and here I'm a bit of hypocrite, and there I'm a bit of a hypocrite, and so forth, but you don't really know why you feel impelled to do it still. You know you are, but you don't why. Well, what I'm saying to you is you don't have to know why. What you have to know is what you are. So, by this stage I know I'm insincere.

Now applying this process I've now gone through, I'm no longer ignorant that I'm insincere, I've educated myself about sincerity and the need for it, I've received some truthful education from all different sources, Law of Attraction, as well as people who might know more than I do about sincerity, people who look more sincere in their life, I'd talk to them, and you'd say,

you're a very honest person with everybody, what causes you to do that. What causes you to speak up and other people don't, you know, what causes you to not shy away from that. What did you find you had to deal with. You know, these are the parts of your investigation. And by this stage, you'll see the attraction, you'll have an attraction to be insincere ??, but you'll also know at this stage that you're not sincere.

So, if it was with pets, I get to the stage where I know, think about the pets, I understand all the emotions that are being involved in pets probably and I get to the stage where I really still want to fix the problems with the pets, and I really sincerely want to do that by finding out why I feel so bound up with the pet, like what in the hell is going on. Why do I want to continue the sin. Well, by this stage you won't want to continue the sin anymore, but you still won't know how to stop it.

Mary:

Or potentially why it feels so painful to let the pet go.

11.7. Sincere desire to apply

Jesus:

That's right, why it feels bad. So, obviously, this is a part of it (sincere desire to apply). When you start applying something, that's when you realise why you didn't want to do it in the first place, so that's a part of it. Often times we don't want to apply because there were lots of reasons why we didn't want to that we come face-to-face with when we try to apply something.

So, when I try to apply - so it's a sincere desire, if I'm with God here, before I can become repentant, I must start developing a sincere desire to want to be sincere. So, that means a sincere desire to be more honest with everybody, a sincere desire to be more outspoken about that honesty with everybody. Does that make sense, about how I feel. Make sure my feelings are in alignment with my mind. What's going on. Why are the two discrepant?

11.7.1. An example of telling the truth

Jesus:

All of these things I would start looking at and I would get to the stage where I would really want it, but every time I'm in the situation where I'm talking to my partner, I have a tendency, there I go again, I'm not telling her the truth. She asked me a question like do I look bad in this dress, and instead of saying yes, which is what I felt, I say no, no, everything's fine. Why did I do that. I'm not being sincere, right, when I do that. So, why did I do that. If I was really sincere, I would say, darling, I know you love the dress but it's bad. (Laughter)

Mary:

You did that this morning.

Jesus:

I did that with Mary this morning.

Mary:

Not with my dress but where my mic was. Jesus was like, it looks bad. (Laughter)

Jesus:

And then the person can make a decision, do I want to fix that or not, right, so it frees them to decisions, but also it means I don't now have to bear the bad conscience of sort of lying in the situation. And then later on I might be talking to my mates, I'm talking to Tom and Tom did you notice my girl, she was wearing a really bad dress, what did you think about it. It was really bad. And then Tom tells Sarah, oh yeah, it's really bad, Jesus thought that was really bad, and then Sarah goes and tells Mary, this is how the truth comes out, right. Usually if you don't say it, eventually someone you've told or thought to eventually says it, so sooner or later, the law is going to expose the truth of how you feel anyway. So, my feeling is get it over and done with straight away, rip off the bandage now, not one month time and get the truth out there, that's what you do. But now Mary's upset with me because I didn't say the truth...

Mary:

Not just about the dress, now I'm upset because you didn't tell me the truth.

Jesus:

That's right, now there's what else is he not telling me the truth about, and then she goes down that road, and so all of what happened after I didn't say the truth, including me talking to Tom and talking to Sarah, and Sarah talking to Mary, and Mary realising that I obviously lie in other areas too, none of that would have happened if I said the truth up front. So, all of that chain of events is part of the net-effect of my own insincerity. Does that make sense? And this is often how it works out. You bear the consequence, the pain of your own silliness, your own sin, because sin is silly. It's a stupid thing to do, is to sin.

So, here we are, we're in this state, now we're getting to this state now where we really, really know what's wrong, I can't do that anymore, it feels bad every time I do it, what do I do?

11.8. When our prayer is sincere**Jesus:**

Well, that's when you're praying is going to be sincere. Does that make sense? So, now you can go to God and say to Him, I've got no idea why I keep lying to my partner, I've got no idea why I'm insincere, I've got no idea why I can't face the truth about my pets. I've got no idea of why I can't just get

into this state where I'm just humble enough to accept the truth, this is where I need to be forgiven for what I do.

What I do is the behaviour, the sin I'm committing, what I do is I keep getting myself in these circumstances and situations. By this stage, you'll be distressed about it most probably, internally distressed about it, and you can go to God in that place and say, please can you forgive me for what I keep doing.

11.9. God's Love can come when we're in this state

Jesus:

Now that's when God's Love can come, when you're in the state of sin. Because now you're asking God to forgive you for what you know is wrong, and you feel is wrong, and you understand it's wrong and you can see a lot of the consequences of the wrong, and so you now are a state where you want to be forgiven, where you desire to be forgiven for it. Now God's Love can come to your soul and in the process of it coming to your soul, the reason why you do the thing is rubbed out. Does that make sense to you? The reason why you do it is then gone.

11.10. The effects of our sin remain

Jesus:

Now, of course, all the effects remain because they are your sins from the past, but none of the cause of you doing it again will remain. And you'll find after that it'll be a lot easier, for example, to be sincere. You'll find yourself talking to your workmates and you'll be honest with them, when before you wouldn't, you'd cover it all over. You'll find yourself talking to your mum and she's saying, oh I think this and that, what do you think, and I'm saying oh, I disagree with you mum now. Like before I'd agree, even though I didn't agree, I would say I agree, but now I can't say I agree anymore because the emotion that causes me, inside of me, to feel insincere in my conversation and my actions with others is gone. I no longer have that fear because fundamentally it's a fear.

It's a lack of truth, that of course, is a fear. And that fear, the cause of it and I don't even need to know what caused it. I don't even need to know that when I was a child, I got yelled and screamed at and I got belittled every time I told the truth because that might be the cause. That emotion might be the cause. I don't even need to know that that is the cause, what I need to do is be sorry for what I did, myself. Does that make sense?

11.11. Beliefs drive our behaviour

Mary:

So, Jesus, can paint a different picture here. So, say I'm angry, I get angry a lot. I'm irritated a lot at work or in traffic or whatever, and I realise, okay, that's not loving. And I become sincere - I think I'm not sincere, I need to get more sincere about this anger issue, how do I need to go in order receive God's Forgiveness about the anger.

So, for example, often I'm angry because I want control or other people get angry because they're just used to getting their own way and they feel entitled to that, other of them getting angry because they're terrified of violence, so these are all - I can see the sin in my rage, do I need to have an awareness of those beliefs, even if I don't know the cause, before I can ask for God's Forgiveness on the matter?

Jesus:

Well, in your sincere investigation, you'll probably identify...

Mary:

...those things, won't I, the beliefs driving my anger.

Jesus:

That's right.

Mary:

Because what I see sometimes is people feel very sort of worried about the top layer, like my anger or my control, but because they're not yet sincere, they're not really going into the beliefs driving that behaviour.

Jesus:

That's right, remember, this has beliefs that you are dealing with because they are the main causes of all your sin.

Mary:

My emotional beliefs, I at least need to have a recognition of that sin before God's Love can enter me and take that away.

Jesus:

That's right.

Mary:

Because I see a lot of people trying to repent for the top layer which is really just outward...

Jesus:

And often they're trying to repent for the top layer while being completely unrepentant for the sin.

Mary:

Yes, feeling like, oh, I feel it's bad I'm angry, but my desire for control is completely legitimate.

Jesus:

Correct.

Mary:

So, God can't help us in that situation.

Jesus:

No, that's insincere.

Mary:

So, I'm going to have to go back to, oh, obviously God, I'm not yet sincere.

11.12. The fastest way to know if you are sincere or not – if you're not receiving God's Love, you are not yet sincere

Jesus:

Yes, if you're not receiving the Love, the fastest way to know whether you're sincere, if you're not receiving the Love and you don't feel forgiven because you'll know you are, you won't feel impelled to do it anymore. You'll find your anger just dissipates when you're forgiven, in this example that Mary's given, your anger will just dissipate. So, if it's not dissipating, then it means you aren't forgiven and it means you were insincere, because your prayer was not sincere. So, God's telling you, fundamentally, you've got to get more sincere. It's as simple as that.

11.13. God requires all of my will being involved in the resolution of this problem

Mary:

The way I feel about it, is like God desires or God requires all of my will being involved in this resolution of this problem, so if I'm just being half-hearted about it...

Jesus:

...yes, or I don't want to go to the real pain.

Mary:

That's right, if I don't want to go to the real belief, but I'd just like to not be in pain.

11.14. A truthful education exposes everything

Jesus:

In other words, I don't really want a complete, truthful education. I only want to know this little bit of it, but I don't want to know the whole big bit of it, you know, that's about getting the truthful education. That's what we mean by a truthful education. A truthful education exposes everything, every lie you tell yourself, every fear you have, a truthful education exposes all of that. Makes sense to everyone. So, Mary asked a good question, yes. (Laughter)

Mary:

I did, didn't I?

Jesus:

It was a good question.

Participant Female:

So, I wanted to ask, but still haven't taken the action yet, is that before

11.15. The action is the desire for forgiveness

Jesus:

The action is the desire for forgiveness.

Participant Female:

But if we go, for example, to the pets, and I feel everything you've taught has brought me to a sincere desire to act, I don't feel like I can put my pets down...

Jesus:

Then you don't have a sincere desire to act, therefore, you won't be forgiven. If you don't have a desire to take an action that is the obvious conclusion of your result of your investigation. In other words, whatever it is, let's say we give another example, what was the example we just used (Laughs)...

Mary:

I get angry because I...

Jesus:

...for traffic jams. Okay.

Mary:

...in traffic jams.

11.15.1. An example of not being willing to fix the results of our action

Jesus:

Okay, so if I don't understand the reason why I get so angry in a traffic jam, and I don't understand the reason I'm not willing to take an action to sort that out, like in other words, apologise to the people that I've offended when I'm angry with in a traffic jam. And also, my scared kids in the back seat, every time I'm angry they're frightened of me, you know, these kinds of things. If I'm not prepared to see any of that and take action with that, then I'm still not sincere. A person who's truly sincere is willing to try to fix the results of their action. And if you're not prepared to fix your sin, then how can God say you're sincere.

11.16. Choosing our pets over a relationship with God

Participant Female:

Yes, okay, I guess the pets is just a harder one than ones that seem harder, I feel that it's easier than pets, that I...

Jesus:

The pets are pretty hard, like I said because you've got so many things in it, so many things. And this is why many people we know don't deal with it for years and years and years. I think the fastest person we know that's dealt with it, took eight years.

Mary:

Well, once she sincere, she took maybe two months.

Jesus:

Once she got sincere, it was two months.

Mary:

Sincere about trying to feel the sin of it, when she got sincere, it was very quickly.

Jesus:

But up until then, still insincere, still insincere, still insincere.

Mary:

Still justifying.

Jesus:

Yes, what got her over her insincerity in the end, was the desire for her relationship with God. It caused her to go, I really want this relationship now. We had a lot of conversations at home, and she was involved in those conversations, and we had a lot of conversations...

Mary:

...a lot of education.

Jesus:

Education, and also she had lots of emotions about God, having the relationship with God, and eventually she had her very first desire for God which caused her to receive some of God's Love and then realised how bad the other sins were more, and then she had a stronger desire to deal with them, and as a result of having a strong desire, she dealt with the pet issue in two months.

Mary:

If that...

Jesus:

...not even that, probably one a month actually.

Mary:

...but she came to see there were a lot of feelings for her about definitions of love.

Jesus:

Approval from family, friends, approval from society.

Mary:

Also feeling like she desperately didn't want to harm anything, and she was rescuing animals.

Jesus:

Not realising that by keeping her two cats, she was actually harming lots of other animals. She hadn't even considered that.

Mary:

She knew it intellectually, but she had never emotionally felt about it.

Jesus:

But never felt about it, never felt about all the, you know, in Australia, we've got a lot of marsupials and small marsupials and quite beautiful birds, never thought about all of those creatures that were dying just for the sake of her cat. Never thought about those things, and once she started feeling about them and thinking about them, now she was closer to repentance. Does that make sense?

Participant Female:

Yes, with the cats, I get it. We have two cats, and I felt, since last year I've been like, oh my god, like I feel with the cats actually...

Jesus:

But not with dogs. (Laughter) But all that tells me is you're a dog person and not a cat person.

Participant Female:

But I get it when I'm going into my relationship, and I've been going through a lot. I feel I can connect more to actually really taking action.

Mary:

And involving God more, getting more assistance with what's there.

11.17. The fastest way to find truth is to ask God about it**Jesus:**

Really the fastest way to find the truth on any subject is to ask God about it, but again, you need to be sincere to receive an answer, so that's tricky. When you're already wanting ignorance, it's very tricky to be sincere to find the truth. And this is why it takes people a long time generally to get started on their road to God because it takes time to develop sincerity, desire, and take action. It takes time so you're not going to do this overnight. No matter how dedicated you are, it's impossible to do it overnight because there's so many things to work through in order to become sincere.

11.18. Most of us are not comfortable with feeling uncomfortable**Mary:**

Yes, and most of us are not very comfortable with feeling uncomfortable, and getting sincere feels uncomfortable.

Jesus:

It does. Like there's so many things that come up and you go, oh, there I go again, another one, there I go again. It's like Tom said earlier, if I start listing all the sins, there's a lot.

Mary:

So, then you try to go back to full denial for a while and then that doesn't give you the satisfaction it used to, and then...

Jesus:

And then you try food out for a while, suppressing it all with food, (Laughter) and then you find yourself three months later a bit tubby and you go, oh.

Mary:

...now more pain.

Jesus:

So, if you're a smoker, you smoke a bit more and then you find you've got more emphysema and then you think, oh well let's drink a bit more because that will help me, and then you drink a bit more and then you realise oh, I'm getting drunk too often and everyone's complaining about it. And then you

know, you go through lots of difference avoidances too, unfortunately, because the sin is going to fight for itself.

The sin is in you and you're just going to go along with the fight if you're not careful. If you really put God first, you'll reduce the amount of pain and suffering by taking the action and sorting things out as rapidly as you can, but initially most people don't do that, most people just take their merry-old-time with it, unfortunately. And this is all of us taking our merry-old-time on Earth is causing a merry-old-fun, isn't it on Earth. Is it?

Participant Female:

A merry-old-mess.

Jesus:

It's a merry-old-mess, isn't it. And this is why we have such a mess because most of us avoid our personal sin, on purpose.

Mary:

And honestly, it's like the diagram Jesus drew yesterday where we're this little person and we're like, there's this big problem of me, you know, seeing this issue, but actually the more you do it, the more faith you have that you can do it, and the more faith you have - because your life actually starts to improve, and then you start to get going, and once you involve God sincerely in that process, now, yes, I don't want to do it any other way.

11.19. It's a magical thing – God's Love

Jesus:

The very first time you have the experience of sincerely being repentant for a sin and finding you wake up the next day, and you have no inclination of doing it anymore, it's magical. It's magical. Like, to my mind, the real thing that's magical is God's Love and God's offer of forgiveness based on our repentance. It's a magical thing. There're times when I've been really, really concerned for months and months and months where I got to this point where I educated myself, got really concerned for months and months and months, got to the point where I can get to the state where I really am sorry for that action. Prayed sincerely about it, usually when you pray sincerely, there's a few tears involved, right, when I say a few, you know, sometimes a whole day of them. The next day I've woken up completely free of the sin and being aware that I no longer feel like doing it ever again. Completely free of it.

That's how it got to the point where I can speak honestly with you. When I was 33, I never spoke really honestly to anybody. I never really told anybody - people ask what do you feel? For a start, I didn't even know, but even if I did know, I wouldn't say what I felt, ever, to anybody really. The only time I would have when I was talking about God or something, then I would say

what I felt, but the rest of the time, anything about me, my feelings, whatever, I just buried all that.

Mary:

Well, even when I met your mum or in discussion with your mum...

Jesus:

...that's what she does.

Mary:

Yes, that's what she does.

Jesus:

Buries everything.

11.19.1. An example of speaking the truth about a family secret

Mary:

But as you might have heard, there's a big family secret in Jesus' family where his mum had had an affair and there was a child from the affair who's viewed as his dad's son, but actually not, and Jesus knew about that nearly his whole life.

Jesus:

Yes, from the time I was ten.

Mary:

Yes, and then when you were 30 what?

Jesus:

I was 34.

Mary:

Thirty-four, he said to his parents, look truth is now important to me, especially relating to his brother.

Jesus:

I wanted to have a truthful relationship with my brother.

Mary:

So, you need to tell him because I'm going to tell him, and what Jesus' mum said to me was, oh, no.

Jesus:

I don't think he would.

Mary:

I never thought he would. He never did stuff like that. So, that's how much this change happened, isn't it, that you now, can you imagine Jesus lying about that.

Jesus:

I don't even feel impelled to. Back then, like if I was going to defend my mother, wow, I would never tell the truth then.

Mary:

And you would have justified that it would hurt people and said all these things.

Jesus:

Well, I knew from the time I was ten years of age, that my brother was my half-brother, but I never told anybody. I didn't tell anybody. I didn't even tell my mother or father or my brother that I knew. I didn't tell anybody. I didn't even think of telling anybody. Because I knew they'd get offensive and they'd get all offended, and then, you know, one of my reasons was it was their business, then I realised oh, I know what I know, I imagined myself arriving in the spirit world and then I imagine my brother arriving in the spirit world and then him finding out who his real father was because he didn't have an opportunity to meet his real father really up until then because he didn't know.

Once I realised in the spirit world, he's going to find out, and he's going to be so annoyed with me because I knew since I was ten. I knew at the time of his birth, he's ten years younger than I am. I knew at the time of his birth. He'd be pretty annoyed, wouldn't he. If you knew you had a different mother or father, not mother, that's not possible (Laughter), a different father, oh yeah, adoption, you know, that happens often, but if you knew you had a different father and people around you knew and they never told you, how annoyed would you be.

There're people nowadays who get told because mum and dad would feel so guilty, on the death bed they tell. I know recently there was a case where we heard about where mum was 78 dying, on her death bed, she felt so guilty she told her son who was 56 or something that he had a different father and that his father was dead now. He never had a chance to meet him, that's going to have to wait until the spirit world. Imagine how upset you'd be. He didn't even have a chance to know what happened. And this is the thing you start considering and you start realising...

Mary:

Well, this is the part of your sincerity around the truth, wasn't it, these things

Jesus:

I knew it for sure it would upset dad and mum, I knew potentially it would upset my brother, but in the end how can I have an honest relationship with him. At least now we've got the ability to have an honest relationship. My brother now trusts that I will tell him the truth even if his mum and dad doesn't. He's 52 and he knows that I will tell him the truth if I am asked, but

his mum and dad won't. He knows that for sure. We've got the beginning of a relationship. At the moment it might not be very good, but it's still a beginning of a relationship.

Jesus:

Okay, we were up to Anna in terms of questions. I just want to make sure we have enough time at the end just to summarise the repentance and forgiveness process.

Participant Female:

I first want to say thanks so much for explaining that, so succinctly because that process as a kid is so confusing but God's version of that is a lot more beautiful, so I really appreciate the teaching. The question I have is about God so, it seems like addressing my spiritual sins towards God and the rejection of God is really important and big issues to start with.

Jesus:

Of course.

Participant Female:

So, can God help me get into a place of sincere ignorance about God.

Jesus:

Yes. He's already trying to do that.

Mary:

He's already doing that.

Participant Female:

I don't think I understand how that's possible.

11.20. God has created a lot of mechanisms to help us

Jesus:

It's really interesting because you've got to remember that God created a lot of mechanism by which He's trying to help you even though you do not know that you're being helped.

So, there're a number of laws that are quite strong in helping you make adjustments to your life. So, you've already heard of a law, the Law of Attraction you've already heard of where you start attracting things.

Participant Female:

I guess that you guys are a big help with that.

11.20.1. *Law of Attraction - we attracted Jesus & Mary to help us*

Jesus:

One of the things you attracted was us. (Laughter) And for some of you, you go, oh no, (Laughter) then others of you go, oh yeah. And then there's the Law of Cause & Effect, we talked about the Law of Cause & Effect just earlier, didn't we. That is a very interesting law helping you to understand that sometimes in your life you'll have noticed in the past, that sometimes you've felt the effect of the thing, then you tried to change the effect and then you end up creating either another effect or the very same effect the next time.

So, an example of that let's say you had a relationship with somebody, it failed, but it failed because they were abusive, so the next person you decide to try to get is a person you have control over, and so the Law of Attraction is saying, right, you don't want the abuse, but also you don't want to deal with why you accepted the abuse, so now what you're wanting is control over someone which is actually a power trip over somebody which is exactly what the prior person had with you.

And once you start realising, I've just gone swinging like this from one bad thing to another, seemingly opposite bad thing, and so forth, you start realising I can't be dealing with it. So, the Law of Cause & Effect shows me the effect of what I've done, and then I can go, well, if there's a bad effect, there must be a bad cause. This is why a lot of people start looking at themselves when they get a disease. The disease being the effect, and then they go, well there must be a cause, what's the cause. And sometimes they just look at the physical cause, you know, I eat badly. So, I've got heart disease, that's a physical cause, I must be eating too - the person's thinking fats, cholesterol in my diet and so they change their diet, so already they're starting to change their action because they realise the effect is a bad effect. Of course, not yet understanding the emotions involved in it. But at least understanding something where they're being more loving to themselves, so Cause & Effect.

You've also got the Law of Rapport which controls a lot of things that happen to you. And the Law of Rapport is fundamentally this, if you have a desire to know a thing, even if there's no one on Earth that knows that thing, if there're spirits who know that thing, they'll be attracted to you to try to teach you that thing. That's a law that governs that. Does that make sense? We call that in the spirit world the Law of Rapport. It's included in the Padgett Messages, the laws that are involved in these kinds of things. And that Law of Rapport attracts a spirit who has got a good inclination to try to help you deal with that thing.

Mary:

Or answer the question about God.

Jesus:

It works opposite as well by the way. If you have no desire to address the problem and there're a bunch of spirits around you that have no desire to address it either, then they'll surround you and then you'll have a rapport that's very negative and you won't feel very positive about it, and you'll feel darker and you'll feel more influence towards the negative and that will have an effect on you as well which often will expose a problem. So, that's the law.

11.21. God is personally interested in each one of us**Jesus:**

So, these are laws God created (Law of Attraction, Law of Cause & Effect, Law of Rapport), but besides the laws, God is personally interested in each one of you. God wants to have a relationship with you. God wants you to know that you - God is your personal friend. He's not trying to make your life hard; He's trying to make your life easy. He's trying to make it happier. He created the laws because the laws make you safer than if you didn't have them so, this is why He created the laws. He wants you to understand His Nature and His Personality and how He feels about you.

Now if you're completely closed to all that, then what He's trying, He asks, He literally asks other spirits who are in alignment with receiving information from God to help you out with that even when you don't have an intention to help yourself out with it. So, God can see Anna's in distress, she needs some help. God can also feel, Anna would be potentially open to listening to my truth so He influences spirits and people to influence you so that when you do searches, you know, you might be playing games on the internet and all of a sudden you find Divine Truth, right. You might be searching for something else and you find it. There're these things that happen which most people on Earth don't understand are governed by God's Intention for them to have them enlighten you and help you.

It can also be through the law things happening in the world that makes you stand up and listen and go, that really upsets me. I need to work out what's going on there and why it upsets me and what can I do about it, you know, there're all those areas too.

In addition to all of that, so this is all rapport of course, so there's firstly God and God's personal interest in you. God then helps spirits who are aligned with God to help educate you, right, so He's asking those spirits, personally asking, can you go and help Anna because she's got this problem and I reckon she's ready to deal with it. And, in fact, around any person in the spirit world who's in the state where they need help, often there're are 20 or 30 helpers waiting for them to have the shift that God's already told them they'll have.

11.22. God wants us to be happy

Jesus:

So, God's doing that with you on Earth too. He's doing exactly that, trying to work you into the place where you will be happier. And He does it even though He knows you might choose not do it with God but do it just for your own sake. He does it for that reason because He wants you to be happy even if you don't have a relationship with God.

And when I say, even if, of course there's going to be a limit to your happiness, it's going to be human happiness, it won't be Divine Happiness because that requires a relationship with God to happen, but even then in the 6th sphere there're so many billions of spirits there now and many of them are still getting influenced to deal with their God issues. He's still trying to help them see, yes, you've got an issue with the fact there is a Creator. Many of them believe in a Creator but they still got an issue that they haven't addressed with the Creator in order to ask God for something. So, God's trying to help them do that too.

He is personally interested in every child He created as a soul which means you and the other half of you too. He's even interested in you and the other half of you meeting. He's interested in you and the other half sorting out your issues. He's interested in all of that because He's interested in His Children far more than any person on Earth is ever interested in their own children. So, there're lots of ways God does this.

Now the reason why God provided the laws governing forgiveness and repentance which is a major group of laws of which I've explained some of them now, right. The laws pertaining to forgiveness, what happens when you forgive and what happens when God forgives you, and the Laws of Repentance, what happens when you repent. Those laws are a part of helping you, and He provided those sets of laws for those people who want the relationship with God. Does that make sense? Particularly the ones pertaining to God's Forgiveness, they are those people want the relationship with God.

11.23. God's given us a way to rescue us from our own sin

Jesus:

He's given us a way to rescue us from our own sin, ?? which is an amazing concept because really He could say to all of us, couldn't He, without the gift of forgiveness, He could say to all of us, you've got to sort out your own sin, guys, He could say that, couldn't He and be perfectly legitimately just and righteous and loving saying it.

11.24. *God is generous*

Participant Female:

He's pretty generous.

Jesus:

So, He's generous, this is a part of God's Generosity saying, even though you sinned and many of your sins are against God, and even though you sinned against God, God's saying to you, as long as you're sincere in the process in which you desire to fix it, I'm going to provide a faster solution so you can fix it faster and be happier sooner.

So, these are all just wonderful things God has done which the average human on Earth, in particular, is not aware of. In the spirit world, there are education sessions like this teaching people, not always like in an audience like this, but many times there're areas in the spirit world, there's literally thousands and hundreds of thousands of people that you can talk to at once about these principles, you know, teaching them these principles.

So, all of our friends that have returned to Earth, Luke and Sarah and John and his soulmate and all of the others, Corny and his soulmate, and so forth, all of them have been involved in educating large numbers of people about these truths because we realise truthful education is the thing that is missing. Like it's a powerful thing getting truthful education.

And so, once a person desires truthful education, sincerely, once they realise they're ignorant and they need to know what the truth is, now they have a sincere desire to learn any opportunity that a spirit or God has to help you learn once you develop a sincere desire, God takes, and He does it over and over again, and it's wonderful. Like, without that, the majority of us would never make any progress while we're on Earth and probably not make much for many, many, many years in the spirit world.

And He does it not only for the people who want to know, He also does it for the people who don't want to know. So, He actually does it in all the people who want to stay on the Natural Love Path and not do things with God, He still directs the spirits helping those people too. So, He tells them where to go to, what they can do to help and so forth, and the closer you are to God, obviously, the Celestial spirits are the closest to God so they know best what can be done to help. But even in the 6th sphere, those spirits that are not – they're closer to God in the sense that they're closer to love to people, God can still influence them and give them messages through their conscience that causes them to take action, and these actions are taken, and people are benefited from them. So, a huge amount Anna.

So, remember this process, the process is the bit that I have to do, this bit here (sincere ignorance, sincere desire to learn, truthful education, sincere desire to apply), I have to do. There is no avoidance of that. Every single

person who ever progresses in the spirit world is going to have to do that. Every single person who wants to progress is going to have to do that if they want to progress in their soul condition.

And that means that I've got to get to the state where I sincerely know that I don't know and get to the stage where I really do want to learn something. Now because this is a sincere desire, it is a prayer, I'm praying. By having that sincere desire, I'm praying. So, you might not have formulated the words in your head, come and help me with this subject, but once you have a sincere desire, I will want to know about this subject. The passion of you wanting to know the subject is your prayer.

11.25. As soon as we have a prayer to learn, we'll have a teacher

Jesus:

So, that's your prayer to learn. As soon as you pray to learn, you'll have a teacher. So, as soon as you pray in your heart to learn, the teacher will come along to teach you. And it doesn't matter what subject, actually, the teacher will be there. You'll be given the opportunity to learn if it is a sincere desire. Then you can receive some truthful education. Now for many of us, that truthful education at the beginning doesn't come from God because we're not yet a connection with God. So, it comes through the law, it comes through people, it comes through who God asks to help us, it comes from them.

11.26. One rule of life – you cannot learn by yourself

Jesus:

Every one of you must learn one rule of life in the spirit world, and here too, you cannot learn by yourself. By yourself, you cannot do it, and the reason why is you will not know anything beyond your own condition. You must learn through something else happening externally outside of yourself. It can't happen from within your own mind; it's got to happen from people or from things or from God who are in a greater state of truth than you are.

This is one of the fundamental understandings, and actually it is something that is the Padgett Messages as well. The river can't flow higher than its source. If the source of your development is you, then you're not going to get any further than where you are right now. Makes sense, doesn't it. The only way you can get further is by having a source that's higher than you that's outside of yourself, and your openness to that source is going to be dependent upon your sincere ignorance. You could say this is the state of humility (sincere ignorance) that you're developing, being humble to learn.

Then you desire to learn, the desire is a prayer which God is responding to straight away and you will receive truthful education in that process of this desire, and you will seek it. And in your heart, seeking it means that the

seeking of it opens your heart to receiving it as well, that's why God waits for you to seek because if you do not seek, you will not listen. If you do not seek the truth, you will not listen to it when it's presented to you.

11.27. You must be first seeking

Jesus:

In order to listen, you must be first seeking. It opens your heart. And once you have a sincere desire then, again another prayer, this is saying to God, I want to apply. I want to do something about this. I don't want to just stay resistive and numb, I don't want to just blank it all out and I don't want to deny the reality of it, I want to do something. I want to fix this, I don't want to stay in the state I'm in. I want to do something that causes me to change, right, so this is the feeling, sincere desire, another prayer to God, the sincere desire, the sincere longing to change is another prayer.

Not yet a prayer for God's Love, but a prayer nonetheless which God responds to. God will help you apply it. As soon as I have this feeling, I was presented immediately, often on the very same day I had the feeling, presented immediately with the opportunity to apply. That's how it works. Sincere desires are prayers that God responds to immediately. So, as soon as you have them, you're responded to them immediately.

So, if you pray, I want to deal with my relationship with my wife, right after that, probably you'll get a situation with your wife that you're going to have to deal with in a better way than you have been in the past. Your longing creates these things. There're laws that all respond to it, but also, God provides on top of those opportunities, one after the other, after the other to apply. That's what I need to do.

If I'm involving God, I've already prayed here (sincere ignorance), here (sincere desire to learn), here (sincere desire to apply), haven't I? I've already prayed. And the response will be immediate, and after a while you'll learn that if you're sincere with your prayer, the response is immediately, but you've got to be sincere, and you'll learn that. This will build your faith.

There're lovely messages in the Padgett Messages about faith which we need to mention at some point, but this is what faith is all about. Faith is about having the personal experience that then causes you the conviction for the next experience. So, by this stage (sincere ignorance, sincere desire to learn, truth education, sincere desire to apply) you now have faith. If you have a sincere desire, you will be responded to by God. God wants to help you, and you gain that faith.

Now you can apply the principles regarding redemption, the redemption principles, which I think in the book that Pat gave you today, I think you've included, haven't you, in the books, the redemption principles from the 2016 Assistance Group, so in that group, it talks about some of those principles

and those principles include, if I am sincerely repentant and I ask God for forgiveness, I will be forgiven.

11.28. Forgiveness – the cause will be rubbed out

Jesus:

And the part of the process of forgiveness is this, whatever I'm asking to be forgiven for, the cause of what I did or do will be rubbed out so I don't feel inclined to do it anymore. And like I said, again, in the instant, so from a true state of repentance, and you'll probably be crying when you do it, or very emotional when you do it, but when it's true, you'll find the very next day you might notice yourself and you go, I don't feel like doing that anymore. I don't feel like taking that sinful action anymore, I don't even feel inclined to do it anymore, it's not even hard for me to stop, it's automatic, right, because the underlying motivation to do it is removed.

So, this is me acting, me saying, okay, I now understand that law, now that I'm starting to grasp the content of that law, I can ask God to apply that law to me under sincere conditions. And now I've done that, my sincere action is the prayer to God for forgiveness, and my willingness to correct my sins, the results of them.

My willingness - if I've been terrible to Mary, my willingness to go to her and say, what can I do to help you now - like from the effects of what I've done to you. And I wouldn't even potentially ask Mary, I'd be asking God there are things I must be able to do. I won't even put the onus on Mary to tell me. I'd be going, I want to take those actions. For example, if I've been unloving to Mary I'd say, I want Mary to understand she's loved now, like because I'm now not going to do those damaging things I did before. And I would take the necessary actions that I would need to take because I want to. I want to do it because that's the part of the sincerity. I want to fix what I did wrong, and I don't want to continue it.

Mary:

So, in here, you put the bit that I do with the black line next to it (sincere ignorance, sincere desire to learn, truthful education, sincere desire to apply), and that's the point when I can ask God for forgiveness.

Jesus:

Well here, I'm asking God for other things and God's doing a lot already, right.

Mary:

Yes, if I'm involved.

Jesus:

If I'm sincere.

Mary:

Yes, so God's involved, but then I still must take action, mustn't I even after I've been forgiven.

Jesus:

Yes, because there is reparation.

Mary:

And I would want to...

Jesus:

I want to.

Mary:

...but the emotional charge of what I'm doing is going to...

Jesus:

Well, you won't continue the old action anymore, in fact, you'll know exactly why you did the old action and you'll never want to do it again.

Mary:

The pain of doing the old action will be more than the pain of the reparation at that point.

Jesus:

No, not just that, it's like...

Mary:

I'm talking about killing the pets. (Laughs)

Jesus:

No, you'll get to the stage where there's no sadness at all dealing with the problem.

Mary:

That's what I mean, the pain of not dealing with the problem would seem...

Jesus:

...much greater.

Mary:

...you'd feel like I can't possibly not deal with the problem. It's now something that I feel is good and right to deal with.

Jesus:

Righteous to do and must be done, and not only must be done, but also that I want to do it. I want to take the action.

11.29. *Doing it with or without God*

Mary:

And so, to contrast that, before or after - if I did that without God, without God's Forgiveness, then potentially when I take the action, a lot of feelings would come up, wouldn't they.

Jesus:

Yes.

Mary:

Whereas if I did it with God, those feelings have already come up through the repentance process and so, when I take the action there is less emotion involved.

Jesus:

That's right, there might be other things that I hadn't considered that start popping up.

Mary:

...that I didn't know.

Jesus:

My dad and mum now don't agree with me doing that, or my children get angry with me for doing that, you know, there might be other problems that now expose themselves and I can go through exactly the same process with them.

Mary:

Yes, and ask for God's Forgiveness on those sins.

Jesus:

Yes. Once I've take the sincere action, in this case, repenting for the things that I've done and taking action to fix them, the only outcome can be loving, and that doesn't mean loving from everybody else's perspective, by the way, it means loving from God's Perspective and probably yours because you'll be in a state of agreement with God, right, but it might not be loving to everybody else.

When I told my mum and dad that I was going to tell my brother the truth about his origins, my mum and dad became extremely angry, but I wasn't concerned because I had dealt with the feelings way before then. It took me a few months of working through the feelings and the rightness of the feelings and everything first, and once I realised I was doing the wrong thing by not saying it, nobody could convince me otherwise, I'm going to do it, and all I did was gave the time. I said, you guys have got three months, looking back on it now, it was too long because they thought I wasn't going to do it and I should have given them one week or even less because they could have done it in one week. He lived in the same house as them. (Laughter) They

could have done it a day, if they really wanted to so, I could have just given them a day and that would have been just as loving. In the end, I gave them three months which was hard for me.

Mary:

In the end, hadn't they had quite a long time to do it and then didn't have the will to do it.

Jesus:

Not only did they not have the will to do it, but they also made strenuous objections about doing it and on top of that, they decided that they weren't going to do it, and they didn't believe I was either.

Mary:

So, if you had your time again, in that same thing, knowing you as I know you, you'd probably wouldn't even delay it at any point.

Jesus:

I might give them a day just out of, you know...

Mary:

To give them the options

Jesus:

To give them the option, yes, which they didn't take. And ironically when I told my brother, he already suspected anyway. My mother cried for a week once I told my brother, she cried for a week. She locked herself in her bedroom, cried for week in protest, in tantrum fundamentally, and she kicked me out of the house as well. I was temporarily living in their place; I was kicked out. My father refused to speak to me, he didn't speak to me for 11 years, not any of my problems, right, because I did the right thing.

Audience Member:

And your brother, was he happy that you told him.

Jesus:

No, not at all, not for his own sake, he was upset about my mum being upset because him and her have a fairly co-dependent relationship, so he got really upset with me about upsetting mum, so no, no he was really upset. He didn't speak to me for six years. But what can I do about that.

Mary:

And well, because you worked the feelings, you weren't invested in those responses anymore.

Jesus:

No, I was a little upset, but not so upset...

Mary:

You didn't regret the decision.

Jesus:

No, never. I worked through some additional upsets because I had other sins that I needed to work through like getting approval from my mum and dad and getting approval from my brother and things like that, and I worked through that, and after that I felt pretty good about the decision.

I didn't do any of this with God's help by the way. I never involved God in any of that; I did that all without God's help. During that time, I never asked God, later I did, but never during that time did I ask God for forgiveness for not telling my brother the truth, never even asked. But even then, because I'd work through the sin in a positive manner, I didn't feel all of their projections at me and their anger with me that lasted like I said, for years, didn't worry me. I wasn't concerned about it. I didn't feel I had done the wrong thing.

I had done the right thing. It would be different if they were blaming me for doing the wrong thing, then I'd probably be feeling pretty guilty, but I knew I had done the right thing. Because I could feel it, and I could feel that sense of approval from God even though at the time I wasn't that conscious of it, I was only conscious of that later.

11.30. *The law rewards loving actions***Mary:**

But the law naturally rewards a loving action, so you do feel better.

Jesus:

Yes, clean conscious, felt clean conscious, it was really good. Of course, that also meant that I had to deal with other emotions afterwards like the family. I lost my family doing that, fundamentally, and that was really good for me actually. I lost my family completely, my father, my mother, my brother, and my sister too for different reasons, and at the end of the day, I dealt with a lot of grief in that process, but I came out of it feeling really, really good, like really good that I could treat every one of you like you're my brother or sister, it wasn't a special brother and sister. It wasn't a special mum and dad. Some of you who are older than me, I feel like you're mum really or my dad. Does that make sense?

Some of you who are similar age to me, I feel like you're my brother and sister of the same age, and those of you younger I think you're my brother and sister of a younger age, younger brothers and sisters.

In the Padgett Messages when you read my comments to others and their comments about me, you'll see that most of them treat me like I'm their brother, right, for this reason because we're all members of the same family with the same parent that I went through all that. I would come out at the end of that feeling like, no, God's my parent, not my mum and dad, they're

my brother and sister, and they're misguided brother and sister actually. You know, God's my real Father and Mother and I felt that. I felt like, no, that's the relationship, that's the primary one. And it took time because each new sincere action I took, usually finished up with exposing another area where I was ignorant and then I had to take a sincere action to deal with that ignorance and so forth.

And in amongst all this time, I didn't realise, until much later, nearly seven years later, I didn't realise I was praying. Because of my sincere desire was a prayer and God was responding to it the whole time. Once I began my relationship with God in reality where I was conscious did I realise, oh, I've actually been having a relationship with God that entire time because of my sincere desire. So, that's in this life, that's how it's been, coming to the reality that, oh, actually my relationship with God has already started, it started seven years earlier than I thought it did, properly I mean.

Before then I thought I had one, but it was all in my mind. I didn't have any emotions at all about God, I had no emotions about me, God, my soulmate, even my children barely felt any emotions from me by the time I was 30, because I was so shut down. Big difference, big changes, you know, and this all come from the fact that just applying this basic principle, this sincerity, you could say the sincerity flow chart, I suppose, couldn't you, the sincerity process. You can say it's the philosophy of sincerity, if you want to call it that, but it's not philosophy, it's actually reality. From God's Perspective this is what makes you progress.

11.31. Every sincere desire is a prayer

Jesus:

And every sincere desire you're having is a prayer. Now in this case, it's prayer to learn, in this case, it's a case to be educated, in this case it's a prayer to be educated, in this case, it's a prayer to apply the education. In this case, once you start understanding the other law, like the Law of Forgiveness and Repentance, now you know, oh, I can also do that with this problem. I can repent for my ignorance on the matter, my sins on the matter, I can repent for it, and now I'm going to take some reparation action, but also there's going to be the action of asking God to forgive me for what I've done, and that action causes a subsequent response where I'm forgiven if I'm sincere.

So, again it depends on my prayer. Is it sincere? Is it sincere? And when I take sincere action, now I'm acting in harmony with the sincere prayer, that proves my sincerity, doesn't it. If I'm acting in harmony with the prayer, that proves my sincerity. So now my acting is always going to have a loving outcome.

So, the loving outcome for me telling my family about my brother, telling my brother about my brother really, was now my mum and dad know that I'm a truthful person. They know their lies which was confronting for them, but

they've even said that they realised that they've fibbed for a long time and actually, not long ago, my parents actually said to me that in the end now they feel like I did the right thing.

Mary:

So, 30 years.

Jesus:

Yes, 30 years after the event, right, 30 years after it took for them to realise, I've done the right thing. But now they know I'm a person who is inclined to do the right thing, no matter what. So, what they do if they don't want me to do the right thing, they don't tell me anything (Laughter), that's what they do on purpose. There's a problem with my brother years ago, like seven or eight years ago, he started a court case, and they never told me anything, my brother never told me anything because they knew that I always do the right thing, so they didn't tell me anything about it. I found out about all of it after all the events occurred, they never told me anything. And I'm going, well, that's fine, because I don't have to be involved in it if they don't tell me, right, there's nothing I can do about that.

So, they realise now, and that's a very good thing to realise, but more importantly, I changed a lot. I dealt with family issues, all the things that were preventing my connection with God all got addressed through this subsequent process, and I turned out, you're my family, whether you want to believe or not, I'm your brother whether you want to accept that or not. I've accepted that.

11.32. Treating others as my brothers and sisters

Jesus:

I'm going to treat you like you're my brothers and sisters, not like you're some enemy, even when you get angry with me and bitter with me, and annoyed with me, and challenged by what I say and all that stuff, I'm going to treat you like my brother and sister because I love you the same way that I love my brother and my sister, and my two children, I love all of you the same way. All of you I feel the same for. I don't feel they deserve anything more from me than you do, and I don't feel you deserve anything less from me than they do. And that all happened because of this subsequent change of events where I was educated.

A lot of the education I didn't want at the beginning, so I had to learn how to be sincere. Once I learned how to be sincere, I got it, bang, bang, and remember it's soul sincere, so sometimes your mind is screaming while your soul is sincere. You'll learn that too. You'll learn the difference between your mind and your soul. Sometimes your soul is so attracted to a thing while your mind is saying, oh, it doesn't make any sense to me, doesn't make any sense to me, that's what happens as a part of the soul education that occurs.

And you'll come to understand in the Padgett Messages the truth of the statements being said there that the mind sometimes can be so far divorced from the soul that they're almost like two different people, you'll even understand that. Over time, you'll understand why we made those comments to Padgett.

So, this is what helped me a lot to come to these conclusions, and so in the end, all I'm doing here is explaining to you the process that I needed to discover for myself that works, right, and then on top of that I finished up having memories of how long it's worked for and how many people I've talked to about it, and all of the things they did and how it worked for them and this increases my certainty.

It doesn't matter now who says to me, you're not Jesus or whatever, and I go, fair enough, I'm okay with that. You can believe whatever you want to believe. I have my memories, and my memories tell me who I am just like your memories tell you who you are. The problem with many of our memories though is when they're sinful, there's also a lot of pain and suffering with me. As soon as we release the sin of our memories, now no longer pain and suffering about them. And this is fantastic for us.

11.32.1. Examples of loving actions that result in loving outcomes

Jesus:

It relieves you of the burdens of your own sin and as a result you have the potential to become at-one with God, but also even if that doesn't happen, you have the potential to be happy on Earth, even while everything around you is a mess, you have the potential to be happy. Even though you see terrible things happening in different countries, and even in your own country at times, right, you guys here in Nova Scotia, you've got that issue being raised about, what is it, yes, uranium mining and everything, and so you're worried about that, but when you start to realise the causes of everything, you realise, oh, the uranium mining is not really the problem. It's our sin of the intense desire we have to continue using power that's the problem. Our increasing growth for an appetite for more and more and more electrical power, that is the problem, and of course, they're going to try to come up with solutions. If we can half the times - like if everybody in Nova Scotia decided to turn off the lights when it became dark, they wouldn't need more power, and therefore they wouldn't need to create a mine to create more power.

And if everybody was more self-sufficient in terms of what we do, we wouldn't need to export as much, we wouldn't need to do all of these things that we currently need to do in order to raise funds. If I wasn't so worried about money and worried about me having the next house, and my next car,

and a bigger house, and a bigger car, and a bigger family, and the more comfortable thing, and I was content with my life, then the demands I have on my environment will be reduced, and if it's reduced then the environment benefits and then all the things that people are trying to do to increase the resource usage on the planet wouldn't happen.

A lot of times we don't understand that our sins are generating all of these effects that we have no idea about. And I'm sure when we talk about pets, right, which is a minor thing, I could have chosen coffee, couldn't I, I couldn't have chosen what else, toilet paper, I could have chosen that.

Audience Member:

Automobiles.

Jesus:

Automobiles, it may be a harder thing to discuss, even the smaller things like the really small things, I could have chosen one of those like toilet paper, how many of you in the last year have given up the usage of toilet paper on a daily basis, so you don't use it daily anymore. Okay, interesting, pets - toilet paper (Laughter). Toilet paper easier, right, yes easier subject, right, because they're very few emotions you have in it. You see the difference. There are very few sins you have in it. It was just like, I didn't know. You were in a state of sincere ignorance, not even thinking about it, and then when somebody tells you about it, I can do something about it, bang, right, and when I get really sincere, I'll even help other people do something about it. That's why up the back you can see the wipes that God's Way has been making to help you get rid of toilet paper. And so, we could have chosen toilet paper, but I knew that some of you have dealt with it (Laughter).

Audience Member:

We haven't dealt with our pets.

Jesus:

But you haven't dealt with your pets, right, but see with the toilet paper there was less feelings. Can you see that, so easier to deal with it when there's less feelings. Some people haven't dealt with it because they're too worried about poo and hands and stuff, right, so they haven't dealt with it. But when you do, you'll deal with things and all is good and some things are going to be easy, some things are going to be so easy it's just like, oh, I didn't know about that, I'm doing it. And you feel repentant or sorry straight away and you do something about it, it's all fixed and it's so easy like that with some things, not the things that are going to be emotional and relating to your beliefs, they're going to be hard, and hopefully through the course of the day we've seen that. Makes sense and be prepared for it.

12. Closing words

Jesus:

So, what we're going to do tomorrow is we're going to talk to some spirits who decided that they weren't going to deal with things on Earth and instead they were going to deal with them in the spirit world. So, you can sort of get the feeling from that of what that's like, what it took for them in the spirit world to deal with these problems.

They had experiences on Earth where certain things were exposed to them, and they decided against dealing with it. And it's good for you to know from them what it's like to do that when you arrive. Because a lot of people we teach think it's going to be easier letting it all wait until then, until after I've died.

Mary:

Yes, and they see it, it's not meant to scare you (Laughter), but they came and told me that's what they felt they wanted to help you guys with so they've dealt with the effects of their sin now, but they want to give you their perspective on what that was like and having to put it off.

Jesus:

And what additional sort of feelings got created as a result of putting it off, what resistances got created by putting it off. Because when you put things off, there're certain resistances that build up inside of you to doing the thing that's greater than your original resistance, and then what it was like for them to have to deal with that additional resistance that they created by putting it off.

Mary:

We'll let them say it, get their stories.

Jesus:

In the morning and hopefully flesh out through our conversation with this group the effect of repentance as well on the process, but also the effect of sincerity on the prayers you make on the process, and that way have more appreciation for what it means to prayer for God's Love in the end.

CHAPEL HILL NC USA - Day 1 Part 1

1. Prayer for Divine Love

(Transcript starts around 15 minutes)

1.1. *What to do (Pray), Who to (God), and for what (Love)*

Jesus:

The main thing we want to do here is focus an extension of the conversation we were having in Canada. Remember in Canada we introduced the idea that there were three parts to this, you could say, theme that we want to discuss with you. There's the word 'pray', and then of course, who to, and then of course for what. This is what to do (pray), this is who to (God), and this is for what (Love).

We want to focus our attention in particular, to what (pray), like what we need to do rather than who it's to (God) and for what (Love) at this conversation with you. We've yet to really discuss the benefits of God's Love, we have done that in many other occasions of course, but a lot of what we've discussed as to the benefits of God's Love, we've actually not yet published anywhere. We did a lot of presentations in our home over the last few years, they all got recorded, but hardly any of them have been produced, but during that phase we talked a lot about God's Love and its benefits. And this often will help, and this is something we want to do more of in the future, and we also want to get those recordings out so you can understand the benefits of it.

One of the problems we have on Earth is we don't grasp the significance of God's Love in terms of day-to-day life. We sort of view God's Love as a spiritual concept rather than a real thing, and unfortunately, because of that many of us don't even have a desire for it because we've yet to treat it as a real thing.

You can see we're going to have to have more discussions about each of these subjects. God in terms of God's Nature, Character, obviously, we need to say a lot more about that, and also, God's Love, what it does for you and what it does to change you. We will need to have a discussion about that in more detail.

But in this trip, we've been focusing more of our attention on prayer, what it actually is because that's where most people come unstuck with this process. So, after a while you get to know God's Character through education about God and after a while you get to know through education what the love may bring you, you may not have faith that that will happen, but at least you get to know through education what it may bring you, but when it comes to the

action we need to take as individuals as humans, that's where the majority of people get very, very stuck when it comes to their relationship with God.

Mary:

And it's significant, isn't it, because it's the thing that's the part that we have to bring to the table, if you like, God and God's Love is there, but it's the prayer that's going to enable us to engage with God and God's Love.

Jesus:

That's right, those things (God, Love) are God and God's Character and God's Nature, God's already got those things, he doesn't need to improve them. The problem with us when it comes to prayer is that often we don't understand really what it is, but also what it will do for us, and this is the area - because humans are prone to sin, it's the area where we're going to have to do the most work. And it's going to have to be our work. You can't rely on God to do it for you. It's going to have to come from within yourself. So, this is why we've been talking about prayer.

1.2. Prayer is a sincere longing

Jesus:

Now prayer is, as we introduced in Canada, a sincere longing, now that is defined for you in the Padgett Messages. How many of you have actually read the Padgett Messages, the entire lot of them? So, very few of you, right, how many of you have done it like 20 times. A few of you, right, what you'll find if you do that is that each time you read them, you'll learn new things and that's because as your soul grows, so too will your comprehension, your emotional comprehension of the material you're reading.

How many of you found it difficult to even get started on them. Yes, many of you will find that because there are certain influences around you that even prevent you from getting started and those influences very much depend upon you, and this is something we would like to discuss with you.

1.3. In Western societies, a lot of things coming very easy to us

Jesus:

When we talk about these two words, sincere and longing, most of us don't really grasp what it means to have a strong passion for something. What we notice, particularly in Western societies, a lot of things come very easy to us. You know, so if you want to get some food, all you have to do is get a little bit of money and even that nowadays is relatively easy.

Like we look at some of the workers who are working for their money, and we go, we would never employ them and yet somebody is employing them and they're getting enough money still, even though their work is terrible

and shoddy and without any consistency and reliability and they talk most of the time and they don't actually do, and yet still people pay them and we're like blown away by that really but it's so easy even to do that nowadays. And even some governments and yours I think included gives money even to those who don't work, right, so we can easily get the money.

And then the second part of it is going down the shop and just getting something. You didn't have to grow it, you didn't have prepare the soil to do it, you didn't have to put the energy in, watering it, you just go there and get it, like magic, you know, that's what it seems like to many of us.

1.4. We start thinking that everything should come easy

Jesus:

And so, we get into this phase particularly in Western society where we start thinking that everything should come easy, that everything should be like, all I have to do is just say I want it, and it's there. I want it and a little bit of effort and it's there, right. Can you see this is a big problem in your society, isn't it.

Mary:

And it's hugely debilitating because we come to think that that's our capacity actually, that we come to view our ability to provide more effort, to engage more will, it's almost impossible after a while. We think, well I'm at my full capacity, but actually God created us to understand our potential is far more than we usually engage our will, that we usually engage effort.

Jesus:

And a lot of us has been trained since the moment we were born, unfortunately, in Western society, from the moment we are born things have been on tap, easy to access. Now that's not the case for other societies, but it is particularly the case for Western societies. And this is one reason many people around the world is attracted to Western societies, ironically, because they look at that and they go, it's so easy for them, it's so hard for us to do the same thing.

In some societies on Earth right at this moment, they're struggling just to get enough water to drink, it's not on tap. They've got to travel for kilometres or miles to go and get and carry the water in order to use it. And there's not enough - if you start carrying water for miles, there's not enough for you to wash in it, it's really only enough to drink. And so, they don't have the benefit of tap water to wash in or any of these other things, just things that each of you have probably taken from granted since your birth, for them are a struggle to do.

Now because of that, societies that have taken for granted things from birth, believe and grow up to believe that such things being provided are normal, that somebody else should provide those things to them. Nobody can provide God's Love to you, so this is going to be a big problem. If you want a relationship with God, it's going to require much greater effort in your life than many of you have ever exercised, right, ever in your entire life because a lot of things have become easy.

And in each Western society, ours included in Australia, Canada is similar, the EU, you know the whole of the European Union, and England, and Ireland and all those places too, very similar, the Baltic countries, where everything is on tap and for most of us, it's been on tap since we arrived on Earth, and so we don't even hardly consider how difficult it is or how much effort needs to go into producing some of these things.

We're used to, here in the West, being able to go and buy a car. We didn't need to design it, we didn't need to build it, we didn't need to do the manufacture of all the metal, and all the parts, the tens of thousands of parts involved with it. It's the same with our mobile phones, oh, go and buy one, right, no thought really to all the technology, all of the effort, the years, in fact, decades of effort that had to go into producing those things.

Mary:

Let alone the people who had to mine the cadmium, under terrible conditions.

1.5. Most of us are not educated in the cost of things

Jesus:

Gold, cadmium, because they're all in your phones, right, precious metals. Some of them are also radioactive metals, in some things like firearms, and things like that. So, we've got all of these things going on in the world and we have no idea of the cost of them. And in the Western society, most people are just not aware, and they have not educated themselves about the cost of them.

Now last year, I educated you a little about the cost of a few things. One of them was toilet paper. It's very, very costly thing to do to the environment is to keep using toilet paper. How many of you gave up toilet paper in this year, all together. Now if you just look around and I'm not doing this to shame you, I'm doing it for a purpose, and we'll talk about the purpose in a minute, so be honest with yourselves. So, very few of you, but some, maybe 15-20.

Mary:

Maybe 10.

Jesus:

Maybe 10 or a bit more than 10. So, maybe shall we say 20% of you, maybe. I think there's about 90 something of you here.

Mary:

Ninety-four.

Jesus:

Ninety-four, yes, so about 20% of you gave up toilet paper, even though Jesus told you it was a sin (Laughter), right.

Mary:

Not just anybody.

Jesus:

Not just anybody (Laughter), Jesus told you it was a sin, right, remember I told you that was a sin, and still the majority of us didn't do anything about it. And by the way, that's a physical thing. Giving up a physical thing and working through your feelings about it, and doing something different, and even having the intention to do a physical thing is so easy, compared to doing an emotional thing or a spiritual thing.

1.6. *Hierarchy – spiritual, emotional, sexual, physical*

Jesus:

Remember last year we talked about the hierarchy of things and we said, spiritual is going to have the biggest benefit to you, and then there was the emotional, next down, and then there was the sexual stuff that we have, and then there was the physical, right. We said that. This is a physical thing to give up; it is really easy to give up. Your bottom will love you for it as well, so you'll actually like it when you give it up. Most of us don't think that actually. When we begin giving up things, we think we won't like it, but we actually end up loving it, right.

But can you see if it's that hard, and this is what we find worldwide by the way, this is not just you guys. With the toilet paper issue, worldwide, around 20% and sometimes less heard that and did nothing about it, sorry did something about it. So that means 80% of people hearing a truth about it did nothing about it. Does that make sense to you. That's a lot, isn't it. Can you see you can hear a truth and do nothing about it quite easily. Can you see that. It's so easy to not do something about a truth.

So, let's look at some other things that we talked about it. One of the other things I talked about was coffee, remember that. So, coffee, how many of you gave up coffee entirely. So, a bit more, right.

Audience Member:

Or if you never, did it.

Mary:

Yes, if you never did it in the first place.

Jesus:

Or you never did it in the first place, yes. Okay, so that's probably half. So, we look at coffee, and you could say 50% did that. Why did you find coffee easier than toilet paper, because it's actually harder. Isn't that interesting. I'm happy to hear some of your comments about that.

Participant Female:

The coffee was like if I'm going out somewhere and I don't have a bidet or you know a cup of water or something, it was easier to use the - so I guess it was convenience when I was out and about.

Jesus:

I suppose with this one (toilet paper), I'm referring to home in particular because obviously if the facilities are not available out, often times, but at home, we're talking about home here.

Mary:

Now do we need to do a re-survey then, yes.

Jesus:

Do we need to re-survey, let's re-survey toilet paper where you dealt with it at home and you never used toilet paper again, okay, so that's like 30% or more.

Audience Member:

We're trying to be honest.

Jesus:

That's alright, I should have been more specific about my question. Okay, so here it's 50/50 right. What about the really interesting thing of pets. How many of you had pets and you did something about it, right, so maybe about 10. If you gave them away, put your hand down. So, in other words, you actually did something rather than give the problem to someone else. So about seven. How many of you actually have pets, can I have a survey of that. Okay, so more than 50% of the audience and seven of those, so you could say we're down around the 20% mark, aren't we, doing something about that. Now you're starting to get my point. Can you see my point.

1.7. Jesus is okay with us not believing him, but God is going to have a problem with that

Jesus:

Firstly, you don't believe Jesus when he says something, you really don't, most of you don't, and that's okay. I'm not worried about that so much, but when it comes to God, you're going to have a problem with that, right. With me, I'll just go, no worries, I'll talk to somebody else about it. God is not going to do that with you because He has control of the laws that govern you, and you're under those laws right now, every day, right until the time you pass, and after you pass as well, and you're going to bare the consequence of that. Does that make sense? But most of us don't think that way. Most of us think completely different to that, don't we.

We think the person who tells me things is a bit of an idiot or he's mistaken. This is what we tell ourselves, right, that he's mistaken. Now I'm not mistaken on these things, I'm definitely not. But the point I want to make to you is these are only physical things. As we pointed out to the guys in Canada, the pet issue actually has a lot of emotions tied into it too, and because of that it's a lot harder to deal with than say, toilet paper.

And for some of you, toilet paper has more emotions to deal with than coffee, interestingly enough. Does that make sense. Is it that you don't want to touch your own bottom, is that the idea, or what is it. Who knows, but you've got to work through the issue. So, we can see that these are just physical things, and yet we can hear a truth and do nothing about it. Can you see that?

And what causes us to not do anything about hearing the truth, is the real question. Because you can see, if we are going to learn sincerity which is the point of this discussion, we've got to look at what sincerity means, and in Canada, we did talk a lot about that, didn't we, what it means. It's connected with truth. it's one of the fundamental principles of your relationship with God is developing sincerity.

1.8. God is trying to correct our lack of sincerity

Jesus:

God's Laws respond to your sincerity; they all respond to your sincerity. So, you can be in a poor condition, but have sincerity and things can change, but no matter what your condition, whether it's poor or good, if you don't have sincerity, and I'd put to you that a person who doesn't have sincerity isn't in a very good condition anyway, but if you don't have sincerity, nothing can change, and the laws are going to correct that first. In fact, one of the primary things God is trying to do with all of His Children is to correct their lack of sincerity.

1.9. We were taught to be insincere

Jesus:

Now just something I'd like to point out again about American society, you've learnt and a lot of it's through Christian influences, but you've learnt to be insincere in many of your relationships and your discussions with each other. You've learnt to put on a pretty face and a pretty coat, you know, like clothes, and a pretty house, and a pretty situation and you've learnt to present that to the world. Do you understand. This has also been taught to you from birth, right.

Now, of course, other societies have that same problem. When we're in the EU, it's very noticeable there too, how everyone is so hooked into appearances. But the problem is, is that creates a thing that we've talked about many times before, that's called a facade. That's a spiritual problem. It's going to be a lot harder to give up than toilet paper. Do you follow?

1.10. Façade is the opposite of sincerity

Jesus:

The facade that many of you still have and want to keep is going to be a big problem. And can you see also, facade is very much linked to (sincerity), it's an antonym of, isn't it, it's the opposite of being sincere. So, the problem is with that particular sin, when we want our facade and want to continue our facade, it's impossible for us to actually become sincere. And the very measure that God has of all of the universal laws that govern you is sincerity. So, can you see maintaining a facade even though it seems innocent to you is actually an extreme problem from God's Perspective, that God is attempting to correct.

Mary:

Often, also we think of facade, don't we, as something that we present outwardly, but facade is also something that you impose upon yourself. This is why it is like a compounding problem, often your facade is what you like to think is happening inside of you, the perception of yourself that you would like to think is true. And so, breaking down your facade requires this sincere desire to know what's really inside of me, and a lot of people struggle with that. They would prefer the facade they present to others to be the truth of how they feel inside, and so, a longing for truth is very important in this process as we break down our facade.

Yes, so how many of you have been listening to Divine Truth for let's say more than three years, wow, that's a lot, isn't it.

Mary:

Who hasn't.

Jesus:

Who hasn't. So, very few in comparison. It's just a bit sad, isn't it, in a way. It would be great if we had more and more people listening, right, so you could say 95% of the audience has been listening for more than three years, and yet we're hardly being able to handle a sin that is on a physical level yet. We're hardly able to change that yet. Does that make sense to you. So, obviously, there must be a problem with sincerity, mustn't there. Can you see that. So, this is why we want to talk about it.

And we've found this in a lot of countries, it's the same. People have been listening for years and years and yet, the sincerity isn't there. Now as I said, that doesn't bother Mary and myself so much in that we're just going to keep trying to find sincere people, but it's going to bother you and your relationship with God, and what happens to you also when you pass. And also, what happens to you in your day-to-day life because God's Laws are working against you when you're in an insincere state. So, a lot of the things you attempt to do in an insincere state, God's Laws are trying to destroy, stop you from doing it. Does that make sense?

1.11. Lack of sincerity is the reason we don't change**Jesus:**

So, can you see this problem with sincerity is like, in some ways, it's the crux of why we don't change. It's the reason why we don't change, and if prayer is defined as a sincere longing, how can we have a longing that's sincere, if we have a problem with sincerity. Can you see we'll have longings, you know, longings for all sorts of things, but from God's Perspective, God's measure of them will be that they're all insincere. And if they are insincere, then the only thing that can correct you is the law, right, that's the only think that can happen to you. You need to be corrected by the law which is a painful process. And this is why many of you seek comforts in your life because you're avoiding the pain of your life.

1.12. Substitution techniques**Jesus:**

And here in the Western society, it is so easy to seek comfort in a life when there is already lots of pain the life. What you can do is you can do what are called substitution techniques. You can say, well, I haven't got a partner, but I can go and get a prostitute. I can go and get one-night stands on Tinder, I can do all of those things, right, as a substitute for actually working through your issues in a relationship, for example, you can do that in a society like ours now. It's not good for you, right, certainly not good for your sin, certainly not good for your eternal future, and particularly the first part of your spirit, but also for your life here on Earth. The law is operating right

now. It's operating to correct you right now. There are things that are going to happen if you choose to do such things.

It's the same when it comes to things like eating. Many of us go, well, you know, I have these feelings that I have got to get rid of, but I would rather eat them away, you know, like make them go away with some food of some kind. And usually it's not food, is it, it's normally junk food is how we make them go away.

1.13. Sin creates consequences in both our physical and spiritual life

Jesus:

But unfortunately, there's also that sin creates a whole heap of consequences for us in our physical life, but also there is going to be consequences for us spiritually from the time we do it, while we have that attitude all the way through our life until we clear away that attitude. And for many of you, it's going to be in the spirit world that you clear it away because there is no junk food in the spirit world. It's like there is no alcohol in the spirit world, there's no junk food either, there's no coffee either in the spirit world. People don't drink coffee. The only thing that gets drunk in the spirit world is water, and that's in every sphere. And how good of water you have depends on your condition.

1.14. Smells is the way your spirit body survives

Jesus:

So, if you're in the hells, the water you have stinks. It's smelly, it's terrible, right, it's like drinking out of a sewer, but it's the only thing you've got to drink. Do you understand. The smells which is the way your spirit body survives is by smelling smells that have content, that's how your spirit body survives. The smells in the spirit world are terrible, but you've got to have some because that's how your body survives. So, you've got to smell them in order just to survive. Many of you don't understand yet the consequences, the full consequences yet, of the sin. And nobody from the spirit world wants to tell you, most of them don't want to tell you because they're so shocked about it themselves that they can barely cope with the idea of it themselves, so they don't want to let people on Earth know.

But in the Padgett Messages, what does it say? How do they eat? Remember James, Ned asked his wife, what does she eat, and she says all these things she says she eats, but I don't really eat them, I smell them. And you can't really understand that yet, but that's how I eat them, that's how I imbibe them. And it's exactly the same for a person in the hells as it is in the Celestial heavens, but what you've got to eat in the Celestial heavens is like the best fruit and vegetables or whatever else you can imagine, right, nuts and fruit

mostly. In the hells, it's the same kind of thing, but they're all rotten, but you've got to eat it because you've got to survive. You're forced into it. The law forces you eventually into change.

1.15. Sincere Ignorance

Jesus:

And this can be a very sobering thought and all I'm trying to do is provide you with some education about it so that you understand the consequence of not being sincere. You follow. So, what we probably want to do is talk a bit more about sincerity, and in Canada we talked about the concept of having sincere ignorance. You remember that.

Mary:

Wasn't that cool.

Jesus:

I want to focus on the subject or the topic of sincere ignorance. Now a bit later Mary will write out the entire process of what we need to do to develop desire to actually grow through prayer, but sincere ignorance is an interesting state. It's a state we need to reach.

1.16. You know that you don't know

Jesus:

So, we presented that concept of sincere ignorance and what that concept really is is that you know that you don't know, and you really feel that you don't know. You really get that you don't know. You really understand that you don't know. And when it comes to prayer, the majority of us don't know. That's why we haven't received the love yet is because we don't know what prayer is yet. Does that make sense?

1.17. What is necessary to understand what prayer is

Jesus:

We hear the words, but we don't understand the significance of sincere, the word sincere, and the significance of the word longing. Remember prayer, you could replace the word prayer here, can't we, for sincerely long for God's Love. That's what we could call it, sincerely long for God's Love. If I don't understand the meaning of the word sincere, in terms of what kinds of sincerity is going to be demanded of me, and I don't understand the meaning of the word longing, in other words, what does it mean to have a passionate desire for something that's not defined by selfishness, not defined by avoidance of pain, not defined by having a magical result, but actually something that is sincere in its longing. If I don't understand that, then of course, I don't understand what prayer is.

And if I don't understand what prayer is, how can I get a result from it. Because God is the person who defined what prayer is, not me, not anybody else who's ever lived has defined it, God defines it. So, here we're talking about, I need to know God's Definition of it, and one of the best places to start is to realise that I don't really know what that is. I think I know, but I don't, you know, that is the best place to start. You could say that's the place of sincere ignorance.

1.18. Think with our head; know with our heart

Jesus:

Now the work that is involved in change is coming to a point of sincere ignorance. And what I mean by that is, most of us think we know, so we think we know. We think (pointing to his head), we know (pointing to his heart). We think we know. Do you understand, it's just a thought. It's not actually an experience of knowing. It's just a thought, a desire that we think we know. So, we think we know something.

Now true knowing can only occur in your soul. It cannot occur in your intellect. It's not going to happen in your intellect. But the problem is the majority of us have been taught from, again the time of birth, we've been taught the intellect is supreme. The intellect is all that matters. The intellect is the thing to develop. That's why here, we're in a place in the USA, which is called a university town right here, the three big cities here are all highly governed towards universities, right, and I bet you will not find a single university course here that actually talks about God's Love, I bet you we won't. You'd probably will struggle to find a single university course that talks about prayer as God defines it. Like there's probably plenty that talk prayer in some other way, but not as God defines it.

So, the problem is that when we grow up in an atmosphere where everybody thinks they know, we begin to think we know. And because we're in agreement with everybody else who thinks they know, we've now got this sort of co-dependence in what we think we know. And if I have to give up what I think I know, all of a sudden, the people around me are going to have to consider giving up what they think they know, and there's going to be some conflict in that most probably because the average person doesn't want to give up what they think they know.

1.19. Worth is attached to what we think we know

Jesus:

And the main reason why they don't want to give it up is because underlying all of that is emotion, things like worth is attached to what they think they know. So, if I've got to give up the idea that I know something, and my worth is attached to what I think I know, can you see - it's not just now my intellect, I've got to give up the thought that I know, but now there're emotions that

I'm going to have to address to feel and deal with to help me know. And if that emotion is the very core of who I am, what I think I'm worth, that's going to be a huge thing to give up what I think I know. It's not just going to be a little thing. It's going to be a huge thing.

1.20. My personal sin is arguing for its survival

Jesus:

It's going to require from me a huge effort, and on top of that I've got my personal feelings saying, don't do it, don't do it, don't do it. You could say my personal sin is saying, don't do it. My personal sin is arguing for its survival. Very hard for you to change something when your personal sin is arguing for its own survival.

So, you could say this is a place (think we know) of insincere knowledge. Can you see that. We think we have knowledge, we think we know, we think we're not ignorant, but actually, we're insincere, because actually from a soul position, we're completely ignorant and yet, we don't know we are. That's how we are on most matters.

1.21. Highly educated Western society think they know

Jesus:

And unfortunately, the more educated we become, generally we become more intense thinking we know on all these different issues. So, a highly educated Western society thinks it knows a lot of things that it has no idea about actually.

And an example of that here in the USA, you believe you know a lot about the environment, you know barely anything at all, even about your own environment. Many of you I ask you, how much rainfall you get, most of you do not know. But you do know where the shop is, right, you do know the things that humans created in their sin, but you don't know what is actually naturally occurring around you for a large degree. You don't know. How many of you grow your own food? All of your own food, so nobody.

Mary:

Some of you.

Jesus:

Most of your own food? Nobody, or just one or two. Some of your own food. So, you don't even know how to grow food. And yet it's an essential supply requirement for your body, and we don't even know how to do it, most of us. This is what's happening in your country now, isn't it? All the people who actually know how to grow the food, they're getting sent back home, right, and so who's left over to grow the food. People who don't know. So, if you

look at that, we think we know because we've used it and we think we know where it comes from, we think we know how to do it, we think we know how it's happening, but actually, we've not done it ourselves and so, we've never experienced the process of doing it.

How many of you have ever built a car? Yes, so it's one of the things I did as a child, like helped my father build a car. How many helped your father build a car? One, maybe. You don't know what goes in a car, the effort that goes into it. How hard it is to put together, all the different things you've got to think of, right, and yet we just go out and grab it, use it. A lot of times we run it into the ground without even thinking about how to make it last longer and all those kinds of things, right, and now there's all these bells and whistles added which are not bells and whistles, they're more like controlling factors that are influencing your will so you get to the stage now, where now the car is telling you what to do, and we're okay with that.

Well, I'm not okay with that. I'm not okay with a tool telling me what to do, but most of the Earth now in Western society is okay with that. You know, you open the door, ding, ding, ding, ding, close the door, ding, ding, ding, ding, sit on the chair, turn on the ignition, oh no, seat belt, ding, ding, ding, ding, put the seat belt in, try to put it in park, oh no, can't do it because the back door is still open, ding, ding, ding, ding. The car is bossing you constantly, right, thinking that you're an unintelligent being when yet, you're the ones or people like us made the thing in the first place, and these silly programmers have learnt how to control your will rather than let your will - in the guise of safety.

1.22. Fear is controlling our will

Jesus:

In other words, in the guise of your fear, they are controlling your will, all against God's Laws. The closer you get to God, it's going to drive you bonkers, like the closer you get to God, these things will drive you bonkers, they'll drive you nuts. You'll think, what in the hell is going on here. And yet most people in society accept it because their fears say, oh, it's making me safer. That's why we go to war, right, it's highly likely in the next five years, you guys are going to be involved in war, highly likely, your society is headed in that direction.

1.23. The average Western person doesn't even know where their water comes from

Jesus:

Most people in your society have no idea where their water comes from, none at all. You don't collect it yourself; you don't store it yourself, you don't clean it yourself, somebody else does that for you for the most part, right. You've never known what's involved even in storing it and collecting it and

cleaning it. Most of you wouldn't even know how to do that right, never had the experience. Somebody else has done all that for you and yet, in three days without water, you're going to die probably or get very, very ill and within a week or two die, without water at all.

It's an essential life tool that you know how to collect it, how to store it, how to clean it, how to make it for your own survival, and yet the average person in Western society knows nothing about it now. Isn't that interesting, an essential thing and yet, we know nothing.

1.24. There's a whole heap of things we know but have never experienced

Jesus:

You see, there's a whole heap of things we know, and yet because we've never done them, we don't know. Now this also pertains to your spiritual life and your emotional life. There's a whole heap of emotions you've never let yourself have. In fact, your own parents stopped you from having them, and you've never let yourself have them. You don't know how to have them; fear is one of those emotions, another one is anger. You're able to live in them, but you're not able to have them, actually work through them - shame, guilt, all these other kinds of emotions.

The more facade in a society, the more it's governed to avoiding these emotions. And, as we just established, like many others in the West, are in deep facade, and therefore, hardly any knowledge at all about what a little baby, you know, three-month-old baby can do, the majority of you, haven't done for 20 years. Like the three-month-old baby knows how to cry. You have lost the ability to even do that, many of you. You understand, to even cry. A three-month-old child knows how to feel its surroundings and know its surroundings. It doesn't have a conscious awareness of it, but it does know and does feel. Most of us have lost the ability to do that too.

We don't know what other people feel or think. In fact, in a society that is based on facade, the goal is to not know what other people feel or think. Can you see that. Isn't that true? You go up to a person, and you say, how are you? Do you really want to know how they are or is it just like, oh, I'm okay, you're okay too, isn't it great. Our lives are great, everything is great, let's move on to watching the footie match or something.

A lot of relationships, so-called deep friendships, and they don't even know how each other feels about any belief, have no idea. I'm so surprised you're thinking about God, why would you do that, kind of thing. Many of your friends, you've probably already experienced this with, right, where they didn't know where you had these thoughts or feelings because as a society, we don't know what we think we know.

So, thinking we know something is insincere and what's the opposite to ignorance? Knowledge, isn't it. It's insincere knowledge from God's Perspective, thinking we know when we don't know is insincere knowledge. And what do you think God thinks about insincere knowledge. Does He think it has a value?

Mary:

Does He even think it exists?

1.25. Intellectual knowledge has zero value to God

Jesus:

He doesn't even think it exists, yes. So, it has zero value to God, what you think you know, God doesn't care at all about it, not a single thing. You can fight God on the issue of what you think you know, and God's going, I'm not even noticing that conversation. It's not even real to God. It doesn't exist. So, this is the trouble with us staying in our intellect to a large degree. We're thinking we're learning Divine Truth in our intellect is that it basically has zero value to God. And, by the way, it is zero reality. It's not real. It's, what is another way of saying that? It's imaginary, well, let's be even more specific, easier, it's unreal, it's fake.

1.26. Artificial Intelligence

Interesting, I raised this - many of you have become used in using artificial intelligence, yes, in different ways, right. The word artificial, what does that mean. Fake, it means unreal; it's untrue. So, you're relying on artificial intelligence, something that is not intelligent to govern life, that is so stupid to do. You understand. Like it's literal stupidity to go and create something that is not real and then listen to what it says, but that's what we're doing. We're creating things that are not real. We've even called it not real, artificial, not real. It's like artificial sweetener, why do you have it. It's not real. If you're going to have a sweetener, have sugar, it's real. If you're going to have a sweetener, have maple syrup, it's real. Even it would be better to have honey, it's real. The artificial thing has been chemically manufactured and produced, it's artificial, it's not real. It's a figment of our creation, unreal.

Do you think something that's created to be unreal is going to help you or hinder you? So, having an artificial sweetener is worse than having sugar. It's not better, it's worse. It's going to have more consequences because it already began from being unreal, from being fake. It's the same with everything with regard to God's Laws. Anything that humans create that is fake, is going to have a long-term negative consequence on the human race. Now, how long that goes on, for, will depend upon how long we engage the fake and ignore the pain.

Participant Female:

As you were saying that it occurred to me that sin isn't real, is it, but yet it is sin.

Jesus:

There are Padgett Messages that are very interesting. It's not what God created and only what God Creates is actually real, so even our sin is not really real, but as we pointed out in the Padgett Message, it has a huge effect. It's the same with you imbibing something that's not real, like eating it. It's going to have an effect on you that's negative, for sure, right, because it's not real. It has its effect, but the substance itself isn't real. You understand.

1.27. Christian Science**Participant Female:**

I think so. I have a friend who is a Christian Scientist, and she and I have this conversation, I wouldn't call it an argument, and I was like sin is real, we hurt each other, I mean there are consequences to my sin.

Jesus:

Well, that's the effect of sin which is certainly real.

Participant Female:

But it seems like some Christian Scientists are like, but it's not real, therefore, it doesn't matter or something.

Jesus:

That's right.

Participant Female:

And it's like, but it does matter.

Jesus:

Yes, there are many Padgett Messages from the perspective of Christian Scientist trying to work out the difference between that, and if you read them, which book are they in, I think they're in the second.

Mary:

Two or three.

Jesus:

Book II or III. We'll look it up. But you'll see the truth about that matter, that something can be not real and yet, have effects. Something can be human created, in other words, which is what sin is, not God created. Really you could say everything that God created is real and everything we create depends upon how much of God's Creation is in it as to how real it's going to be. Can you see that, yes.

So, if it has none of God's Creation in it, and it's very hard to find something that has none, but if it has none, then it's completely unreal. But everything is built from say physical substances, so they are real. So, your artificial

sweetener is created from chemical compounds and all of them are real. But we end up with a result what we create which is what God sees is completely unnecessary, completely unreal.

1.28. God created a system where you can email your thoughts

Jesus:

Like email is like that, you know, God created a system where you can email your thought to another person and if they're open, they can receive that thought. You'll see this happening all the time in the spirit world. There are no computers in the spirit world, but there is email. That's where the invention came from, you understand. The whole idea of creating computers came from the spirit world because they wanted to mimic some of the things that were happening in the spirit world, but unfortunately, in so-called to benefit society, a lot of times they don't benefit society because there's more and more unreal in them, more of the things that God didn't create in them.

The more I give you a tool that you become reliant on, the less your natural body systems will work. Do you understand that principle. So, if I give you a mobile phone, do you think you're ever going to work out what telepathy is, you don't need to; you've got your mobile phone. As long as someone else has a mobile phone too, so they've got to agree with you that it's real, and they've got to agree with you that they should use it, and as soon as you have that, you're entering a society that dumbs itself down from the soul capacity, and this is what we've become, we've become dumb humans, not intelligent creatures, unfortunately.

We've become so dumb, we're relying on the tools we create rather than using them as tools. It's like a hammer having control of you. You know, I give you a hammer and it hits you on the head, that's really what's happening with your mobile phone for example. It's barraging you, barraging you, barraging you with information, advertising, it's leveraging you as a money-making machine, the mobile phone is, leveraging you as money-making machine and you're prepared to even give it to your children to give them leverage as a money-making machine. You're willing to give away the will of your own child, that's how extreme that is just for the sake of other people making money off of your own children and you're willing to let them do it. You understand.

How extreme is that? That shows you how silly we're being as a society, right, we're so used to thinking we know things and we think, oh, isn't this great, this new tech is great, it's going to be this and it's going to be that. Now I'm not against tech at all; I use some myself as you can see, but it doesn't govern my life. And certainly, I would never give it to a child to govern there's.

1.29. We're not assessing it as God would is because we think we know

Jesus:

So, you've got to understand the limitations of these things, but most of us don't because we think we know and we're never assessing it as God would, and the reason why we're not assessing it as God would is because we think we know so, we're not in a state of asking God how He assesses it, because we already think we know the right thing. We already believe we're doing the right thing. So, when you believe you're already doing the right thing, are you going to go and ask somebody else how to do it when you think you already know? Of course you're not. You're not in a state where you really want to know the truth, you're in a state where you already believe you have it. You understand.

1.30. Intellect versus personal experience

Jesus:

Now unfortunately, when it comes to praying for God's Love, most humans already believe, to some extent, they have it. And particularly, when a person starts listening to Divine Truth, starts listening to our teachings, they get even worse with that, generally. They become more convinced that now they know Divine Truth, they know all about it, but it's all in their intellect. They've not yet had the experiences to know and understand. And so, they enter a state where they think they know something, when really, they've got to firstly, get to this state (sincere ignorance), and understand they really don't know anything about hardly anything at all, and start there. Does that make sense?

Participant Female:

So, when we start to come to terms with that, we don't know things that we thought we did, do we just have to go through a phase of like worthless feelings.

Jesus:

Yes, there are going to be feelings, isn't there, associated with this whole process because in the process of building up a child to the point where it thinks it knows things, there're a whole lot of emotions that it's getting fed. Do you understand. Like there are all these emotions of, if you know more than your friend, then you're worth more than your friend. That's why most people go to university because they're not really interested very much in the subject they've chosen, many people are only there so they feel more worth in society because society looks up to you if you have an education compared to if you didn't.

So, when I compare - sometimes we meet some really lovely people on our travel, some of them are very, very poor of course, some of them have had no education at all and quite frequently they're in a far better condition. And the reason why they are, from a spiritual perspective, is because they don't think they know things so they're able to listen to things better because they don't think they know. They haven't been educated to believe - and also, it's easier for them to accept it because their worth isn't attached to what they know because they don't think they know a lot, so they don't have their worth attached to what they know.

So, it's easier to educate them as well. When you are able to provide the education, they listen. So, there are going to be things like worth, there are going to be things like acceptance, where people accept you better because you know. What other things, acceptance, (writing value on whiteboard) ...

Mary:

There's another very major thing that you gain the facade of when you think you know. Does anybody feel what that is. Courtney do you have any idea? Respect somebody said.

Participant Female:

Yes, I mean I'm thinking a lot about I feel like the spiritual competitiveness of like religion and feeling like you know what God's like.

Jesus:

Yes, it's caused wars.

Participant Female:

How to be loving.

Mary:

There is another whole set of emotions that surrounds fear. We gain a false sense of security when we know things.

Participant Female:

Yes, because if I don't know then, but I also don't know what the right thing is.

1.31. State of indecision

Mary:

What do I know? How do I decide? What do I do?

Jesus:

Yes, so we're not used to being in a state of indecision, we want to make decisions fast, and to make decisions fast, we have to convince ourselves we know without research.

Mary:

Yes.

1.31.1. An example of acting before knowing

Jesus:

So, we look it up on google, we found it on google, oh, that's what I'm going to do. Huh? Like you wait for a machine to give you the research and you've done barely anything to find out whether it's actually true or not through your own experience, and you put that into practice. It's really strange. We had to stop one project in God's Way because that's what they started doing. With the growing project, we've been educating everybody, soil, we've got to work on the soil first, and they want to grow things straight away. Why did you plant plants for, rip them all out, the soil is useless, it's not going to grow. You need to get more education. But do we also get by thinking we know, we get to feel like we're now better, don't we.

1.32. Emotional reasons why we act before knowing

Mary:

We're achieving something, we're better...

Jesus:

Important.

Mary:

Important, capable.

Participant Female:

Smart.

Mary:

In control. Right, what does right mean? We often associate right with better, don't we. Right with more worth as Jesus said.

Jesus:

More worthy. Can you see straight away, these are now all emotions (worth, accept, value, respect, control, secure, important, smart) that we have attached to what we think we know. And once we have these emotions attached, can you see giving up what we think we know isn't just a matter of going, okay, I know nothing. It's not going to be like that. It's going to be like, gee whiz, if I know nothing, then what's my worth, what's my value, what respect am I going to get from other people, what acceptance am I going to get in society, will anybody love me or will anybody even think I'm worthy of knowing. You know, my security, how safe or unsafe am I now going to be.

1.33. Giving up what we think we know is a necessary process

Jesus:

These are all things that are going to come up just giving up what we think we know. Tough and unfortunately, God's not interested in any of it. So, you're going to have to do all of that for yourself. Because God goes, well you built this great big castle of fake, right, and I know God also has compassion for the fact that your parents helped you build it, right, but fundamentally we're continuing the building of it. So, we built this great big castle of fake, great big castle of unreal, and who's going to have to tear it down?

Participant Female:

We are.

Jesus:

Me, yes.

Mary:

Yes, and it's going to take effort like we said earlier. I'm going to need to engage my will - all that effort I put into holding on to thinking I know, and seeking more answers that weren't based on experience, but I said oh, that's the truth, now I have to undo all of those things. And it's a good process, but it does take effort.

Jesus:

It's a very necessary process, actually.

Participant Female:

And I know from experience, you guys can't fix it.

1.34. Not even God can fix it because it's my sin

Jesus:

Not even God can fix it. The reason why not even God can fix it is because it's your sin. Your sin God didn't build. Your sin somebody else built. Whoever built it, mostly ourselves, God doesn't blame you for the sins of others so, all the sin we carry for ourselves, we're going to have to learn how to fix it. We're going to have to learn how to identify it. Can you to just turn to a Padgett Message for me. It's on page...

1.35. The Holy Spirit is not going to hunt you down

Mary:

I affectionately call this one the Holy Spirit is not going to hunt you down – page 127.

2. Padgett Message – Vol 1 pg. 127

Jesus:

Yes, page 127 of your first book. I'm going to read the second paragraph...

"When the soul is in a condition of sin and error it is not responsive to the inflowing of the Holy Spirit, and in order to get into a condition of receptivity to these influences it must have an awakening as to its actual condition of enslavement by these things", enslavement by the unreal, right, "and until such an awakening comes to it there is no possibility of its receiving the Love of God into it, and of turning its thoughts of the truths of God and to the practices of life that will help it in its progress towards a condition of freedom."

2.1. My awakening to sin is under my control

Jesus:

God cannot help you with it. If you're in a state where you're not sincerely coming to awareness of your sin, then there's no way you're ever going to receive God's Love, and on top of that, only you can become awake. Like you're awakesness, your awakening is under your control. So, you'll have people come along to try to help you. You know, there're many spirits right now, there're many spirits in your life trying to help you wake up.

There are people like us who are trying to help you wake up. We're aware that we need to get to this point of sincere ignorance on things in order to learn. We're aware of that. That's what I have had to do in this life to get to where I am now. I had to start at a point of sincere ignorance. I had to get there first, by myself. God didn't help me aside from influences around me helping me. The laws, the Law of Cause and Effect, the Law of Attraction, spirits trying to influence, and they're all trying to help me see, I don't know anything.

And once I get to the stage where I don't know anything, now I can start to go, oh, but I can search for a thing. I can seek knowledge, and when I'm in a state where I realise, I don't know anything, I'm going to be like a child soaking up knowledge. Not like an adult who already thinks they know and so, they don't need to soak up knowledge anymore. Does that make sense?

2.2. Awakening to sin must happen before I can pray for forgiveness

Jesus:

Very important to understand. This is something we'll talk about a bit more in the weekend, the whole concept of how the awakening to sin must happen before you can pray for forgiveness. Before you can long to be forgiven for your sin, you have to know how you sin. Part of last year's exercise with you

was to show you in physical ways, oh, I'm sinning there, I'm sinning there, and also help you over a year to see whether you're even dedicated to fixing them or not. So, those of you who haven't fixed any of them, you know, oh, I haven't been that dedicated right to fixing these things. I don't even want to fix my physical sins, let alone my sexual, emotional and spiritual sins which are greater than those physical problems.

2.2.1. A physical example of becoming vegan

Jesus:

So, you know, we talk about becoming a vegan, well that's just a physical thing again. How many of you are actually vegan, when you only eat those products. Okay, so half. Again, you've heard that from us for years and years, right, and can you see what the psyche is saying, the sin itself, you could say it's a psyche of its own, couldn't you, inside of you. It's sort of like the sin itself lives inside of you, it's our own creation, but it also becomes a thing that pushes you to justify itself. So, we go, oh, it's too hard to be vegan.

Look nowadays, I don't know if you've noticed it here, but over like the last five years, it's become harder to be a vegan if you're reliant on manufactured products. Of course, from God's Perspective, you don't need to rely on manufactured products because God has also manufactured all the food you need. And in fact, again, if you listen to the Padgett Messages and read them, it says in there that they eat fruits and nuts. As soon as I read that, this was like 20 years ago for me, I go, well my diet has got to be fruit and nuts. For me, that was really easy because I love them both and I'm not worried about getting fat on nuts, like nuts don't make me fat.

What makes me fat is all the crap food we eat while we're travelling, like in the sense that it's bad, it's poorly nutritious, it feels valuable, so you end up eating more, and it's very, very hard now even to buy natural foods that are not polluted one way or the other. They are the things that damage us more than eating what God provided, right. God provided us a natural diet that we can all survive on easy enough. The whole concept that you can't build muscle without eating meat is completely flawed. Cows build muscle and do they eat meat? Well, unfortunately now, many of your cows are eating meat, right, they are feeding other awful and all sorts of things to them, but that's not the intention, is it. And cows 100 years ago, 200 years ago, of course, that never happened. So, they ate what they were designed to eat, and they still built muscle. You can too.

2.2.2. Emotional reasons why we lose muscle on a vegan diet

Jesus:

If you lose muscle from a vegan diet, then there must be an emotional reason why and it was for me. When I started my vegan diet, I lost nearly 20 kg. I went from 84 kg to 62 kg, and everyone around me was saying, you've got to

get back on the meat. Something's wrong with you, you look gaunt, and you look sick now. And I'm going, no, it's just emotion; I've got to sort out the emotion. I have a completely vegan diet now and what weight do you think I am? I'm back up at 80 kg. So, you just have to deal with things, that's all, deal with things in harmony with the design.

Most of us don't do that, some people get sick when they start a vegan diet and they go, but I get sick, so I've got to go back to the other. And I go, there's a reason why you're getting sick, deal with the reason why you get and you won't get sick anymore. Eating what God provided, God designed you to eat that stuff so you're not going to get sick on it unless you have some kind of issue with it, some kind of emotion associated with it, right, but these are the things we think we know.

Doctors - go to the doctor and he says, do you eat meat, and I say, no. Oh, he thinks he knows, right, then he says, I'm going to have to take a blood test. The last time I had a blood test was about 10 years ago or so, took a blood test, oh, there was no more comment about my diet because all of my blood work was perfect, and he goes, oh, you're actually quite healthy and I said, yes. (Laughter) Well, normally that's not the case for a person being a vegan he said. I said, well, that's because they don't deal with their feelings. He said, I don't agree with that. Fair enough.

That's what I've done. There's a result and you've measured it. Why wouldn't you think it might apply to somebody else. That's because he thinks he knows. He's been educated, you see. He's had to go, how long to university to become a doctor, it's a long time, isn't it. The more you go to higher education nowadays, the more most people think they know and they have a lot of these emotions attached to that - worth, acceptance, value, respect - this is why they feel they can charge you a lot of money even though you're sick. Like, to me, that's such a bad philosophy, it's like saying, okay, I'm going to leverage your sickness to my wealth. That's dark, isn't it, to leverage somebody else's misfortune to your wealth, that's dark.

Just a thought, but because of their worth, and control, security, all these other things are a part of the psyche, the false perception of false that's being created, the fake-self that's been created, thinking we know, we can't reach a place where we're sincerely willing to investigate. We get five or ten people and let's do a study. You're all meat eaters now, let's put you all on a vegan diet and as you get sick, it's probably likely they're all going to get sick, right, or something is going to happen, we'll try to work what emotions you've got going on to cause you to get sick. Because we know if we start from the premise, God created that food, there must be a reason why you're getting sick on it, right.

If I did that as a study, there's not a single doctor in the world I don't think that's actually done that study. Isn't that interesting. That doesn't make any sense to me. But it's all because they think they know, they're not starting

from sincere ignorance, they think they know. And this is the trouble. Everything we think we know prevents us from investigation and being educated. It prevents us from gaining the knowledge through seeking, and the trouble with that is that if we think we know what God's Love is and we think we know we're praying, and we're actually not, can you see there's not going to be any benefit to it, none at all. And we're going to be in the state where we think there is, where we even create the facade of it being a state.

2.3. When we think we know something when we obviously don't

Jesus:

In your country, it's what, rated as 70% Christian, is that right, around that. In other countries where they're 70% Muslim, they all are praying and yet, they're willing to go to war with each other. So there's got to be something wrong, doesn't there. Obviously, their concept of prayer is completely warped, something's wrong. And yet, each religion has a very, very firm concept of what prayer is and yet, it obviously is not benefiting society or them because they're considering other people under certain circumstances. They can even be carrying a gun on their back and pray.

How does that happen? That's got to happen because you think you know something that you obviously don't. That's the only way it can happen. There's no other way that can happen without there being something wrong with our sincerity.

When you examine the world as we see it today, you can see the true effects of a lack of sincerity almost everywhere. It's done in every walk of life, every profession, there's a lack of sincerity. And some professions are renowned for their lack of sincerity, aren't they, like politics, lawyers, renowned for their lack of sincerity, but most of us don't consider oh, they all came from us. They all came from our society; there must be an honour to the point where we're willing to vote these people in and give them powerful positions and pay them huge amounts of money. We've got to honour the fact that they've got a lack of sincerity.

In fact, when a couple breaks up, they often say, I'm going to get myself a 'dog' lawyer, you know. I'm going to get the most insincere fellow I can find, and he's often paid the most because we as a society honour insincerity.

2.4. The more we think we know, the more insincere we actually are

Jesus:

These are all the problems, and you can see, if we're talking about prayer and prayer is a sincere longing, can you see the import of that discussion. Like you can see how important it is to connect our lack of sincerity to the

ineffectiveness of our ability to receive God's Love. Do you see, and therefore, the ineffectiveness of changing us because it can't. We're not actually receiving anything of value because we haven't started from the point where we're sincere, and that's our problem. And as I said, the more we think we know, the more insincere we actually are.

Participant Male:

So, as I understand it, our intellect is a tool.

Jesus:

Yes, it's like a hammer.

Participant Male:

Like a hammer, and as individually and society, we're all using it incorrectly and creating all this facade and false realities that's causing so much pain, is that correct.

Jesus:

Correct.

Participant Male:

So, then what would be the correct use of this tool and how would we learn how to do that.

Jesus:

That's a different discussion in itself because I could spend a few days on that.

Participant Male:

Please. (Laughter)

Jesus:

Yes, at some point, we're probably going to have to have that discussion, right. I don't know if I want to have it right now because it's going to take some time, but can I just give you a few general concepts and ideas.

Participant Male:

Please.

2.5. Using our intellect as a tool

Jesus:

If our soul is the real self, then I can use my intellect to understand what that is. Now I might not understand because the mind, itself, is incapable of understanding the soul, but at least I can help my intellect to get to the state where I start to see that probably everything I know, or what I think I know about myself is probably false, and that includes my design, what God designed me to be. That's probably false too, right, my concept of it is probably false.

Now you can use your intellect, can't you, as a tool, the desire in the soul would go, right, I want to know what is true, that's the soul. I want to really know what is true. I want to have an experience of the truth of this thing. That's my soul. And that passion and desire in me can then guide my intellect to go, how do I do that, how do I discover that. What things can I do to discover that? What can my intellect do, and for the most part, it's going to have to learn to get out of the way and actually go through the emotional experience.

You see most of us are embedded in our intellect because we're trying to prevent our emotional experience, and the way we've learnt to do it over many, many years is to stay in our mind rather than actually acknowledge the truth of our soul, the feelings that are in our soul, but you can use your mind to do it differently.

2.6. The soul's intellect is its feelings

Jesus:

However, if you continue to use your mind to do it differently as long as you possibly can, you're going to run into trouble with it because your mind is still the dominant thing. You're going to have learn that the soul's intellect is its feelings, and you're going to have start making decisions based on those feelings that are in harmony with love, you're going to have to come to that conclusion.

2.6.1. An example of using toilet paper

Jesus:

An example of that is with the toilet paper thing is if we just go back to that. This is a simple sort of description of that. So, here I go to the toilet paper thing, I'm using it. I use it every day to wipe my bottom, so I'm using it. I can use my mind to get to a point where I get to a point of sincere ignorance about it. In other words, I realise I know nothing about what that does. I don't know anything about the damage that causes to the world, the damage to the environment, the damage to animals. I don't understand any of that, and I don't also understand what the replacement is. I don't even get that. I've never even thought of it because I've never been educated to think about any of these things since my childhood.

From childhood when my mother and father started wiping my bottom for me, because that was the first thing that happened, what did they use mostly, a paper product of some kind and they threw it away. That's what they used, and they taught me from that age that's what I'm going to use, and I've never given it any consideration whatsoever.

Now I can use my mind at least to realise I don't understand why I even do it. I don't even get why I do it. What if I did something different, what would the different thing be. I haven't even considered that at this point. So, you can say, the first part of it is going, I need education about what that thing (toilet paper) is.

2.7. Two ways to gain an education

Jesus:

Now there's two ways to gain education. There's the emotional experience of the education, and then there's the intellect of the education. An example of that is, the intellect of the education is I do research in books and nowadays, unfortunately, on the net because that's where most of the books are unfortunately now stored, so you do some research and find out this is how toilet paper is made, this is the process it goes through, this is how much water is damaged by it, this is how much of the land is damaged by it. What are the consequences to our natural environment, like in terms of the amount creatures that are getting destroyed by it. Now can you see I'm using my mind, but the emotion is saying, I've got to know. The emotion is saying, I've got to educate myself about this, find out what's really going on.

So, I get to a point where I really understand that for every sheet of paper I'm using a litre of water almost of the world, and it's not salt water either, it's fresh water. So, until I know these things, and I really grasp them and understand them, I get to the point where I go, wow, I didn't know before, but now I have at least some inclination, some knowledge now, and this knowledge now feeds back into my feelings. Can you see.

So, now the knowledge, I'm looking, damage here, damage there, problem here, problem there, problem here, problem there, there is an alternative that is quite easy that God has already provided that uses ironically less water than creating the paper does. There're all these things I start learning, and then my knowledge feeds back into my feelings and I go, do I want to keep doing this or do I want to stop.

Can you see until you get to that point, you won't have a motive to stop. The motive will be to continue because it's easy to go to a shelf in the supermarket and buy the paper, right. I don't think it's as easy as you think because come the future, the next five years, and it's already probably happened in your country to some extent in Covid, right, what was the very first thing that disappeared out of that? It was the toilet paper. It's not going to be there in every circumstance or situation, but we're not thinking all that initially, but as we go through and discover, we go, oh, I can feel now that I want to do something different.

2.8. Feel about the problem rather than just think about it

Jesus:

So, now my soul is being educated through the education process to actually feel about the problem rather than just think about it. Once I get to a state of feeling about a problem, there's a very good likelihood I'll change. Does that make sense?

Participant Male:

It makes perfect sense, thank you.

Jesus:

Once I feel about a problem and really understand the problem and I'm really educated on the problem, now there's a motivation of passion that starts developing inside of me that says, I've got to do something different. And you don't go out trying to change everybody else, you don't. What you do first, is you try to change you first. So, like Mary and I have not been using toilet paper since I met Mary, or even before then I think.

Mary:

No, I think about then, when we got the bidet in the bathroom.

Jesus:

Because it became very clear to me years and years ago that it was wrong and I educated myself about it and I realised how wrong it is and then I realised there is such an easy solution, right, just such an easy solution that wasn't really damaging the environment or anything else either and it could be incorporated into even your toilet solution. Very easy solutions and yet, hardly anybody does them, but when you have a desire to do them. So, I went out and bought 10 hand-held bidets, and I've still got some of them to this day, but every single toilet I've ever come across including those people that I stay in their houses or whatever, I take one with me and put it on the toilet. Do you follow?

Participant Male:

I do, thank you.

2.9. Once I'm educated, I can educate others

Jesus:

Because the motivation - I don't care if it cost me - whatever it costs me - part of the education is educate everyone. At home now, everyone around us does that, but it only started because I educated them. So, this is the other thing that happens is once you educate yourself and you're really passionate about it, then you go, oh, I can convince other people because of the knowledge I can present because it's factual, I can convince other people that it's true and in the process of convincing other people it's true, they might

change, and if they change, then there's more people not doing it, and then there's less damage to the environment. I want to share that, that's why we share truth, right, truth even about toilet paper even though it might be confronting.

That's why we share it, because we've gone through the actual process, now it's an experience. Once it's an experience for me, you'll never go back. You'll never reverse something that's a better experience; you'll never go back to the worst experience. Mary and I hate travelling in some ways. One reason why is it's so rough on your backside. It's hard because there's toilets you go to in the airport and there's no running water to wash your bottom. There could easily be, but there isn't. Of course, we could flesh that out for three days, in all sorts of ways, couldn't we.

Participant Female:

So, it's somewhat related to maybe partially you answered the question, but let's say we become more sincere about our desire and then maybe I realise I'm a little bit more sincere and I pray to God in that moment, how do we know that if I pray to God, I'm not receiving a feedback that is not from God because maybe I've never received it before, so how do I know that...

2.10. A sincere desire is always answered from God

Jesus:

It's very easy to answer that. If your desire is truly sincere, it will always be from God.

Participant Female:

So, would they reflect in how convinced I am. Like you say if you have an experience, you're very firm about it.

Jesus:

The problem is most of us don't want to do this. So, what happens is we start praying and we go, but I don't want to have to deal with worth issues and acceptance issues of what I think I know, I don't want to get to this stage of sincere ignorance where I understand I don't know. I don't want to get to that stage because my worth, and acceptance, and my value and respect of others, so what I'm going to do instead is I'm going to believe I know.

So, when I pray, you know, Jesus says pray, so what I do is pray and instead of thinking what prayer is which is a sincere longing, I'm not exercising one right yet. Because I didn't even know what a sincere longing is to exercise it, right, in that state you're going to be longing for what? You're going to be longing for these emotions (worth, accept, value, respect, control, secure, import, smart) to be avoided. You're going to be longing to have your desires to be met instantly, you're going to be longing that all of your problems, and this is where most of you have gone, by the way, with prayer is you only pray

to God when you've got a problem. So, you think all of your problems are somehow going to get fixed by prayer.

2.11. Problems I create are going to have to be fixed by me

Jesus:

No, your problems got created by you, you're going to have to fix them. Prayer is only going to fix them in a secondary sense, and we'll talk about that maybe later, but initially it's probably guaranteed your prayer is not towards God. And once I get to the stage and I go, oh, all the times I prayed before, it probably hasn't been to God. It's been to avoid sincerity, to avoid action, to avoid having really do the difficult thing, the hard thing. With the hard thing which is to identify my own sin.

So, when Mary writes up later, she'll write up the process we went through in Canada, you'll see the whole point of the process is get to the point to identify your sin because as we just read - you remember what we just read, let's read it again. In that message, page 127, it says quite clearly that...

2.12. The biggest problem I have is my lack of awakening to my actual condition

Jesus:

"When the soul is in a condition of sin and error it is not responsive to the inflowing of the Holy Spirit, and in order to get into a condition of receptivity to these influences it must have an awakening as to its actual condition", okay, so if we see that and we go, okay, I'm reading that from the Padgett Messages and I go, okay, the biggest problem I have is my lack of awakening to my actual condition. The sin is enslaving me, and I don't even know what the sin is. I haven't even identified it yet.

2.13. A true sincere person wants to know what their sin is

Jesus:

Now under those circumstances when you pray, you're not going to be sincere, ever sincere. A true sincere person wants to know what their sin is, and not only do they want to know what their sin is, they also want to fix it, and they don't expect a magical fix, they want to fix it themselves. They want to repair it themselves.

2.14. We will seek information from whatever source we can

Jesus:

Now when you want to repair something yourself, if we go through this process, first we start in a process where we're sincerely ignorant, then we get to a stage where now we can seek information, remember I said that earlier, Mary will write that on the board in a minute, so we're seeking information what about? My sin. I'm not seeking to avoid my sin, I'm not praying to get rid of this problem, I'm not doing any of those things, I'm seeking information from whatever source I can get it about my sin, that's sincere. Once you do that, you'll get answers, and they'll always be either from God or from someone God is trying to influence to give you answers, always.

Now the majority of us aren't doing that with our prayer. What we're doing with our prayer is we're hoping to avoid our problems most of which we personally created with our prayer. So, like I have a breakdown of my marriage, I need to pray about it. This is a common Christian concept too, isn't it, and a common Muslim concept that you pray about the things that are hurting you. Well, if it's that, you're not sincere. Does that make sense? You're not sincere yet.

2.15. The first thing to pray about is how to become sincere

Jesus:

The thing to pray about is becoming sincere first, that's the thing to pray about first. What do I need to do to become sincere.

Mary:

If you take on the exercise for praying for God's Love, I've shared about this before, just pray whenever you think about it. Make it a daily priority. I'm going to ask God for Love. The very first things that start to happen is you realise how sincere you are actually about that process, and then over time, my experience is you keep getting told, oops, still arrogant there, oops, still arrogant there, oops, still arrogant there, still wanting my definition, not God's definition.

2.16. When asking for God's Love, I quickly learn how insincere I really am

Jesus:

Wanting to avoid your pain there, wanting to just get pleasure there. So, the activity of asking for God's Love even from an insincere place, if you have an aspiration to become sincere, you quickly learn how insincere you are and you can start to develop sincerity and the longing. But as Jesus said, most of

us want to ask God for love once when we're in pain, receive a magical feeling that says it's really not your fault, it's everybody else's fault and move on with your day and say, oh, God loves me.

Now who's going to give you that feeling, it's not God. God knows that you're far more capable, you've got a lot more capacity to exert will, to become more humble, to become more sincere, it's only a spirit who is in co-dependence with you who's going to give you that kind of response.

So, unless you're in a process of developing sincerity, engaging your will, desiring to see where you're arrogant, the responses are not going to be the happy, you know, warm fuzzy feelings you're getting are not going to be from God.

Participant Female:

Thank you. As a doctor of bottoms, I've seen countless bottoms over the last 30 years. I have not used toilet paper in more than 25 years. I just wanted to say I have yet to see a clean bottom that's been cleaned with paper, and countless numbers of patients that come with rashes and irritations and all I've done is said, don't use paper anymore, use water. And that's all good when ?? knocked on many doors before so there is scientific evidence that most anal rectal disorders will fix if you use water.

Jesus:

Correct.

Participant Female:

And the majority of what we see now in our practices is people using toilet paper and it's so harsh on the bottom.

Mary:

And I love this analogy for a number of reasons, you know, the example of the toilet paper, most people aren't even comfortable with their own bodies. How many times do you poo, at least once a day probably, you can tell me if that's healthy or not (Laughs), and most people can't even - like in the USA you can't even say toilet, we're going to the bathroom. We're not even going to do the unmentionable, so most people can't even think about what we're doing in there, let alone be connected to what our body is doing.

So, there's all this facade we have around our own bodily functions, but even further than that, it's this idea that what we're doing, like Jesus says, we think we know toilet paper is the best solution, that's what our sin says. We couldn't possibly do anything different, how gross, how yucky, how unhygienic, all these excuses, the sin fighting for itself. This is what we're like in every single sin we have and yet, when we give up any single sin we have, when we truly give it up properly, we are happier and we are healthier. But the sin says, we're not going to be happier, it's not going to be better, but actually it always is.

Participant Female:

Yes, you know, from the stand point of the anatomy, it has the most nerve endings than any other part of the body and so, my earliest observations when I moved here, how do you not know that you've still got paper in your bottom because every time I look at a bottom, I'm like, and these are meticulously clean people.

2.17. *Sin numbs you to the pain***Jesus:**

Well, this is the other thing, sin numbs you to the pain.

Participant Female:

Exactly.

Jesus:

The more you sin, the more pain you actually have, but you become more numb to it as well.

Mary:

You detune, detuning.

2.18. *We detune physically, emotionally, sexually and spiritually***Jesus:**

You detune from it all the time, physical, emotionally, sexually, spiritually, that's what happens.

Mary:

I talked about this in the UK where everyone got a bit embarrassed where I said, use these water and wipes and you're going to have a lot more pleasure in these areas, you know.

2.19. *We don't know what we don't know***Participant Female:**

Yes, because it's clearly that they're not sensitive to that and so, they don't even know what they don't know is my point.

Jesus:

Correct.

Participant Female:

And the other thing that I wanted to say was your comment about the vegan diet and doctors studying it, there has been a lot of study in that, and Dr. Esselstyn has shown, for instance people with end-stage high disease who were not candidates for surgery put them on a plant-based diet and they were not expected to live not even five years...

Jesus:

True, but...

Participant Female:

...and 100% of them lived to well beyond.

Jesus:

...true but very little study about the emotion and the beliefs.

Participant Female:

Exactly and that's the other thing, you know, I've been thinking about this for a long time, obviously because of my desire to conform, the relationship to pain is the biggest drawback I run into are unwilling to even address their relationship of the pain.

Jesus:

Correct.

Participant Female:

And then there is the Christian belief that you talk about God with their minister, so as a doctor if you're talking about God then, you know what, what are you going to do to fix me. All this is fine and dandy, but what are you going to do. With respect to the emotion, I'm like, no, no, feel your pain.

Jesus:

Well, not just that, they want to almost blame the doctor for the fact that they have pain rather than see that it's their own sin that has probably caused the pain.

Participant Female:

So, that has been my biggest obstacle and I am sure as I am changing, I will attract people who want to walk that path as well, because I do want to address the emotions and actually show that, you know, you can do exactly what you've done, and I'm doing, and everybody else I know who have done the work.

2.20. Wiping your bottom versus wiping your soul of its sin

Jesus:

Yes, that's right. Of course, we're just talking about wiping your bottom rather than wiping your soul of its sin, and of course, that's going to be harder to do the same thing with beliefs, and to do the same thing with emotions, and to do the same thing with our sexual issues. The sexual problems on Earth are becoming rampantly bad, and all of these problems are much more difficult solutions, and so a lot of it does come down to educating the masses about the facts.

2.21. *Fear is a sin*

Jesus:

And this is where we see a lot of people are not - a lot of people who even hear Divine Truth are not sharing it. And fundamentally, it's because they're not dealing with one emotional problem and that's fear. They're not dealing with that emotional problem. They're not seeing how big sin is, that fear is a sin, and how big that sin is. And unfortunately, unless you deal with these kinds of feelings, you can focus quite easily on a physical problem, so when I focus, say, on toilet paper, most people in an audience, while they are a bit shocked that I'm talking about bodily functions, they're not very surprised once I present some facts to them about it.

2.22. *Physical problems contain some emotions (such as pets)*

Jesus:

But let's now change the subject to, say, something that's still relatively a physical problem but it contains some emotions such as pets, right. Now I'm the worst person in the world sharing some truth.

Mary:

It's not just a bit risqué to talk about toilets, it's just, no, that's wrong.

Jesus:

Yes, we've got billions of domesticated animals on this planet that we don't need to have. Their resources by the way, many of them are getting killed, millions are getting killed on a daily basis, many of these animals are getting killed and we're not even using all of the resources from them. An example of that, there are more than 98% of sheep that die, their pelts get buried. Two percent of the pelts, the wool, you know, the sheepskins get used. The rest get burnt or buried. Now if you were a logical society and you wanted to eat meat, surely you would at least do what the Indians here used to do and use the entire animal, surely, if you're going to do that, surely you would do that. Surely you wouldn't waste such a precious resource such as leather, right, because it is a precious resource, and yet this is what is happening.

So, even the people who are still eating meat don't understand the ramifications of the fact that there is 98% of the animals' outer-skin being wasted. So, that means out of every 100 sheep, two, two are used for leather of their pelt, and 98 are burnt or buried.

Mary:

And that's because there is a division of industry, so there's an industry of growing sheep for food, there's an industry for growing sheep for leather or sheepskin, and they're completely separate from each other, they're managed differently, there's a different economy around them, and yet there is waste in each industry, massive waste in each one.

Jesus:

Yes, so even if you were not vegan, at least some education would change that. You understand. But when it comes to doing something like with pets, where your own pet now has to be considered as to whether you are wise having it at all and what are you going to do about it if you don't have it, and from God's Perspective, you can't give your problems to other people either, so you're going to have to deal with it yourself, right, not give it to some person who's going to inject it with something to put it to sleep, but you're going to have actually deal with it yourself if you're going to do this properly, like if you're going to do it in harmony with God's Truth and God's Laws.

2.23. *Courage is required to educate others***Jesus:**

You're going to have to with your own sin and its consequences and when it comes to talking about pets, now can you see how people are going to respond to that conversation when I have that conversation, right. Already, the people who know Divine Truth and have heard it for 20 years how they're responding to it is bad enough, right, let alone how the world is going to respond to it. To overcome that, you're going to have to have courage to educate, the courage to educate others, no matter what the results, and this is an issue we face as well, a lack of courage. Courage is a spiritual quality.

Participant Female:

Apparently, the average dog eats about 66 chickens a year.

Jesus:

That's right. So, they keep their pet, one dog, to keep it alive, you've got to kill 66 chickens every year. It's equivalent to killing one or two cattle every year, four or five sheep every year, but that's not the only damage. The damage is what that animal is doing to your emotion, like you putting so much investment in it and treating it like it's a child, right. The animal is believing itself - it feels itself to be superior because you treat it as if it's superior, so now it's going to go and destroy other animals because of the feeling that it has from you that it is superior, it will begin to do that as well. So, it will no longer kill for the sake of food, it will kill for the sake of pleasure, your pleasure, ironically.

So, in Australia, 180 something birds, native birds die every year from one cat. Every cat, there's like millions of cats in Australia, like pets, some households have two or three, but most have at least one, and so you have 20 million cats destroying 180 birds a year, each, can you see why our natural environment is getting destroyed. There're billions of animals being destroyed by our pets, really by our emotion about pets, our sin about pets.

2.24. Do I want to be educated?

Jesus:

This is what education will do, education will provide you with these facts, but see most people who have their pet, don't want to be educated, so that's a problem, and this is where it gets down to what we think we know. We've got all these feelings associated with not wanting any other education, not wanting any other facts. And so, what we do is we preclude ourselves from investigating because we're not in a state of sincere ignorance where we began. We're in a state of, no, I want my cat. That's not a state of sincere ignorance about your pet. That's a state of, I already know what I want, I already know I need this pet, I want this pet, I need it for my life, you know, my cat's done nothing wrong. I keep my cat inside; it doesn't hurt any birds.

There're all sorts of things you'll come up with in your sin, not understanding all of the ramifications of the problem, and until you educate yourself you won't understand, but you won't educate yourself if you don't start here (sincere ignorance). You will purposefully go, I want to ignore that. I want to avoid that. I don't want to know about that. I don't want to see that, I just want what I want, and this is the trouble with our society, we all want what we want without considering the full ramifications of what we want.

2.25. Emotions associated with words

Participant Female:

The other thing I wanted to ask about is the word sin because when I talk about Divine Truth or I talk about issues, and I use that word sin, I automatically see the shutter come down.

Jesus:

Of course.

Participant Female:

Because there is the Christian belief that interferes.

Jesus:

No, no, it's not a Christian belief that interferes. It's the emotions associated with the word sin that interferes. Everyone's got emotions - the reason why I use the word purposefully is so that you are confronted with your emotions about that word. All that word really means is missing the mark of God's Love, right, missing the mark of perfection, that's what it means. When I say, all that means, that's a huge thing.

Participant Female:

They say you're judging them and then there is - I just wondered if you would contrast the way you use the word.

2.25.1. The reality is the law is judging us

Jesus:

They will be judged. (Laughter) The reality is the law is judging them right now. Every time I sin, the law is judging me. It's condemning me, it's saying you've done the wrong thing, here's the penalty. All I'm doing is presenting a reality here. You want to reframe it and reframing it loses its power.

Participant Female:

No, that's why I'm using the word more, but I was not raised Christian and I just wondered, you know, how, let's say, a clergyman talks about sin versus how we talk about it with the true meaning, I'm using the word and they're going back to what they believe because of their childhood.

Mary:

So, there is an onus on you to educate, is there not, just as an area of your practice. If you're going to use terminology, you should educate about it.

2.25.2. When I think I know I react badly

Jesus:

Can I go beyond that - beyond that it's like a person needs to start with the word sin and say, I don't know what it is. If I think what it is, that's when I react badly. Does that make sense. I think I know what God is, I react badly. I think I know what sin is, I react badly. So, you could say straight away, oh, you've reacted badly to the word sin, the problem is you don't know what it is. Simple, right.

2.25.3. When I know, I will not react badly

Jesus:

As soon as a person really knows and understands what it is, they won't react badly to it. It's a reality. I coined the word in the first century, right, and said, this is what it is. Like, I did it on purpose. I did it on purpose because I knew people would have feelings of judgement and feelings of guilt and all of these feelings and I'd go, well, you need to deal with all those feelings. When you start from a place of sincere ignorance on an issue, you also start with a place of sincere ignorance about the meaning of a word.

2.25.4. God is the greatest physicist in the universe

Jesus:

What does the word God mean? What does the word sin mean? I was talking to a friend of mine a few weeks ago and he said, oh, if you're talking about God being a physicist then I might be interested. And I said, of course, I'm talking about God being a physicist, He's the greatest physicist in the universe. He knows everything about what He's created, of course, God's a

physicist. They haven't started from a place of sincere ignorance on the matter, they've got preconceptions.

2.25.5. Our preconceptions have emotions attached to them

Jesus:

Now with every preconception is what we think we know, that's a preconception. A preconception emotion attached, that's the problem we're dealing with educating you. You have preconceptions and there're emotions attached to it all. So, when I raise the word sin, there's a preconception; God, there's a preconception. When I talk about law, big preconceptions there. God wouldn't give us law, God would just give us freedom. You know, that's the concept we want to hold on to, but that's not true. The only way the universe actually is sustained is via God's Laws so it's important to talk about law. That's why the Padgett Messages, you read them, there's a lot of messages in there, isn't there, about law, because it's all about law, what God created.

So, all of these things we need to come to see, and the fastest way to deal with somebody is to help them come to see, oh, when I hear a word, and I have an emotional reaction that's because I'm not starting from sincere ignorance, that's it. I have an opinion, and I want to keep it. So, when I say the word sin and you have a bad reaction, I'm saying, yes, that's because you want to keep your bad reaction about that word. You want to go, sin means I'm getting judged, and I don't feel judgemental of you. I don't.

You are getting judged though because every time there's a sin, the law which God has established universally judges you and finds you either guilty or innocent. And if you were in harmony with love, you'll be innocent, and if you weren't in harmony with love, you'll be guilty, and the law does that. So, I'm not afraid to use the word judgement either. You're definitely getting judged, not by God specifically, but by the laws that God created. You're definitely getting judged because it is a necessary part of measuring - like if you think of the word judgement, what does it really mean. It means measuring, providing a standard that you measure against, isn't that what judgement is.

2.25.6. Judgement means was it right or was it wrong

Jesus:

The judgement is, was it right or was it wrong. When we say, how hot is it in this room, you judge it, right, you're measuring a standard. You're going, yes, it's pretty warm. What is the temperature, by the way. Eighty-six, it's gone up four since we started, I think, four Fahrenheit, right, most of you could have felt that already, right, because you're already assessing it. Your

whole body is actually built to judge what's going on around it, to assess and make assessments that you then base decisions upon.

So, if I use the word judge, if I start from a place of sincere ignorance of the word, I'm not going to have a big emotional reaction to that word, I'm going to go, that's what I'm doing every day. I'm judging this and I'm judging that; I'm judging whether this is good or whether this is bad or whether it's beneficial to me or whether it's not. Once you start from a place of sincere ignorance, can you see you no longer have any emotional burden to wade yourself through anymore about that issue.

The problem that we all have is we have so many emotional burdens associated, even with words, that we can't even hear the word and understand what it is, and understand its true meaning. So, now the meaning of judgement has changed. So, you look up in the dictionary now, the meaning of judgement is not all about weighing things in the balance, there's a whole section of the word's meaning that talks about people condemning you. People thinking you're lesser than them, feeling that they are superior to you, things like that.

In other words, there're issues with worth, somebody treating me as if I'm inferior to them because I did something that they wouldn't do, and now I have a worth issue associated with it. Now if I started from sincere ignorance on my emotions, not just with my intellect, with my emotions, can I see even the word would not offend me. So, I can talk about all sorts of words that would normally offend a person, and I'm going, well, there's no offence in the word, the word has a meaning and all we're doing is using the meaning.

2.25.7. Emotional baggage

Jesus:

Now when you read the Padgett Messages, you're going to find words that offend you, you are. Like why all the way through does it use the term men rather than humans. Well, if I don't have any emotional baggage about that, am I going to be offended, no. It's a shorter word, it's more economical to just say men, women, whatever rather than having to say human all the time, right, that's why it was done, through economy, partly. It has the same meaning, it means all of us, all of us who have been created, but when I'm offended by it, can you see there must be some state other than sincere ignorance now that exists about that.

There's going to be words like sin, disharmony, there's going to be like confronting words you read even in those messages, and there will be emotional reactions you'll have and not all of them will be good. We encourage you to read them and some of you are going to find it quite hard to read because you'll have this men, men, men thing all the time, and you'll be going, oh, when are they going to talk about women and why is there more

men that came to Padgett rather than women, rather than seeing it's a Padgett problem, you would start thinking it's a God problem, right, why is that. Why would Padgett have his problems with regard to men and women. Of course, he's going to have his problems, he's just a human, and remember all the way through the Padgett Messages, it says he's a sinner, and in fact, many times it says he's a worse sinner than other people. Is that not true.

2.26. Spirits question why Jesus chose James Padgett

Jesus:

For those of you who read it, you'll see many of my friends from the spirit world came to him and said, we don't know why Jesus chose you to do this message because there're a lot of other people on Earth who are in a better place than you are, a better condition than you are so why has Jesus chosen you. We don't understand why Jesus did it, but obviously, he has reasons, but we don't understand them.

2.26.1. Padgett Messages are the most accurate and important channelled material that this Earth has ever received

Jesus:

This is the thing you've got to consider, there will be things in the messages that are not necessarily accurate, but to be frank with you, the Padgett Messages are the most accurate and important channelled material that this Earth has ever received, without exception. So, if you feel averse to reading them, it will be because you're not starting from (sincere ignorance), you're starting from a place where you have a perspective, a position, a feeling, feelings driving it. And if you can recognise it, it's going to be powerful. Because in recognising it you'll be able to go, oh, there I go again, having that emotional response to that situation or thinking or feeling, you know, and in the process, you'll learn a lot about yourself as we intended.

3. Closing Words

Jesus:

What we would like to do after the break is flesh out a bit more of the position, what this position here, the thinking we know creates emotionally because it's very important to understand yourself in terms of your responses to things and why actions to deal with sins are not taken.

You see, unless you get to the position where you can sincerely pray, which is also a position of sincerely knowing wanting to know how you sin, without condemning yourself for your sin because the law is already doing that, you don't have to do it as well. You understand. God's Law is already saying, no,

that was wrong, that's right, that's wrong, that's right, the laws have already done it, and by the way, you're already getting the consequence of having done that too, so you don't have to go and punish yourself more, like you don't have to buy a whip and every time you notice yourself sinning, hit yourself with it, you don't have to do any of this with your sin.

It's just a discovery process that we need to learn, a seeking process we need to understand and learn the power and benefit of, and we need to understand all the reasons why we don't do it. Does that make sense?

So, we're going to try talk a little bit this afternoon about the reasons why we don't have this sort of seeking attitude, why we're not starting from a position of sincere ignorance and what that looks like. We want to do that so that it can help you emotionally recognise when you're not starting from this place, because if you can emotionally recognise, you're not starting there (sincere ignorance), then you know straight away, oh, I've got sin to deal with. Does that make sense?

A child, a newly conceived child, that's where it is. The pinnacle of God's Creation knows nothing. So, God's view of your worth isn't based on what you know. You understand, so stop thinking it is based on what you know and instead look at what you feel about you know.

CHAPEL HILL NC USA - Day 1 Part 2

4. Sincerity Flow Chart Process

4.1. States that prevent us from being sincere

Jesus:

Alright, what we want to do now is basically go through some things we didn't get to go through in Canada about states you can be in that prevent this (Sincerity Flow Chart) from happening. So, this process is the thing that needs to happen when it comes to praying for God's Love.

4.2. Start at sincere ignorance

Jesus:

You need to start from a sincere ignorance position on your sin. Then you need to have a sincere desire to find your sin. And once you have a desire to find it, then you'll seek education which will educate you about your sin, and then you'll have a sincere desire to apply that application, and then you'll have a sincere desire to act.

4.3. Sincere desire is a prayer

Jesus:

Now the sincere desire to act is prayer. So, prayer is happening right down here (sincere desire to act). Does that make sense? Now of course, you can pray all the way through but not for God's Love and receive it. To receive God's Love, you need to get to the stage where you have a sincere desire to receive it which is down here (sincere desire to act), acting in a manner that expresses your sincere desire.

So, you can see that there is a lot involved before you really reach a sincere desire. You could say that these steps here (sincere ignorance to sincere desire to apply), to a large degree, you're going to have to do. Once you act, once you have a sincere desire to act and you act, pray, now there can be a loving outcome. A loving outcome you receive what you're sincerely desiring to receive. Does that make sense?

4.4. Feedback system – mistakes indicate we need to learn more

Jesus:

So, this is the loving outcome. Obviously, if there's no outcome and you thought the action was sincere, then obviously, there must be a mistake being made, and you need to go back to the beginning and learn some more. So, you iron out your mistakes. You could say that's a feedback system, isn't it, where you go back to the beginning and go, okay, I need more education. I need to know more, I need to develop a stronger desire to know more.

4.5. This process can be used for almost everything we do

Jesus:

If you follow this process, and by the way, if you follow this process with almost anything you do, you'll find there will be a positive outcome in the end, and that includes anything you could choose to do, anything you'd act upon doing, anything you want for your life. Many of you are doing that already with things you want for your life, for example, because you have a sincere desire to have those things, so you're already doing these things, but you're just not doing it yet with prayer, not doing it yet with understanding the sin so that you can get to the state of prayer.

Are there any questions about that because I've gone through that very quickly. We have covered that in Canada, and in Canada we went through many of examples of how that works.

Participant Female:

So, with this diagram, where does faith come into that or does it not.

4.6. Faith is a sincere desire

Jesus:

Faith is a sincere desire. So, you can see that I can start without any desire at all, but I know that I don't have one. And then I have to exercise a desire - the first thing I have to exercise a desire in is my education. In other words, I need to have a sincere desire that I learn something. Faith is required in that process, isn't it, because you wouldn't bother learning something unless you thought there was a benefit to what you're learning. So, every time you see the word 'sincere desire', that's faith about the next step. So, sincere desire to learn is faith about learning. Sincere desire to apply is faith about applying, faith about acting. Sincere desire to act is faith that the action will bring you a result. Do you understand.

Participant Female:

Yes, but where does faith come from. I mean in the Padgett Messages they're always telling Padgett pray and have faith, those two things.

4.7. Faith comes from developing a sincere desire

Jesus:

Faith comes from developing a sincere desire. So, between here and here (sincere ignorance and sincere desire to learn), you've got to develop something, and you've got to develop a sincere desire. Once a sincere desire is present, then faith is present. Once faith is present, then actions will result. You start with having no faith frequently, but at least with ignorance, you're starting with having no developed faith in the sin either. So, this is why we need to talk about other things over here, right.

Mary:

So, could we say it this way Jesus, if we say here - we could say the sincere desire to learn is faith that I can learn more about this topic.

Jesus:

And that the learning is available.

Mary:

It's available, it's beneficial, there's the faith. Here we can say the sincere desire to apply, I have faith that application is possible and will lead to good results. Sincere desire to act, I have faith that my action will bring a loving outcome. So, when we're saying to Padgett all the time, pray and have faith, have faith that this can work, have faith that you can receive God's Love, but it's really encouraging him to develop a sincere desire.

4.8. *No sincere desire, no faith***Participant Female:**

So, is it true to then say that if you have no sincere desire, you can't have faith and vice versa.

Jesus:

Correct.

Mary:

Yes, it's synonymous - it's just another way of saying it.

4.9. *Faith is required for you to act***Jesus:**

Remember faith is for the future that is unseen, the things you are yet to experience. So, what a sincere desire is, is exactly the same as that. It's a desire for the things you've yet to have, you've yet to experience, it's exactly the same thing. So, whenever we talk about faith, we're saying faith is going to be required for you to do something. Even just getting the faith that you can learn, it's possible to learn, that the truth is out there somewhere available, these are all things you'll need to first have a desire to know before you will know.

4.10. *If we start with sincere ignorance, we're open to education***Jesus:**

Now one thing that helps desire greatly is education as well, but you see if we start from a place of sincere ignorance, we're open to education, but if we start from a place of insincere ignorance or you could say insincere knowledge, then we're not open.

Mary:

You could say that Jesus and I, what we're doing, everything we do is in an attempt to inspire in you a sincere desire or a faith that what we're talking about is possible, but what we contend with, if you want to put it like that, in an audience is nobody is sincerely ignorant. Ninety-nine percent of people believe that they already know something about the topic, that they already are doing the thing we're saying or that they already know what we're saying doesn't work, and so there's no sincere ignorance.

If everyone in every audience was sincerely ignorant, we'd do one four-month trip and everyone would receive God's Love, and so the next year, we'd come back, 50% of the audience would have already received God's Love and if that other 50% was sincerely ignorant, by the time we got home and walked out the airport in Brisbane, those people would receive God's Love because there is no impediment in this process. But it is the desired ignorance, the wilful ignorance, the love of sin that impedes this whole flow diagram.

Jesus:

That's why God requires you deal with your sin because God knows that it's the love of your sin that denies you being in the state of wanting to even learn about the truth. You understand. So, God knows that He can't do anything about that for you because that's yours, and He gave you free will so you've got the free will to remain wilfully ignorant, right, so when we say wilful ignorant, that's not really - there's a lot involved in wilful ignorance.

4.11. Wilful ignorance means we want to stay ignorant

Jesus:

Sincere ignorance is you know you don't know, but you're open to learning. Wilful ignorance is a lot of other things which we'll talk about in a second, but obviously, wilful means that you're using your will to remain ignorant. Now that is not a sincere place. That is a very, very destructive place actually. And it's the wilful ignorance which Mary and I are going around the world trying to teach you to get out of.

Mary:

Trying to say, oh, here it is, oh, here it is.

4.12. No teacher can make us sincere

Jesus:

Because we know if you go through this process yourself, and you can see this is your sincere desire (sincere desire to learn), not mine, this is your education (truthful education), not mine, this is your sincere desire to apply, not mine, I can't do these things for you. Your sincere desire to act, that's not mine either, that's your faith to act, right. You can see with all of these

things they are states within you. Nobody, no teacher can help you get out of those states. You need to do it for yourself. Does that make sense to you. Not a single teacher on Earth can make you sincere. That's something you need to do for you, for your own sake, for your own happiness' sake.

4.13. When we're sincerely ignorant, we're the most powerful

Mary:

Yes, and as Jesus said, you know, I said you'd all do it, you'd just go through that really quickly, you still have to develop the will to do all these things, but the reason I emphasized it is that this place of sincere ignorance is so powerful and most people are so disconnected from that place, they don't realise the power of how much more rapid progression becomes once you reach it. So, it seems like it happens miraculously, almost, when you reach that sincere ignorance, you are still developing a will in different directions, but when you're sincerely ignorant, ironically, you're the most powerful you've been in the whole process. When you're in these other states we talked about this morning, you think you're so powerful and you're so worthy and you know so much, but actually it's slowing down your progress and your happiness.

Jesus:

Yes, and there's also one reason only why I reached the Celestial heavens first, and that's because I was the most sincerely ignorant. You understand. In that space, you can be humble. In that space, you're going to allow truths to be shared with you and you don't want to talk back at it all the time, you know, justifying your own position all the time, or justifying that you know. We get a lot of people coming to us who have listened to Divine truth for years, and they come to tell me what they think they've learnt, that's not a place of sincere ignorance. So, straight away the feeling in them is, I already know this now. I already know this now, and we know, no, you don't. And the more you do that, the more we know you don't know.

4.14. When you know, you don't need to tell someone how much you know

Mary:

When you know, when you've had the experience, you don't really need to tell someone else how much you know.

Jesus:

That's right, you want to share, but not out of, I'm going to prove to Mary that I've learnt that. You don't try to prove to anybody that you've learnt it; you just live it. You understand. There's a big difference between actually knowing and actually trying to prove you know. So, this is why we need to have the discussion about what's on the other side of this sheet, you could say.

4.15. Identifying our sin is essential

Mary:

Yes, because that's the really important, powerful work what Jesus is going to talk about next is the thing that we are, I am still working through things on this side to reach sincere ignorance on certain matters, and Jesus has done it himself as well. And we know how valuable that work is in identifying what your sin is. A lot of people want us to just make them feel good all the time about things, and get a bit frustrated with us talking about sin all the time, but actually it's unravelling the sin that's really the powerful part of your process.

4.16. Undoing what we've been taught is the hardest job

Participant Male:

When you want to get to sincere ignorance, obviously you have to undo a lot of things that you learned that you thought to be true.

Jesus:

That's right, it's the undoing of things that is the hardest job.

Participant Male:

Yes, and once you've undone it, and you've let's say, on one subject you've arrived at that, and you're like, okay, about this I'm sincerely ignorant and somebody comes along to your house, a friend or someone and they start talking about one of the things that you have undone already, and then - I've noticed in that place, I am in a place where you tell me anything that is not Divine Truth, I'm going to reject it straight away.

Jesus:

Yes, the interesting thing is that the more you reach sincere ignorance, is that you realise when - you realise that people haven't done all the undoing that you've done. Does that make sense? So, you recognise it very rapidly. You go, oh, there they go, they haven't undone that, or there they go, they haven't undone that. So, you can recognise also very rapidly that listening to them is not going to be beneficial to you.

Participant Male:

Yes but could that have a reaction that is unloving towards them.

Jesus:

Well, only if you judge them. If you view yourself as better than them, does that make sense, which is a human tendency, but again that's another thing that your wilfully ignorant about. When you have a feeling that you've gone through something yourself, you feel very definite, but also when you have humility you realise, oh, they just have to go through that too and that's going to be a process they're going to have to go through.

Your feeling is that you want to help them see that process, but you don't want to fight with them about it or argue with them about it, right. When audiences feel like arguing with me, my feelings are I may as well go home because the whole audience wants to argue and I don't want to argue. Does that make sense? If one or two or people want to argue, I send them home (Laughter) because this is my space and the others don't want to argue so, I'm going to be responsible and send them home.

Participant Male:

It's kind of very hard to see someone self-sabotage like that.

Jesus:

Well, not really because when you realise oh, you've had to develop to the point where you want to get rid of your wilful ignorance, then you start seeing that other people are going to have to use their will to do the same. So, I don't feel responsible for you not doing it. And I don't feel like I have to spend days or years of my time helping Sai get rid of his wilful ignorance. What I do instead, is I feel like, well, I'd like to help Sai get rid of his wilful ignorance, but if Sai doesn't want to do it because I know it's a process you're going to have to do for you. All I can do really is highlight the truth of it, and hopefully you hear enough to listen. But there will be many people who won't listen to you at all because in their wilful ignorance, there's a lot of parts to that wilful ignorance that you can easily recognise, and in their wilful ignorance, they're going to exercise resistance, and so it's impossible to educate, truthfully educate, provide truthful education to a person who is wilful.

So, I don't have the feeling, oh, Mary's out of line, I'm going to try and force her into having God's view or get some truthful education. If I've talked to Mary and the feeling coming from Mary even is, no, I don't want to know, then I can't go any further, but if I'm living with Mary, obviously, if it's affecting my life, I can potentially go further than somebody who's not living with me, but all I can do by going further is saying, Mary you need to not live with me.

4.17. You cannot force someone to be educated

Mary:

Because you also understand that without sincere desire to learn, truthful education can't occur. So, if the person doesn't have a sincere desire, you cannot force the education upon them.

Participant Male:

So, it's really sincere ignorance, if you have it on one subject, you sort of need to have it on all related subjects at the same time, so if you have sincere ignorance on, let's say, whether God exists or not, you should also have ignorance on the fact that other people's free will is their free will, and maybe you're wrong in believing that you can influence them.

Jesus:

That's right, you're wrong believing you can influence them - you're not wrong believing you can influence them, you can influence them, but you need to do it in a kind manner, you can't force them. I'm influencing you right now by talking to you, right. You're here, you're getting influenced one way or the other. The key that the individual needs to determine is whether the influence is positive or not, isn't it, that's up to you to decide. For me, it's up to me to decide, is my influence over you positive or negative, like I need to decide that, that's my responsibility, and your responsibility is, is Jesus' influence over you positive or negative, you need to decide that for yourself too. Does that make sense?

4.18. Cultish behaviour**Jesus:**

But for me then to try to force you - so many people have expected me to be almost like a cult leader who would force you into a position. Do you know what I mean? They say things like, a cult leader might do things like, this is what you're doing and if you don't do that, then we're never going to see you again. That's not what I do.

Even if people are very bad even towards myself, I might not see them for a period of time, but I always feel for them, and I still feel like, oh, I'd love to see them again, it's just their own feelings that stop me really. Do you know what I mean. So, you don't even feel like you'd never want to see anybody again or something like that, you just feel love for them, but you also feel seeing them is not going to work.

Mary:

Yes, cultish behaviour also expects you to act without feeling sincere about the action...

Jesus:

...without this (sincerity flowchart), without education, without knowledge, without facts. Any cult is going to go, forget about sincere ignorance, forget about your desire, forget about getting any truthful education, forget about your sincere desire to apply, you must act the way I tell you to.

Mary:

And they might use threats and bribery and blackmail and all kinds of unloving techniques to get you to act.

Jesus:

Let's all drink Kool-Aid, you know, like the reference to your Jonestown, let's all drink Kool-Aid, that's not what I'm interested in doing. What I'm interested in doing is giving you the skill and the education to recognise the Kool-Aid, and say, I don't want to drink it.

Mary:

And decide it's not that good for me.

Jesus:

You understand, that's what I'm trying to do.

4.19. Recognise people who are influencing you negatively

Jesus:

So, yes, and not only recognise the Kool-Aid, but recognise the people who want you to drink it. Because that's also a part of this process, isn't it, recognising the people who are influencing you negatively in your life, wanting you to retain concepts and ideas that are against your happiness. This is what real education is. A true teacher, that's all they'll want to do.

4.20. Fix our own sin while trying to share truthful information

Jesus:

So, that applies to you when you become educated and you get to the sincere ignorant point, and go through this process, and many of you'll go through this process, and you'll get here (truthful education), and you go, wow, the truth is so amazing that you will want to share it, but you're going to have to be real careful, aren't you, because you now want to share it, but now all of your unhealed things that are over here (pointing to the right side of whiteboard), start to play a part on how you do that, and you're going to have to recognise that as well. You're going to have to fix all that, because you still want to share it, but you've got to fix all the sin you're doing while you're trying to share.

Participant Male:

And get to sincere ignorance about those things.

Jesus:

That's right, yes.

Mary:

The good thing is, the more you develop sincere ignorance, the more things you do it for, you go this overall state of sincerity which causes you to pause at every juncture and say, am I really sincerely ignorant here, am I honouring free will, am I loving - the more times you do this on individual issues...

4.21. If sincere ignorance is my starting point, that's when I can be educated

Jesus:

You get to a point where you recognise in yourself where you're not sincerely ignorant on any subject. So, you recognise very rapidly, oh, I've got issues there that I haven't dealt with yet. It's really, really good because you get to the stage where you really want to get to the point of sincere ignorance first because you know that that's my starting point, that's where I can really learn, that's where God can educate me, that's where spirit friends can educate me, that's where people on Earth who know more than I do can educate me, and it's all about me getting some education, desiring that education, only by me desiring it, will I want, will I do it.

It's like somebody telling you Sai, you've got to go to university, and you don't want to. When you go and you're forced to by your mum or dad or whatever, are you going to be that passionate about it, are you really going to want to be there. You're probably going to self-sabotage and make sure it doesn't happen. There're all sorts of things a person does when they are not sincerely desirous of something.

I'm not interested in helping do something that you're not personally sincerely desiring to do. Does that make sense. So, when I talk about a sin, if you don't want to get rid of your toilet paper, that's okay. Like I don't feel it's okay in the sense that it's still a sin. I feel, no, that's your will, my responsibility to share truth with you has now ended. You've heard it, there's nothing more I need to say. I've shared with you the reasoning, I've shared with you the facts, that's it. It's up to you now what you do with that and only you can do something with that in your life, only you.

I can't do it for you. I'm not there wiping your bottom (Laughter), literally, I'm not there wiping your bottom. Figuratively, when it comes to your sin, I'm not wiping your sin. I can't; nobody can. Only you can deal with your sin. You are personally responsible for it. God will not deal with your sin unless you engage a process of repentance for it, and to do that, you have to know what it is. You have to know what the sin is in order to repent for it. So, very important to understand the process.

5. Audience question asking when Jesus was sincerely ignorant in the spirit world

Participant Female:

Would you be able to give an example of when you were in the spirit world and you experienced sincere ignorance?

Jesus:

In every sphere I've ever been in I've experienced sincere ignorance. An example of that, when I became at-one with God and I arrived in the 8th sphere, I had no idea that a 9th sphere existed. I had no idea what I needed to learn to reach the 9th sphere. I had no idea of what education I needed in order to reach that location. I had to seek it.

Now, of course, for me there was nobody else telling me what it was either. So, where do I seek it. I can only seek it through my own experience of that sphere, in other words, living my life in that sphere and asking God, getting into a sincere state where I can ask God, well, what's next.

And each sphere, it's really interesting in the spirit world and here on Earth, each place you're in, it sort of educates you in preparation for your next place. So, what I had to do was learn as much as I could about the place I was in, in order to reach the next place. Does that make sense?

Because I had a sincere ignorance, every sphere I've ever been in, I've known, I don't know what's beyond this, I've got no idea. Sometimes I would dream and God would show me in my dreams what potentials there might be. I would dream about the potentials and I'd go, maybe that's where God wants me to go, so I'd experiment. I'd go through a process educating myself more and more, experimenting and then I'd eventually act, and then when I made a mistake where I didn't know and it didn't work - because you can make mistakes and be perfect, right, but there's no pain in the mistake, there's just no result.

So, once you're in the 8th sphere and you make a mistake in the sense that you don't know, being in a state of don't know is a constant thing pretty much in your life, and then instead of - the only reason why there's error or pain here in this feedback system is because of our sin. When you are sinless, you don't have that. You just go, okay, there was no result, there was no loving outcome, there's just no outcome, and you go okay, I need more desire to learn.

5.1. Jesus has a very strong attachment to the fact that he doesn't know anything

Jesus:

Now in my case, I have a very, very strong attachment to the fact that I don't know anything, right, and because of that I have learnt the most. It's ironic, right, in a way, by not being attached to what I thought I knew, that enabled me to learn the most. But as you get into the 8th sphere, there's a whole lot of things you now know, right, and you're certain about them. You've experienced them so you know them for certain, but by this stage you know the way God is, God's infinite, I'm finite, therefore God knows like there must be huge amounts of things that God knows that I know nothing about.

And all I need to do - by this stage, I'm not in a state where I'm holding on to my own ideas, all I need to do is ask God and talk to God and go through the process of determining the truth.

6. How to solve the problem of what is true and what is not

6.1. Padgett Message Vol 2 pg. 337

Jesus:

Now in the Padgett messages, there's a message from the Apostle John who outlines to Padgett the process that I followed in discovering truth. Now this process, many of you will read the message and think, oh, that sort of makes sense to me, but it will make sense to you intellectually, not emotionally, initially, it will.

6.2. Do it emotionally

Jesus:

It required that I did it emotionally with my beliefs and my feelings. So, there's a whole thing I need to talk to you about all that, in terms of how to do all of that. So, the way I discovered the truth, even the truth about receiving God's Love, I discovered the same way was I went through the process that he describes in that message.

6.3. Experiment through action

Jesus:

And it's about coming up with a hypothesis that you test through action, and the hypothesis should be based on love, firstly, and then you test it through action, you measure the result and when the result isn't what you expected, you must adjust your hypothesis. It's a very scientific process, exactly the same as the scientific process that's used on Earth now for other things, but not love, and I had to follow that process in order to discover the truth about God's Love and, therefore, the truth about God, the truth about God's Universe, all the laws I did the same way.

6.4. Start from a place of not knowing

Jesus:

And the way that happened was through this place of understanding that I was at a place where I did not know right at the beginning on every issue until I knew. Now you get sort of times, in this place of sincere ignorance, in this place God can just share with you a lot of information because you're ignorant and you don't have any blockages to receiving it.

And God can say - like in the 8th sphere of the spirit world I knew that there was a soul-union ahead of us, that was 36 spheres removed from the 1st sphere, so we're talking - it's 28 spheres removed from the 8th sphere, isn't it, ahead of me and I knew in the 8th sphere once I reached that, I knew that was part of God's plan. How to achieve it, I had no idea, right. I didn't even know what it meant. I just knew that God had sort of shown me through - I spend a lot of time pondering in my life, as Mary knows, I do spend a lot of my time just wondering.

Mary:

And when you said dreaming before as well, I want to clarify, you didn't mean going to sleep and dreaming, you were imagining, pondering.

Jesus:

No, no, I imagine, dream the future, dream what it might be like, that kind of thing, I wonder, is another way of putting it, I suppose. I wonder about what the future holds and then, in the process of wondering, when you're sincerely ignorant there are certain confirmations you receive from God, emotionally, that say yes, you're wondering there is true. Now you've got that confirmation you can go, what can I do to get there? Sort of like, what needs to be engaged on my part to get there.

Obviously, I need a desire to learn things, I need a desire to educate myself, receive education from God in this case, and I need to apply and act upon what I learn. I need to develop sincere desire to do all of that. And in the process of doing all that, you end up growing in knowledge but also growing in experience. You have to have a sincere desire to act which is the experience. When the experience is positive, you realise, oh, that's an extra truth now that I can now use as a foundation for my next idea, the next thing I need to discover, right.

So, this is how I discovered the 9th sphere, I did that on Earth and the 10th, on Earth, I knew those two spheres existed because I could feel my transition into them while I was on Earth. After that, I passed into the spirit world and all the other spheres until the union condition, I did it using the same way, the same methods that I'm teaching you right now to discover truth. I did it myself.

This is why for me these things are so natural to explain to you because I'm doing it all the time. I've done it for 2000 years. This is how I've discovered truth for that period of time, and my desire to do it is strong as you can probably tell, right, my desire to do it passionately, more passionate than anybody else's actually that I've met aside from perhaps Mary because we had to have the same passionate desire to enter the union state, that's how we got to return here. Without that, we wouldn't have even been able to return. The soul, as a half doesn't have enough power to engage the return process without being in a union-state, so that's the only way we returned.

6.5. *Sincerity is essential*

Jesus:

So, you can see, this (sincerity flowchart) is such an essential part, so this part (error and pain), but once the sin is gone, that part gets rubbed out, you just made a sincere mistake, there's no penalties for sincere mistakes. Once the sin is gone, there are no penalties for it. And so, that's the end of your process you go through, you realise, oh, I made a sincere mistake, I need more desire, and away you go until you learn. Once there's a loving outcome, you start on sincere ignorance again on another issue, the next issue.

6.6. *Desire drives everything*

Jesus:

And this drives you; it drives your future, it drives how fast it happens, it drives how happy you become, it drives everything. But the important thing it's got to come from inside you, even after you've dealt with all your sin, the desire to learn the next thing comes from you because God will never overpower your will forcing you to learn something you didn't desire.

So, there're people I know from the 1st century who are still in the 13th or the 14th sphere rather than 30th sphere, and there are other people I know who are in the 30th sphere who were alive on Earth at the exact same time, and the only difference between those two people is their desire to know, the desire to learn.

In this audience here, not only are there spirits who are in a dark condition or people who are in a condition where they've just become at-one with God or any of those things, but there're also spirits here learning about this process. Like I've never had the chance to talk to them about it, you understand. There're millions of people, you're not going to get a chance to talk to everybody, but now that we're here, a lot of those people can just come and learn what otherwise I haven't had the time to share.

So, there're even spirits here, who are Celestial spirits, who are learning this, learning that, oh, this is where I need more desire if I want to be in a happier condition. Sincerity - there is a place where you're sincere and then there's a place where you're passionately sincere. Does that make sense. There is a difference, isn't there, between that. Sincere - well that's a measure of the law, the law measures your sincerity, but the law also rewards your passion.

6.7. *God rewards your longing and your sincerity*

Jesus:

So, when it comes to longing, there's two parts of why I progressed. One, is because I'm sincere, and the next one is because I long the most. I long for things the most related to God. Now that might not always be the case, it's just at the moment. I've longed the most and that's why you progress the furthest. God rewards your longing as well as your sincerity.

Remember I said at the beginning today, pray for God's Love, prayer is a sincere longing, and we have to have a talk about the longing, but today we're having a talk about the sincerity, the longing is the extent of the passion you exercise towards a thing.

6.8. Jesus' passion is a relationship with God

Jesus:

So, for me, relationship with God is the passion. The reason why it's such a passion for me is because I've learnt the benefits of it, over and over and over and over again, it's been reinforced to me. The benefits of having a longing and a passion for God has brought me huge benefits in my life and also, ironically, benefits to a lot of other people. My passion has brought benefits to other people.

It's like the first people, like I keep saying to you, the first people who sorted out air flight, their passion, the extent of their passion which was pretty intense, right, they spent their whole lives, all their money, all their resources, all their time and energy, they ate, drank and dreamed up flying, that's all they did. And their passion resulted in outcomes which now the rest of us, many of you today, coming here benefitted from that, right, from their passion, and it's the same with receiving God's Love, many people will benefit from your passion to receive it. If that makes sense.

Participant Male:

In relation to the sin coming up and receiving the love in that diagram, it obviously is after the mistake and the reflection.

Jesus:

No, when you take a sincere action, there are certain things that God deals with and there are certain things that you have to deal with. This is something we need more education about it, and Mary and I want to teach more about. But with regard to the process here (sincere ignorance to sincere desire to act), you're responsible to that point. That point you could say is your sincere prayer. In the case of when you sin, it's a sincere prayer for repentance, you're repenting. It's a sincere prayer to God for forgiveness.

6.9. Sincere prayers are always answered

Jesus:

Once you have a sincere prayer for God for forgiveness, you will be forgiven. There's no if's, no but's, no maybe's, no variation on that. If you are sincerely desirous of being forgiven, you will be. So, God in the forgiving process reaches into your sin, the cause of your sin, not the sin itself, which is the effect, but the cause, the reason why you chose to sin, He reaches into the sin in your soul and grabs it and rubs it out. The cause is gone. If the cause is gone, what happens?

Participant Male:

You don't act on it.

Jesus:

You're not going to act upon it anymore. Does that make sense? So, all my responsibility is, is to get to the point where I'm sincerely truthful and honest and sincerely desirous to remove that sin.

6.10. All actions have consequences**Jesus:**

Now the consequence of the sin, in other words, the action taken all have consequences, so the actions you took in the past all have consequences, God can't necessarily rub them out. And the reason why God can't is because they have a life of their own. What I mean by that is, let's say I sin by teaching you, so this is Jordan (drawing on whiteboard), I teach Jordan something that is false. In other words, I'm imparting to you information that I, obviously - I might know its false or I might not know, either way, I'm imparting it to you. If I'm imparting information to you that is false, in other words, I'm setting myself up as a teacher and being convinced that something is true and it's not, and then I impart it to you even though it's false, can you see, possibly, if you believe it, you are possibly going to act on it.

You are then going to maybe teach others, so there's other people now that you're teaching based on this false. There're other actions you're taking, so there're actions you're taking, there are feelings you are having, you know, thoughts that you have, which are all based on the false.

Now let's say I repent for my behaviour, in other words, I go through this entire process to getting to sincere ignorance, having a sincere desire to learn, I get some truthful education, and I start to see, oh, I've been teaching what is false. That's a devastating place actually to get to when you've been a teacher because you go, oh, now there's heaps of people who have listened to me and it was false, what do I do now?

6.11. When you're sincerely repentant**Jesus:**

So, you get to that stage and you really feel it, you feel gutted that you even did it, and then you can pray to God, if you're sincerely repentant, you can pray to God, God can remove the cause of why you did it which might be that I was arrogant, or it might be that I was taught that from childhood and I had a lot of emotions associated with that teaching and I didn't give them up, you know, and things like that. It could be all sorts of things. God reaches in and takes away those causes, but I'm left with the fact that I still did it. Now I no longer have any pain and suffering in myself that I still did it, but I realise there's all these things going on now on Earth, in particular, there's all these things going on which are based upon what I did, what I taught.

6.11.1. An example of Luther teaching what was false to others

Jesus:

An example of this, you'll read this example in the Padgett messages, the example is Luther, the man who founded the Lutheran religion on Earth. You'll read some messages from him in the Padgett messages. He taught what was false to others. Others now act and feel a certain way, one of the things they feel is that talking to spirits is talking to demons, right, that's what they feel, that's what the Bible tells, and he told them the Bible tells them and so forth, and he taught them to focus more on the Bible and treating the Bible as fact and all these things. So, he taught what was false. Now Luther, once he arrived in the spirit world, we met and he eventually came to the place where he repented for his behaviour, lots of other things he had to repent for too, but this was his biggest because he had affected other people with it.

So, even though he had sins with women, and some of them were quite bad. Like on Earth he said, the best way to keep a woman was to just keep her barefoot and pregnant, he actually said that to people on Earth. So, that was bad enough, but having taught people, lots of people, these things have a life of its own. If he just believed that himself, well that would be one thing, wouldn't it, he would only probably have affected his life and the life of the women around him, but he taught it to lots of other people. You understand. So, he entered a state of repentance which meant that he was forgiven by God, and he could feel the forgiveness. He entered the Celestial heavens completely free of his own sin, but the effects of his sin still remained. There were people on Earth, and still are to this day, people on Earth even though he lived hundreds of years ago, people to this day still feeling and acting upon his teachings. What do you think he feels about that.

Participant Male:

Not good.

6.12. You want to 'fix it' when you are sincerely repentant

Jesus:

Well, no, he doesn't feel not good, he feels like, I've got to fix it. One reason why he's happy we're here is because now I'm an extra opportunity to fix it. So, Luther spends a lot of time with us when we are talking to Lutherans.

Participant Male:

So, does the love then just affirm the solidification of the action of that seeking of wanting to fix.

Jesus:

Yes, because you realise that you've created a momentum, something that has a life of its own that God can't rub out because it involves the free will of others and the only thing you can do is attempt to influence their will in a different direction, but you have to do it in harmony with love, you can't do it any other way. Like he can't just materialise and do it because that wouldn't be harmonise with love, right, so there's other ways he can do it, but that's not a way.

Mary:

Are you also asking about just in the repentance process the love that you receive is the affirmation, is that what you mean?

Participant Male:

Kind of both because of feeling like a little, like a smidgen, but then every time an issue comes up, and I know it's a sin, okay, got to release it, and feeling, wanting to desire love at the same time to then solidify, don't take this action again, don't do this again.

6.13. When your actions are automatically loving, you now know you've released the sin

Jesus:

Yes, but that's automatic. If you're having to tell yourself not to do it again, that means it's not gone.

Mary:

You need more education; this is something we touched on in Canada. A lot of us see, oh gosh, I think I'm sinning there, better get rid of that rather than really going, how am I sinning, why is it a sin, what would the loving action be. We want to understand, where did it come from, we want to understand all of those things about our sin. Why is it so harmful. But a lot of us panic, we see a sin, oh, I just got to pray for love, get it out of me.

Jesus:

...just want to get rid of it, just want to get rid of it, that kind of feeling.

Participant Male:

I've reflected and I feel in a sense, prayed for that, it needs to just be stronger.

Jesus:

Yes. You want to get to the stage where you go, no, what I need first is education about it. I need to understand this sin. I need to understand it well enough to know even probably why I even did it to a degree, but also, I need to understand the effects of it, in particular...

6.14. Understanding the long-term effects of our sin

Jesus:

So, Luther had to come to understand the effects of teaching somebody the wrong thing, and the long-term effects of, if I teach Mary and she really believes it, she'll start teaching her own children, and then they will teach their children, and they will teach their children, and they will teach their children, there's multi-generational...

Mary:

So, Luther entered the spirit world and was like, wow, here I am in the spirit world...

Jesus:

...and not only that, I'm in the spirit world and I can't even go back to them now and tell them.

Mary:

That's one of the biggest regrets he had is, I taught everyone not to listen to everyone here and we can all see things, or a lot of us can see things a lot more clearly than they can, and I've trained all of them to reject me as demon. So, I've actually cut off - that's so powerful that demonstration of his sin. He was like, wow, I've even cut off the method of repairing this directly myself.

6.15. Understanding sin is part of the truthful education

Jesus:

So, understanding what your sin is and why it's a sin, why it's harmful, how it's harmful, really wanting to know those things, that's a part of that truthful education that you must sincerely long for, and then long to have it removed from you in order for God to remove the cause for you, and then the love you receive in that process, is educational even again in that process because God's Love - a lot of people think of God's Love as just a lovely nice experience, but actually it's very, very educational, God's Love, it always come with truth. It always comes with knowledge through experience of this love, and it enables you to become more sensitive to the next sin.

6.16. How God feels about you doing this

Jesus:

Can I maybe mention to you how God feels about you doing this because that's very important. You imagine you're a father and you've got children and you notice your children harming each other, if your children decided to go, I need to learn how I'm harming my brother or sister, I need to work my way through whether I'm sorry about that myself without being told, and they did all that without you being involved, what would you think.

Participant Male:

Pretty proud.

Mary:

Yes.

Jesus:

You'd be pretty proud, wouldn't you.

Mary:

Feel pretty warm towards that person, wouldn't you. You'd be like, wow, you didn't even have to do that, I didn't even have to tell you. You know, it's like when your kids are fighting and you are a mother or a father and you have to go out and say, cut it out you guys, and sort it out, and this is wrong for this reason. If your children just went, hang on, we're hurting each other, this is wrong, why are we doing that. How did that harm you, you know, and sorted that out, you'd feel pretty wow.

Jesus:

Wouldn't it feel that's wow, that's a very unusual child who does that, right. So, this is how God feels about His Children who search for their sin and want to deal with it.

Participant Male:

Thank you.

Jesus:

Important to know that.

7. Audience question about a course-correction weekly pep talk

Another Participant Male:

Jesus, Mary, I often ponder and wonder about the possibility of being able to take maybe take a weekly nature walk with my guardian angel, spirits guides, maybe some of your friends at some point when it's in harmony, when that would be in harmony with God's Laws of Love for something like that to happen, it's more in the spirit of economy and function principles. I know you've mentioned like in the spirit world when someone expresses a sincere desire to learn or for a truthful education, an educator appears, like a just-in-time learning.

Jesus:

So, now you're talking about what physical things you might be able to do to assist this process.

Participant Male:

Like a course-correction weekly pep talk or something.

Jesus:

(Laughs)

Participant Male:

Well, I don't know.

Mary:

Don't wait until once a week, Ken. Ask them once an hour, once a minute.

(Laughs)

Jesus:

Why are you doing this once a week.

Participant Male:

No, I'm not trying to impose my will on the Celestial angels or your friends, but for some reason...

Mary:

But they want to help you.

Participant Male:

...I have this longing; I have this wonder if it's possible while I'm still connected to this physical body here on Earth...

Jesus:

Yes, just be careful Ken.

Participant Male:

Yes, yes, tell me please.

7.1. I want my problems to go away

Jesus:

There's an emotion you have. The emotion you have is that I want my problems to go away, what, I want my problems to go away...

Participant Male:

Now.

Jesus:

Now, yes, you want your problems to go away now. So, you want it fast. You understand. Why do you want it fast?

Participant Male:

I fasted today because I'm just not hungry.

Jesus:

No, why do you want your problems to go away quickly. Because most people don't want to feel their problems, right, you don't want to feel your problems.

Participant Male:

I understand.

7.2. *What is my real prayer*

Jesus:

Now, if I exercise a desire to not feel my problems, what's my prayer? Can you see my prayer is, I want to avoid my problems.

Participant Male:

Yes.

Jesus:

Now your problems are the result of sin. So, really, you're saying, I don't want to feel my sin.

Participant Male:

Yes.

7.3. *Magical help*

Jesus:

What I want is some help, some magical help come along, like can a spirit come along please and tell me my sins so I don't have to find them for myself.

Participant Male:

That makes sense.

Jesus:

That kind of thing, right. You've got to be very careful of that because that's not you having developed a sincere desire to learn. That's you wanting to have a quick fix, a quick learning without any effort on your part.

Participant Male:

That's true.

Jesus:

Who's going to respond to that?

Participant Male:

Nobody.

Jesus:

No, there will be people who respond to that.

Participant Male:

Oh, maybe the wrong people.

Jesus:

The wrong people, the people who tell you there's a quick fix, and tell you that we can help fix it, you don't have to worry about anything, and who are these people? Most of the time they're people who want to get some level of control over your life, right, this is how addictions get met. That's what happens - this is how politicians work, isn't it. They tell you that you don't have to deal with something, we'll look after it for you.

Participant Male:

I just keep going back to that one lesson, one video you had where you explained there were countless, like millions of Celestial angels that really had a longing or a passion to eventually at some point to come back and be able to shake us, like they can't do it now, it's just so murky, there's too many layers of mud here, so it's a little bit more difficult and I know, sometimes, I can go off on the wrong course because...

Jesus:

Well, this is how you go off.

Participant Male:

...because when you're mediumistic on Earth, it's very easy to get influenced by wrong, sometimes by the wrong

Jesus:

Well, all of you are mediumistic by the way.

Participant Male:

Yes, everyone, I'm not saying, yes of course.

7.4. *Everyone is mediumistic***Jesus:**

So don't get confused with that, some more open than others, but everyone is mediumistic, but how you get influenced is by wanting to avoid your pain. See when you want to avoid your pain, you're not sincere. A person who is in a state of sincere ignorance starts seeing, I've got pain, they want to get to the stage where they learn how to feel their pain. That's what they do. They don't ask anybody necessarily to go, help me avoid my pain. If anything, they'll ask people, how do I get to feel my pain.

Now, frequently when you're talking to spirit friends and so forth, and even frequently many of you when you go exercising, you're trying to avoid your pain, right. Now if I'm avoiding my pain which is caused by my sin, am I sincere about my sin.

Participant Male:

No.

7.5. *There will be pain in this process***Jesus:**

No, I'm not. So, there is going to be some pain in this process and I'm not going to tell you otherwise. The Padgett messages tell you, there will be some pain in this process. Every person who's received God's Love who came to Padgett in the Padgett messages said, there was some pain before they got to the good feelings with God, and the reason why there was, was because they had to get to a place of sincere ignorance rather than just to sincerely wanting to avoid.

7.6. *Doubt is a difficult emotion*

Jesus:

So, the feeling in you is one that you would like to avoid. Now there's all sorts of feelings people want to avoid, even just doubt. A lot of people just want to avoid doubt. Doubt's a difficult emotion because when you doubt, you don't know what to do. And some people just want to be told what to do rather than doubt. Because when you doubt, you're in this state where you don't know what to do and you don't know what to do and sometimes weeks can go past and you don't do anything because of it, right, you don't make a final decision or choice, that's doubt causing that, and a lot of us hate that, so we just want to go, yes, I know what to do, let's go and do that to avoid the feeling of doubt, even just that one emotion can cause you to have attractions that are out of harmony with you developing your own desires, if you chose to not feel it.

Jesus:

So, a lot of your questions now are based around what I want to share with you next. So maybe we need to have the - what I want to share with you next and then answer the rest of the questions.

7.7. *We will get feedback once we are sincere and have a desire*

Mary:

And if I contrast that with what Jesus just said to you with someone who has reached a state of sincere ignorance and has a sincere desire for truthful education, they're going to get a lot of feedback from spirit friends, they really are, and spirits in a high condition, they really will.

Jesus:

And it won't be every week.

Mary:

No, it will be like (snapping her fingers). You'll be like, oh, I can't keep up.

Jesus:

Every minute, every minute (Laughs).

Mary:

But this problem affects most of us in the beginning. I want a quick fix; I don't want to feel my problems.

Jesus:

So, let's look at some of the problems that we all face in terms of becoming sincerely ignorant. In other words, this is where we're aiming to be (sincere ignorance), what do I do - where am I at now and, how do I get there when I'm at these other places, right.

7.8. *Sincerely aware that I'm sincerely ignorant*

Mary:

And can we call this the step, Jesus, you said it earlier which I quite liked, you said it's the sincere awareness that I'm not sincerely ignorant. We could get very convoluted, couldn't we.

Jesus:

We could get very convoluted, yes. So, we need to reach a place where we realise that we're insincere, and we sincerely realise that we're insincere. (Laughs) Does that make sense.

So, we get to a place where we go, yes, I'm just insincere on that one, yes, I'm insincere on that one. A lot of times it comes with that resignation feeling as well, oh, here I go again. That kind of feeling, like there I go again, being insincere again, you know, being in the same place again, and it is quite frustrating and to be honest with you, it is the most difficult part of God's Way, is the frustrating part of becoming sincere, that that's one of the most difficult things in the whole path.

7.9. *When we've been taught to be insincere*

Jesus:

When you've been taught to be insincere all of your lives, and then you've embraced insincerity as a way of life, it's very hard to overcome it, very hard. And every single society on this planet has educated every single child on this planet to use insincerity as a way of getting things, right. Do you know what I mean by that. To use insincerity, it's like when a child hurts another child, just say you're sorry, just say you're sorry, instead of child you can't say you're sorry until you mean you're sorry. They don't say that, they say, just say you're sorry and it will be done. That's all you've got to, so you learn with your mum and dad, just say you're sorry when you do a purposeful thing even, you can just say you're sorry and they'll forget about it. What?

If it was purposeful, I'm not forgetting about it ever until the person is repentant, do you know what I mean. God doesn't either, forget about it. Forgiveness is forgetfulness, and God forgets when you're repentant. Makes sense? So, you'll find the same in your own life as well. You'll forget when the person is repentant and you've forgiven them, that's when you'll forget what they do.

Now let's look at some of them, shall we.

7.10. *Desired ignorance*

Mary:

Let's start with desired ignorance.

Jesus:

Sincere ignorance, and then there is desired - I'll write these in red because that was in blue - blue good; red bad. So, we said desired ignorance. Now this is a very interesting state because it's still - you can see the word desire is in there. In other words, you have faith in ignorance.

7.10.1. *It's better to not know*

Mary:

Better not to know.

Jesus:

In other words, you have the idea like Mary just said, it's better to not know.

Mary:

What you don't know, can't hurt you, that kind of philosophy.

Jesus:

That kind of thinking, what you don't know, can't hurt you. An example of that on a relationship level is like I don't want to know if Mary cheats on me, because if I know I might have to do something and I don't want to have to do something. I'm happy with how it is, right. I don't want to know if Joe Blow down the road is stealing from me. Like, let's say a worker is stealing from me, I don't really want to know. As long as it's a little bit and, you know, I see someone stealing from me, I don't really want to know because I like the fact that he's working for me.

Mary:

Yes, this happens a lot of times as well when you have a conscience pain, you're like, oh, something's a bit off there, something I did there or something in that interaction was a bit off, but then you forget about it.

Jesus:

I don't want to know.

Mary:

I don't want to know. I don't want to investigate that further.

Jesus:

I don't want to investigate the conscience pain. You know, just ignore it, that kind of thing. I don't want to know the effects of what I do. In other words, when I wipe my bottom with toilet paper, I don't want to know what got the paper to my bottom besides my own hand, what else got there. What had to happen in order for it to get to my house, and for it to get into my country, what had to happen, I don't want to know. I just want to be able to use it.

I don't want to know where the coffee came from, so these are physical things. But also, the bigger things, I don't want to know sexually how my behaviour and my feelings are affecting others. I don't want to know emotionally what's driving my actions. I don't want to know what belief drives my emotions; I don't want to know those things. I just want to ignore them and live my life without too much complication, that's desired ignorance and that's faith in ignorance.

7.10.2. We have faith that being ignorant will make me happy

Jesus:

What that means is that you have faith that if you're ignorant, you'll be happy. Does that make sense?

Mary:

Or at least less unhappy.

Jesus:

You'll be less unhappy, and you'll be more happy if you don't know. That's what the average person believes, that's a fundamental flaw in belief.

Mary:

Well, it's a faith that is in complete disharmony with the whole construction of God's Universe, actually.

Jesus:

Yes, okay, so desired ignorance, very, very dangerous to you, very dangerous. And yet, one thing I recommend is look at all the areas of your life that you desire ignorance. You'll find a lot about yourself there. Yes.

7.10.3. Desired ignorance versus sincere ignorance

Jesus:

Now can you see desired ignorance versus sincere ignorance. Sincere ignorance is just I don't know. Desired ignorance is I don't want to know. Can you see the difference.

Mary:

Yes, one takes a lot of effort to stay in, and the other one is a very relaxed state.

7.10.4. All of God's Laws are helping us get out of ignorance

Jesus:

Yes, when Mary says, it takes a lot of effort to stay there, the whole universe and all of God's Laws and the Laws of Cause & Effect and Attraction are all helping you get out of ignorance. So, to actually stay ignorant is going to take a lot of effort. You'll have to ignore a lot of things, a lot of pain. Eventually

you'll find yourself like living in like an altered reality in order to ignore what's really going on.

Mary:

Yes, and we get grey hair and everything just from the exertion of not wanting to know things, you know, and it wears us out physically.

Jesus:

It wears you out physically, emotionally, spiritually. It causes you to not want to take actions in your life that you need to take in order to become happier. It's a disaster from an emotional perspective to have desired ignorance. So, that's one, what's next babe.

7.11. *Desired Arrogance*

Mary:

You want desired arrogance.

7.11.1. *I already know*

Jesus:

Desired arrogance is basically saying, I already know, and I want to think that I already know. I feel me saying that I already know means that I'm good and I'm powerful and I'm worthy and I have respect, all that. I desire this arrogance. That's very different, isn't it, to sincere ignorance, this (arrogance) I want to believe that I am right no matter what. And it doesn't matter - people can come along and share with you how wrong you are. Your own children can be crying expressing to themselves their disappointment about your behaviour and you will not listen. In that place, you just won't, right. These things can be starring you in the face on it, openly starring you in the face and you will not see them.

It's also a place of desired blindness. I'm blind. I won't see things in that place. Arrogant people see the least. They also generally want more power over others and as a result they're often in a very, very dark condition. Now you can see, can't you, that getting from there (desired arrogance) to there (sincere ignorance), can you see that? If I desire to stay in a place where I believe I know everything, and this is the place I need to get in order to begin my relationship with God, can you see what the problem is going to be. It's a huge problem, isn't it. I'm going to be so focused on staying here when actually the only place that's going to cause progress for me is being here, in the sincere ignorant stage, right. So, desired arrogance, an extreme issue to deal with. And we often desire it in some areas, and maybe not in others. So, this is something too we need to work our way through.

Example - a religious person has desired arrogance in their religious faith

Jesus:

So, frequently, for example, you'll find a religious person, where do they desire their arrogance. It's in their religious faith. Does that make sense? A person who engages in sexual immorality a lot, where do they desire their arrogance? In the sexual interactions they have. You follow?

Mary:

In the belief that there's no sin in their action.

7.11.2. A desire to believe there is no sin in my action

Jesus:

The belief there is no sin in it, right. They desire to believe there is no sin in it, just like the average person whose religion doesn't see the sin in their own religion. So, their own religion can say, go to war, and they go, no worries, because they can't see the sin in their own religion. Their own religion can say, treat women, and this is every religion that believes in a God on Earth, believes that women are less than men. Their own religion is full of error, and yet the desired arrogance to hold on to the religion is causing them to remain in this state, and they're totally unwilling to see, just that one thing is enough for them to leave their religion or to at least change their religion, right.

It's an incredibly powerful avoidance desired arrogance, right, and this is something we feel, particularly in Western societies. Every Western society has a huge amount of desired arrogance. This is why we believe we're in a better place than the people in Africa are. Do you understand. Because we believe our modern society is better.

7.12. Examples of modern society and technology

Jesus:

You guys are full-on with it with tech. You know, we go into the washrooms here, I can't turn on a tap. (Laughter) How crazy is that? Like I've got to rely on a piece of tech to switch a switch that turns on a tap, and I've got it just right. I can't just talk to somebody - I've got to really focus on making it work (Laughter), you know what I mean.

Mary:

Yes, and I get all turned around. It doesn't work when I try, but then I'm not trying and it works.

Jesus:

And then somebody comes along and says, you're an idiot. You've just got to do it like this. Why? I just want to flick on the tap, wash my hands, and get out of there man. But no, no, our desired arrogance is let's make tech make

it better than the natural flow of the human body would be. The natural flow of the human body is to switch on and off things, right, switch that on, do that, switch if off, that kind of thing, not to go through 10 degrees of gradient to get something working.

You remember the old fans, you know, you could just go, number three, now it's click, click, click, click, click, like there's 25 actions you've got to take to get it to number three. You've got to go through this process of getting on to your phone first and logging into that, and then once you've logged into, you've got to get the app that controls your fan, so you get that, and once you got the app that controls your fan, now you've got to get part of the app, and of course, if it's Android and it's planned badly or Apple programmed badly, like flicking through the menus trying to find, oh, yeah, there it is, and you go, this is all to just turn on a fan. What the hell have we done? Something that was done in a second or less before now takes me a minute.

Like I get in my car, can't turn on the key anymore. I've got to go through a process, put my seatbelt first, then turn on the key. I can't do both processes as is natural to my body doing them at the same time. The body can handle multiple things at the same time in a very, very soul-synchronised way. I get in the car, I slip in the car, I can put on my seatbelt, turn on the thing at the same time. I've got two different hands, right, but the tech hasn't. So, it says, it wants one before the other and I'm going, why in the hell won't this car turn on. Oh, I've got to put my seatbelt on, push in the clutch, because I'm stupid and I remembered that I've got - I could have already sorted all that out, right. I know what I'm going to do at least, but no, no, the car says, no, you've got to do it this way, you've got to do it this way. The cars are designed for serial killers. Do you know what I mean by that.

Mary:

This is what - you've got to explain my comment.

Jesus:

This is just a joke Mary and I have between ourselves. It's like the car is designed so that if you're trying to get away from a serial killer, you can't. (Laughter)

Mary:

I said to Jesus, it's an untapped market. Basically, these cars are designed so - I find it funny because there's so much emphasis of safety in the United States, but if you need to make a fast get away, you cannot do it.

Jesus:

You just can't.

Mary:

You've got to press the button, get it open, and then you know, someone very generously loaned us their car, but it was a van, and you can't just pull it shut, you've got to pull the thing and it gradually does the thing, and you know, you can't just like - the hurricane is coming, quick, let's go, no, wait.

Jesus:

But in your guy's case, maybe a tornado or something. I've got to get away fast, no, we're waiting 20 seconds first, you know what I mean.

Mary:

And then put the clutch in, the thing, oh, seatbelts.

7.12.1. We think we're making things better with tech, but we're not

Jesus:

But this is how arrogant we've become. We think by adding tech to it, we're going to make it better, and we're not. We haven't made it better. Your lives aren't better from the tech. They're slower. Like I don't know if you've noticed, but years ago when you got software, it was usually one or two actions to get something done. Now it's 25 different actions to get the same thing done, frequently, and they keep saying, I'm improving the UI (User Interface), no you're not, you're destroying the UI that was so functional before, but now it's pretty useless.

7.12.2. We start believing our arrogance is good

Jesus:

And this is the problem that we become so arrogant that we start believing our own arrogance is good. And in the process of believing it's good, we take further actions making it worse, making our lives worse. And we've done this in so many areas now, in modern society. You know, if you look at the care of the individual. It's gone nuts in the sense that the whole idea is the individual can't care for themselves so, we need to create some kind of mummy thing, mummy state that says, you can't care for yourself.

7.12.3. Collecting our own water

Jesus:

Like you can't look after your own water and collect your own water even though it's falling right on your roof, you can't look after your own water and collect your own water. What you've got to do instead - isn't it in many of your states illegal to collect your own water, what a stupid thing that is, right. It's sort of like the water that falls from the heavens, you're not allowed to collect. Like, there's something wrong there, right, given the fact that it's probably the most pure water you've got, right, although less so now, unfortunately, because of all the pollution.

7.12.4. *Distractions caused by tech*

Jesus:

It's incredible how far we'll go in a modern society in our arrogance, and we desire it. Nobody's screaming and going - like there are some people now, minority going, oh, these cars are now starting to cause accidents with all this tech. I don't know if you've noticed that that you're driving along and they pull - and it's very distracting and it causes you to be distracted by the car and then process ?? distracting by the car, you're now not looking at the road, you're distracted by the tech in the car.

You want to turn on the air conditioner, before it used to be a button and dial, which is two fluid actions, right, now, no, no, you've got to go through the menu system on the panel, getting the switch and once you go through the menu - now whose watching the road while you're doing all this, if you're in there by yourself. None of it makes any sense, but in our arrogance, we keep doing it. Can you see that. It's our desired arrogance.

7.12.5. *What does arrogance give us?*

Jesus:

What does arrogance give us? It gives us a sense we know, it gives us a sense we're worth something, it gives us a sense of respect - other people should respect us. Like, we're demanding other people acknowledge us in some way in our arrogance. Very, very dangerous for our future with God. Because God's designed all things, right from your body right the way to your emotions and your beliefs and your sexual behaviour and everything, God's designed to all work, and what we've done in our arrogance is make a lot of it, not work.

So, when it comes to our body, it starts not working, we go to a doctor, and he gives us more things to help it not work more. That's generally - like, let's give you some more desired arrogance by making a pill that the arrogant people who made it didn't consider its results, give you a pill, that pill will solve this problem, but it causes 20 others. Isn't that what happened during our recent epidemic, right. It's documented by the way, by many, many nations now that the pill or the inoculation given by, forced upon many of you, right, or attempted to force upon by governments actually had its terrible, terrible effects.

And many times, more like one hundred times more effects than the normal way that these things would have normally worked in the past, one hundred times worse effects. It's incredible if you look at the statistics, if you educate yourself, and yet the desired arrogance is - a lot of governments, including your own can't even admit there was a fault. Isn't that true. Because we desire our arrogance, we don't even want to see when we make a mistake. That's a sad thing, isn't it, because you can learn from mistakes, but when

you don't want to see you've made one, how can you learn from it. It's impossible, right. So, this is the problem with this feeling. Okay, what's next?

7.13. *Desired judgement*

Mary:

Desired judgement.

7.13.1. *Desire is your faith*

Jesus:

Notice that all of these are prefixed and the reason why I'm prefixing them all with the word desire is because you need to understand that your desire is your faith. You have faith in judgement, you have faith in arrogance, you have in ignorance. In other words, you believe it works. It's going to bring you benefits, it's going to bring you happiness is what we believe.

7.13.2. *Two types of judgement – self and others*

Jesus:

Now there's two types of judgement we generally have. It's judgement of self or others. So, can you see how judgement of self can be, it can be a huge addiction on your part to not become sincerely ignorant. It's sort of like saying, oh, I've got my problems, how terrible am I? I'm really, really bad, I've got sins and I'm a really, really bad person. Now the more you teach yourself that you're useless which God does not believe, by the way, God believes you are the pinnacle of His Creation so, you're not useless, but the more you teach yourself you're useless, the more useless you become. Do you understand.

The more you teach yourself you're bad, usually the worse you become. You become less motivated to fix it, that's a normal thing, unfortunately, that happens when we judge ourselves. You're putting a noose around your own neck, fundamentally, and in the 1st century, I used to say that judgement of others is putting a noose around your neck and throwing the millstone that's connected to the noose into the sea. You know, you're going to drown from it. And the trouble with judgement, is you do drown from it.

You get to the stage, emotionally, where you're unable to fix anything in your own life and you're unable to help anybody else fix anything in there's because you're too busy judging them and feeling superior to them than helping them do anything. You follow? So, it's a terrible, terrible state to enter, and it's a very dangerous state, but many of us are in it.

We notice this so much like at home, still big problems with it, even with the people we've been teaching for years and years and years who have heard all of the teachings we've done because they've been there, and they still have huge amounts of judgement, say of somebody else, when they see somebody

else feeling an emotion that they feel should be easy to feel or easy to get over, that kind of thing. You see it everywhere.

And for you, it might be easy, but for somebody else, they might have a different upbringing, a different circumstance, a situation, and it might be very difficult for them. So, something that I might find easy to deal with like no longer using toilet paper, might be something that's quite hard for you. Like, if you've been brought up and punished for doing things like getting dirty outside in the garden or you know, touching poo, or whatever in your childhood, you might have some big emotional issues about it that you might have to address. Makes sense? So, don't judge it, and don't judge it in others, but still work through it. But desired judgement is driven by the desire to feel superior. Does that make sense?

Mary:

Do you want to talk about this one?

7.14. *Desired fear*

Jesus:

Now can you see, I can start listing with the word 'desire' in front, we can start listing lots of things, couldn't we. Let's look at some really common ones: desired fear. What do we mean by that, do you think?

Participant Female:

Okay, this is one I'm dealing with right now, so this is good. Desired fear is you justify that fear, like you got to honour that fear because it's true.

Mary:

It's reasonable.

Participant Female:

Yes, it's reasonable, you think that that fear is, if you don't honour that fear, something really bad is going to happen.

Jesus:

That's right, yes. And can you see how easily able that is to be manipulated. Like if I know, if I am a politician, and I know you have fear that you want to keep, it's quite easy for me to manipulate that, isn't it. I can promise you things, and you'll believe me even if I have no intention of ever satisfying what I said. You'll believe me because your fear is desired.

Mary:

Or I can threaten you with things, can't I? I can say, well, unless we do this, this thing is going happen, and I know you're so afraid of that other thing happening that you'll accept anything I do.

Jesus:

So, what happened during the pandemic. What did you get threatened with? Well, firstly, with your own death, isn't that case. What else? Your job, if you're particularly in health care or some other job that was essential, your health.

Mary:

The death of others.

Jesus:

The death of others, so you're threatened with family issues. You're also threatened by people saying things to you like, if you don't get a vaccination then you're actually unloving to other people, so you were threatened with shame, and also with the false definition of love even, you were threatened with that.

Mary:

Ostracism.

Jesus:

Ostracism, ridicule, prevention from freedoms, you were threatened with all of those things. Many of you desired to accept that as a paradigm, right. And the result of doing that was fundamentally, for a couple of years, probably here, was it, a couple of years where you were restricted in your life, and your welfare was restricted, your life was restricted. We're perfectly happy to live in fear for years. And you know what happened is governments learned world-wide one thing, people will not rebel if we scare them, and then say we have the solution to their fear. You understand.

It was a way of getting you manipulated, fundamentally. Now that's you, it's not their fault, that's you desiring fear. You understand. And you desired to hold on to it, you believe it, you want to believe it, and in the process want to accept that it's real, want to accept that the false, which is really what the fear is based on is a real thing, right.

If we look at that one event, that two-year event, 2019 to 2021 or whatever it was, how much of our freedoms were erased and permanently erased by the way. And how much the world's economy became based around those who have money. How much things increased in their so-called value; you're bearing the consequences of it right now. A lot of things now cost twice as much as they used to as a result of this particular behaviour all because - it all could be done because you're afraid.

Many of you engaged organizations which are already more powerful than governments, like Amazon, Google, Facebook, all these because you wanted the social interaction and they made huge amounts of money out of your restriction, huge amounts of money, huge profits out of your restriction, out

of your free will being erased. And as a society, we accept the lot of it because of our fear.

Mary:

Our desire for fear, we have to say because it's...

Jesus:

Our desire to stay in it.

7.14.1. It's not fear, it's the desire to honour the fear

Mary:

...yes, it's not fear, the emotion can be released, the false belief that can be released, it's the desire to honour the false belief.

Jesus:

...hold on to it, to believe it's true, to believe it's real, to believe that it actually matters.

Mary:

To not be sincerely ignorant, does this matter or not.

Jesus:

Yes, a person who is sincerely ignorant would go, I need to investigate whether what I'm being told is actually true. I need to investigate whether these matters that are being shared with me actually have any validity, any valid reason to respond to. I need to understand that for myself, I need to educate myself about that. I'm being offered a vaccination, I need to examine whether such things that I'm being offered have been properly developed and who is benefiting if they're not properly developed, I need to analyse all of that. I need to get information of all of these things. And, by the way, the information was hard to come by. You would have had to search for it in order to find it because it wasn't easy to come by initially.

Mary:

And may I put to you that there was a lot of information based on the opposite fears as well...

Jesus:

That's right.

Mary:

...that were posted as truth so don't trust the government, trust my other fear-based...

Jesus:

...like they're injecting you with a tracking device or microchip, all these other things that are not true either, right, but which create fear in another group of people. You follow me.

Mary:

...play on the desired fear.

Jesus:

...play on the desires of people one way or the other. Because at the end, you fundamentally are going to respond to fear whether the fear is on one direction or the other one, it doesn't really matter as long as we keep you afraid. You understand. As long as we make an argument of the whole thing and we create - so what fundamentally happened was that two groups of people became established, each fighting the other, when what they should have been doing was learning the truth about it together.

If there was a cooperative effort to learn the truth together, they wouldn't have fought each other and they would have instead used all that energy, time and resources to find out the truth of what was going on, but no, they used so much resources fighting each other and bickering with each other and even getting quite verbally violent and sometimes physically violent with each other, that the actual problem which was the desire to stay in fear just got completely overlooked.

7.14.2. The desire to stay in fear leads to desired judgement and arrogance

Mary:

And if we look at what you've written on the board there, Jesus, the desire to stay in fear led to desired judgement, desired arrogance, and here we are, we're still ignorant of the true causes because everyone wants to remain arrogant about what they saw as the issue and judge the people who didn't share that viewpoint.

Jesus:

Sad really, isn't it, how far we will go, collectively, just because of fear being the motivator, yes. And this has happened a number of times now in history, hasn't it, like the 911 events are similar, they create fear. When fear is created, the next step that most people take is acting unlovingly, let's go to war now. That's the next step. Fear creates war, creates suffering, none of that is the same as sincere ignorance because a sincerely ignorant person would have looked at that situation, I need to know more.

7.14.3. Physical examples

Jesus:

Before I start putting something in my body, I need to know more. And we notice that most people don't even look at the labels on their food and see what they're putting in their body. In fact, one thing that we found quite surprising here in the USA, is that you can have water and it doesn't have a description of all the different contents of the molecules in the water. In fact,

some of them just say, water plus solids. What? Others just say, water, (Laughs) nothing else. They don't tell you what's in it. There's no idea - most of you are drinking bad water and you have no idea you are because nobody's telling you are and you haven't wanted to find out. Do you follow? And when you drink bad water, you don't want to drink it, so what do you want to drink instead. Something with sugar in it, or something with flavour in it, or something with tea or coffee in it, some...

Mary:

Carbonated.

Jesus:

Some carbonated thing or whatever; you won't want to drink what God made you the more it's tainted with other products because your body just feels like you don't want it. So, can you see the motivation of bigger companies doing this to you. Like most people are not aware, it's about making money off of you getting other products. You also notice that water costs more than those other products.

Go into an airport, like LA airport for example, there's only one type of bottled water that we could find in the entire airport, it was all tainted with up to 400 ppm (parts per million) of bicarbonates, right, which shouldn't be in the water at all, and everybody there was drinking it and it cost more than buying Coke or Fanta or Pepsi or other well-known brand names of drink. Why? It makes no sense.

Well, it does make sense if you want to prevent people from drinking water. Why would I want to prevent you from drinking water? Because if you buy something else, you'll be less connected with your soul, right, and a person who wants to manipulate you wants you to be less connected with your soul so, that's why they do it. Of course, they're not couching it in that way, they're doing it for money mostly. They do it to get you back on the product they want you on, right, make it harder for you to do the healthy thing.

Have you noticed that? Food which is the least processed costs the most. How did that happen? The ones that are most processed, you have to go through processes, like there's a lot of processes that are occurring, there's water being used, packaging, all sorts of things being used to make those goods, surely, they should cost more, but they don't, they cost less. How did that happen? It's all because of these problems relating to desired fear.

7.14.4. Society wants us to remain disconnected

Jesus:

Society wants you to remain disconnected from your true feelings and these foods, packaged foods, help you become disconnected from your true feelings. While you're disconnected from your true feelings, you will act badly. You will act out of harmony with love and society generally wants you

to act out of harmony with love because that's the way it has the most control over you. And most people don't realise the significance of all of this, spiritually, there's a huge significance to it. Desired fear, one of the worst problems on the planet. It causes all of our wars, right, it's one of the worst problems we face and yet, most of us want it.

7.14.5. Desire to keep our fear inside us rather than feel it

Jesus:

When I say desired fear, we desire to keep our fear inside of us but not feel it. That's what we desire. We want to not feel it, but we want to keep it there because we justify it being there. We're saying to ourselves, if it's there, it keeps me safe, and we don't realise how much pain we have about being safe. We have a lot of pain about it. Makes sense, and that's not a place of sincere ignorance on a matter.

7.14.6. We will fight for our fear

Jesus:

When you're in your fear, you cannot be convinced that something is wrong, you just can't, it's impossible to convince a person in fear, and they will fight for their fear. They'll even go to war for their fear, they'll abuse their children for their fear. We have over 200 million children dying every year whether it's from malnutrition, from abortion or from miscarriage and nobody does a single thing about it, but you introduce Covid and one million people die every from it, and now we're doing something. Does that make any sense to you?

Two-hundred million children are still dying every year right now, right, and yet we're so worried about Covid, talk about Covid, talk about how bad it is, why aren't we talking about how bad we treat our children. It's because of our fear. All you've got to do is threatened someone with their life and the average person is so afraid of dying that you can pretty much get away with anything with them, yes, that's fear. And we like it, we live in it and we stay there.

Participant Male:

Why do you think that fear is so powerful, why do we desire it so much?

7.14.7. Fear is one of the most difficult emotions to feel

Jesus:

Fear, because feeling fear as an emotion is one of the most difficult emotions to feel. So, the average person when they have to go through terror which is one of the most difficult emotions to actually feel, the average person wants to avoid it at any cost, even the cost of their own life. They'd rather die than feel it, the average person. They'd rather go to war than feel it, they'd rather

kill somebody else than feel it. So, the feeling of terror is some feeling that you're going to have to learn how to feel without taking action on it.

Participant Male:

So, is it the desire to avoid the fear or the desire to feel the fear.

Jesus:

Well, it's the desire to stay in fear but avoid the feeling of it.

Mary:

The sensation of it.

7.14.8. Our body senses

Jesus:

It's the sensation of it, so if we think about our body's senses, there are certain senses that we enjoy, and there're certain senses we don't, but our body was created with all of them anyway. The senses we enjoy are...

Participant Male:

Sex.

Jesus:

Yes, yes, I'd have to say so. What else? Touch, if it's kind, kind touch, taste, in other words, we'll eat anything if it tastes good, right, pretty much. It doesn't matter how bad it is for us either. What else, smell, yes, you'll smell things that smell pretty even though they're very bad.

Mary:

My gosh, we go through the airport, duty free, and it's like...

Jesus:

You know the duty-free section.

Mary:

There's a whole industry in smells, isn't there.

Jesus:

Yes, the perfumes and whatever, and you go through there, and you can barely breathe and also by the way, all of those chemicals are going straight into your lungs and straight into your blood stream, it's really bad for you actually, and yet because they smell pleasant, we put up with it. What else? Sight...

Mary:

We like looking at things.

Jesus:

We like looking at things, particularly if they look good. What else? Well, you say love, but most people don't like love, so I'll put that over that, because most of you don't know what love is.

7.14.9. Addictions are all to do with feeling 'good'

Jesus:

Addictions, yes, and it doesn't really matter what addiction, does it, because if you look at many of our addictions, they're all to do with feeling good about yourself, aren't they, like why did Facebook become such a big company? Can you see it's just because it fed your addictions. Like fed your addiction to be noticed, fed your addiction that everyone agree with you, fed your addiction to be liked, you know, as long as I've got 500 likes I must be a good person. There's 500 people that come to my funeral (Laughter).

One guy who was interviewing me once said, I've got 500,000 followers on Twitter.

Mary:

You don't even have a Twitter account.

Jesus:

I don't even have a Twitter account (Laughs).

Mary:

And he was more worthy was his point.

Jesus:

And he was more worthy than me because he had all these people who agreed with him, so we're addicted to these things. So, the addictions which are all based upon our fears for the most part, by the way, they're all based on what we're afraid of happening and so, we enter these addictions. But even things like taste, which is sensory, smell sensory, taste sensory, sex sensory but also emotion, sight sensory, if we look at all of these things, we become so focused on all of them, we go, I like to see what I see.

7.14.10. An example of buying a house with our senses

Jesus:

An example of that is if I'm buying a new house or block of land, I don't buy the most run down block of land, do I. The average person doesn't. They would look at the run-down block of land and they'd go, why would I buy that for. It makes sense to buy it the most, probably, but the average person doesn't, they go, oh, yes, lovely block of land, beautiful, lovely view, everything's lovely, my sight is excited by it, my smell is excited by it, this is the one to get and yet, there all these other ones we could fix, we could actually express love to them and fix them, but no, no, what we're going to do is grab the one that looks good to us and destroy it a bit (Laughter), that's what we're going to do instead.

We're going to go, that's a lovely block of land, now I'll clear a bit of it and put a house on it. Instead of going, that's a lovely block of land, I'm going to leave that, and get this ugly block of land next door and do that, and fix that. Putting a house on that is not so bad because it's already bad.

7.14.11. *Avoidance of fear drives my decisions*

Jesus:

But we don't make these decisions, you see, we're not thinking in love because our fear is going, but I want it to look good, I need it to look good. If it looks bad people will criticise it, if it looks bad, there's all sorts of things, it's going to be a lot of work. I'm afraid of work. I'm afraid of having to do a job. How much am I going to spend on that bad thing. There's going to be economical problems and pressures on me if I do that thing. There're all these fears now making my decision for me and not love. Love would say, there's a bad one, let's fix that, but fear drives my decisions. So, avoidance of the fear drives my decisions. So, I'm living in my fear. I'm desiring to keep my fear, motivating the decision.

Mary:

Part of the question was, why do we avoid fear so much as opposed to other feelings. We think it's going to satisfy that, and fear is very much based on belief, it's false beliefs. It's things that govern our desired reality. A lot of times when we are confronting a fear, we are confronting a belief about the future, about reality, and a lot of us - when we get to grief, we've already faced reality. There's a loss we're feeling, but when we're dealing with fear, it's oh, this is something governing my reality and a lot of us are very, very resistive. I would say 99.9% of the world's population is very resistive to having sincere ignorance in that regard, in regard to our fear. Is my belief incorrect. We want to say, no, my fear holds all of the correct beliefs.

Jesus:

Yes, so fundamentally, we have faith that our fear is good. That our fear protects us, that our fear makes us safer. You have one of the most unsafe societies on this Earth.

Audience Member:

We know.

Mary:

You say you know, but I don't know if many people know.

Jesus:

You have one of the unsafe societies on this Earth and that's because the US culture is in one of the most strongest fears, on this Earth.

Mary:

It's a collective agreement to retain fear as reality.

7.14.12. *Fear drives our lack of safety*

Jesus:

That's right. Makes sense? And that's why it's so unsafe, ironically. The fear is driving the lack of safety. But you have faith in it, it's like you're still convinced, it's still telling yourself, fear is good, fear is good, fear is good, be more afraid, be more afraid. If our government makes us afraid, get rid of that government, make a new one. If our society has more fear, well let's do more bolts, more security, like we've never seen as many bolts and security as we have in the USA, you know what I mean, with everything it seems.

Security here, security there, like everyone is so worried about it, losing what they have, fear of losing what you have. And you know what's going to happen, when you pass, you're going to lose everything you have, so it's a good fear to get rid of that one because you're going to have to have that at some point whether it happens now or it's forced upon you when you pass.

Now can you see, rather than sort of exhausting this, can you see that we could almost list - there are a lot of other things we could list, right. Fear, so Mary's going to mention some of them. We're just going to mention them because it's up to you to investigate them.

7.15. *Other desires (anger, rage, approval, acceptance, worth, accolades, power, honour, respect, acknowledgement, avoidance) prevent sincere ignorance*

Mary:

Okay, desired anger and rage and every flavour of those emotions probably.

Jesus:

Yes.

Mary:

Desired approval and acceptance.

Jesus:

These are all preventing sincere ignorance, right.

Mary:

Desire for, we touched on these this morning, worth and accolades, desire for power, desire for honour, respect, acknowledgement and desired avoidance which really is somehow related, it's a cousin of desired ignorance, isn't it.

Jesus:

Yes, we could also add desired denial and so forth. Now can you see, it's when we desire these things, not when we have them, but when we desire them that is our problem.

Mary:

Because desire is such a strong force, it's like a pull, it's a pull. If you've ever really desired something, it pulls you into action. It pulls you in that direction.

Jesus:

You want to buy a house; you're going to buy a house eventually. You are. You'll make it happen. You want to buy a new car, you're going to get a new car eventually, you'll make it happen.

Mary:

Yes, if you think of kids, if they desire the cake on the table, what are they doing to it. They're looking at it, they're dreaming about it, they're going towards it.

Jesus:

Pressurising everyone.

Mary:

They really want it; it's the object of their love and affection.

Jesus:

Well, you could say the object of their lust.

Mary:

Their lust, their lust, not their love. Their attention, their focus.

Jesus:

They feel they need it, and when you feel you need something, that drives your behaviour, right. So, the problem with all of these things is not that you have them. Because everyone has sin, it's not that you have them, it's when you desire them, you are never go to get to this state of sincere ignorance on a matter. Because you're going to desire something else instead, that's going to be your main passion.

Instead of desiring to see that you don't know, you're going to be desiring worth or rage or approval or acceptance or whatever, that's going to be your God. God's not going to be your God, something else will be. And generally, all of these things you can see are emotions and beliefs. Can you see that? This is why emotions and beliefs are so powerful because we're desiring them so much, these things so much that it prevents us from getting to the stage of sincere ignorance on every issue so that we can learn something about it. Like most people who are in a state of desiring power never learn why they want it so much. They never see their own behaviour, their own sinful behaviour of what they're doing in order to get it.

Mary:

So, Jesus you're saying, if we took the issue of power, if we said, I desire power, and we became sincerely ignorant about that, then we would say, I have a sincere ignorance about why I want power.

7.16. What I need to learn about these desires

Jesus:

What do I need to learn?

Mary:

Yes, now I can learn about it.

Jesus:

I need to desire to know about my power, not ignore it, not feed it, but know about it, to understand it. What drives my power.

Mary:

What's the effect of me wanting power.

Jesus:

Yes, how does it harm others, I need to know.

Mary:

Why have I had faith in power.

7.17. Getting to the stage of desiring to know

Jesus:

And then I get to the stage where I now am desiring, I want to know, I want to know. Now you're in a state where you want to know the truth, now you have some hope of even God listening to you because God wants to share truth. Now God shares truth not by giving you love, but by giving you truth through the operation of your conscience. So, you will, in this state (truthful education), become more sensitive in your conscience. Your conscience will start bothering you and go, oh, there I did it again, oh I can see I just wanted that, and your conscience will bother you to the point where you develop a desire to go, oh, I need to stop this somehow. I need to find the desire to stop getting what I want.

So, you start wanting to curtail your own lust for it. Does that make sense to you? You want to curtail your own lust for it because you want to restrict yourself from doing it because you can see how bad it is and what it does. And then, of course, once you're in that state, now when you pray about the release of your power issues, God can help you with them because now you're being more sincere.

So, if you look at another issue, let's say the desire for approval. When you begin you're in a state where you just want it, you want the approval and it doesn't matter how you get it, you can lie to get it, you can avoid the truth with other people to get it, you'll do things to get it that are really bad for the environment to get it.

Mary:

You give up your own will to get it.

Jesus:

You'll give up your own will to get it, there's all sorts of things you'll do. When somebody comes along and gives you some approval, but they're really evil, you'll go with them and do whatever it is they want because you badly want the approval. This is what happens when you're in a state like that, when you want approval. Getting to a state of sincere ignorance is going to be troublesome there too because you're going to have to give up all of the things you want approval for.

And for the average person, particularly in a Western society, that's a lot. You want approval for being a good mum, a good dad, for being a good wife, for being a good husband, for being good at your job, for earning the money you earn, you want more money so that you've got extra approval from people. There're so many things that you could list really just in the search for it, and then when you realise, oh, I need to have a sincere desire to see what damage this causes to me and others because it does damage others.

In fact, anybody you seek approval from, has power over you. So, you're damaging them by giving them more power. So, they're already power hungry and you're giving them more. Like you're damaging them by giving them more. You're creating a bigger monster than they already are. And then on your end, you're going to do a whole heap of things in your sin to get that approval, so there's all the sins you commit getting the approval, so you might go to bed with them, or you might steal for them, or you might go to war for them in order to get the approval, and there's all these sins you commit just to get approval from a government, or your wife or your husband or family, or whatever. And once you learn about how much approval, the desire for it is driving the sin in your life, you go, wow, I'm shocked, like how bad this situation is. Now you'll find you're getting a truthful education about the damage it does.

7.18. Every sin has a huge impact

Mary:

Yes, and you need to expect that when you are starting this process of sincere ignorance. The things you see as the problem of the sin at the beginning is really just the beginning. For every sin, there is a huge impact and a lot of us aren't really willing to really get the proper education about the full impact of our sin and yet, that's what God requires of us to forgive us.

7.19. We can't receive God's Love while we want to continue sinning

Jesus:

So, until I get to the state where I really desire sincere action to pray about the problems and I have to first know the problem to pray about it, then obviously, there's nothing God can do to really help us to get rid of these problems. We can't receive love while we want to continue the action. While we desire these things (sin), we're not desiring these things (sincerity). So, while we desire the error, we're not desiring the truth. While we're in a state where we can't desire the truth, we can't have a sincere longing to receive God's Love because it's just to avoid things that we're seeking it. We're not dealing with our own sin ourselves.

Mary:

It's like, we need to put arrows this way, don't we, we're going further and further away from this process, aren't we, for all of these desires that we hold on to.

8. Closing words

Jesus:

Yes, so hopefully you've seen in the discussion this afternoon, how some of the techniques you're using to avoid this state.

8.1. Homework – where are these desires in my life

Mary:

And may I suggest some homework would be to consider, where do I desire ignorance, where do I desire arrogance, where do I desire judgement, and so on. Where are these desires already in my life because wherever they are, means that I'm preventing this sincere ignorance on whatever those issues are.

Jesus:

And how do they affect my sincerity with God. How do those things that I want, affect my true sincerity with God. We're hopeful over the next two days of helping you become more sincere with God. Because it's only by receiving God's Love that real change is going to happen in your life, but for that change to occur, you're going to have to get more sincere with God yourself. God is not going to make you magically more sincere. That's never going to happen. There's no law that says, abracadabra, you are now sincere. There is no fast change.

8.2. *No such thing as instant change*

Jesus:

In one of the Padgett messages, there was a man that came to Padgett and said, as far as I know Jesus has always taught us that change is going to be slow. There is no such thing as instant change. If anybody convinces you there is, they are wrong. The reason why there is no such thing is because you've got to undo these things to get to the point for forgiveness to occur.

So, in the process of undoing these things, there is not going to be any instant change. The only real instant change can occur here (sincere action) once you've undone, once you've come to see and acknowledge your sin, now some change is possible, but you're not going to come to see your sin instantly. It's going to be dedication and hard work on your part, and I'm encouraging you to do it because of the results, not just for you, but for the whole world. The results are fantastic.

You're here for education, right, so let's get educated about what really happens to a person who avoids dealing with their stuff on Earth.

CHAPEL HILL NC USA - Day 2 Part 3

9. The need for sincerity in everything we do

Jesus:

So, remember yesterday, we were talking about this, weren't we, the need for sincerity in everything we do, in particular, getting sincerity to the point where we take a sincere action. In the case of our discussion, we were talking about the sincere action being to pray. But to pray effectively, it has to be a sincere longing. So, you have to go through all of this to basically get sincere.

And you can see that illustration in Gus' life (channelled message), right, he realised at the beginning there was a desire for ignorance, desire for arrogance, desire for judgement, desire for control, desire for power, all these desires which were his sincere desires. And then he had to work through well, do I want to accept that these desires are actually wrong.

9.1. How to build a sincere desire

Jesus:

This is the thing I would like to now talk to you about in terms of how to build a sincere desire when you're in a state where you're sincerely desiring error, sincerely desiring sin. And you can see that if I sincerely desire sin, then from God's perspective, I am not sincere. So, when I have a strong desire for arrogance, power, control and all those other things we mentioned yesterday, and of course, we could make a much longer list of all of those things, couldn't we, and also, remember the discussion with Gus, he even added further things to that list, didn't he, really, in terms that are going to be a part of the USA psyche, shall we call that, the things you've been brought up to believe.

9.2. How do I move from insincere desires to sincere desires

Jesus:

And developing a sincere desire to even work through where you're insincere, requires quite a lot of desire in itself, you know, to even contemplate even doing that. The thing we'd like to talk a bit about now is this whole concept of, how do I move from what I think are sincere desires, but are actually from God's perspective, insincere desires, how do I move from that to a place where from God's perspective, I actually have a sincere desire. Does that make sense.

So, how do I move from one to the other. Because if I can't move from a place of my own insincerity, where I'm sincerely interested in all the things opposing God, you could say, or opposing God's Love, if I can't move from

there to a point where I'm sincerely desiring the things that are going to bring me closer to God, then of course, every time you pray, it's going to be completely ineffective. So, unless we address that, we're just going to try praying, and we're not going to receive anything.

So, let's look at sort of addressing that to a degree. Now the conversation I'm going to have with you now is not exhaustive, so don't assume that this is the full amount of the truth about these matters. But it is hopefully going to help you see what kind of decisions you are going to have to make, and also where you're going to make them. Now when I say where, I don't mean where on the planet, I mean where, like in what situation are you going to make these decisions.

What I want to do first, is sort of look at the decisions that you'll need to make in order to become sincere, and then look where that happens inside of you, where these decisions are made in terms of inside of your organism, your soul, where these decisions are made.

9.3. Decisions we'll need to make

Jesus:

So, let's firstly look at some of the decisions. So, you're starting at a place of error. Now this is error from God's perspective, right, but unfortunately, in your own psyche, your own feelings right now, you feel you're in a state of truth. This is a personal perspective. God knows you're in error, but you know you're in truth. And when I say you know, it's an utter conviction that you are in truth. Does that make sense to you.

9.4. Seeing God's Truth rather than our error

Jesus:

So, there's the error that God sees you in, and you're seeing exactly the same things as God's seeing and yet, seeing them as truth rather than error, and here I'm talking about your personal truth in particular. So, your personal truth is generally expressed in a number of different ways. Firstly, it's expressed towards yourself, so in other words, you know the truth about yourself, you think. You follow, so the truth about me, I know it is the general feeling we have.

Then there's the truth about others. I think I know that too, right, and then there's the truth about society in general and that includes all of society in every form. So, that means society economically, society religion, society medical professions, society education, on and on it goes, right, family, children, parents, everything, everything about society we often believe, by the time we're a grown adult, we know the truth about all those things. We're pretty clever, eh, we think we're clever. That's the perspective we have.

9.5. Stop believing I already know the truth about myself

Jesus:

So, we're seeing, firstly, we're coming from a place where we're saying, I know the truth about myself, I know I'm a good person, yes. I know that I'm pretty clever really. I know that my assessment of everything I see around me is pretty accurate. I know that those people who voted in Trump, there're silly people. Or I know that those people who voted in who was before Trump, Biden, they're pretty silly people, I know that. That's my perspective, but I believe it's true.

9.6. The difficulty is we all think we are starting from a place of truth

Jesus:

In fact, it's very unlikely that you'll hold on to something unless you believe it's true. If you believe it's false, why would you hold on to it. There would be no point to it. It would be working against your own organism, your own soul feelings to hold on to something that you feel is false. So, substantially, we all start from a place where we feel we are in a state of truth. That's where we're starting, and this is the difficulty. From God's perspective, almost everything we think, feel, sexually desire, everything we desire materially, everything we desire emotionally, most of our beliefs are all in error. That's how a society gets to a hellish state by all of its citizens actually believing in error.

You know, in the spirit world, when you get to the 7th sphere of the spirit world before you transition into at-onement with God, the reason why the people living there are there is because they all fundamentally agree on the same condition of love which also happens to be in agreement with God's Condition. You understand.

9.7. If society is in a hellish condition, why do we not believe that about ourselves

Jesus:

So, the only way society can get into a hellish condition is for all, pretty much all, of the participants in society having a hellish condition of their own, and yet the majority of us don't believe that about ourselves. And so, it's very hard for us in that state where we don't believe what is actually true from God's perspective, it's very hard for us in this state where we believe we know the truth, but from God's perspective it's in error, for us to see God's perspective. It's very, very difficult.

And in fact, for the majority of people impossible while they're on Earth, and it's only after they pass as has been the case in Gus' example, it's only when they pass that they go, I'm in a really bad place here. I had comfort when I

was on Earth, I don't have comfort here. I had nice running water that was clean on Earth, I don't have that here. I had nice smelling food, now I'm eating scraps. I had a nice environment, now it's just a bunch of ruins. I had nice company, what you thought might have been nice company or agreeable company, and now every single person I'm with is like me, and I thought that was good, but when I see myself reflected in the other people who are with me, I'm starting to go, maybe that's not so good either.

Why am I here. I don't deserve to be here, right, and this is how the majority of people respond when Mary and I try to share personal truth with them. They feel, what's wrong with you, you must have a very bad opinion of me. You must not know me very well at all. Don't you see all these lovely things that I am, right. And the reason most people respond this way is because each person within themselves is convinced that their version of the truth about themselves, in every way, so it's the truth about themselves from a physical perspective, and you could also say, because not just all your senses are physical, from a sensory perspective, in other words, what you see is the truth is what you think.

9.8. We falsely believe that we 'see' the truth, 'hear' the truth and 'taste' the truth

Jesus:

You think what you see is the truth, what you hear is the truth, what you taste is the truth, and this is something most people are not aware of, but actually what you're tasting even in your diets here in America is greatly diluted from the truth, even in that regard. You compare what God created and then compare what humans have done with that. A lot of your gear is laced with sugar, palm oil, and all these other things which are bad for you, but the average person goes, these are all good for me, I like them. They are great. This is great that our society has, what is it, common things here, I don't know what they are because we don't do research in that regard.

Mary:

Twinkies.

Jesus:

Twinkies.

Mary:

I just know that from the movies, I don't even know what that is (Laughter).

Jesus:

But we think it's the truth, they taste really good, right, whatever it is. So, there's the sensory apparatus that is in our body that is already being detuned by our sin into a certain path. You understand. This also occurs emotionally with your sexual behaviour, you normalised, it's normalised,

whatever you do, you believe is righteous. And for one person, that might be having 10 partners a year, for another person that might mean having one-night stands all the time, for another person that might mean, oh, I'm married and I've got to stay married, you know, whatever the belief is. It's normalised in the surroundings. All the people you get along with generally agree with you in one way or another.

And then there's, of course, the thing driving all this which is your spiritual beliefs. Of course, all of these things are beliefs, all of them are actually. So, you know, when you believe when you get a tin of tomato soup that it's actually the real tomatoes you're getting, you believe that, but actually if you got a whole heap of tomatoes and vitamised them up in a mixer, and then compared that with the thing you're getting from the shop, you'll understand actually there's no similarity between what you're getting tomato soup and what God created to be tomato soup. You understand, just a simple analogy like that you can see there's a huge difference.

But we come to train ourselves, through society, through our engagement with it, and the environment we're engaging with, we come to believe that in every single area of my life, every single facet of my life, I know the truth. So, that means that if the whole society and your family believe that feeling emotions is a bad thing, then you're going to feel it's a bad thing. If the whole of your company, you know, the area that is your most closest associates believe that Christianity is true, then you're going to believe for a while at least that it's true. If you all have an attitude towards God that God is a punishing God in society and you've had punishing parents, then it's highly likely you'll believe He's a punishing God. I know the truth about that, if God exists at all, He's definitely a punishing God, and so it goes with every definition that's within, every single one.

And your perspective, frequently, while it may be completely in error from God's perspective, your perspective inside of yourself is firmly established as the truth of your life. And when I say firmly, it's like a concrete block established within you. Most people see it as almost unmoveable. There is a common concept on Earth, isn't there, that you can't really change. Fundamentally, most people believe that on Earth.

You know, whatever happened in your childhood and also your personality defines who you are, and you can't really do anything about it. Your character or anything, that's all predetermined. That's what the majority of people believe because it is difficult to change and so, the average person measures the fact that everyone around them never seems to change and so, it must be impossible to, for me as well.

9.10. The future of our current state is driven by our desires

Jesus:

So, these are all truths, and it's not just the truths of your current state either. It's also the truth with regard to your desires in these areas. So, frequently, your current state is driven, the future of your current state, is driven by the desires that are impressed upon your current state. So, this is how you sort of make a little decision, so when you're a teenager, for example, you decide I need to experience sex. So what I'm going to do is find a person who I can have sex with, so you do that once and you like the experience and if you liked it, you'd want to do it again and again and again, potentially, without any consideration of whether what you're doing is morally sound.

Because your prior condition will determine your desires, your desires will then feedback into your prior condition and create a new condition which often then degrades. This is how people end up becoming violent and becoming destructive, sexually violent, emotionally violent and then physically violent. This is how it happens because they don't start off that way, they just slowly degrade through what are often thought to be minor decisions, little decision points.

So, this is the point that I want to raise with you. We got to this state through little decision points that were made all the way along our life. Decisions that we found, we agreed with and we examined and we then went further down the decision road until such a point that now we are where we are right now. The decisions led us there. And this from God's perspective, the majority of this, while you believe it's true, is actually error. So, what do we do.

9.11. We believe our perspective is already in a place of truth

Jesus:

Can you see the conundrum is that your perspective is that you're in a place of truth already. So, can you see, how are you ever going to have a desire that gets you out of your current place if you believe your current place is already good. Can you see it's almost impossible to develop a desire if you believe your current place is good, and this is why most people never change on Earth, and they wait until the spirit world. Because when they hit the spirit world, the environment reflects to them that their current condition isn't good. And now they must start to contemplate the potential of that being because it's within them, the problem begins within them. It causes them to eventually contemplate that reality.

Now it took for Gus who we were just talking to 80 years to contemplate that reality, 80 years in the spirit world. He never contemplated it on Earth, and it took him 80 more years after passing.

Mary:

Nearly his whole lifetime again.

Jesus:

Yes, more than his whole lifetime again, actually. I think he said he died in his 70's, didn't he. And it took him more than his lifetime again to contemplate that maybe he was in error. And this is not uncommon, this is a very common thing. The average person only contemplates their own personal position when forced to by the environment. And unfortunately, for many people here in the United States, this is exactly what's going to happen in your future. Even many of you here are not going to contemplate your current condition until there's a change in your environment because there's so much solidity saying, I don't want to, I think I'm right already, and this is a very big thing to address within yourself personally. We think what we desire and we think what our condition is, is already in harmony with happiness or already in harmony with truth.

Mary:

And can we relate **to** what you've written there Jesus, to this here (physical, sensory, emotion, sexual, spiritual) is really our history that's undealt with.

9.12. Memories drive our faith**Jesus:**

Yes, shall we call it what the Padgett messages call it, these things are our memories.

Mary:

And they are actually driving our faith, which is our desires for the future.

Jesus:

Does that make sense? So, when we say memories, you had memories of your physical life and your sensory life, so that's kind of memories, I put my finger on a hot stove and I got burnt, I remember that, so I don't do that again.

Mary:

Or even more extreme, people have been sexually abused, sexual arousal was in the context of harm or power, control, so that's a sensory experience that I'm carrying.

Jesus:

And then you've got things like emotion, like under certain circumstances, I was punished by my parents, and other circumstances I wasn't, that's now a memory emotionally. Does that make sense to you? All of these are memories, but they are all in different areas or faucets of your life, and these memories all contain a combination of all of these things, these faucets of you, your soul. Remember your soul has a spiritual nature, a sexual one, an

emotional one, a sensory one, and a physical nature too, even your soul has that, and so you've got all of these areas of your life where you're recording memories, like a big computer system recording all of your memories, right.

9.13. Memories define our reality

Mary:

And then you could say, couldn't you, that those memories I then define as reality. So, another word for truth, what is real. My memories tell me what is real.

Jesus:

Does that make sense to you. So, once my memories tell me what is real, what else can tell me what is real? Not much at all really, is there? Now once I have my memories defining what is real, then I'm going to use my desires to act upon those memories as well.

Mary:

Because that is what I have faith in. This is reality so I have faith that that will continue to be reality so I must act in harmony with what my memories tell me. That works really well with hot stoves, doesn't it.

Jesus:

Or learning how to walk.

Mary:

That's a good feature, but what happens is because there is so much sin on the planet, we don't deal with the pain and pain begins to define our reality, stored pain begins to define what we say is true and real and right.

Jesus:

So, we could use another word that Mary just used there, our truth is our reality. What we feel is real. So, God is a nasty fellow, that's what I feel is real. I also believe that women are there to meet my addictions, that's what I feel is real. Men are there to help me with my safety and security, that's what I feel is real.

9.14. We define love, truth and what is moral and right through our memories

Mary:

And we define love through these memories, we define truth through these memories, we define what is moral and right through these memories.

Jesus:

And yet all of it is false.

Mary:

They are all tainted by the sin.

9.15. Memories are stored in our soul

Jesus:

So, what do we do, (Laughter) is the question, isn't it? Like what decisions are we going to have to make for anything here to change. And these decisions, can you see, because these are all the faucets of our soul, these are all the things involved in our soul. Desires are also a part of our soul. Can you see that I'm going make these decisions in every aspect of my soul, not just in an intellectual manner which many of you have already attempted to do, right. So, many of you have already attempted to make an intellectual change on an issue and found it very, very difficult, right. Because you keep reverting back to the same behaviour. And the reason why is all your memories are stored in your soul, not in your mind. Does that make sense to you?

9.16. Intellectual change versus soul-based change

Jesus:

Remember I said earlier, just in the beginning of this conversation, where am I going to have to make changes. I am going to have to make the changes in my soul which means that I'm going to have to make changes in my spiritual, sexual, emotional, sensory and physical life, in every aspect of my life. It's going to be the whole of me that I'm going to have to make some changes. I can't expect to just make an intellectual switch and then everything else naturally follows.

Mary:

Yes, and I can't just make a physical change without integrating with all of these other aspects of myself, which makes good sense, doesn't it, because you want to have everything harmonious with each other, and when we try to have intellectual change or intellectual development, we're really having to shut down a lot of these areas of our life in order to make just a purely physical change. Oh, I'm not going to project at men anymore, I'm not going to, I'm not going to, I'm not going to, I have to detach from my memories in all these other areas in order to do that.

Jesus:

I'm not going to hurt my children anymore, I've got to detach from all of my desires in all the other areas to hurt my children in order to intellectually do it, but the trouble is by detaching, I'm probably going to finish up doing it more than I realise.

Mary:

It's not sustainable.

Jesus:

Because it's not sustainable and it also doesn't work. So, in the end, the whole concept that your mind is going to be very, very effective in helping you on this process is very flawed because your mind belongs in your spirit form rather than your soul. And the soul's mind includes these things, the sensory part of you, the emotional part of you, the sexual part of you, and the spiritual parts of you are your soul's mind. It's the way your soul thinks, you could say it like that.

So, where am I going to have to make changes is where my soul thinks. That's where I'm going to have to make the changes, right. Now God gave you the mind and the mind is like a hammer; it can be used like a tool. It is a tool that God gave you to work things out.

An example of that is you can use your mind to measure what you think is truth and ask yourself, if everybody believed what I believe, what would the world be like. You can use your mind to ponder that question and go, oh, yeah, if everybody used the amount of resources I use, we'd need 10 worlds to supply us for the resources. That's why people are thinking of going to Mars, right, get some more resources from somewhere else because here, we're depleting them. Eventually I'm going to need resources from somewhere else, right. But our mind would be able to go, well, obviously, if I'm using these resources and it's well-documented actually, that if everybody used the same amount of resources that Americans used, just generally, there would need to be 10 worlds to supply the resources, and that's with the current population.

9.17. God designed the Earth to supply enough resources for 60 billion people

Jesus:

God designed the Earth to supply enough resources for 60 billion people or more to live here at any one point in time. That's 11 times the current population, and yet if everyone lived like you guys live and like people in Australia live and people in Western society lives, we would need 10 times the world we currently have. In other words, the way you're living will only support 800 million people on Earth. It's a fact, but it's a fact most people living in their truth don't even want to recognise. You understand?

Because we think, but I like my stuff and I like my things, and I like my Air Con, and my automatic hand taps and I like my automatic car. The fact that I can even now drive my car hands-free, isn't that fantastic, and we like all of these things that we're utilising in our addiction which is actually what we think is our truth, we like it all, and so we're going, we don't want to give all of that up. We don't even want to make a change with regard to that. Let's do it more rather than do it less. Does that make sense?

9.18. We are faced with a number of decisions

Jesus:

So here, I'm going to be faced with a number of decisions. I'm going to be faced with a decision, this is my soul (physical, sensory, emotional, sexual, spiritual) and this collectively can be referred to as my soul's memories. You can also say, it's your soul condition which is the exact same terminology that we used in the Padgett messages, your soul condition. Your soul condition is a set of your desires and passions and longings and aspirations all connected to these parts of you which are all built-in as your soul's attributed. And all of those things combined to create what you perceive you to be, your experience of the world, and your experience of yourself, and yet most of it is in harmony, what we think is real, but actually from God's perspective, it is completely unreal.

So, when people say things to you like, oh, we're really looking after our environment because we've got lots of natural things in our environment still, and then you ask God, God's perspective of whether you're looking after your environment, you'll find that there is a huge disparity between what you perceive as real and what God created to be real.

And then you can even ask God, like here is a picture of what it could be like or what was it like before humans or before particularly, Western humans, people from England and France and so forth, come to this country, what was it like then. You know, you can ask those kinds of questions, and even the spirits who are here then can tell you what it was like, and you start to see, oh, what I think is real is actually a very destroyed environment based upon what I think is true, not upon reality.

And it's the same in every aspect of your life, not just with the environment, because remember that's to do with society, but it's also how others think and feel, and it's also how I feel, think and act as well in all of these areas. So, the question becomes, and maybe before we ask the question, are there any questions you have about this state, before I proceed in trying to deconstruct it.

10. Audience question about Trump

Participant Female:

I'm not sure who asked the question back here but is that why you are explaining that there is something inside of us that pulls us towards say, our hatred for Trump and because there're things inside of us that, oh, that's similar, but we're pushing away from it.

10.1. What kind of man is going to make me feel safe?

Jesus:

Yes, an example of that Mary is, let's say you have a feeling inside you that you would like a man to protect you. You understand, so that's a feeling most women here, in the USA, have. If you haven't got a man to protect you against other men, then you are alone as a woman and you could be raped, or hurt, or violently abused, right, so the feeling is, well, I would like to at least have a man come along who's going to protect me. So, I want a man who is willing to protect me. What kind of a man is going to protect you to the point where you feel safe?

Participant Female:

So far, I've not been satisfied so I don't know.

Jesus:

Yes, but you can see straight away that he's going to probably have to at some point become a violent man, he's going to have to have a very strong opinion of himself, isn't he? He's going to have to feel he's better than other men, and you're going to also give him the belief that he is in order for him to do it. And you're probably also going to have to give him sex in order to have him do it, right, so you're going to have to give to him sexually and look up to him in that regard as well. And then, there's also other things that he might have to do - so he might have to be a provided, he might have to say, we're going to do what's good for my family, not for anybody's family, but just mine. So, he's going to have to do all of that for you. There's Trump. That man is Trump.

10.2. People can only reach positions of power by the majority of people on Earth

Jesus:

Now you're not thinking that man's Trump, but he's got all of those emotions in him, all of those emotions I just described, right. It's Trump you're longing for (Laughter), you understand. Now I know this sounds funny, but it's true, unfortunately. Because of the addictions we have, we don't realise that these people can only reach positions of power by the majority of people on Earth, it doesn't matter what their political bent, but the majority of people in the USA, no matter what their political bent, has to have some of these feelings in order to vote a person in like this.

Like if you look at some of your prior presidents, all of them to some degree exhibit this 'protect me' attitude. They're going to protect me. This is what gets many people to vote for them. You understand. We're going to go to war with the people who are going to destroy America. We're going to go to war with the people who have bad intentions towards America. We're going to go to war with the people who are not going to provide us with food at the

appropriate price, like get the resources from them and the price that we think they should pay.

Mary:

It's also, we're going to protect your right to bare arms. It's also why women haven't been elected in this country.

Participant Female:

May I ask a follow up question.

Jesus:

Sure.

Participant Female:

So, would - because I have had that issue with fellow friends, so would it be less so about me and what I see in myself pertain to Trump and more so about a man, or would it be both.

10.3. We've got to start from within ourselves

Jesus:

Well, it's about your feelings of what you want from him, what your addictions are with men. You understand. This is where, remember Gus was saying, you've got to start from within yourself. So, when I start looking at that I go, okay, even though I might be annoyed with him, right, there are things about him that I actually like. Like many of you actually like that he's more seemingly honest than the average politician.

Audience Member:

(unable to decipher)

Jesus:

That's what you tell yourself, right. He is outspoken in his opinions and at least he has them instead of hiding them. So, that's one of the things you want as well. A man who's going to be outspoken and straight forward with what he says, for some of you. Some of you don't like that. Some of you have the opposite feeling to that. But every single thing you don't like as well as everything single thing you do like happens to be in error mostly. Because it's been defined by your memories and your experience of other people's error as well, it's all entered you as well, and so from God's perspective there are so many things that you want a man to be that are actually completely in error from God's perspective.

Participant Female:

That was hard to hear but thank you.

Jesus:

Yes, and a lot of times many of you are looking for an imaginary partner, right, that meets all of these errors that you define as true then you will have the perfect soulmate.

10.4. Supporting the values that got Trump elected

Mary:

And this is what Samuel (Gus) was also talking about, he was saying that in a lot of cases, say if we use the Trump example, a lot of you really dislike him, but he was saying a lot of things that you actually, as Jesus just pointed out, long for are in him. So, even if you don't long for Trump, you are supporting the values that got him elected.

Jesus:

If he had a different personality, you probably would have voted for him.

10.5. Seeing through a glass darkly

Mary:

Totally, if he had certain slight differences, then you would have voted for him because there are elements in him that you want. And this is why you see through a glass darkly because until you deal with your personal sin, you won't see, okay, what is a good leader. Because at the moment, you just want a leader with a different facade, but essentially a lot of the same motivations. But when you deal with your personal sin, you won't want any facade, and you won't want anyone who's just going to make promises to alleviate your fear either, whether it's your partner or your leader or your work - if you're a man, your...

Jesus:

Or your children because many of you try to do that, you try to turn your children into the thing that you desperately want them to be.

Another Participant Female:

I was just reflecting that for me, and this might be wrong, but it feels like as an audience, I'm not as emotional as the last couple of days on this topic as others, and it sort of feels like as an audience we're not that emotionally connected.

Jesus:

To be honest with you there as well, if you're measuring everything based on the emotion you feel, you're already - remember the emotion you feel is also in error for the most part. Remember this is - the whole of you includes your emotions, and so just because some of you feel emotional about one thing and the other people don't, and then some of you don't feel emotion about one other thing and then others of you do, it doesn't guarantee that any of you are in truth at all. Do you understand?

Participant Female:

Yes.

10.6. All our emotions are tainted in some way

Jesus:

You're not going to be in God's Truth anyway because you're starting from a position that all of your emotions probably and all of your senses and all of your sexual and spiritual behaviour is all tainted in some way or another.

10.7. Crying versus tantrums

Jesus:

So, you know, this is where comparisons are sort of useless. When you see other people having a cry about something, well, a lot of times they're crying in the same tantrum that you would be crying about a different thing.

Participant Female:

So, it's not always an indicator of things.

Jesus:

No, not at all, not at all. And people who believe it does, don't understand God's Truth. How emotional you are is not necessarily an indicator that you understand any truth. You can be so angry and emotional all the time and still understand none of God's Truth. You can be crying all the time and understand none of God's Truth. In fact, many people who are crying in their tears of their pain and suffering still are in a place of tantrum because they don't understand God's Truth and they don't want to know what the truth is that would cause them to be happy.

10.8. Longing for truth is so essential in our progression

Mary:

This is why the longing for truth is so essential to your progression in whatever progression you have. And a lot of people cry to reinforce their false belief.

Jesus:

The cries we often have emotionally are a protest that our beliefs have to be changed. And most of us are just crying in the protest, those of us who are crying, and some of us are not even crying yet about the protest, you know, we're just in our denial of that, but same problem really.

Participant Male:

So, coming from a place of error and having those memories in the soul condition, and based off the diagram from yesterday, that development of sincerity or sincere ignorance is also like taking the action based off the aspiration.

10.9. How do I change this?

Jesus:

Yes, the question really becomes is, how do I change this? isn't it, that's really the question you're asking. And this is what I want to flesh out for you in the coming discussion.

Mary:

Can you see though that sincere ignorance would entail calling into question (every memory) all of this as real. You would have to reach a state, wouldn't you, where you'd say, okay, I'm holding all these memories, are they real or are they just memories.

10.10. God's Truth versus my reality

Jesus:

Are they God's reality. They're my reality but are they God's.

Participant Male:

And then on that, the acceptance that they're not emotionally from that perspective to release it.

Jesus:

Not just emotionally, sensorially, spiritually, sexually, you're going to have to accept it in every faucet of your soul, not just emotionally. Emotionally is one faucet of your soul. You're going to have to accept it in your belief systems, you're going to have to accept it in your emotions, you're going to have to look even at the way you use your senses to examine truths and things like that, and your sexual behaviour, you're going to have to look at everything. Remember Gus was saying, he still hasn't finished looking at his sexual behaviour towards women, right, even though he's now obviously cleared away a lot of his damage in it, but there're still other things he needs to do before he can even meet his other half, right. So, he's had to work on everything, not just one thing, everything.

Participant Male:

I guess I stick on the sensory and emotion part because of what I feel when I attempt to tackle that.

Jesus:

What do you mean by that?

Participant Male:

Just the overwhelming of coming over, of just what happens whether it be nervousness or fear, but I still have the courage...

10.11. Three faucets to our senses (physical, spiritual, soul)

Jesus:

Well, if you think of your senses, there are three faucets to your senses even. There is your physical body that senses, there is your spiritual body that has senses, and then your soul has senses as well. And every one of those senses - I'll give you an example of that. In your physical body, when you look using your eyes at somebody who's angry, you can see they're angry because of why? Eyes are seeing there, usually a bit heated, they're raving on, so if you just closed your ears and every other sense, you would still probably be able to see the person's angry, right. But let's say now you open your ears as well, what are you going to hear?

Participant Male:

The words.

Jesus:

You're going to hear the words, the carrying on about something, aren't you, that's all going to be a part, that's all sensory inputs coming into your soul assessing that situation, does that make sense, from your physical senses. But your soul can actually sense and has the ability to sense when somebody's angry when they don't do any of those things. Do you understand?

Participant Male:

Yes.

Jesus:

You have senses in your soul that are able to determine, oh, that person is angry, that person isn't, that person is, that person isn't, before you even see or before they even exhibit any physical symptoms of such rage. So, that's what I mean by senses, your senses are going to be in all aspects of you, not just in your physical body, but also in your spirit body and your soul. You're going to be able to see and feel things that your feelings and thoughts are not just what you exhibit physically. In fact, the majority of you don't show your true emotional feelings at all. In fact, for many of you they're so shut down they're like shrivelled nuts that have been dried, or you can think of it like, imagine a peach or an apricot and it's been dried in the sun for a few years, and there's no water left in it, and if we compare water to truth, there's no truth left in it either.

10.12. Truth has to come from outside of you

Jesus:

The only truth that can save it is not the truth that comes from within you. It's going to have to be a truth that comes from outside of you. Does that make sense to you. Because all the truth that's in you is all dried up and gone.

You follow. And this is the place where most people are. Don't think that just because you think you know the truth that that's actually reality. Actual reality is from God's perspective, in the most people's soul on Earth and this is why most people arrive in the hells of the spirit world, most people's soul on Earth has no truth or hardly any truth at all. There are little smidges of it, but it's so shrunk and dried up and devoid of God's Truth it's like a dried apricot sitting in the sun for years and years and years. Have you ever tried to eat one.

Mary:

Leathery.

Jesus:

It's like (pretending to chew), you can't even get your teeth into it anymore, and for many of you that's what it's going to be like emotionally. You can't even get your teeth into your own emotions because there's no truth in the soul yet. Do you follow. The truth has to come - it's not going to come from in your soul because there's none there. This whole idea, oh, I'm inspired by my soul to do things, it's a load of crap. You're not going to be inspired by anything unless it's outside of you. You follow. Because there's not enough inside of you to do it anyway. You're going to need some kind of help from outside.

So, this is something that Gus started to realise, once he had his tantrum of course, he started to realise that, I need help from outside of me, somebody who is going to come along and at least explain to me some of the things that are real, God's Truth, that I can see and also some of the things that are not real, but I think are real inside of me, they're going to have to be explained to me, because I am hopeless pretty much at determining what those things are.

The big fault most people have on the Earth is that we don't think we're hopeless about determining what the truth is. We think our memories determine the truth and that is fact. Does that make sense to you. And unless I have a feeling inside of me that says, I am like a shrivelled prune when it comes to the truth being in me, and the water that's all now dried out of me is the truth that's all gone from me over the course of my life for whatever reason, you don't even have to judge it to be honest, you just need to know it. And once you know that that's true, you can go, right, I'm going to need a source of truth that's outside of myself in order to change. I'm not going to change from what I think, from what I work out because you're incapable of working out in that state what the truth is, you're incapable of working it out.

10.13. Padgett Message – “all help comes from outside of oneself”

Jesus:

There's a Padgett message that says, "*all help comes from outside oneself*". There're many messages that say, a source of water is where things have to come from and the effect of the water, the flow of the river can never flow higher than its source, now if the source is you, which it mostly is here, can you see if the source is me and I am in a state where I think everything I know is truth and I think everything outside of what I know isn't and that's the source, how am I going to change while I continue with the concept that the source of truth is me. My soul is the source of truth, absolute rubbish. It cannot be. It's going to be limited to wherever I am. And if I want to exceed where I am, I'm going to have to connect to a source of truth that is higher than myself. Makes sense?

Mary:

Otherwise, I'm a closed system, aren't I? I'm here in my, you could call it, my chains of my memories defining the truth and unless there is some opening, unless there is some opening to something higher than me...

Jesus:

...external to me.

Mary:

...it's outside of my system; how can I find the real reality?

Jesus:

So, while I'm in this sort of arrogant state that says, I know the truth, I know the truth, I know the truth, I'm really in the state where I'm saying, I am the source of truth.

Mary:

So, you can see why Jesus' diagram, at the start of sincerity, we start with sincere ignorance, which is saying, I don't know the truth.

10.14. Everything I already think I know is probably wrong too

Jesus:

I know stuff all, right. In fact, it's worse than that. Everything I already think I know is probably wrong too. And it's not what I know in my mind, it's every single thing that I sexually have experienced, every single emotion I've ever had, every single belief I hold on to, every single thing is likely in error. Now you may occasionally be surprised and find that one of them is true. And that would be great, that means you don't have to work on that.

Mary:

That's right, that's what this process gives you. Now that everything's on the table, is it true or not, now you get to find the truth.

10.15. I can't sincerely desire truth unless I realise that I don't have any

Jesus:

Because remember you can't sincerely desire truth unless you realise that you don't have any.

Mary:

Or at least you have to say, maybe everything I believe is not true, I need to seek truth and then, oh, that one tiny little thing I got that right, but everything else was in error. No wonder I'm unhappy.

10.16. Our biggest problem we face is our own conviction about our own state

Jesus:

So, if we look back here (flipping over the whiteboard) you can see one of the biggest problems we face is our own conviction about our own state. In other words, the delusion we have that everything is fine within me and anything that's painful in the world has to be the result of something else other than me, that's a delusion.

10.17. We can be completely happy in a completely unhappy world

Jesus:

The irony also is that whenever you do actually become happy, you can be completely happy in a completely unhappy world. That's also possible, because you are now in harmony with truth rather than what God views as error, now you're in harmony with God's Truth. If you're in harmony with God's truth, now all of the laws are combining to help your life so you can be happy. And it doesn't really matter what men make as laws or what men believe is fact or true, you're living in a completely different state where you know all these things aren't, not because you relied on your own source of information, but because you relied on God to be or somebody who was more developed than yourself to be in a better condition of truth than you are.

10.18. Spirits who progress come to the point of trusting someone outside of themselves

Jesus:

In the spirit world, every single person who ever progresses comes to the point of trusting someone outside of themselves. Fundamentally, when you're in this state, the only person you trust is yourself. So, we end up with a society that's basically going, I (pointing to himself) can only trust myself, Mary feels she can only trust herself, all of here believe you can only trust yourselves, and your version of truth is accurate, and my version of truth is accurate to me, and Mary's version of truth is accurate to her, are we ever going to reach agreement on any issue whatsoever. It'll be like chance, won't it, that determines whether we will or not. It won't be fact that determines, it'll be chance. It'll be like, oh, in this particular way, we agree, wow.

Mary:

We should get married. (Laughter)

Jesus:

I agree a woman should cook and clean for me, and Mary does too, let's get married, that's fantastic, right, not asking myself whether any of that is in error because we both believe it's true. And fundamentally, who you end up associating within the world is all the people who agree with you.

10.19. Co-dependent experience

Jesus:

And of course, that's not many, that's why many of us don't have many friends because there's not many people that actually agree with all of your memories. You know, to agree with all of your memories, they're going to have to have a compatible experience with you. That doesn't mean that they have to have the same experience, they just have to have a co-dependent experience with you, right. So, if I agree that I'm not worthy and the other guy agrees that I'm less than him, I will look up to him, and I'll aspire to be like him and that will cause us to be friends. It doesn't mean we are, of course, because he's abusing me and I'm letting myself be abused, but that's okay to me and that's okay to him because we're all living in the state of untruth and we've got compatibility to allow for that state to continue. Does that make sense?

So, I could have a lowly feeling of myself, and someone else can have an arrogant feeling about themselves, and we can be friends, that's compatible, but if I'm arrogant and another guy's arrogant, that's more incompatible, isn't it. Unless we have compatible desires like I want to kill people, he does too, so let's go off and do it, that kind of thing. I want to rape women and he does too, so let's go off and do that, that kind of feeling. As long as our desires are compatible, we think we're great friends. It could be just drinking. Like

I like drinking and he does too, so we're great friends, we're drinking buddies.

I like, who's your current team here, the North Carolina, what are they called.

Mary:

Well, that's hard, Tarheels?

Jesus:

Are these American footie club or...

Mary:

The college team, it's a college town.

Jesus:

Oh, it's a college town, I mean in North Carolina, do you have a team in the AFL, the Panthers, okay, let's say, I'm a Panther supporter, he's a Panther supporter, we're great mates. He's not a Panther supporter (Laughter), arguments, fights, you know. My daughter she's a Panther supporter but then she gets married to a guy who doesn't support the Panthers, my god, what a disaster, that kind of thing, right. I'm making fun, but it's just a physical think obviously, but we have this in more powerful areas in our emotional, spiritual and also our sensory and sexual areas of our life.

10.20. Everything I believe is true, is not, from God's perspective

Jesus:

So, here we are, we have all of these things that we believe are true and it takes a very self-reflective person to go, maybe everything, almost everything I believe is true is not from God's perspective, is not. That requires a lot of self-reflection to do even that, even to ask yourself that question is hard enough. So, as was asked earlier, what do I do about it? What do I do about the fact that I want to stay in this idea or concept of myself

Mary:

...and reality.

Jesus:

...my reality. What can I do to break through my reality? Now remember I just said earlier, the only way you're going to break through your reality is to get truth from a source outside of you. So, you've got to stop listening to yourself. You understand. You've got to stop listening to those emotions that scream at you, the sexual feelings and beliefs that scream at you, you know what is right and you're going for it. You've got to stop listening to all of that, that is one of the things that must be done because you are never going to

change very much from your own perspective because there's no source of truth outside of yourself if you keep thinking that you're the source of truth, right.

10.21. A source that actually knows what is true is God

Jesus:

Now the beauty of truth is that there is a source that actually knows what is true, actually true, reality true, God. There's the source. And then anybody who has connected to God in a real way as God defines that way to be is also going to be a source of truth, potentially, right, but God is the only, the only definitive unchangeable source of truth.

Mary:

Reliable.

Jesus:

Reliable.

Participant Female:

Thanks for this. What if your - I know for sure my beliefs about God are false.

Jesus:

Yes.

Participant Female:

So, when I go to ask to trust God, there is a feeling in me that, well, God's not really trustworthy, even though I actually feel of course, God's trustworthy, and He's the source or She's the source, but there's that error inside that blocks the source to flow in and then there's no place to go, it feels like except just feel the pain of having that belief.

Jesus:

Well, is there anybody else you're not blocked to.

Participant Female:

Exactly, everybody so, if there's a block to God, that would be the case.

Jesus:

Not necessarily, you can be unblocked to people and just have an issue with God. Every person is in the 6th sphere is in that state.

Participant Female:

Okay.

Jesus:

You understand, so you can still progress even if you're blocked to God.

Participant Female:

Okay, well I trust some of the stuff that you're saying about God.

Jesus:

Some of the stuff.

Participant Female:

Yes, some of the stuff, well, emotionally I'm talking about, like intellectually, I'd say, yes, sure, I believe that but when I get to feeling an emotion, that that actually isn't the case, and I've got to feel through or come to feel that there's a block there at least to that degree.

10.22. The only way through a block is to actually go through the emotion

Jesus:

And I'm telling you the only way through that block is to actually go through the emotion and you don't want to do it because you don't believe that's true. If you believed that was true, you would have already done it. Does that make sense, so you obviously, don't want to do it. So, you've got somebody who you think you respect enough to listen to, but still not listening to him. Do you understand.

Participant Female:

Not totally, because I'm not at-one with God.

Jesus:

No, no, it's not about that. You don't trust me yet. So, you don't trust God or me yet. Because I'm telling you to do something that you don't want to do.

Mary:

Your faith is that that's not a good thing to do.

11. Fear of violence

Participant Female:

Yes, like for instance fear of violence.

Jesus:

Yes, that's an example.

Participant Female:

Actually, feeling that fear that I'm going to actually survive it because maybe I won't, I don't know.

11.1. How many times has it actually happened?

Jesus:

And also, when has it happened to you in your life, really, how many times has it really happened. Like in our first century life, there was a fair bit of violence in our life around us, but in terms of when it happened to me, it was really like, aside from the verbal violence which was pretty much constant, the physical violence happened to me in extreme cases, you know, probably for a couple of years of my childhood, when I was about 15, when I was about 19 and when I died. The rest of my life didn't have violence. Do you understand.

Participant Female:

Yes.

Jesus:

But a person who is in a state where they don't want to deal with the emotion, they think of violence is around every corner. You understand the difference. Like I dealt with the violence every single time I had it so I didn't think it was around the corner.

Participant Female:

Yes, so you released the fear of something being in the future.

Jesus:

Which is a...

Participant Female:

An emotional thing.

11.2. Learn to trust someone outside of yourself – you've got to feel that emotion

Jesus:

Yes, that you don't want to release. So, if you do not trust somebody outside of yourself on this matter, whether it's God or me or some other person who comes along later and tells you, yes, you've got to feel that emotion, unless you learn to trust them at some point, it's a truth associated to the idea or the concept of emotion that you do not wish to accept and if you do not wish to accept it, how are you going to change it. If you don't wish to go through the emotion and accept that you have it, and you don't want to actually fully experience the emotion in a sensory, emotional, and spiritual manner, like look at your beliefs and everything, but also feel it. You're going to have to go through the emotional experience of it and it's going to be a sensory and emotional and belief system experience where everything is confronted, and you don't want to do that.

Participant Female:

Well, let's do it then.

Jesus:

Well, you say let's do it, but you don't want to do it.

Participant Female:

Okay, well then, the change from not wanting to do it to wanting to do it.

11.3. What's going to cause me to change from 'I just don't want to go there'?

Jesus:

Yes, now what's going to cause that? What's going to cause the change from where you are now which is, I just don't want to go there. I don't believe, at the moment, the feeling is, I don't believe that feeling this is going to get me anywhere on that subject. I know intellectually you think maybe it will, but that's not helping.

Participant Female:

No.

11.4. I can't trust anybody who tells me that I have to deal with my emotions

Jesus:

No, so emotionally we're going, and the feelings are, we're saying emotion, you've got to be kidding me. Any uncomfortable emotion, you've got to be kidding me. That's the feeling, right. Like surely not, there must be some other way, surely, there must be some magical solution other than having to feel my emotion. Oh, yes, let's take some Iawaska or something, people say that works, you know, or let's go and get drunk all the time because that helps me feel a bit more emotionally. Or oh, yes, I can enter some addiction with somebody because they always make me feel something and that's good for me. And none of that is going to do it because fundamentally, the belief inside of myself is, I can't trust anybody who tells me that I have to deal with my emotion.

Mary:

And that I can.

Jesus:

And that I can. This is what I mean by trusting a source of truth outside of yourself. At some point, you're going to have to make a decision, and it's going to have to be a complete decision like a belief change in you that includes your emotions where you just have a big cry, big cries until you come to the point where you realise that you're going to have to trust somebody. That had to happen to Gus.

11.5. Fighting for my reality

Mary:

Yes, we think about Gus, you know, he fought against his reality, didn't he, he fought and fought and fought, and then he realised this isn't helping. I'm still stuck. So, he had to face some reality and realise that the pain was increasing, not decreasing, then he had some kind of opening to something outside of himself.

11.6. Desiring help from someone

Jesus:

He desired help from someone. And he was open enough to listen to them when he got it. So, at the moment, many of you are not yet open enough to listen when somebody even tries to help you. In fact, what I feel from many of you is every time you come up and talk to me about a problem, and I tell you what it is, you often disagree with me and say, no, it can't be that. I'm arguing for my truth, I'm arguing for my position. I go, well, until you believe it's that, then there's not much hope for you to be honest.

Participant Female:

So, mainly feel even the resistance to trusting God or trusting somebody.

11.7. Trust somebody who loves

Jesus:

You're going to have to trust somebody. Now the wise thing to do is to trust somebody who loves, who does things and demonstrates in their life that they do things, not for themselves. Now hopefully, given my life, I've demonstrated that enough to you already.

Participant Female:

Yes.

Jesus:

But if I haven't then it's going to have to be someone else, right, or God, whatever you can manage, but I put to you that there are things you're going to have learn that you can't even learn from God yet unless you trust somebody else who is closer to God to teach you the thing.

Participant Female:

Yes, okay, that's really helpful.

Jesus:

I hear over and over again, oh, we don't need Jesus, we're going to be able to progress ourselves.

Participant Female:

I haven't found that to be true.

11.8. You need somebody who's ahead of you progressive wise

Jesus:

Yes, well, it's not true. You need somebody who's ahead of you progressive wise, in order for you to progress, right, that's a fact. I needed that. The difference between myself and yourself, I was in a sincerely ignorant state and so I could make that person God.

Participant Female:

Yes, and you had some trust in God.

11.9. It's a lot easier to have somebody tell you how to get there than it is doing that for yourself

Jesus:

Yes, I had to develop it. I had to look at all my reasoning about God and look at the world around me about how God feels. And the attitude towards God in the first century was very undeveloped and very highly violent to be honest, so I had to work through quite a lot of things myself in terms of determining whether those things were true until I got to the point where I could feel, no, this God definitely exists and God is not the person everybody around me imagines Him to be, and once I got to that state of sincere ignorance, I could listen. It's a lot easier to have somebody tell you how to get there than it is doing that for yourself.

11.10. Water will flow no higher than its source

Jesus:

Fundamentally, and this is a fact that has been put into the Padgett messages over and over again, the water will flow no higher than its source. That also applies to who you are getting the truth from. So, there's time you need to have a look at the person's life and go, is their life getting better or is their life getting worse. Is their life more difficult or easier, and why is it easier. Is it because they're fitting in with everyone or are they actually living an ethical, moral life and it's still getting easier, what is it? At some point, you're going to have to have enough assessment of the character of the person who's come to help you to trust what they say. You understand.

11.11. Asking questions to help someone to remember

Jesus:

Now in the case of Gus, when he went through his rage, they'd come to him and they'd sit down and go, Gus, what happened back here in your life, and they asked him questions. And they asked him questions not because they already didn't know. They were asking him questions because he didn't remember. He had all these memories he was burying and not remembering

because on an emotional level and a spiritual level in particular, he didn't want to even see them, right. So, what he needed was somebody to come along and sit down with him and say Gus, you know back when you were on Earth, and you know when you were in your 20's, what did you chose to do in that period of your life. And then he gets to have some self-reflection, oh, I did this, and I did that, and I did this, and I did that, talks about it a bit.

Now they didn't ask him that question because they didn't know what happened in his life. They're in the spirit world already themselves and they can easily see what happened in his life, and they could also read his soul record to see what's going on in his life, they already knew. They're asking him so that he would come to know.

Mary:

And he would come to integrate his physical memory with the sensory, emotional, sexual and spirituals issues, the desires that drove it and the experiences that happened concurrently with those physical things.

11.12. Not trusting Jesus as a source of truth

Jesus:

Yes, now remember I said yesterday morning, I asked you how many of you have dealt with the toilet paper issue and I think it was like 33% or whatever, that's because the rest of you didn't trust me. You didn't trust that what I was telling you was a source of truth that was higher than your own. Does that make sense?

Participant Female:

Yes.

11.13. Not trusting somebody who knows about sin

Jesus:

That's the fundamental reason why you didn't do anything is because you didn't trust somebody who knows about sin enough to actually contemplate, think about it, reflect upon it and then do something, right.

We had 138 people booked into this seminar, 94 rocked up. What's the difference between that 44, isn't it, 44 divided by 138, what's that?

Mary:

Twenty-five around, is it?

Jesus:

Yes, so can somebody get out their mobile phone and just type it in (Laughter) because your brains are not working too good. Can you see the reliance, our own intellectual development now reliant on a phone, now we can't even do math in our head, right. What is it? Exactly.

Audience Member:

Thirty-one point eight.

Jesus:

Thirty-one-point eight percent. Thirty-one-point eight percent of the people who booked into our seminar demonstrated their insincerity before they even arrived. Last year it was higher than that here in the USA, yes, 31% before they've even arrived to even listen to any truth.

Mary:

Well, they already deemed that it wasn't worth listening to, didn't they.

11.14. Most of us are still insincere when feeling our emotions

Jesus:

They already deemed that, can you see the problems we face, it's like, pretty big really. Then those of us who do arrive, the majority of us don't do what's suggested, right, they don't do, particularly, their emotions, what's suggested. Why is that? Because fundamentally, when it comes to feeling our emotions, most of us are still insincere, we don't want to do it. We don't desire to do it. We don't have any inclination that it's even going to work. We even, many of us hope that it won't work, we hope that it won't work because that will then prove to ourselves that we don't have to do it. Do you understand.

11.15. My sin began with memories that are out of harmony with love

Jesus:

That's how far it goes in this untruth. And the untruth is existing not just on the intellectual level, you see many of us believe, oh, it's just my thoughts that have to change, not the case. So, it's not the thoughts that have to change, there're all these areas of my memories and all of my sin is contained within my memories that are out of harmony with love. That's where my sin began, in my memories that are out of harmony with love in the way that I've act upon them. That's where it started.

Participant Male:

So, I had a physical - I had sex that happened, that was a fact, but you're talking about integrating the other emotions that came with it. That's what we're getting the truth on.

12. Audience question - emotional reasons why we have sex

Jesus:

Yes, well, that's right. So, let's say there's sex, and then there's the sensory part of sex, isn't there, the physical touch and all those senses that your soul is absorbing. Then there's the emotion reason why you had it, and that includes things like I wanted some approval, I wanted some sexual validation, I wanted to feel good as a guy, and lots and lots of other reasons why we may want sex other than just for sex's sake.

Mary:

...for it to express love and affection.

Jesus:

Or to express love and affection. And then there's also spiritual beliefs that drive that like a woman who loves me will want to have sex with me. If I care for a woman, I'll want to give her sex and whatever, and also, spiritual beliefs such as I should be able to demand that from a woman who says she loves me and things like that. So, the sexual act is not just one set of memories that are all to do with the sex itself.

It's to do with all these apparatuses of the soul, you could say, we refer to this apparatus in the Padgett messages, don't we, we say look, the soul has attributes and characteristics, right. You could call them the apparatus of the soul which enable the soul to absorb information and you're absorbing information not just on an intellectual level in your mind, but you're absorbing it in all of those more important ways which are to do with your soul. So, if there's error there, there's going to be error there in all of those areas, not just in one of them. So, it's going to be sort of a complete whole person experience when you have to release the error.

12.1. In order for a memory to leave us, we must first be sincerely ignorant

Mary:

And, Jesus, is it correct to say then, in order for this memory to leave us to make space for reality, we must first be sincerely ignorant, we must want a source of truth about the experience, and then willing to experience say, the sex act, in all of its aspects or in all the apparatus we're engaged in the sex act.

Jesus:

So, experience the error in every possible way.

Mary:

While longing for the truth about it. So, our experience plus we want to release our experience and know the truth about it.

Jesus:

Well, you're not going to do both at the same time because you can't absorb a truth, remember - who have watched my series of videos on the Human Soul and things like preclusion and...

Mary:

...and how it functions.

12.2. We are unable to absorb truth until we release the error

Jesus:

A part of that is that if there's something in my soul that's in error, right, that I've got now, that error might be sensory, emotional, sexual, spiritual or a combination of all of them, if there's something that is soul error, I will not be able to absorb this truth until I release the error. So, the release of the error is going to be me re-experiencing, letting myself experience the error. Does that make sense to you. I'm going to have to experience the error in order to absorb some truth and even get to a point where I'm sincerely ignorant. I'm going to have to let go of all the things that I believe are true which are in all these different areas of my life in order to accept the truth from an outside source. I'm going to have to go through the experience.

12.3. Most people on Earth have never experienced the release of error

Jesus:

You could call all of those things together, the 'experience'. This is something that most people on Earth have never experienced the release of error and that's why hardly anybody changes.

Mary:

Yes and can we just contrast that then with something we were speaking to Courtney about which was how you can cry but not release error. So, how do we contrast those two experiences Jesus?

12.4. The release of error is going to be a full-body experience

Jesus:

Well, the release of error is going to be a full-body experience, a full-mind experience, a full-sensory experience, a full-emotional experience, and a full-belief experience all happening at the same time. You're going to be blown away from it, by it, every single time. If it's not that, then it's not real.

Now that's what most of you are scared of. You're frightened of that. So, in answer to Michael's question, you get frightened of the full experience of error. The full experience of error as Gus was saying to you was all

encompassing that you're not going to be thinking of something else while it's happening, you're not going to be wondering something else while it's happening. You won't even have a thought anymore about what's happening. You'll be in it, immersed in it. You understand. That's what's going to have to happen and that's what most of you are petrified about happening. Because that place looks, from an external perspective, as if you're going nuts.

Mary:

And an internal one sometimes.

Jesus:

And sometimes, well if you're looking at it from an internal perspective and thinking, you're not in it yet. If you think you're going nuts while you're going through it, you're not in it yet because when you're actually in it, you won't feel you're going nuts. It's true and it will be a release. It will be released. Now I haven't got yet, have I, to the whole idea of how the decisions that are going to have to be made for that to happen, but have I answered your question, Michael.

Participant Male:

And I understand my soul is capable, it blows my mind, but my soul can handle it.

Jesus:

Correct. Your mind is just a very minor subset of its environment. It's been created through intellectually analysing everything, right. Everybody's mind is like that. You're using your mind to judge and analyse, reflect upon in your head, but hardly any of you have been taught in any way even from your childhood to do this at an emotional level. So, it's going to require an expansion of your soul's shrivelled-up capacity.

What causes the expansion of its shrivelled-up capacity, water being poured on it, the soul will absorb the water. What is the water? It is the life-giving water of truth; that's the water your soul needs in order to expand its capacity. Does that make sense to you?

12.5. In order for emotion to flow, we need truth to expand the capacity of our soul

Jesus:

In order for emotion to flow, you need the water of truth to expand the capacity of your soul, just like a shrivelled-up, dried-up apricot or something that's been in the sun for years and years and years, it's going to need to be soaked in water for a few days, you could say my soul needs to be soaked in truth for a while until I can even absorb it.

12.6. Surely God would have made it easier

Jesus:

Now many of you have already begun that process, ironically, of absorbing it, but you've been very selective because you don't like the idea of this full-blown experience. I've talked about it with you many, many times, right, if you look at most of the videos, I've spent like a solid couple of years of videos are just about the full-blown emotional experience. But everybody looks at it and goes, surely not, you know, surely not. You know, God's Love should be easier than that. Surely, God would have made it easier than that to get rid of my sin. Surely, I don't have to reflect upon it or feel it or even face it or go through the experience of it. Surely, there can be some magical solution.

Mary, I don't like what Jesus is saying, can you provide a more magical solution. Oh no, you're saying the same thing, you silly girl. (Laughter) Let's ask somebody else who will tell me different. You understand. And this is what many of you do. In fact, we've talked to tens of thousands of people over the last 20 years and the majority of them have gone on to somebody else because they don't like what I'm saying.

And when I say the majority, I'm talking about the vast majority, right. We've talked to, well, there's probably more than 100,000 people now, at least, and in that time, how many people are now listening. In the USA alone there'd be at least 5,000 to 10,000 people, even more than that who have listened in the past, if they all loved the truth, we'd fill a stadium when we come here, right, but see most of us don't love it the way we think we do. Because most of us already believe my truth is the truth, and this idiot who claims to be Jesus comes along, tells me something that's different to my truth and he's only an idiot. He must be because it doesn't agree with my truth.

And this is why I say earlier, you've got to trust some source that's higher than your own in order to assess whether something's true or not. And, of course, the major source, the only real infinite source of that truth is God, but for many of us we're hardly able to even - our soul is so shrivelled up in the development of its own senses, that we're so shrivelled up and we're incapable of even feeling an emotion from God which is the main way that God communicates all of his love to us, right.

So, now somebody's going to have to come along and teach you how to feel an emotion. Somebody is going to have to come along and tell you that it's good for you. Somebody is going to have to come along and say, no, you know all those things you want to do, all those external things you would like to do in order feel your feelings, well, none of them are going to work. You need to do this one thing that God designed you to do for your own good, actually, so that you could feel other things too, eventually. So, you can feel

love and acceptance and joy and all these other emotions can only come to you once the soul is in an un-shrivelled state. And to get into an un-shrivelled state, the only thing that's going to get you there is the life-giving water of truth.

12.7. Am I going to hold on to my own truth or am I going to realise that all the things I feel and believe are probably in error

Jesus:

So, really it comes down to this, am I going to hold on to my own truth or am I going to realise at some point that all the things I feel and believe about myself, and all the things I feel and believe about others, and all the things I feel and believe about society and the environment, and all these other things, even life on Earth as it currently exists are probably in error.

12.8. God is infinite and I am finite

Jesus:

Can you see in a way that's humble, isn't it. And for me, it's not hard to be humble because God's infinite and I know I'm finite. I'm made aware of that every day, how finite I am. I have a finite amount of energy, a finite amount of thought, a finite amount of feelings, a finite amount of sexual desires, a finite amount of sensory input that I can handle, and then beyond that I can't and I'm finite. So, it makes sense to me to realise that, oh, I'm finite, God's infinite, it makes sense to me that probably everything I think I know, probably every truth that I think is real probably needs some kind of embellishment from God.

Mary:

Refinement.

Jesus:

Refinement from God, right, and that is reality. A person who is humble reaches that position and remains in that position for the rest of their existence where they're always learning, always seeking.

12.9. Desire to learn like a child does (question everything)

Jesus:

Can you see if I enter the state here of sincere ignorance, yes, can you see the next step is having a desire to learn like a child would, have a desire to learn like a child would. Question everything, question everything, Mary knows me well enough to know I question everything, and then truthful education, you can see some truthful education only because you're in that child-like state of wanting it, desiring it.

12.10. The very first decision is going to have to be who's truth (mine or God's)

Jesus:

So, you could say when it comes to decisions, the very first decision is going to have to be who's truth, mine or God's? Am I going to continue relying on my own experience, my own memories, my own soul condition, my own desires and passions to grow or am I going to start allowing somebody else to share some truth with me. And who is that somebody else going to be, is it going to be God or someone aligned with God or is it going to be, who knows, it just has to be somebody who's in a stronger condition of truth than I am, who sees a different reality to what I see.

If you only listen to the things, you already believe are true, you'll never grow from where you currently are. That's a fact. Nothing will change. That's a fact. So, you're going to have to get out of the condition, to be sincere, to enter a state of sincerity with God, you're going to have to get out of the condition where you only accept what is logical to you. Now most people when they contemplate that, they enter major degrees of panic because they're going, well, what, you're asking me to trust somebody outside of myself, how can that be. Like New Age philosophy says you've got to learn to trust yourself, doesn't it. That's the major flaw of New Age thinking. You've got to learn to trust yourself.

Mary:

The truth is already inside of you.

Jesus:

The truth's already inside of you. All you need to do is discover it.

Audience Member:

Remember it.

Jesus:

Remember it, as they say, yes, remember it. All you need to do, your soul already has it all, and all you really need to do is just remember that your soul has it and what that is.

Mary:

And you're already perfect.

Jesus:

How many of you have tried that and did it work? No. It doesn't work. And this is the thing is that it can't work because the only way for you to get into a condition above yourself is to listen to a source of truth that is outside of yourself, that is higher than you, yourself, are. That's the only way it can happen; there's no other way.

Participant Female:

So, oh no, now by the time I've got the mic, I forget, oh my goodness, oh, discernment. So, I totally, obviously agree with what you're saying, but then my question to you is, okay, how do I discern who's in a higher state than me of the truth, not just their truth, God's Truth.

Jesus:

Yes, can I just point out to you already, you said, I hear what you're saying.

Mary:

I obviously totally agree.

Jesus:

I totally agree (Laughter).

Participant Female:

Okay, here we go.

12.11. BUT – that's my argument**Jesus:**

But (writing BUT in larger letters on the whiteboard), what's that. That's my argument.

Participant Female:

Okay.

Jesus:

So, what's your argument.

Participant Female:

Well, I didn't think I was arguing, I thought I was making a sincere question.

Jesus:

Well, you are but go on - go on.

Participant Female:

Okay, my argument was how do I discern who's in a higher state of truth than I to learn from, that's my question.

Jesus:

Correct, correct, but that's not the real question.

Participant Female:

Oh, it's not.

12.12. Scared about trusting anybody**Jesus:**

No, the real question is you're scared about trusting anybody and so, this question says, don't trust anybody because I don't know who to trust. It would be better for you to feel you don't know who to trust.

Participant Female:

Well, I definitely know I have issues around trust.

Jesus:

Of course you have issues around it, otherwise you would not have asked the question.

Participant Female:

So, I'm not disagreeing with what you're saying.

Jesus:

No, you are disagreeing.

Participant Female:

Oh, I am, oh, okay. (Laughter)

Jesus:

Because you do not want...

Participant Female:

I'm making a fool of myself of...

Jesus:

...no, you don't want to trust somebody. Emotionally, you don't want to trust somebody, so you need to feel that. You understand. That's the truth of your condition. The truth is you don't want to trust Jesus or anybody else. The truth is I've had a set of memories that says, don't trust anybody, only trust myself. And I'm going to put to you, has that worked out real good.

Mary:

Well, it's just so important to measure that. You know, I see and even in my own life experience where I've lived in a set of memories which really become a set of beliefs and then I never measure the outcome. I never measure, oh, I never trusted anyone, I never trust anyone, I always self-protect, how happy am I, how lonely am I, how much am I developing. We don't ever measure, it's so rare for a person to measure the product of their beliefs.

12.13. Asking a question which is really a statement of your emotional condition

Jesus:

But it's also interesting to see that it's an emotion - you're actually asking a question, and this is what happens to the majority of your questions. You're asking a question which is really a statement of your emotional condition.

Participant Female:

Well, I actually was going to say before that part, if I have a block to trusting others or trusting anyone.

12.14. *Having a block to trusting others versus a wilful desire to not trust others*

Jesus:

I'm sorry you do not have a block to trusting others.

Participant Female:

I don't have a block.

Jesus:

You have a wilful desire to not trust others; that's not a block. It's not something out of your control.

Participant Female:

But why do I have a wilful desire to not trust anybody.

Jesus:

Well, that's what you've got to feel. Because you had pain that you don't want to feel in your past when you did trust somebody, and you don't want to go through that pain.

Participant Female:

Well, I feel like I've gone through a lot of pain.

Jesus:

No, you haven't gone through the pain of who to trust because you still don't trust me and you still don't trust anybody else. In fact, you're asking the question and you're really saying, but I don't want to trust anybody is really what you're saying. Can you feel - but you're angry now.

Participant Female:

Am I?

Jesus:

Yes.

Mary:

Now you're just trying to protect another feeling.

Jesus:

Get the mic back, you're angry, yes, you're shutting down, this is what people do. They either run away from the conversation, or they get into a state of, oh, yes, I can see, you're probably right, but I don't want to know, you're right, is really the feeling, right.

Participant Female:

I'm denying the feeling.

12.15. How do I determine who to trust?

Jesus:

And I'm not making fun of you here, I'm using you as an illustration to say, this is what all of you are going to do with every single thing you raise. I'm saying, you're going to have to trust some source of truth outside of yourself and you're going, there is no one to trust, how do I determine who to trust. You don't trust me, obviously, because you're not doing what I suggest, because you're not, even though you think you are, you're not. So, you don't trust me, you don't trust God yet, because obviously, you don't know whether what I'm suggesting is what God would also suggest, right, so who do you now trust.

And why do you have that feeling is because in your childhood something happened that destroyed your trust in anyone other than yourself. You come to be self-reliant and only trust yourself and that's a feeling. And what I'm suggesting to you is, you're not going to get out of this state until you feel the emotion where you don't want to trust anybody.

Mary:

Yes, and can I say even further though Jesus, you're not even going to feel that emotion until you get - remember yesterday we put on the other side of the board, desired arrogance, desired ignorance, desired mistrust, it's actually not just a block or just an emotion you're holding, now it's a desire inside of you.

Jesus:

It's not something that you don't have control over which is when you do use the term 'block' you have the tendency to believe, I don't have control over it. There is something that is going on without my knowledge, without my understanding, no, it's not. It's a purposeful desire to not trust anybody and it's driven by an emotion that comes from childhood where you don't want to feel that emotion and work through it as an error and realise that you're going to have to trust somebody sometime and just have a big cry about it. You're going to have to trust somebody sometime.

Mary:

Yes, but when you're in this desired mistrust you're saying, I'm never feeling that, I'm never feeling that, I desire mistrust.

Jesus:

And we always come up with the word, 'but', I've been on Mary's case about but for years.

Mary:

Remember last year in San Diego, but Jesus, but Jesus, yes.

Jesus:

Like every time Mary says but I say, what is it, a but, or and, what is it.

Mary:

Sometimes my buts are ands.

Jesus:

And a lot of times the but means I've got an argument, I've got a valid thought, I've got a valid feeling here that seems to be the opposite of what you're suggesting.

Mary:

And I want to hold on to it.

Jesus:

And I want to hold on to it, yes, there's my argument. Now in this argument, I'm really saying, but my truth is, but my truth is I can't trust anybody, surely that's the truth. Jesus, tell me that's the truth. And I'm going, no, that's not the truth. There's a lot of people you can trust. In fact, you trust people every day of your life. You trust the man who made your car, you trust the guy who serviced it, you've trusted people, but you just don't want to trust emotionally, an emotional process. There're many people you trust, even though you think you don't. But when it comes to different emotions or working with a man on an emotional level, now I can understand why there would be no trust.

So, the key is to go, okay, here I am, I'm upset about the fact that I'm being told I've got to trust somebody. And then go deeper than that, why am I upset, let myself feel - the easiest way to find out why, is to let myself feel I am upset about that I'm going to have to trust somebody, and it's really hard, and I don't know how, and I don't know who, and I don't what to trust, and I don't know whether they're right or wrong yet, any of those things, and you can go through that emotionally, have a big cry about it, and afterwards you'll feel much more relaxed and then you'll start looking more logically and you'll be able to go, oh, maybe there are some people that I already do trust actually in my life, just not with my feelings.

12.16. I need to trust that somebody can help me out of my error

Jesus:

Many of you don't trust anybody with your feelings. You trust them in other areas, but not with your feelings, and not with your beliefs either. Very important to understand the argument, the but is the argument and that's the argument to stay in - see really I need to change this, don't I, I need rub this out (rubbing out 'error' on whiteboard) now, and put this in the place of this ('truth'), don't I really, and I need say, I need to trust that someone can

help me out of my error. But it's going to be a real visceral, emotional process because I am so dedicated to my error.

Mary:

And you know, at times it feels like I'm panicky because what I think is reality is being challenged, just by even Jesus saying, you have to trust somebody in a more loving state than yourself, for most of you, it challenges all of your memories and you feel like my reality is being challenged. My reality is I can't trust anybody.

Jesus:

I've never been able to trust anybody my whole life. Everybody I tried to trust in the past has disappointed me one way or the other.

Mary:

Yes, hurt me, abandon me, disappointed me, exploited me.

Jesus:

I trusted my husband, he left me, I trusted my kids, they don't talk to me anymore. I trusted my parents, they've died. No one to rely upon there anymore either. Like they died and left me, you know, I trusted them to look after me my whole life, but half of my life now and they're gone. They can't even look after me anymore. And so, after that we start convincing ourselves that our reality, the memory of our reality is true. And then, once we've convinced ourselves that the memory of it is true, now we're going to fight for it, because you only fight for the things that you feel are true. If you knew it to be an error, you wouldn't fight for it, so you fight for the things that you believe are true even though they are errors.

12.17. Padgett Message - battle between truth and error

Jesus:

There is another Padgett message that talks about the battle between truth and error is going to have to happen inside your soul. And this is what it feels like, this is why it's torture, you know, because your soul is screaming going, no, no, no, no, no, and the truth here is going, yes, yes, yes, yes, this will be good for you, and the soul is screaming and so, somehow you're going to have to make the change where you go through the screaming which is what Gus did initially. Remember he went through six months of rage about having to accept some truths to the point where he could get somewhere where he could bring himself to trust one other person helping him. It wasn't even God yet, right, to get to the point where he could trust that these people were helping him enough that if he followed their advice that then things could happen. Does that make sense to everyone.

And your mind is going to be screaming at you because your mind only serves your memories. It's only serving, oh, this happened to me, so I want validation that this happened to me, I want acceptance that this happened to me, I want approval for what I've now imbibed inside of my soul to be true. I want to hear from Jesus that, yes, I have just reason to not trust anybody. I want to hear from him; I've just reason to not feel my emotion. I want to hear from him that there is no reason why I should I have to go through a hard experience. I want him to tell me, he's meant to be my saviour, god dammit, he should tell me, he should even save me from the lot of it actually. Surely, the whole Christian...

12.18. Magical solution

Jesus:

You can see how the Christian idea of blood saving me from doing this came about because everybody says, I want somebody to come along and say to me, you don't have to do it. It's going to be magically waived away from you by somebody else. Very important to understand.

12.19. Rage would be an improvement

Jesus:

If I meet you next year and all of you are in a rage, that would be an improvement. (Laughter) You understand.

Mary:

We might have five people in the audience because everyone is taking their year off for rage.

Jesus:

But hopefully you've got over your rage in 12 months, who knows. Well, it's looking like it might be eight months before we come again, so hopefully you've got eight months. Because I don't want a whole audience in rage, because they're not going to listen to anything, but at least they are in a further point of development where they're feeling how much they don't want to. You know what I mean. You're going to have to go through the feeling.

12.20. The key is to not judge or condemn (anger, rage)

Jesus:

The key is to not judge it. The key is to not condemn it, and the key is to not disengage from the feeling. See what most people do when they get angry, they don't do what Samuel (Gus) did, they go into this state of tantrum which is still not where Samuel was, where Gus was, when he got to the state where he was willing to listen.

12.21. I want what I want and that's it!

Jesus:

What happens with most people on Earth is they say, I want what I want and that's it, F this, F that, I'm not doing it, so that's them living in the rage but never going through it. You've got to learn how to go through it and get to the other side of it where you go, okay, bring it on. Bring the life-giving water of truth on. Does that make sense? You've got to get to that point. Once you're in that state, you can now say, looking at this diagram here (sincerity flowchart), once I'm in that state, bring on the truth, now I am in sincere ignorance where I have an opening to learning.

12.22. Divine Truth appeals to our logic

Jesus:

See many of you have come to Divine Truth in an intellectual way. It appeals to your logic, which actually is in your mind. But emotionally, you think it's highly illogical because it's going to ask things of you emotionally that are going to cause you to have to experience pain. And you're entire world existence in the States, in particular, and it's the case in every Western country is to avoid pain at any cost, at any cost to avoid it, even to the cost of me getting fat and dying from me eating too much to suppress my pain, even at the cost of me having heart disease and cancers and everything else, I'm okay with all that as long as I can avoid pain.

12.23. Making the pain go away with even more ways of supressing the pain

Jesus:

I get the cancer and I'm dying from it and it's extremely painful so, let's make the pain go away with even more ways of suppressing the pain. That's the attitude everybody has. Let's avoid pain at any cost and I'm saying to you, that's not the attitude Gus had. Is it? He had the attitude, now I know I'm going to have to have it, so if we look at the decisions he made, right, he had to make the decision, firstly, am I going to allow the experience, experience of pain, not just the acknowledgement of it, not just the, yes, I know I've got some, none of that, go through the actual experience, am I going to allow it? He had to make that decision. The answer for him by that stage because he had developed 80 years it took him to develop sincerity on that one issue. Once he got to that sincerity on that one issue, his answer was, yes, I am going to.

And then the next question he had was, how long do I want to take? If you listen to him properly this morning, you would have realised, even in the 4th sphere or 3rd sphere about to enter the 4th sphere of the spirit world, he was spending one-third of his life dealing with his pain, by the 4th sphere. How

much of his life do you think he was dealing with in the first sphere with his pain. It was 100% of his life.

He still had to eat, of course, in the sense of smell food and look for scraps, he still had to get some water, go down the miles and miles of road to get his bucket of water to drink for the day, a bucket of murky water, he still had to do all of that, but the rest of the time he focused on dealing with his pain. And did it take him long to get out of the state he was in in his ruins? No, he only had to endure that for a short period of time because he was prepared to begin feeling his pain in a more complete manner. Does that make sense?

Now you can ask him these questions tomorrow about that process, right, what caused him to choose to experience the pain. What did I say the answer's going to be. Truth, getting truth from an external source.

Mary:

That's really the first question he asked actually.

Jesus:

Yes, this is just my...

Mary:

Is my truth reality?

12.24. Questions to ask ourselves

Jesus:

...questions about pain here, right. His questions about pain were that (pointing to '*Am I going to allow the experience of pain, yes, and how long do I want it to take?*' on the whiteboard). Ironically the questions about truth are almost the same, *am I going to allow truth from an external source, yes or no, how fast am I going to allow truth from an external source, slow or fast?* Do I want it dribbled to me, you know, watch a video occasionally about truth and then ignore the rest or whatever it is, or do I want to embrace it as a whole-life experience. That's going to determine how fast. Does that make sense to you?

Now I haven't really gotten, unfortunately, to share with you all the things I wanted to share, but tomorrow's questions you have for Gus...

Mary:

Well, I think Gus, I don't know about that, but I think he's pretty keen on you finishing what you want to share. I think he feels like he got to cover...

Jesus:

I think it will provide an opening for the rest of the discussion, is what I'm thinking.

Mary:

Sure.

12.25. *Attitude to violence*

Jesus:

Gus wants to talk to you about your attitude to violence and this is an area where most people are very, very resistant and they think they know the truth about it, right, and what I would like to do tomorrow is for Gus to have that conversation with you about violence and your attitude to it, and then we examine the attitude to violence as to how it's going to have to be dealt with. Does that make sense?

In a practical way so you get some ideas or experience about this is what it's going to be like for me, having to go through these things and how it felt. And we've also got to ask Gus, how did it feel for you, you know, is it like an occasional thing that you decided to feel about or how much did you fight for your position once you had an acceptance.

You see, most of us believe we're listening to Divine Truth while we're still fighting, while all the 'buts' are still going on, you know, like but this, and but that, and no, but, but, but, right, most of us believe we're still listening, we're not. And you've got to learn that every little piece of resistance you have to truth is not a place of sincere ignorance, and it's going to be something you're going to have to feel to get to that place, yes.

How are you guys going? Stunned, yes, and this is good in a way, right. Like one of the things Mary and I wanted to do on this trip is to bring some reality to all the audiences, you know, this is the real condition and this is the real problem, this is the reason why people are not growing and changing very rapidly because we're not in a condition yet where we can pray and actually be sincere.

And so, we need to learn what sincere longing really means, and so even if we spend the rest of this time and then other times when we're back home and next time we visit talking about developing a sincere longing, by the time we're done with that, hopefully you'll know what one feels like, because you've examined your sin. Remember the only time Gus got to feel for the very first time he got to feel what a sincere longing was like, is when he had a sincere longing to deal with the violence he perpetrated towards his Mexican brother, that was the very first time that he ever had a sincere longing. That took him 160 years to achieve of his life, and I'm suggesting to you, please don't take that long, right.

Mary:

That's why he was so excited this morning because there's the opportunity to not take that long.

Jesus:

Yes, you're hearing truths that are going to affect the rest of your existence, please don't ignore them. Please don't just go, oh, that's just Jesus' opinion. Anyway, he's not Jesus anyway, really. He says all this stuff and some of it's

really good, but there's a lot of what he says, man it's so hard to take, and it must be wrong. And as soon as you do this, you start denying the truth that a person has and then, what do you do with that, oh, I don't need to listen to it, I don't need to change my perspective.

12.26. Every time you're presented with a truth, it will be a challenge for you

Jesus:

Every time you're presented with a truth, it will be a challenge for you. It will be a challenge for you.

Mary:

It's challenging your reality really.

12.27. If you're not finding it challenging, you are in complete denial

Jesus:

It's going to challenge your reality. If you're not finding it challenging, you are in complete denial that you've accepted it. Does that make sense? It will be challenging, every single truth because there are just so many things that we have inside of us that are error when we're in a condition of sin, there's going to have to be challenge in order for change to occur.

Now I'm prepared to challenge you, are you prepared to come along on the road with me. Now, fortunately, I have the bravery to challenge you, to get up in front of audiences of hundreds of people and be condemned the entire time, right, and if I didn't have the development I have, I'd be yelling at you, or ripping your money off and spending it on something for myself (Laughter), right, you guys donated nearly \$10,000 yesterday and Mary and I have already allocated it to coming back, not to our life.

Have some trust, have some trust that somebody loves you and wants to help your life and not harm it. Now there're plenty of people who want to harm it, I understand that. There're plenty of reasons to not trust people, I get all that, but at the end of the day, if you go through the emotions, you'll know who to trust and who not to. You will.

Mary:

Yes, it's our insistence to not go through the emotions that puts us in the predicament that we then keep justifying as reality.

Jesus:

And the irony is you end up trusting the very people you shouldn't, right, because of that. That's the irony. The attraction is going to cause, you know the way the soul is built, is that it attracts the events that triggers your emotions. So, if your emotion is, I don't trust anybody, what's got to happen?

What's got to happen according to the law is that a lot of people will come into your life who you can't trust so eventually, you'll go through the emotion that there is nobody to trust. That's going to have to happen. That's the irony of these feelings, is the more you resist them, the more the attraction is going to happen in order to trigger the event anyway.

Mary:

The experience.

12.28. God knows what's best

Jesus:

So, you go through the experience in the end, right. God has got you well under control even though we're fighting it. He knows what's best and His Laws are built around that.

So, we just like to encourage you tonight to start contemplating your sins, and particularly, the sin of not wanting to deal with your sins. You get what I mean by that? Like, how do you want to deal with your sins? Do you want to feel about whether you want to go through the pain of your sins and actually go through them or what else you would like to happen instead of that, what would you prefer? Do you understand?

Because in what you prefer will be many of your sins, you follow? So, if you can look at that tonight and we might discuss a bit of that tomorrow in amongst the discussion we have with regard to what Gus talked about and also the continuation of this, how to receive truth that's outside of yourself. Excellent.

13. Homework

Jesus:

Homework - what we're trying to do is examine the sin of our resistance. So, the resistance begins where you don't want to feel pain, that's where most of your sin begins. So, what would you prefer other than feeling pain?

Mary:

Or what do you do other than feeling pain?

Jesus:

What do you do other than feeling pain? And remember the pain is in those five areas. So, physically, what do you do to avoid your sensory pain, your physical pain, your body pains, what do you do to avoid them. If we look at this (pointing to list on whiteboard), what do I do to avoid my physical and sensory pain, you know, each of you have aches and pains in your body that you're not letting yourself feel. You have aches and pains in your physical senses, in lots of different areas and you chose to do things to avoid them. What do you choose to do?

And then when it comes to your emotional pain, what do you chose to do rather than having it. What are the things you chose, the decisions you made to not feel certain emotions. What do you do to suppress them, what do you do to run away from them, what do you do to avoid them. Do you get angry about them? Do you expect others and blame others because they aren't helping you with them, what do you expect?

And then when it comes to your sexual pain, what have you done in your life to avoid it. Are you now avoiding relationships completely because that's the way to avoid your sexual pain. What about the sexual pain you have with regard to what you expect versus what you desire from others versus what you want from them. What are doing to avoid all those transactions that you've made sexually in the past. And also to avoid the recognition of your immoral sexual history, what are you doing there to avoid all that.

And when it comes to spiritual, what do you do to avoid beliefs, what do you do to not think about belief systems.

Mary:

...and to avoid the challenge of my beliefs.

Jesus:

Yes, what do I do. What do I do in my life to engage the process of avoidance of truth in all of these areas. Does that make sense to you know. That's what we're hoping you do. Now we're not going to reward you for doing it. (Laughter)

Mary:

Come with our stars tomorrow and check your work and give you a star.

Jesus:

Yes, we're not going to mark you, you know, we're not going to give you the sense, I've achieved that now, isn't that great.

Mary:

It's a process.

13.1. The reward is doing it for your own sake

Jesus:

It's a process that you're going to have to learn love for yourself, for your own sake. The reward is doing it for your own sake. Because remember, it's all about exposing to yourself, your sin, so that you know what to repent for. When you come to God, the very first thing you're going to have to come to God with is an awakening to your sin. Remember it says that in the message we read yesterday morning, this is what it means to examine the sin. And there is going to have to be other things other than God's Love that help you deal with your sin and come to an awakening of it, and that's on you. That's

the process you need to do so this is the beginning of this process. Be honest with yourself. What do I do to avoid my stuff. What are the actions I take. Because those actions will be many of your sins.

13.2. Many of your sins will be the actions you take to avoid the pain in your life

Jesus:

Many of your sins will be the actions you take to avoid the pain in your life. So many of you think, being single is not a sin, (Laughter) but it is. God designed you to be with the other half of your soul, so being single is a sin. What do you do about that? Why don't you want that? Why don't you desire that? That is the reality of your creation.

What God created is the only real thing, so why do you desire that? Why do you desire to live in a lone life in the integration with others, in the way you interact. Why is it that you hardly give a gift to another person your entire life other than at Christmas and Easter or their birthdays, why is that? Why do things happen? These are all expressions, the outward expressions of the internal sins. Does that make sense?

13.3. A person who lives in harmony with love wants to give gifts

Jesus:

A person who lives in harmony with love wants to give gifts all the time. They don't expect anything in return. Why do you work for money? Like, remember I said, your reality is going to be challenged on every level. The whole idea of money is going to be challenged. The whole idea of economics, the whole idea of you having wealth, the whole idea of you owning something. All of it's going to get challenged because they're all out of harmony with love.

13.4. Bartering systems

Jesus:

In the spirit world do you think you're going go, oh, I'm going to put down a payment on my home, from a money perspective. There's no money in the spirit world. What are you going to do. I'm saying in the hells there is, of course, because that's the kind of environment we have, exactly the same as there. There're plenty of people who want to create bartering systems in the spirit world in the first sphere of the spirit world, but above the first sphere they don't exist. So, you're never going to get to the second sphere while you believe these things. You're never going to get beyond where you currently are. That's the point.

13.5. Jesus loves us enough to challenge us, but he is not responsible for challenging us

Jesus:

And it's not my responsibility to challenge you. I've decided that I love you enough to challenge you, but I'm not responsible for challenging you. Nobody is, God isn't, none of God's Creatures are either, no Celestial spirit or other spirit has to help you. You're in your own sin, you're by yourself on it. Now you can ask for help and receive it, but it is your sin and you're the one having to deal with it. You follow?

So, the best way to do that is to learn how, to learn how to actually engage the process with a desire, I want to see, I want to notice it, I want to see what's going on in my life, I want to see what I do, I want to see when I avoid pain, I want to see what actions I take. Does that make sense?

Let yourself go there, and even if you can do this on just a blank slate, here's what I do, what sin might be there, behind that. Here's what I do, what sins might be driving that, even that would be better than not looking at it at all. Can you see?

Participant Female:

So, the definition of sin is being out harmony with love because I have not heard that talk.

Jesus:

Yes, being out of harmony with God's Love to be more specific.

Mary:

Missing the mark.

Jesus:

Missing the mark of God's Love, that's the definition of sin. So, where do I miss the mark of love in my life?

Resources

For more information:

Divine Truth Website: divinetruth.com

Donate Divine Truth:

<https://www.divinetruth.com/sites/main/en/index.htm#donate.htm>

Divine Truth YouTube Channel:

<https://www.youtube.com/@Divinetruthmain>

Divine Truth FAQ YouTube:

<https://www.youtube.com/@divinetruthfaq/featured>

Divine Truth Clips YouTube:

<https://www.youtube.com/@Divinetruthclips/featured>

Divine Truth Events: <https://events.humanitix.com/host/divinetruth>

Mary's Blog: mary.divinetruth.com

eBooks by Divine Truth including eBooks translated into a variety of different languages:

<https://www.smashwords.com/profile/view/DivineTruth>

God's Way: <https://blog.godsway.net/>

Donate God's Way: <https://blog.godsway.net/donations/>

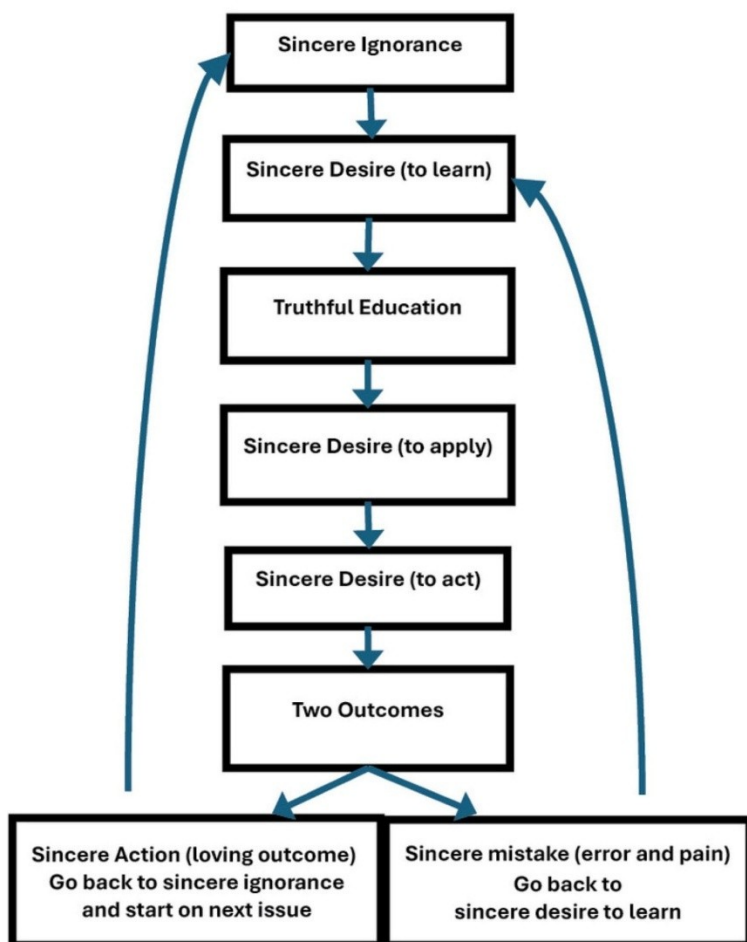
Reminder From Jesus & Mary

Jesus and Mary would like to remind you that any document produced by Divine Truth containing any information from Jesus, Mary or any other person includes only a portion of God's Truth that they have personally discovered.

It does not and cannot contain the entire of God's Truth since God's Truth is infinite and humankind will forever continue to discover more of God's Truth as we progress in receiving more of God's Love.

Please remember that due to these limitations, information contained within this document may need to be revised in the future.

Sincerity Flow Chart



***Other compilation books can be found at
The Written Word (thewrittenword.ca)***

Handbook	Ethics & Morality
Workbook	What Is Your Treasure
Prayer	Passionately Desiring Positive Change & Taking Personal Responsibility
Humility	
Law of Attraction	Qualities of Divine Truth & Desiring Divine Truth
Parenting	
Soulmates	The Power of Your Soul and Denial of the Soul
Solomon's Message	
Positively Responding to Spirit Influence	Laws Governing Love of Others and Love of Self
Secrets of the Universe	Law of Desire & Law of Cause & Effect
What Happens When You Die	Pseudo vs True Spirituality
Understanding Sin	Getting To Know God & The World's Definition of God
The Way including Putting It All Together and Eternal Benefits	Why We Resist God & Emotional Blockages to God
The Truth & Purpose of Jesus' Life	Emotional Processing
How the Human Soul Functions	Understanding Your Emotional Self
Faith & Prayer	
Sincerity	Laws of Rapport & Spirit Communication and The 'Sleep' State
Sexual Attraction	
Fear (Revisited)	Emotions & The 'Mother' Taboo and Emotions, Truth & Families
Anger is Your Guide	
Forgiveness & Repentance	The World's Definition of Love
Addictions	
The Gift of Free Will	
The Three Selves & The Façade	
Deconstructing the Façade & Experiencing the Hurt Self	